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No. 8, 1966

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This serial publication contains the translation of all of the articles from the Chinese-language periodical Hung-ch'i (Red Flag), No. 8, 1966. Complete bibliographic information accompanies each article.

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**PUT MAO TSE-TUNG'S THOUGHT IN THE FOREFRONT,
CADRES GIVE THE LEAD AT EVERY LEVEL**

[Following is a translation of an editorial in the Chinese-language periodical Hung Ch'i (Red Flag), Peiping, No. 8, 8 June 1966, pp 1-3.]

The experience of China's revolutionary struggles in the past decades may be summarized in thousands of points, but in the final analysis, they boil down to one single point: Chairman Mao's works are the supreme guide for work in all fields; Mao Tse-tung's thought is the fundamental guarantee of victory for all work. When Mao Tse-tung's thought is placed in the forefront, our cause advances irresistibly and triumphantly. This was the case during the period of the new-democratic revolution; it is also the case during the period of the socialist revolution. This is true of the socialist revolution on the economic and political fronts; it is also true of the socialist revolution on the ideological and cultural fronts.

A great movement for the creative study and application of Chairman Mao's works has unfolded in the past few years among the masses of the workers, peasants, soldiers and revolutionary cadres. Mao Tse-tung's thought has penetrated deeper and deeper into the hearts and minds of the people and is being mastered by more and more people. For this reason, the socialist revolution has developed in greater scope and depth and socialist construction has advanced in ever bigger strides, with one miracle after another being created in every field of work.

Comrade Lin Piao has issued the call: "Study Chairman Mao's works, follow his teachings, act in accordance with his instructions and be a good soldier of Chairman Mao," and he has initiated a movement in the People's Liberation Army for the creative study and application of Chairman Mao's works. This is a great, new development. Comrade Lin Piao's instruction - "Study Chairman Mao's works with certain problems in mind, study and apply them in a creative way, combine study with application, and study first what is needed most so as to gain prompt results" - has become the guide for the whole army in the study of Chairman Mao's works and it has yielded incalculable results. Nurtured by Mao Tse-tung's thought, large numbers of heroic

people such as Lei Feng, Wang Chieh, Ouyang Hai, Mai Hsien-teh and Sun Lo-yi have appeared in the Liberation Army. They are examples for the whole people to emulate. The great success made by the Liberation Army in creatively studying and applying Chairman Mao's works has given a tremendous impetus to our revolutionary cause as a whole. Energetic emulation of the Liberation Army has become a universal call to action for all the people and all endeavours. In this emulation, the fundamental point is to learn from the Liberation Army how they persistently place Mao Tse-tung's thought in the forefront in all work and to learn from Comrade Lin Piao's extremely important instructions on the creative study and application of Chairman Mao's works.

Taching Oilfield set a shining example and blazed a new trail for socialist industrialization and the revolutionization of China's enterprises at a time when the country was in temporary economic difficulties and confronted by very hard conditions, materially and technically. What the people of Taching relied on was Mao Tse-tung's thought. They said: "The rise of our enterprise has been made possible by relying on Chairman Mao's two theses on philosophy: (On Practice and On Contradiction)." The renowned men and women of Taching have armed themselves with Mao Tse-tung's thought. As the whole nation is emulating Taching, a large number of Taching-style enterprises has emerged, whose most salient characteristic is that they have placed Mao Tse-tung's thought in the forefront. The workers express it in these words: "When men follow what Chairman Mao says, machines will do what men tell them."

The Tachai Production Brigade set a magnificent example in China in the building of socialist agriculture; it has blazed a brilliant trail by creating high-yielding farmland and achieving one bumper harvest after another on barren mountains and poor land, without making any request for state help either in money or in material. What they have relied on is Mao Tse-tung's thought. The renowned men and women of Tachai have armed themselves with Mao Tse-tung's thought. As the whole nation emulates Tachai, a large number of advanced, Tachai-style agricultural units has emerged, whose most salient characteristic is that they have placed Mao Tse-tung's thought in the forefront. The peasants express it in these words: "Mao Tse-tung's thought is the best revolutionary weapon: Armed with this weapon you can fight the mountains and they will change; when you aim it at the land, you can gather bigger crops; when you use it to battle against the water, you can make the water irrigate the land; when you use it in afforestation, the forests will prosper, and when you use it to fight the devious trends and evil blasts of the wind, you can stand your ground and see clearly which way to go."

The socialist education movement in China's vast countryside and in the cities, launched under the guidance of Mao Tse-tung's thought, is a struggle between the proletariat and bourgeois classes, between the two roads: socialism and capitalism; it is a great socialist revolutionary movement. The basic experience derived from it is also that Mao Tse-tung's thought must be placed in the forefront. Wherever Mao Tse-tung's writings are studied and applied well and penetrate into the hearts and minds of the people, there the movement is deep-rooted and thoroughgoing, the ideological outlook of the people undergoes revolutionary and radical change and a new situation appears in production.

Similarly in the great proletarian cultural revolution, we must ensure that Mao Tse-tung's thought is placed in the forefront. How are we to see through monsters? How are we to see through representatives of the bourgeoisie who have wormed their way into the Party? We must rely on Mao Tse-tung's thought and we must rely on it, too, to sweep away all monsters and thoroughly defeat those representatives of the bourgeoisie who have wormed their way into the Party.

The watershed dividing Marxism-Leninism from revisionism and revolution from counter-revolution lies between the alternatives of whether one supports or opposes the placing of Mao Tse-tung's thought in the forefront, whether one supports putting Mao Tse-tung's thought in command, supports putting "politics in command," or one advocates money-making in command and the placing of professional work in command.

The creative study and application of Chairman Mao's works and the placing of Mao Tse-tung's thought in the forefront persistently in all work must rely on strong leadership by the Party committees at all levels, and the cadres giving the lead at all levels. This is a most important guarantee.

Some cadres busy themselves every day with meetings, giving instructions, telephoning and other daily tasks but do not study Chairman Mao's works well. We must know that we may do a thousand or ten thousand jobs, but if we forget to creatively study and apply Chairman Mao's works, then we forget politics, the class struggle and the dictatorship of the proletariat and become block-heads. This is very dangerous. If we depart from Mao Tse-tung's thought, we will not be able to do anything well and will lose our heads in the storm of the class struggle, not knowing which way to go. If we depart from Mao Tse-tung's thought, we will be corrupted by bourgeois ideology, become its captive and become revisionists. All Party cadres must thoroughly understand this and must regard creative study and application of Chairman Mao's works as a task of prime importance.

The masses of workers, peasants and soldiers have achieved very good results in creatively studying and applying Chairman Mao's works. The phenomenon in some places where cadres have not studied as well as the masses, and leading cadres have not studied as well as the ordinary cadres, must be speedily changed. Cadres must give the lead in studying and applying. In studying Chairman Mao's works, cadres must also learn from the workers, peasants and soldiers. Only by doing so can they talk about leading. Before they can become revolutionary leaders, cadres must first give the lead in the creative study and application of Chairman Mao's works.

Outstanding examples of cadres giving the lead in the study of Chairman Mao's works are to be found everywhere. Like the worker, peasant and soldier masses, they creatively study and apply Chairman Mao's works and combine this study with application. They study in the process of class struggle, the struggle for production, and scientific experiment. They give the lead in study, work, physical labor and ideological remoulding. They join the masses in their work, physical labor, study and ideological revolutionization.

This is why they have a high proletarian class consciousness, do their work well and are really able to lead the masses well. They all place Mao Tse-tung's thought in the forefront in their work, place it in command of everything, and use it to push everything forward. The Party committees at all levels should take care to sum up and popularize their experience.

If cadres and the masses study Chairman Mao's works conscientiously, follow Chairman Mao's teachings, and act in accordance with Chairman Mao's instructions, their ideological outlook will be transformed, the relations between cadres and the masses will change, the way they work will change and the situation in production will change.

With the cadres giving the lead at all levels, the ranks of activists in studying Chairman Mao's works will grow steadily and their level will gradually rise. Thus a still broader and deeper mass movement will be formed for creatively studying and applying Chairman Mao's works, so that Mao Tse-tung's thought takes deep root in the minds of the masses and is really placed in the forefront in all work. This is the fundamental guarantee for carrying the socialist revolution through to the end, consolidating the dictatorship of the proletariat and adhering to the correct orientation for socialist construction.

It is the conclusion and the call of the Party to place Mao Tse-tung's thought in the forefront, and for cadres to give the lead at all levels.

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LONG LIVE THE GREAT PROLETARIAN CULTURAL REVOLUTION

[Following is a translation of an editorial in the Chinese-language periodical Hung-Ch'i (Red Flag), Peiping, No. 8, 8 June 1966, pp. 4-11.]

Under the direct leadership of Chairman Mao Tse-tung and the Central Committee of the Chinese Communist Party, a great mass proletarian cultural revolution without parallel in history is swiftly and vigorously unfolding with the irresistible force of an avalanche.

Holding high the great red banner of Mao Tse-tung's thought, the masses of workers, peasants and soldiers and the masses of revolutionary cadres and revolutionary intellectuals are sweeping away the representatives of the bourgeoisie who have wormed their way into the Party, the monsters of all kinds and all forms of decadent bourgeois and feudal ideology. An unprecedentedly favorable situation has arisen on the political, ideological and cultural fronts.

This is an extremely acute and complex class struggle to foster what is proletarian and eradicate what is bourgeois in the superstructure, in the realm of ideology -- a life-and-death struggle between the bourgeoisie attempting to restore capitalism and the proletariat determined to prevent it. This struggle affects the issue of whether the dictatorship of the proletariat and the economic base of socialism in our country can be consolidated and developed or not, and whether or not our Party and country will change color. It affects the destiny and future of our Party and our country as well as the destiny and future of world revolution. It is most important that this struggle should not be taken lightly.

Why is it imperative that the proletarian cultural revolution be launched? Why is this revolution so important?

Comrade Mao Tse-tung has scientifically summed up the international historical experience of the dictatorship of the proletariat and put forth the theory of contradiction, classes and class struggle in socialist society. He constantly reminds us never to forget the class struggle, never to forget to put politics first and never to forget to consolidate the dictatorship of

the proletariat, and that we must take various measures to prevent a revisionist usurpation of leadership, to prevent a capitalist restoration. He points out that the overthrow of political power is necessarily preceded by efforts to seize hold of the superstructure and ideology in order to prepare public opinion, and that this is true both of the revolutionary and the counter revolutionary classes. Proceeding from this fundamental point of departure, Comrade Mao Tse-tung has called on us to launch the class struggle in the ideological field to foster what is proletarian and eradicate what is bourgeois.

Here is a great truth, a great development of Marxism-Leninism.

History shows that the bourgeoisie first took hold of ideology and prepared public opinion before it seized political power from the feudal landlord class. Starting from the period of the "Renaissance," the European bourgeoisie persistently criticized feudal ideology and propagated bourgeois ideology. It was in the 17th and 18th centuries, after several hundred years of preparation of public opinion, that the bourgeoisie seized political power and established its dictatorship in one European country after another.

Marx and Engels began propagating the theories of communism more than a century ago. They did so to prepare public opinion for the seizure of political power by the proletariat. The Russian proletarian revolution culminated in the seizure of political power only after decades of preparation of public opinion. Our own experience is even fresher in our minds. When the Chinese proletariat began to appear on the political scene, it was weak and unarmed. How was the revolution to start? It started with the propagation of Marxism-Leninism and the exposure of imperialism and its lackeys in China. The struggle of the Chinese proletariat for the seizure of political power began precisely with the May 4th cultural revolution.

In the final analysis, the history of the seizure of political power by the Chinese proletariat is a history of Mao Tse-tung's thought gripping the masses of workers, peasants and soldiers. As the masses have aptly put it: "Without Mao Tse-tung's thought, there would have been no New China." By integrating Marxism-Leninism with the practice of the Chinese revolution, Comrade Mao Tse-tung, the great revolutionary standard-bearer, changed the whole face of the Chinese revolution. Historical experience shows that Mao Tse-tung's thought enabled us to gain the increasing support of the masses, to have armed forces and guns, to set up one revolutionary base area after another, to seize political power bit by bit and finally to take over political power throughout the country.

Having seized political power, the proletariat has become the ruling class and the landlord and capitalist classes have become the ruled. The landlord class and the reactionary bourgeoisie will never be reconciled to being ruled or to their extinction. They are constantly dreaming of a restoration through subversion of the dictatorship of the proletariat, so that they can once again ride on the backs of the working people. They still have great strength. They have money, extensive social contacts and international links,

experience in counter-revolution. In particular, the ideology of the exploiting classes still has a very big market. Some unsteady elements in the revolutionary ranks are prone to be corrupted by this ideology and consequently become counter-revolutionaries. Moreover, the spontaneous influence of the petty-bourgeoisie ceaselessly engenders capitalism. Having seized political power the proletariat still faces the danger of losing it. After being established the socialist system still faces the danger of a capitalist restoration. Failure to give this serious attention and take the necessary steps will end in our Party and our country changing color and will cause tens of millions of our people to lose their lives.

Bourgeois and feudal ideologies are one of the most important strongholds of the overthrown landlord and capitalist classes after the socialist transformation of the ownership of the means of production has been effected. Their efforts at restoration are first of all directed at getting their hold over ideology and using their decadent ideas in every possible way to deceive the masses. The seizure of ideology and the moulding of public opinion are the bourgeoisie's preparation for the subversion of the dictatorship of the proletariat. And when the opportunity is ripe, they will stage a coup to seize political power in one way or another.

After the establishment of socialist relations of production, the Soviet Union failed to carry out a proletarian cultural revolution in earnest. Bourgeois ideology ran rife, corrupting the minds of the people and almost imperceptibly undermining the socialist relations of production. After the death of Stalin, there was a more blatant counter-revolutionary moulding of public opinion by the Khrushchov revisionist group. And this group soon afterwards staged its "palace" coup to subvert the dictatorship of the proletariat and usurped Party, military and government power.

In the 1956 Hungarian counter-revolutionary incident, the counter-revolutionaries also prepared public opinion before they took to the streets to create disturbances and stage riots. This counter-revolutionary incident was engineered by imperialism and started by a group of anti-communist intellectuals of the Petofi Club. Imre Nagy, who at that time still wore the badge of a Communist, was "fitted out with a king's robe" and became the chieftain of the counter-revolutionaries.

International historical experience of the dictatorship of the proletariat shows that this dictatorship cannot be consolidated, nor can the socialist system be consolidated, unless a proletarian cultural revolution is carried out and persistent efforts are made to eradicate bourgeois ideology. Bourgeois ideas spreading unchecked inevitably leads to the subversion of the dictatorship of the proletariat and the emergence of such representatives of the bourgeoisie as Khrushchov, who will seize political power through a "palace" coup or a military coup, or a combination of both. If the dictatorship of the proletariat is to be consolidated, if a country under the dictatorship of the proletariat is to advance in a socialist and communist direction, a proletarian cultural revolution is imperative; proletarian ideology must be fostered and bourgeois ideology eradicated and the ideological roots of revisionism must be pulled out completely and the roots of Marxism-Leninism, of

Mao Tse-tung's thought, must be firmly implanted.

Socialist revolution and socialist construction demand energetic efforts in many fields of work. Running through this work there must be a red line, which is nothing other than the class struggle between the proletariat and the bourgeoisie, the struggle between the socialist and the capitalist roads, and the class struggle between the proletariat and the bourgeoisie in the field of ideology.

Comrade Mao Tse-tung teaches us: The class struggle between the proletariat and the bourgeoisie, the class struggle between the different political forces, and the class struggle in the ideological field between the proletariat and the bourgeoisie will continue to be long and tortuous and at times will even become very acute. The proletariat seeks to transform the world according to its own world outlook, and so does the bourgeoisie. In this respect, the question of which will win out, socialism or capitalism, is still not really settled. (On the Correct Handling of Contradictions Among the People.)

The purpose of the proletarian cultural revolution is to settle the question of "who will win" in the ideological field between the proletariat and the bourgeoisie. It is a protracted and difficult historical task that runs through every field of work.

Some comrades regard the debates in the press between the proletariat and the reactionary bourgeoisie as "trivial, paper polemics" of literary men. Immersed in their work, some comrades are not concerned with the struggle on the ideological and cultural fronts and pay no heed to the class struggle in the field of ideology. This is absolutely wrong and most dangerous. If bourgeois ideology is allowed to run wild, the dictatorship of the proletariat will become the dictatorship of the bourgeoisie, and the socialist system will become a capitalist system, or a semi-colonial, semi-feudal system. We must shout to these people: Comrades! The enemy is sharpening his sword, he wants to cut off our heads, he wants to overturn our state power. How is it that you see it and hear it and take no notice?

Both the seizure and consolidation of political power depend on the pen as well as the gun. If we are to safeguard and carry forward the revolutionary cause, we must not only hold on firmly to the gun but must take up the proletarian pen to blast and sweep away the pen of the bourgeoisie. Only by sweeping away all bourgeois ideology can we consolidate proletarian political power and keep an ever firmer hold on the proletarian gun.

A good look at the class struggle on the ideological and cultural fronts makes one stirred to the soul.

The struggle on the ideological and cultural fronts between the proletariat and the bourgeoisie, between Marxism and anti-Marxism, has never ceased for a moment since the founding of the Chinese People's Republic. After the establishment of socialist relations of production this class struggle in the

ideological field has become ever deeper, ever more complex and acute.

In 1957 the bourgeois Rightists launched a frenzied attack against the Party and socialism. Before the alliance of the reactionary politicians headed by Chang Po-chun and Lo Lung-chi came out into the open in this offensive, bourgeois Rightist intellectuals had already scattered a good many poisonous weeds around; one after another, there emerged a number of counter-revolutionary notions, political programmes and films and novels. These were obviously efforts to prepare public opinion for the bourgeois Rightists to seize political power.

Under the wise leadership of the Party's Central Committee and Chairman Mao, the Chinese people repulsed this wild offensive of the bourgeois Rightists and won an important victory on the political and ideological fronts.

Then in 1958, under the great red banner of the general line for socialist construction, the Chinese people embarked with boundless enthusiasm and energy on the great leap forward in every field of work and set up the people's communes in a big way. At the same time, the masses of workers, peasants and soldiers zealously took to studying Chairman Mao's works and applying his thought in a creative way. A revolution also began on the ideological and cultural fronts.

From 1959 to 1962, China suffered temporary economic difficulties as a result of sabotage by the Soviet revisionists and three successive years of serious natural calamities. But difficulties could not intimidate the revolutionary Chinese people. They worked hard and courageously forged ahead under the wise leadership of the Party's Central Committee and Chairman Mao. Within a few years they had overcome the difficulties and brought about an excellent situation. However, in these few years of economic difficulties, monsters had come out of their hiding places one after another. The offensive of the reactionary bourgeoisie against the Party and socialism reached a degree of utmost fury.

In the field of philosophical studies, Yang Hsien-chen blatantly spread the fallacy denying the identity of idea and being in an attempt to hold back the masses of workers, peasants and soldiers from bringing their subjective initiative into play and to oppose the great leap forward. Subsequently, he came out with the theory of "two combining into one," thus providing philosophical "grounds" for the extremely reactionary political line which advocated the liquidation of struggle in our relations with imperialism, the reactionaries and modern revisionism, and reduction of assistance and support to the revolutionary struggle of other peoples, as well as the extension of plots for private use and of free markets, the increase of small enterprises with sole responsibility for their own profits or losses, and the fixing of output quotas based on the household. The so-called "authorities" representing the bourgeoisie who had wormed their way into the Party wildly brandished the three cudgels of "Philistinism," "over-simplification" and "pragmatism" to oppose the workers, peasants and soldiers from studying Chairman Mao's works and applying his thought in a creative way. Moreover, exploiting their positions and powers,

they forbade the press to publish philosophical articles written by workers, peasants and soldiers. At the same time, under the guise of studying the history of philosophy, certain bourgeois "specialists" widely propagated the ideas of "liberty, equality and fraternity" and lavished praise on Confucius, making use of this mummy to publicize their whole set of bourgeois ideas.

In the field of economic studies, Sun Yeh-fang and company put forward a whole set of revisionist fallacies. They wanted to put profit and money in command to oppose putting Mao Tse-tung's thought and politics in command. They vainly attempted to change the socialist relations of production and turn socialist enterprises into capitalist ones.

In the field of historical studies, a pack of bourgeois "authorities" launched unscrupulous attacks on the revolution in historical studies which began in 1958. They opposed putting Marxism-Leninism, Mao Tse-tung's thought, in command in historical research and spread the notion that historical data are everything. They used what they called "historicism" to counter the Marxist-Leninist theory of class struggle. They bitterly hated those revolutionary research workers in history who made critical appraisals of emperors, kings, generals and prime ministers and gave prominence to the peasants and the peasant wars. They lauded the emperors, kings, generals and prime ministers to the skies while energetically vilifying the peasants and peasant wars. They were the bourgeois "royalists" in the field of historical studies. Among them, some were inveterate anti-communists. These include Wu Han and Chien Po-tsan.

In the field of literature and art, the representatives of the bourgeoisie spared no effort to propagate the whole revisionist line in literature and art to oppose Chairman Mao's line, and vigorously propagated what they called the traditions of the 1930s. Typical were their theories on "truthful writing," on "the broad path of realism," on "the deepening of realism," on opposition to "subject-matter as the decisive factor," on "middle characters," on opposition to "the smell of gunpowder," on "the merging of various trends as the spirit of the age," and on "discarding the classics and rebelling against orthodoxy." Under the "guidance" of these theories, there appeared a wave of bad, anti-Party, anti-socialist operas and plays, films and novels, and histories of the cinema and of literature.

In the field of education, the representatives of the bourgeoisie did their utmost to oppose the educational policy advanced by Chairman Mao, which is aimed at enabling the educated to develop morally, intellectually and physically and become socialist-minded, cultured working people. They spared no effort in opposing the part-work, part-study educational system and propagating the educational "theories" and systems of Soviet revisionism. They made desperate efforts to win the younger generation away from us in the vain hope of training them into heirs of the bourgeoisie.

In the field of journalism, the representatives of the bourgeoisie exerted themselves to oppose the guiding role of journalism, and advocated the bourgeois conception of "imparting knowledge." They vainly attempted to strangle the leadership of Marxism-Leninism, of Mao Tse-tung's thought, in journalistic work, hoping to give free currency to bourgeois contraband and wrest

from us our journalistic base.

The most reactionary and fanatical element in this adverse current was the anti-Party "Three-Family Village" gang. They had many bases -- newspapers, magazines, forums and publishing organizations. Their long arms reached out to all corners of the cultural field and they usurped some positions of leadership. Their nose for anything reactionary was extremely sharp and their writings showed extremely close and prompt co-ordination with anything reactionary in the political atmosphere. Under direction, organized, acting according to plan and with set purposes, they prepared public opinion for the restoration of capitalism and the overthrow of the dictatorship of the proletariat.

Playing the main role in this adverse current were the representatives of the bourgeoisie who had sneaked into the Party. They waved "red flags" to oppose the red flag and donned the cloak of Marxism-Leninism, of Mao Tse-tung's thought, to oppose Marxism-Leninism and Mao Tse-tung's thought. Dressing themselves up as "authorities" on Marxism, as "authorities" clarifying the Party's policies, they wantonly spread poison and deceived the masses. They took advantage of their positions and powers, on the one hand to let loose all kinds of monsters, and on the other hand to suppress the counter-attacks of the proletarian Left. They are a bunch of schemers who put up the signboard of communism behind which they actually peddled anti-Party and anti-socialist poison. They are a most dangerous bunch.

We have constantly fought back against the attacks launched by the bourgeoisie from 1959 onwards. Especially since last November, when Comrade Yao Wen-yuan published his article "On the New Historical Drama Hai Jui Dismissed from Office" and sounded the clarion of the great proletarian cultural revolution, a mass counter-offensive against the bourgeoisie's attacks has opened up.

In this counter-attack the political consciousness of the broad masses of workers, peasants, soldiers, revolutionary cadres and revolutionary intellectuals has risen to an unprecedented level and their fighting power has enormously increased. The battles fought by the masses have shattered and uprooted the "Three-Family Village" anti-Party clique. And its roots lay nowhere else than in the former Peking Municipal Party Committee. A black anti-Party and anti-socialist line ran through the leadership of the former Peking Municipal Committee of the Communist Party. Some of its leading members are not Marxist-Leninists, but revisionists. They controlled many bases and media and exercised a dictatorship over the proletariat. They are a clique of careerists and conspirators. Their plots were exposed and they were defeated. The Central Committee of our Party reorganized the Peking Municipal Party Committee and established a new one. This decision was very wise and absolutely correct. It was a new victory for Mao Tse-tung's thought.

From the moment we launched the large-scale counter-attack last year, the representatives of the bourgeoisie who wormed their way into the Party and waved "red flags" to oppose the red flag, were thrown into utter confusion.

They hurriedly invoked five "talismans" to support and shelter the bourgeois Rightists and suppress and attack the proletarian Left.

One of these "talismans" was raised in the name of "opening wide."

The representatives of the bourgeoisie, who wormed their way into the Party and waved "red flags" to oppose the red flag, tried their best to distort the Party's "opening wide" policy by removing its class content and twisting it into bourgeois liberalization. They allowed only the bourgeois Rightists to "speak out" and did not allow the proletarian Left to enter the contest. They allowed only the bourgeois Rightists to attack and did not allow the proletarian Left to counter-attack. They let the Rightists "open" as wide as they could while they either shelved the counter-attacking manuscripts sent in by those of the Left or compelled the authors to rewrite them in the light of their ideas. They said that Hai Jui Dismissed From Office should not be criticized from a political angle, otherwise this would affect the "opening wide" and people would not dare to speak up. We would like to ask these lords: Did you just "open" very slightly? Haven't you attacked the Party politically in the manner of a warrior brandishing his sword or drawing his bow? Why did you prohibit the proletariat from "opening wide" to counter-attack the bourgeois Rightists politically? In fact, your "opening wide" gave the green light to all the bourgeoisie and the red light to hold back the proletariat.

Another "talisman" went by the name of "construction before destruction."

Pretending to be "dialecticians," the representatives of the bourgeoisie, who wormed their way into the Party and waved "red flags" to oppose the red flag set up a clamour about "construction before destruction" when the proletariat countered the bourgeois attack. And on the pretext of "construction before destruction," they would not allow the proletariat to destroy bourgeois ideology, to attack the reactionary political citadel of the bourgeoisie. "Construction before destruction" is opposed to dialectics and Mao Tse-tung's thought. Comrade Mao Tse-tung constantly teaches us that there is no construction without destruction. It is precisely destruction that we want to come first. Destruction means revolution, it means criticism. Destruction necessarily calls for reasoning, and reasoning is construction. Marxism-Leninism, Mao Tse-tung's thought, has all developed in the struggle to destroy bourgeois ideology. Right opportunism and "Left" opportunism. Historical dialectics is nothing other than destruction before construction and construction in the course of destruction. Is not Marxism-Leninism, Mao Tse-tung's thought -- the greatest truth ever known since time immemorial -- construction? We would like to ask those bourgeois lords, what is it you want to construct? Obviously, only bourgeois, reactionary ideology and not proletarian, revolutionary ideology. When the proletariat, employing Marxism-Leninism, Mao Tse-tung's thought, irresistibly countered the bourgeois attack and set to work to destroy bourgeois ideology, the clamour you set up about "construction before destruction" was precisely for the purpose of protecting the Rightists and preventing the Left from counter-attacking. It was opposition to the proletarian cultural revolution.

A third "talisman" came under the head of opposing and holding back the growth of "Left scholar-tyrants."

Whenever the proletarian Left countered bourgeois attacks, the representatives of the bourgeoisie, who wormed their way into the Party and waved "red flags" to oppose the red flag, on the pretext of wanting to be "meticulous" and "profound" condemned the Left as being "crude" and acting like a "cudgel." During the present great counter-offensive against bourgeois attacks, they again invoked the "talisman" of opposing and holding back the growth of "Left scholar-tyrants" in a vain attempt to hold the proletarian Left down and suppress it. This would never do. We say that the tag of "scholar-tyrant" fits you bourgeois representatives and "academic authorities" perfectly. You lords who wormed your way into the Party and shielded and backed the bourgeois scholar-tyrants are the big Party-tyrants and scholar-tyrants -- tyrants who do not read the newspapers and books, who are divorced from the masses and devoid of knowledge, and who try to overwhelm others by the use of your power. The proletarian Left always insists on the truth of Marxism-Leninism, the truth of Mao Tse-tung's thought, and relies on scientific contention and evidence in criticizing bourgeois ideology. The proletarian Left has nothing in common with "scholar-tyrants." We shall enter the lists against the bourgeois "scholar-tyrants" with colors flying and denounce you, the small handful of big Party-tyrants and scholar-tyrants. We tell you lords, who malign the Left as a "cudgel," that the Left is the steel cudgel, the golden cudgel, of the proletariat. And we shall use this cudgel to smash the old world to smithereens, defeat your handful of big Party-tyrants and scholar-tyrants and destroy your underworld kingdom. This is what is called the dictatorship of the proletariat.

Another "talisman" went by the name of "purely academic discussion."

In order to cover up the bourgeois Rightist attacks on the Party and socialism and, at the same time, to suppress the counter-attacks of the proletarian Left, the representatives of the bourgeoisie, who wormed their way into the Party and waved "red flags" to oppose the red flag, described the class struggle in the realm of ideology as a "purely academic discussion." We would ask these lords: Is there really anything academic about Wu Han's "Hai Jui Scolds the Emperor" and Hai Jui Dismissed from Office and the anti-Party and anti-socialist double-talk of Teng To, Liao Mo-sha and company? The so-called "purely academic discussion" is a fraud the bourgeoisie often plays. There is nothing "purely academic" in class society; everything academic is based on the world outlook of a given class, is subordinate to politics and serves the politics and economy of a given class in one way or another. In the course of our present full-scale counter-offensive, the representatives of the bourgeoisie held up the "talisman" of so-called "purely academic discussion" and opposed putting politics first in order to cover up the vital political issue concerning the anti-Party "Three-Family Village" or Four Family Village" gangster inns, to put bourgeois politics first and oppose putting proletarian politics first, and to drag this great struggle to the Right and divert it on to a revisionist course.

Still another important "talisman" of theirs was what they called: "Everybody is equal before the truth," "everyone has his share of erroneous statements" and "it is all a muddle."

In the course of the proletarian counter-offensive against the bourgeoisie, the representatives of the bourgeoisie, who wormed their way into the Party and waved "red flags" to oppose the red flag, invoked this "talisman," on the one hand to get their own men to hang on to their positions and not retreat an inch, and on the other hand to create confusion so that they could fish in troubled waters and await an opportunity to counter-attack.

The out-and-out bourgeois slogan of "everybody is equal before the truth" is thoroughly hypocritical. There can be no equality at all between opposing classes. Truth has its class nature. In the present era, the proletariat alone is able to master objective truth because its class interests are in complete conformity with the objective laws. The reactionary and decadent bourgeoisie has long been completely divorced from the truth. Its so-called "truth" can be nothing more than a fallacy that runs counter to the tide of the times and the objective laws. There can be no equality whatsoever between the proletariat and the bourgeoisie, between proletarian ideology and bourgeois ideology, between proletarian truth and bourgeois fallacy. The only question involved is whether the East wind prevails over the West wind or vice versa. Can any equality be permitted on such basic questions as the struggle of the proletariat against the bourgeoisie, the dictatorship of the proletariat over the bourgeoisie, the dictatorship of the proletariat in the sphere of the superstructure including the various fields of culture, and the continual cleansing of the proletarian ranks of representatives of the bourgeoisie who have wormed their way into the Party and wave "red flags" to oppose the red flag? The old social democrats in the decades gone by and the modern revisionists in the past decade and more have never permitted the proletariat to enjoy equality with the bourgeoisie. In bringing up the slogan "everybody is equal before the truth," the representatives of the bourgeoisie who wormed their way into the Party wanted to bolster up the anti-Party and anti-socialist elements while suppressing the counter-attacks of the Left. We would like to ask these lords: Weren't you prating about equality with your tongue in your cheek? Why did you withhold from publication articles by the Left, while you permitted the Rightists alone to publish their numerous poisonous weeds? What equality was this? We have to tell you bluntly, we absolutely will not permit you any equality with the proletariat. Our struggle against you is one of life and death. With regard to your kind of anti-Party and anti-socialist gangs, dictatorship is the only thing.

The argument that "everyone has his share of erroneous statements" and "it is all a muddle" was a great conspiracy. We consider that first of all a line of demarcation must be drawn between classes, between revolution and counter-revolution. In the course of understanding objective events, the revolutionary Left may commit one error or another, but these cannot be mentioned in the same breath as the anti-Party, anti-socialist and counter-revolutionary speeches and actions of the bourgeois Rightists; the two things are radically different. In the present great cultural revolution the principal contradiction is the antagonistic one between, on the one hand, the broad masses of the

workers, peasants, soldiers, revolutionary cadres and revolutionary intellectuals, and, on the other hand, you the handful of anti-Party and anti-socialist representatives of the bourgeoisie. This is a contradiction between revolution and counter-revolution, an irreconcilable contradiction between the enemy and ourselves. As for your counter-revolutionary speeches and actions, we must subject them all to merciless criticism and sound the call for attack. Bourgeois academic ideas in general must, of course, come under criticism, but that is different from the treatment befitting anti-Party and anti-socialist elements such as you are. In dealing with ordinary bourgeois scholars, we shall go on providing them with suitable conditions of work and let them remould their world outlook in the course of their work, provided they do not oppose the Communist Party and the people. When we hit back at the attacks by the bourgeoisie, the bourgeois representatives who sneaked into our Party set up the clamour about "everyone has his share of erroneous statements" and "it is all a muddle" with no other aim than holding the Left in a tight grip, of revenging themselves by creating a great muddle. This was just a waste of effort. We go by Chairman Mao's guidance and make a distinction between the Left, the middle and the Right; we rely on the Left, combat the Right and win over, unite with and educate the majority so as to carry the great proletarian cultural revolution through to the end.

All these "talismans" of the bourgeois representatives who sneaked into the Party and waved "red flags" to oppose the red flag, were all directed at one goal -- the subjection of the proletariat to their dictatorship. They already usurped some leading positions and applied dictatorship over us in various fields of culture. We have to recapture all these positions and overthrow these bourgeois representatives.

A striking feature of the bourgeois representatives who sneaked into the Party is their opposition to the red flag while waving "red flags."

How can we recognize them? The only way is "to read Chairman Mao's works, follow his teachings and act on his instructions."

Mao Tse-tung's thought is the acme of Marxism-Leninism in the present era, it is living Marxism-Leninism at its highest. The theory and practice of Comrade Mao Tse-tung may be likened to the ceaseless movement of the sun and moon in the skies and the endless flow of the rivers and streams on earth. Comrade Mao Tse-tung's works are the highest directives for all our work. The watershed between Marxism-Leninism and revisionism, between revolution and counter-revolution, lies in whether one supports Mao Tse-tung's thought and acts in accordance with it or whether one rejects it and refuses to act in accordance with it.

We endorse and support all that is in keeping with Mao Tse-tung's thought. We shall fearlessly struggle against and overthrow anybody who opposes Mao Tse-tung's thought, no matter how high the position he holds and how great the "fame" and "authority" he enjoys.

The representatives of the bourgeoisie who wormed their way into the Party look like a "colossus." Yet in fact, like all reactionaries, they are only paper tigers.

Mao Tse-tung's thought is the steering gear, and the workers, peasants, and soldiers are the main force in the proletarian cultural revolution. This being so, we can certainly defeat every kind of monsters and win victory after victory in the proletarian cultural revolution.

Maliciously and gleefully, the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists at home and the imperialists and revisionists abroad think that they can gain some advantage while we are unmasking and criticizing the anti-Party "Three-Family Village" gang. We have to tell the reactionaries at home and abroad that they are as stupid as a donkey. The exact purpose of unmasking the anti-Party "Three-Family Village" gang, subjecting them to criticism and sweeping away all the monsters is to eliminate your agents within our Party and our country and remove the "time-bomb" on which you place your hopes. As the great proletarian cultural revolution develops in depth, we shall implant Mao Tse-tung's thought still more firmly among the people all over the country and completely dig out the roots of revisionism and of the restoration of capitalism. History will ruthlessly deride you silly donkeys.

The reactionaries at home and abroad have spread the lie that we are attacking all intellectuals. This is nonsense. China's great proletarian cultural revolution is directed against a handful of evil men who put up the signboard of communism behind which they peddled their anti-communist wares; it is directed against a handful of anti-Party, anti-socialist and counter-revolutionary bourgeois intellectuals. With regard to the great number of intellectuals who came over from the old society, our policy is to unite with them, educate and remould them. And the ranks of the proletarian intellectuals are steadily growing in the course of the great cultural revolution.

Revolutionary people, let us all unite still more closely on the basis of Mao Tse-tung's thought!

Holding high the great red banner of Mao Tse-tung's thought, and the great red banner of the proletarian cultural revolution, let us go forward in triumph!

Long live the great proletarian cultural revolution!

CSO: 3530-D

SWEEP AWAY ALL MONSTERS

[Following is a translation of a Jen-min Jih-pao editorial published in the Chinese-language periodical Hung Ch'i (Red Flag), Peiping, No. 8, 8 June 1966, pp 12-14.]

An upsurge is occurring in the great proletarian cultural revolution in socialist China whose population accounts for one-quarter of the world's total.

For the last few months, in response to the militant call of the Central Committee of the Chinese Communist Party and Chairman Mao hundreds of millions of workers, peasants and soldiers and vast numbers of revolutionary cadres and intellectuals, all armed with Mao Tse-tung's thought, have been sweeping away a horde of monsters that have entrenched themselves in ideological and cultural positions. With the tremendous and impetuous force of a raging storm, they have smashed the shackles imposed on their minds by the exploiting classes for so long in the past, routing the bourgeois "specialists," "scholars," "authorities" and "venerable masters" and sweeping every bit of their prestige into the dust.

Chairman Mao has taught us that class struggle does not cease in China after the socialist transformation of the system of ownership has in the main been completed. "The class struggle between the proletariat and the bourgeoisie, the class struggle between different political forces, and the class struggle in the ideological field between the proletariat and the bourgeoisie will continue to be long and tortuous and at times will even become very acute. The proletariat seeks to transform the world according to its own world outlook, and so does the bourgeoisie. In this respect, the question of which will win out, socialism or capitalism, is still not really settled." The class struggle in the ideological field between the proletariat and the bourgeoisie has been very acute right through the 16 years since China's liberation. The current great socialist cultural revolution is precisely a continuation and development of this struggle. The struggle is inevitable. The ideology of the proletariat and the ideology of all the exploiting classes are diametrically opposed to each other and cannot coexist in peace. The proletarian revolution is a revolution to abolish all exploiting classes and all systems of exploitation; it is a most thoroughgoing revolution to bring

about the gradual elimination of the differences between workers and peasants, between town and country, and between mental and manual laborers. This cannot but meet with the most stubborn resistance from the exploiting classes.

In every revolution the basic question is that of state power. In all branches of the superstructure -- ideology, religion, art, law, state power -- the central issue is state power. State power means everything. Without it, all will be lost. Therefore, no matter how many problems have to be tackled after the conquest of state power, the proletariat must never forget state power, never forget its orientation and never lose sight of the central issue. Forgetting about state power means forgetting about politics, forgetting about the basic theses of Marxism and switching to economism, anarchism and utopianism and becoming muddle-headed. In the last analysis, the class struggle in the ideological field between the proletariat and the bourgeoisie is a struggle for leadership. The exploiting classes have been disarmed and deprived of their authority by the people, but their reactionary ideas remain rooted in their minds. We have overthrown their rule and confiscated their property, but this does not mean that we have rid their minds of reactionary ideas as well. During the thousands of years of their rule over the working people, the exploiting classes monopolized the culture created by the working people and in turn used it to deceive, fool and benumb the working people in order to consolidate their reactionary state power. For thousands of years, theirs was the dominant ideology which inevitably exerted widespread influence in society. Not reconciled to the overthrow of their reactionary rule, they invariably try to make use of this influence of theirs surviving from the past to shape public opinion in preparation for the political and economic restoration of capitalism. The uninterrupted struggle on the ideological and cultural front in the past 16 years from liberation up to the current exposure of the anti-Party and anti-socialist black line of the "Three-Family Villages," big and small, has been a struggle between the forces attempting restoration and the forces opposing restoration.

In order to seize state power, the bourgeoisie during the period of the bourgeois revolution likewise started with ideological preparations by launching the bourgeois cultural revolution. Even the bourgeois revolution, which replaced one exploiting class by another, had to undergo repeated reversals and witness many struggles -- revolution, then restoration and then the overthrow of restoration. It took many European countries hundreds of years to complete their bourgeois revolutions from the start of the ideological preparations to the final conquest of state power. Since the proletarian revolution is a revolution aimed at completely ending all systems of exploitation, it is still less permissible to imagine that the exploiting classes will meekly allow the proletariat to deprive them of all their privileges without seeking to restore their rule. The surviving members of these classes who are unreconciled will inevitably, as Lenin put it, throw themselves with a tenfold furious passion into the battle for the recovery of their lost paradise. The fact that the Khrushchov revisionist clique has usurped the leadership of the Party, army and state in the Soviet Union is an extremely serious lesson for the proletariat throughout the world. At present the representatives of the bourgeoisie, the bourgeois "scholars" and "authorities" in China are

dreaming precisely of restoring capitalism. Though their political rule has been toppled, they are still desperately trying to maintain their academic "authority" remould public opinion for a come-back and win over the masses, the youth and the generations yet unborn from us.

The anti-feudal cultural revolution waged by the bourgeoisie ended as soon as it had seized power. The proletarian cultural revolution, however, is a cultural revolution against the ideology of all exploiting classes. This cultural revolution is entirely different in nature from the bourgeois cultural revolution. It is only after the creation of the political, economic and cultural prerequisites following the capture of state power by the proletariat that the broadest road is opened up for the proletarian cultural revolution.

The proletarian cultural revolution is aimed not only at demolishing all the old ideology and culture and all the old customs and habits, which, fostered by the exploiting classes, have poisoned the minds of the people for thousands of years, but also at creating and fostering among the masses an entirely new ideology and culture and entirely new customs and habits -- those of the proletariat. This great task of transforming customs and habits is without any precedent in human history. As for all the heritage, customs and habits of the feudal and bourgeois classes, the proletarian world outlook must be used to subject them to thoroughgoing criticism. It takes time to clear away the evil habits of the old society from among the people. Nevertheless, our experience since liberation proves that the transformation of customs and habits can be accelerated if the masses are fully mobilized, the mass line is implemented and the transformation is made into a genuine mass movement.

As the bourgeois cultural revolution served only a small number of people, i.e., the new exploiting class, only a small number of people could participate in it. The proletarian cultural revolution, however, serves the broad masses of the working people and is in the interests of the working people who constitute the overwhelming majority of the population. It is therefore able to attract and unite the broad masses to take part in it. The bourgeois individuals who carried out the enlightenment invariably looked down upon the masses, treated them as a mob and considered themselves as the predestined masters of the people. In sharp contrast, proletarian ideological revolutionaries serve the people heart and soul with the object of awakening them, and work for the interests of the broadest masses.

The bourgeoisie, with its base selfishness, is unable to suppress its hatred for the masses. Marx said: "The peculiar nature of the material it [political economy] deals with, summons as foes into the field of battle the most violent, mean and malignant passions of the human breast, the furies of private interest." This also holds for the bourgeoisie when it has been overthrown.

The scale and momentum of the great proletarian cultural revolution now being carried on in China have no parallel in history, and the tremendous drive and momentum and boundless wisdom of the working people manifested in the movement far exceed the imagination of the lords of the bourgeoisie.

Facts have eloquently proved that Mao Tse-tung's thought becomes a moral atom bomb of colossal power once it takes hold of the masses. The current great cultural revolution is immensely advancing the socialist cause of the Chinese people and undoubtedly exerting an incalculable, far-reaching influence upon the present and future of the world.

The stormy cultural revolution now under way in our country has thrown the imperialists, the modern revisionists and the reactionaries of all countries into confusion and panic. At one moment, they indulge in wishful thinking saying that our great cultural revolution has shown that there are hopes of "a peaceful evolution" on the part of China's younger generation. A moment later, they become pessimistic, saying that all this has shown that Communist rule remains very stable. Then again, they seem to be fearfully puzzled, saying that it will never be possible to find genuine "China hands" who can promptly pass accurate judgement on what is taking place in China. Dear Sirs, your wishful thinking invariably runs counter to the march of history. The triumphant progress of this great and unparalleled cultural revolution of the proletariat is already sounding the death knell not only of the remnant capitalist forces on Chinese soil, but of imperialism, modern revisionism and all reaction. Your days are numbered.

Illuminated by the great Mao Tse-tung's thought, let us carry the proletarian cultural revolution through to the end. Its victory will certainly further strengthen the dictatorship of the proletariat in our country, guarantee the completion of the socialist revolution on all fronts and ensure our successful transition from socialism to triumphant communism!

(Originally carried in Jen-min Jih-pao, 1 June 66)

CSO: 3530-D

MAO TSE-TUNG'S THOUGHT IS THE TELESCOPE AND
MICROSCOPE OF OUR REVOLUTIONARY CAUSE

[Following is a translation of a Chieh-fang-chun Pao editorial published in the Chinese-language periodical Hung Ch'i (Red Flag), No. 8, 8 June 1966, pp 15-17.]

The current great socialist cultural revolution is a great revolution to sweep away all monsters and a great revolution that remoulds the ideology of people and touches their souls. What weapon should be used to sweep away all monsters? What ideology should be applied to arm people's minds and remould their souls? The most powerful ideological weapon, the only one, is the great Mao Tse-tung's thought.

Mao Tse-tung's thought is our political orientation, the highest instruction for our actions; it is our ideological and political telescope and microscope for observing and analysing all things. In this unprecedented great cultural revolution, we should apply Mao Tse-tung's thought to observe, analyse and transform everything, and, in a word, put it in command of everything. We should apply Mao Tse-tung's thought to attack boldly and seize victory.

Chairman Mao teaches 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." Our struggle against the anti-Party, anti-socialist black line and gangsters is a mighty, life-and-death class struggle. The enemies without guns are more hidden, cunning, sinister and vicious than the enemies with guns. The representatives of the bourgeoisie and all monsters, including the modern revisionists, often oppose the red flag by hoisting a red flag and oppose Marxism-Leninism and Mao Tse-tung's thought under the cloak of Marxism-Leninism and Mao Tse-tung's thought when they attack the Party and socialism, because Marxism-Leninism and Mao Tse-tung's thought are becoming more popular day by day, the prestige of our Party and Chairman Mao are incomparably high and the dictatorship of the proletariat of our country is becoming more consolidated. These are the tactics, that the revisionists always use in opposing Marxism-Leninism. This is a new characteristic of the class struggle under the conditions of the dictatorship of the proletariat.

The many facts exposed during the great cultural revolution show us more clearly that the anti-Party and anti-socialist elements are all careerists, schemers and hypocrites of the exploiting classes. They are double-dealing. They feign compliance while acting in opposition. They appear to be men but are demons at heart. They speak human language to your face, but talk devil's language behind your back. They are wolves in sheep's clothing and man-eating tigers with smiling faces. They often use the phrases of Marxism-Leninism and Mao Tse-tung's thought as a cover while greatly publicizing diametrically opposed views behind the word "but" and smuggling in bourgeois and revisionist stuff. The enemies holding a false red banner are ten times more vicious than enemies holding a white banner. Wolves in sheep's clothing are ten times more sinister than ordinary wolves. Tigers with smiling faces are ten times more ferocious than tigers with their fangs bared and their claws sticking out. Sugar-coated bullets are ten times more destructive than real bullets. A fortress is most vulnerable when attacked from within. Enemies who have wormed their way into our ranks are far more dangerous than enemies operating in the open. We must give this serious attention and be highly vigilant.

In such a very complicated and acute class struggle, how are we to draw a clear-cut line between the enemy and ourselves and maintain a firm stand? How are we to distinguish between revolutionaries and counter-revolutionaries, genuine revolutionaries and sham revolutionaries, and Marxism-Leninism and revisionism? We must master Mao Tse-tung's thought, the powerful ideological weapon, and use it as a telescope and a microscope to observe all matters. With the invincible Mao Tse-tung's thought; with the scientific world outlook and methodology of dialectical materialism and historical materialism which have been developed by Chairman Mao, and with the sharp weapon of Chairman Mao's theory of classes and class struggle, we have the highest criterion for judging right and wrong. We are able to penetrate deeply into all things and to recognize the whole through observation of the part. We can see the essence behind outward appearance, and clearaway the miasma to achieve profound insight into things and thus monsters of all sorts will be unable to hide themselves. We can stand on an eminence, become far-sighted and view the whole situation, the future and the great significance and far-reaching influence of the great socialist cultural revolution. We can advance without the slightest fear and stand in the forefront of the great socialist cultural revolution.

Chairman Mao teaches us: "The proletariat seeks to transform the world according to its own world outlook, so does the bourgeoisie." In the sharp clash between the two world outlooks, either you crush me, or I crush you. It will not do to sit on the fence; there is no middle road. The overthrown bourgeoisie, in their plots for restoration and subversion, always give first place to ideology, take hold of ideology and the superstructure. The representatives of the bourgeoisie, by using their position and power, usurped and controlled the leadership of a number of departments, did all they could to spread bourgeois and revisionist poison through the media of literature, the theatre, films, music, the arts, the press, periodicals, the radio, publications and academic research and in schools, etc., in an attempt to corrupt people's minds and perpetrate "peaceful evolution" as ideological preparation

and preparation of public opinion for capitalist restoration. If our proletarian ideology does not take over the position, then the bourgeois ideology will have free rein; it will gradually nibble away and chew you up bit by bit. Once proletarian ideology gives way, so will the superstructure and the economic base and this means the restoration of capitalism. Therefore, we must arm our minds with Mao Tse-tung's thought and establish a firm proletarian world outlook. We must use the great Mao Tse-tung's thought to fight and completely destroy the bourgeois ideological and cultural positions.

Mao Tse-tung's thought is the acme of Marxism-Leninism in the present era. It is living Marxism-Leninism at its highest. It is also a powerful invincible weapon of the revolutionary people the world over. Mao Tse-tung's thought has proved to be invincible truth through the practice of China's democratic revolution, socialist revolution and socialist construction, and through the struggle in the international sphere against U. S. imperialism and its lackeys and against Khrushchev revisionism. Chairman Mao has, with the gifts of genius, creatively and comprehensively developed Marxism-Leninism. Basing himself on the fundamental theses of Marxism-Leninism, Chairman Mao has summed up the experience of the practice of the Chinese revolution and the world revolution, and the painful lesson of the usurpation of the leadership of the Party and the state of the Soviet Union by the modern revisionist clique, systematically put forward the theory concerning classes, class contradictions and class struggle that exist in socialist society, greatly enriched and developed the Marxist-Leninist theory on the dictatorship of the proletariat, and put forward a series of wise policies aimed at opposing and preventing revisionism and the restoration of capitalism. All this ensures that our country will always maintain its revolutionary spirit and never change its color, and it is of extremely great theoretical and practical significance to the revolutionary cause of the international proletariat. Every sentence by Chairman Mao is truth, and carries more weight than ten thousand ordinary sentences. As the Chinese people master Mao Tse-tung's thought, China will be prosperous and ever-victorious. Once the world's people master Mao Tse-tung's thought which is living Marxism-Leninism, they are sure to win their emancipation, bury imperialism modern revisionism and all reactionaries lock, stock and barrel, and realize communism throughout the world step by step.

The most fundamental task in the great socialist cultural revolution in our country is to eliminate thoroughly the old ideology and culture, the old customs and habits which were fostered by all the exploiting classes for thousands of years to poison the minds of the people, and to create and form an entirely new, proletarian ideology and culture, new customs and habits among the masses of the people. This is to creatively study and apply Mao Tse-tung's thought in tempestuous class struggle, popularize it and let it become closely integrated with the masses of workers, peasants and soldiers. Once the masses grasp it, Mao Tse-tung's thought will be transformed into a mighty material force. Facts show that those armed with Mao Tse-tung's thought are the bravest, wisest, most united, most steadfast in class stand and have the sharpest sight. In this great, stormy cultural revolution, the masses of workers, peasants and soldiers are the main force -- this is the result of their efforts in creatively studying and applying Mao Tse-tung's thought and

arming their ideology with it. This is another eloquent proof of the fact that when the masses of workers, peasants and soldiers master the political telescope and microscope of Mao Tse-tung's thought, they are invincible and ever-triumphant. None of the monsters can escape their sharp sight, no matter what the tricks used or what the clever camouflage employed, "36 stratagems" or "72 metamorphoses." Not a single bourgeois stronghold can escape thorough destruction.

The attitude towards Mao Tse-tung's thought, whether to accept it or resist it, to support it or oppose it, to love it warmly or be hostile to it, this is the touchstone to test and the watershed between true revolution and sham revolution, between revolution and counter-revolution, between Marxism-Leninism and revisionism. He who wants to make revolution must accept Mao Tse-tung's thought and act in accordance with it. A counter-revolutionary will inevitably disparage, distort, resist, attack and oppose Mao Tse-tung's thought. The "authorities" of the bourgeoisie and all monsters, including the modern revisionists, use every means to slander Mao Tse-tung's thought, and they are extremely hostile to the creative study and application of Mao Tse-tung's works by the masses of workers, peasants and soldiers. They wildly attack the creative study and application of Mao Tse-tung's works by workers, peasants and soldiers as "philistinism," "over-simplification" and "pragmatism." The only explanation is that this flows from their exploiting class instinct. They fear Mao Tse-tung's thought, the revolutionary truth of the proletariat, and particularly the integration of Mao Tse-tung's thought with the worker, peasant and soldier masses. Once the workers, peasants and soldiers master the sharp weapon of Mao Tse-tung's thought, all monsters have no ground left to stand on. All their intrigues and plots will be thoroughly exposed, their ugly features will be brought into the broad light of day and their dream to restore capitalism will be utterly shattered.

The class enemy won't fall down, if you don't hit him. He still tries to rise to his feet after he has fallen. When one black line is eliminated, another appears. When one gang of representatives of the bourgeoisie has been laid low, a new one takes the stage. We must follow the instructions of the Central Committee of the Communist Party of China and never forget the class struggle, never forget the dictatorship of the proletariat, never forget to put politics first, never forget to hold aloft the great red banner of Mao Tse-tung's thought. We must firmly put politics first. We must creatively study and apply still better Chairman Mao Tse-tung's works, putting stress on the importance of application. We must consider Chairman Mao's works the supreme directive for all our work. We must master Mao Tse-tung's thought and pass it on from generation to generation. This is dictated by the needs of the revolution, the situation, the struggle against the enemy, the preparations to smash aggressive war by U. S. imperialism, of opposing and preventing the restoration of capitalism, of building socialism with greater, faster, better and more economical results and of ensuring the gradual transition from socialism to communism in China. Chairman Mao is the radiant sun lighting our minds. Mao Tse-tung's thought is our lifetime. Those who oppose Mao Tse-tung's thought, at any time and no matter what kind of "authorities" they are, will be denounced by the entire Party and the whole nation.

CSO: 3530-D (Originally carried in Chieh-fang-chun Pao, 7 Jun 66)

WORKERS, PEASANTS, SOLDIERS, AND STUDENTS DENOUNCE
"THREE-FAMILY VILLAGE" COUNTERREVOLUTIONARY CLIQUE

Following is a translation of the articles in the Chinese-language periodical Hung-ch'i (Red Flag) No. 8, Peiping, 8 June 1966, pp 18-33

Editor's Note: Since the proletarian cultural great revolution was launched, broad masses of workers, peasants, and soldiers, and revolutionary cadres and intellectuals have sent a large number of articles and letters to this periodical. They hold high the great red flag of Mao Tse-tung's thinking and severely denounce the "three-family village" counterrevolutionary clique.

These articles and letters are replete with strong class feelings, and clearly distinguish between the right and the wrong, and love and hatred. Every word and every sentence invariably expresses unbound ardent love for Chairman Mao, the Party, and socialism; and projects incomparable indignation regarding the anti-Party and anti-socialist crimes perpetrated by the "three-family village" counterrevolutionary clique. These articles and letters represent the heart and the voice of the people throughout the country.

From this, we clearly see that the proletarian position is firm and steady. Counterrevolutionaries of the "three-family village" and the "four-family store" or the like will inevitably be pulverized by the iron fist of the people. We can clearly see that the broad masses of workers, peasants, and soldiers who master Mao Tse-tung's thinking constitute the main force in the proletarian cultural great revolution, as the broad masses of revolutionary cadres and intellectuals also play an important role in this great revolution.

Among the large quantity of articles and letters received, those from workers, peasants, and soldiers are the most numerous. We select and excerpt a few for publication. At the same time, we also select and excerpt some articles and letters sent by students.

ONE. THE PROLETARIAN CULTURAL GREAT REVOLUTION IS A SERIOUS CLASS STRUGGLE

Chairman Mao cautioned us: "After the armed enemies are eliminated, the unarmed enemies will remain. They will inevitably wage a life-or-death struggle against us. We must never regard these enemies lightly. Unless we now point out and recognize this matter, we will have committed a grave mistake." Our worker class must follow Chairman Mao's teachings; sufficiently recognize the protracted, tortuous, and complex nature of class struggle in the socialist period; and never forget about class struggle. We will certainly apply Mao Tse-tung's thinking to arm our minds, and apply the class struggle viewpoint and the class analysis method to observe, analyze, and handle all questions. We will ferociously open fire upon the class enemies, and thoroughly put down the anti-Party and anti-socialist black line. (By Hsieh Ta-chuang [6200 1129 1104], worker of the Number Four Company under the Tai-yuan Thirteenth Metallurgical Construction Company, Shansi)

An upsurge of the proletarian cultural great revolution is now powerfully roaring and raging throughout China. Responding to the battle call from Chairman Mao and the Party Central Committee, millions of our revolutionary people armed with Mao Tse-tung's thinking are mopping up monsters of all descriptions who squat on the cultural front. This great revolution has pulverized the spiritual shackles imposed upon us for many years by the exploiting class, and routed and deflated the so-called "experts," "scholars," "authorities," and "honorable predecessors."

In the course of this great revolution which touches man's soul, we have profoundly realized that there is a life-or-death struggle between the proletariat and the bourgeoisie. While the people have seized the power, nevertheless, the overthrown exploiting class has continued to attempt a comeback.

Under the brilliant leadership of Chairman Mao and the Party Central Committee, the broad masses of workers, peasants, and soldiers have firmly stood their ground during the last few short months, clearly displayed their banner, smashed open the "three-family village" black store, and exposed to broad daylight a bevy of monsters of all descriptions. This series of facts has convincingly shown that workers, peasants, and soldiers armed with Mao Tse-tung's thinking are invincible. They have been fully capable of detecting, destroying, and thoroughly defeating all counter-revolutionary black gansters.

The respected and beloved Party Central Committee and Chairman Mao constitute the red sun in our hearts! The bevy of anti-Party and anti-socialist revisionists, however, are day-dreaming and vainly attempt to remove the red sun from our hearts. We loudly proclaim: "Stay your hand! You must stop!" We declare: "Whoever opposes Chairman Mao is opposing the revolution! Whoever opposes the Party Central Committee is opposing the revolution! Whoever opposes Mao Tse-tung's thinking is opposing the revolution! Whoever opposes proletarian dictatorship is opposing the revolution, and whoever opposes socialism is opposing the revolution!" (By Chang Hung-tu [1728 3163 675], technician in the Technical Office of Shih-ching-shan Iron and Steel Company)

TWO. WHOEVER OPPOSES MAO TSE-TUNG'S THINKING AND PARTY LEADERSHIP IS COUNTERREVOLUTIONARY; AND WE WILL RESOLUTELY WAGE STRUGGLE AGAINST THESE ENEMIES

We Will Flexibly Study And Apply Mao Tse-tung's Thinking, And Resolutely Counterattack All Enemies Who Are Opposed To Mao Tse-tung's Thinking.

The "three-family village" black gang urged the people to write about "new things" and to refrain from "repeating useless words spoken by others." It was very obvious that what the "three-family village" black gang wanted as "new things" were reactionary arguments opposing the Party and socialism, and that the so-called "useless words spoken by others" were a vicious attack against the great Mao Tse-tung's thinking. The worker-peasant-soldier masses have now mastered Mao Tse-tung's thinking. The revolutionary people have invariably regarded Mao Tse-tung's thinking as the highest guidance for revolution and construction, and have applied Mao Tse-tung's thinking in observing and analyzing problems, as they have always listened to Chairman Mao's words. This is a very good thing. The "three-family village" black gang, however, viciously slandered Mao Tse-tung's thinking as "useless words spoken by others." This coincided in full with the condemnation and slander by modern revisionists. The "three-family village" black gang also urged "editorial departments of periodicals to bravely delete all repeated sentences from manuscripts contributed when publishing articles." They, in fact, always deleted Mao Tse-tung's thinking whenever they saw it. This illustrated that they were very afraid of Mao Tse-tung's thinking, lest the revolutionary people master it and apply it. They, therefore, tried their best to oppose Mao Tse-tung's thinking. We want to warn the "three-family village" black gang that they can never succeed by condemnation and slander in curbing Mao Tse-tung's thinking. Mao Tse-tung's thinking is the apex of current Marxism-Leninism, the highest and most flexible form of Marxism-Leninism at present, the powerful ideological weapon for our liberation and revolution, the powerful ideological weapon to oppose imperialism, reactionaries in all countries, and modern revisionism, and the guidance for the proletarian world revolution. Every revolutionary soldier and all revolutionary people invariably love Mao Tse-tung's thinking. We will be faithful forever to Mao Tse-tung's thinking, and propagate and defend it. Whoever slanders and attacks Mao Tse-tung's thinking, we will resolutely wage a struggle against. (By Sun Ying-lung [I327 2019 7893] and Sun Huai-li [I327 2037 0500], soldiers of a certain Liberation Army unit.)

The "three-family village" black gang calumniates Mao Tse-tung's thinking as "empty talk." They consider it "dreadful" and "terrible" for workers, peasants, and soldiers to master Mao Tse-tung's thinking. They also state that "it will be even more terrible" if our succeeding generations also master Mao Tse-tung's thinking. This tone of theirs agrees with that of the domestic and foreign class enemies. They use imperialist and revisionist language to viciously attack Mao Tse-tung's thinking. The domestic and foreign reactionaries share a common trait in that they both hate and fear the great Mao Tse-tung's thinking. This

hatred shows that they are reactionaries, while their fear reveals that they are paper tigers, outwardly strong, but innerly weak for they are cowardly and unsure of themselves.

Mao Tse-tung's thinking is a great scientific truth. To revolutionaries, it is a very good thing for workers, peasants, and soldiers to master Mao Tse-tung's thinking. To the anti-Party and anti-socialist elements, however, it is the worst possible thing. (By the Correspondence Group of the Propaganda Department of the CCP Committee of the Shan-hai-kuan Chu, Ching-huang-tao Municipality)

As proven by revolutionary practice on numerous occasions, the Chinese revolution is inseparable from Mao Tse-tung's thinking, as also is the world revolution. Throughout the world, all those who intend to promote revolution look toward Tien-an-meng and come in succession to seek Mao Tse-tung's thinking as guidance. Reactionaries of all countries, however, viciously stare at Peking and regard Mao Tse-tung's thinking as a thorn in the eye. They are aware that their end will come the day when Mao Tse-tung's thinking prevails. The "three-family village" black gang also understands: in order to restore capitalism in China and re-establish themselves over the heads of the people, they must start by attacking Mao Tse-tung's thinking to deprive the revolutionary people of their soul and sense of direction. With this goal in mind, the "three-family village" black gang join all domestic and foreign reactionaries in noisily and frenetically attacking Mao Tse-tung's thinking. They vainly hope to excavate Mao Tse-tung's thinking, which is the soul of revolution, to achieve their mad goal of restoring capitalism.

They, however, will never succeed. Their slander will never hurt even slightly the great Mao Tse-tung's thinking. As Chairman Mao pointed out, it is a good thing, not a bad thing, to be opposed by enemies. The hostility of enemies all the more proves the greatness of Mao Tse-tung's thinking, enhances our love for our great leader, and reminds us that we must read Chairman Mao's books, listen to his words, flexibly study and apply his thinking with strong class feelings, and wage a struggle against all enemies who are opposed to Mao Tse-tung's thinking. (By worker CHANG Fu [1728 138], activist in studying Chairman Mao's works, Shih-ching-shan Iron and Steel Company)

Our Party Is Great, Glorious, Correct, And Enjoys The Unlimited Trust Of The People Throughout The Country

The "three-family village" black gang slanders that our Party "reneges on its words" and is "untrustworthy." This is an outright lie.

Our Party has always kept its word and fulfilled all promises. Everyone knows about Huai river. Under the bloody control by Chiang Kai-shek before the Liberation, the Huai river region suffered from natural disasters year after year, either from large or small rainfall, or drought when there was no rain. In my native village San-cha-wang, where the topography was low, damage from natural disaster was particularly serious. There was the popular saying that "A girl should not marry anyone in San-chia-wang, lest she will have to wear pants made of bedsheets." Thousands and thousands of innocent people perished in natural disasters and hardships; and my grandfather was one of them. After the Liberation,

the Party Central Committee and Chairman Mao issued the call for "harnessing Huai river." Work started immediately after the words, and continued for over ten years. In the unremitting struggle, the Huai river region has been rebuilt through afforestation, construction of water reservoirs and dykes, dredging of river channels, and other projects. The water conservation and electrically operated irrigation and drainage projects built in my native village have assured protection of crops from natural disasters. Commune members have remarked: "San-chia-wang is now different from the past and yields bumper harvests in support of world revolution." This ironclad evidence testifies to the worthiness of the Party which always follows its words with deeds, and perfects performance of all deeds. (By CHANG Ching-cho [1728 2529 3820], five-good's soldier of certain Liberation Army unit)

The respected and beloved Chairman Mao is the red sun in our hearts, and the great Party is our mother who nurtures our growth. Our Party shows great concern for the livelihood of the masses.

When the Shih-chia-chuang area suffered from earthquake disaster, our troop unit received orders from the Party Central Committee and Chairman Mao, and rushed to the affected area to protect the life and property of the people and to help commune members to promptly erect temporary houses. From all over the country, materials arrived continuously in support of the people in the affected area. There were food grains, baked cakes, fire wood, as well as pots and pans and other cooking utensils. Would this have been possible without the brilliant leadership of and the education by the Party and Chairman Mao?

The broad masses of formerly poor and lower middle peasants were very grateful for the concern shown to them by the Party and Chairman Mao. They said: "Parents are not as close to us as the Party and Chairman Mao; and nothing is better than socialism." When he received relief materials, former poor peasant commune member Li Lao-fa was moved to remark: "We met with natural disasters, and the Party and Chairman Mao sent us food and mattresses. With the Party and Chairman Mao leading us, even if the sky should fall, we could withstand this!" These are the words from the hearts of the broad masses of former poor and middle lower peasants, as they are also from the hearts of our people throughout the country.

Our Party is great, glorious, correct, and enjoys the unlimited trust of the people of the entire country. We warn the "three-family village" black gang we will never allow you to slander Chairman Mao and our Party! (By TS'AO Ching-tse [2850 1987 3419], a soldier in the training team of a certain Liberation Army unit)

The Communist Party Trusts And Relies Upon The Masses. What The "Three-family Village" Black Gang Refers To As "Masses" Are Actually Landlords, Rich Peasants, Counterrevolutionaries, Bad Elements, And Rightists

After listening to the reactionary talk by the "three-family village" gang, I almost burst with indignation. They are all black hearted and talk nonsense.

They attack the Party for "self-importance and looking down upon the

masses." This is purely nonsensical random talk. Taking this old woman's personal experience as an example, in the old society my family broke up and family members died under oppression by landlords. My husband was beaten to death by them, and my son was shot in the army by their gun and almost died. They even took away timber and brick from our old two-room house. They never regarded we poor people as human. Only after the Communist Party came did we gain freedom and become masters of the country. From the commune to the national conference of labor models, meetings of representatives, and all matters concerning the State, there has always been our participation. Our respected and beloved leader Chairman Mao has received us on several occasions. The provincial Party committee secretary and provincial governor have both personally called on me to seek opinions. In all major discussions at the hsien and commune, I was never left out. What is this talk that the Communist Party "looks down upon the masses?" This bad "three-family village" gang is truly lying and fabricating rumors, and viciously undermines the relations between the Communist Party and the worker-peasant masses.

Since the day we met with the Communist Party, we have known that the Communist Party always represents the interests of the working people. In rural areas, the Party relies upon the poor and lower middle peasants, unites 95 percent of the masses, and promotes all things to our likings. The Communist Party regards as its "eyes" those of us who were beggars in the old society, and describes us as the "pillars." These are ironclad facts. As a melon grows on its vine, one speaks for his class. In the mouth of a dog, there is no ivory. Who are the "masses" referred to by the "three-family village" black gang? They are the landlords, rich peasants, and all anti-Party, anti-socialist bad eggs who have been long overthrown by the people. They are never the masses, but are monsters of various descriptions. Do the "three-family village" bad eggs intend that the Party should look up to these bad persons? No, the former poor and lower-middle peasants, and people of the whole country would never agree to this. You are daydreaming, and it is impossible to fulfill your silly hope. (By LU Hsiu-ying [5684 4423 5391], member of Shih-lou [0670 2869] Commune in Tsang Hsien, and representative of the former poor and lower-middle peasants of Hopei)

The "three-family village" black gang denounced our Party for "looking down upon the masses." We will never allow them to slander our Party. Since the Liberation, our worker class has truly become the master of our household. The Party delegated policies to us, educated us with Mao Tse-tung's thinking, consulted us on all matters, and helped us to raise our consciousness day after day. As proven by facts, the Party trusts and looks up to our worker class. We, too, trust the Party and our great leader Chairman Mao. (By LIU Hsing-yun [0491 5281 0061], Five-good's worker of the Casting Plant, Shih-ching-shan Iron and Steel Company)

Who are the "masses" referred to by the "three-family village" black gang? They are landlords, rich peasants, counterrevolutionaries, bad elements, and rightists, and monsters of all descriptions! With regard to these people, we must exercise control, permit them to act honestly, and forbid them to speak and act wantonly. If we allow them to act as they

please, we will suffer, for a nationwide counterrevolutionary restoration will become unavoidable, the Marxist-Leninist party will become a revisionist party and a fascist party, and the entire China will change color. (By soldier CHU Chung-hsing [2612 1813 5287], of a certain Liberation Army unit)

The Sky Will Not Change. The Counterrevolutionary Clique Will Never Succeed In Their Vain Hope Of Overthrowing The Party Leadership

Chairman Mao said: "The Chinese Communist Party is the nuclear force leading our cause." Without the Communist Party there is nothing, and it will be impossible to succeed in the socialist revolution and socialist construction. The "three-family village" black gang exhausts their thinking and tries their utmost to slander, attack, and cuss our Party in the most vicious manner. However, all this cannot even slightly hurt our great Party. The sky will not change. These monsters of various descriptions are wasting their efforts in opposing the Party, and they have met with defeat. (By worker LAI Wen-ch'ing [6351 2429 7230] of the Nanning Railroad Sub-bureau)

The counterrevolutionaries vainly attempt to bring down our Party for a comeback of capitalism. They seek to wrest the power from us and to plunge anew our broad masses of former poor and lower-middle peasants into the old society which was a hell on earth where they lead a miserable life in darkness. They are daydreaming and will never succeed. (By WU Liang-chi [0702 0081 3825], five-good's soldier of a certain Liberation Army unit)

The anti-Party and anti-socialist crimes of the "three-family village" black gang have incurred the incomparable indignation of our worker class. I cannot withhold my words any longer. I will never allow this bevy of concealed enemies to attack our great Party and our great people's star of salvation, Chairman Mao.

Dear brothers of the worker-peasant class, the Chinese Communist Party and Chairman Mao rescued our working people from the misery of the old society. Before the Liberation, my grandfather carried my father and escaped from natural disasters to come to the Northeast, but the evil old society was oppressive everywhere. Both my grandfather and my father worked for landlords and lived worse than animals. Once, when my father was sick, some relatives brought some flour to use to make soup for him. Before he could eat the soup, the puppet village office officials came and overturned the table, and accused our family of committing some "economic offense." Now, my father always reminds me: "We live well now and feel younger every year. But, we must never forget the Communist Party and Chairman Mao." Ours is a happy family, and ours is a happy society. We cannot allow the evil old society to return. (By electrical worker CHANG Ching-tang [1728 2529 2768] Tung-ching-ch'eng Overhaul Plant, Mu-tan-chiang Forestry Administration Bureau, Heilungkiang)

Led by the Party, the broad masses of former poor and lower-middle peasants who are armed with Mao Tse-tung's thinking are now knowledgeable and are clear-sighted, and will never allow any class enemy to oppose the Party leadership.

In our Lu-wang commune, at the time of the old society, 70 percent of the land was occupied by landlords and rich peasants, while the poor and lower-middle peasants endured hardships. In Lu-wang brigade, there was a landlord by the name of WAN Hung-chi [5502 3163 0679], known as a "cobra." He occupied nearly 1,000 mou of land, and ruthlessly exploited and oppressed the people. With one small pig used in usury, he seized 13 mou of good land from lower-middle peasant YU Yung-fu [0060 3057 1381] in three years. Poor peasant CHANG Yung-fang [1728 0336 5364] rented land from WAN Hung-chi and diligently built a few mou of terrace farmland to raise food grains. The second year, the landlord promptly increased the land rent. I also worked for landlords in the old society, and eked out a miserable living for the first half of my life.

Today, under the brilliant leadership of the Party and Chairman Mao, the people of our Lu-wang commune hold high the red flag of the general line, rely upon their own efforts to press forward, and bring about enormous changes to this poor land. Our commune has built over 7,600 mou of level and slope-type terraced farmland, afforested over 12,000 mou of land, built large river dykes, and changed several thousand mou of previously lean land into arable land producing a steady good harvest. In the wake of agricultural production development, there were also considerable improvements in the people's livelihood. We have relied upon the Party leadership for the accomplishment of all these achievements. Whoever opposes the Party leadership and attempts to lead our poor people back to the old society of hardship and misery is our enemy. We will fight him to the death! (By HSU Shu-kang [1776 2885 0474], Party Committee Secretary of Lu-wang commune in Ying-kou hsien, representative of former poor and lower-middle peasants of Liaoning, and delegate to the National People's Congress)

Among our fellow students, the majority come from families of workers and former poor and lower-middle peasants who suffered from oppression and exploitation in the old society. Many of our fellow students also personally suffered miserably in the old society.

After the Liberation, we not only had enough to eat, warm clothes to wear, and became political and economic masters of the State, but also became masters of culture. We not only entered schools but also enjoyed higher education. All this would have been miracles unthinkable by our forefathers. Whenever we recalled our past bitterness and thought of the sweet of today, we would always spontaneously sing the praise of the Communist Party and Chairman Mao. We would excitedly sing out loud: "Chairman Mao is the red sun in our hearts/ He is the big star of salvation for the people." We cannot refrain from saying: "Parents are not as good as Chairman Mao, and parents are not as close as the Communist Party." Without the Communist Party, there would not be the new China. Without the Communist Party, we would have nothing! (By students TIEN Yung-chen [3944 3057 4394] and WEI Yuan-chih [7614 0337 0037] of China People's University)

THREE. STRENGTHEN PROLETARIAN DICTATORSHIP, AND FORBID THE "THREE-FAMILY VILLAGE" COUNTERREVOLUTIONARY CLIQUE FROM WANTON WORDS AND ACTS

There Is No Reason On Earth Why Wolf Is Permitted To Devour Men,
While Men Are Not Allowed To Fight The Wolf

We are located on the foremost front post of border defense in the struggle against the enemies. The acute and complex class struggle enables us to profoundly realize the importance of Chairman Mao's instructions that we must exercise dictatorship over the reactionaries. Although imperialism and reactionaries were repeatedly foiled in their conspiracy for a comeback in China, they have not reconciled themselves to defeat. They have continued in desperation to attempt sabotage and harassment by all possible means. They have regularly conspired to attempt detonation and sneak attacks in the border areas. They have also sent secret agents to cross our border, in an effort to infiltrate the mainland and disrupt our socialist construction. The landlords, rich peasants, counterrevolutionaries, and bad elements who escaped to Hong Kong and Macao before the Liberation also constantly think about returning to the Mainland to ride once again roughshod over the people's heads. Right opposite our garrison post, there was a landlord who escaped from a village in the border region. He frequently sailed a small boat at sea to view the houses and land which he owned in the past, and he would curse while looking. Up to the time he died, he had others helping him sail the boat at sea, and he would point to the houses and land, grit his teeth and announce: "Without repossessing the houses and land, I will never die with my eyes closed!" Lo, how wanton and vicious are our class enemies, who always dream of a comeback in China to control and oppress the people again. In view of these class enemies, how can we possibly relax the proletarian dictatorship? We exercise dictatorship over reactionaries, and landlords, rich peasants, counterrevolutionaries, bad elements, and rightists, forbidding them to speak and act wantonly and to ride over the heads of the people. As faithful agents of the landlords, rich peasants, counterrevolutionaries, bad elements, and rightists, the "three-family village" black gang is displeased and rises to attack proletarian dictatorship. As Chairman Mao taught us, it is a good thing, not a bad thing, to be opposed by enemies. When the class enemies condemn us for "losing the faith of the people," it proves that we are correct. The more we lose faith with the landlords, rich peasants, counterrevolutionaries, bad elements, and rightists, the better we are doing. Otherwise, if we win their faith, what will the proletarian dictatorship be then? What can the proletarian revolution be called then? (CH'EN Shih-ju [7115 0099 1172] Political Director of "Red Sentry Company" of a certain Liberation Army unit)

The "three-family village" black gang viciously attacked our Party as "rude and unreasonable" and intimidated our Party, saying that by our actions we will "lose the people's faith." Can we possibly turn over to them the political power and the guns in our hands which we won with blood, and let them once again ride over our heads in order to win their "faith!" They alleged that the proletarian dictatorship is "the tyrant's way." We intend to exercise such a tyrant's way. There is no reason on earth why a wolf is permitted to devour men, while men are not allowed to fight the wolf. (By CHIN Yeh-liang [6855 2814 0081], Hung-shan Li-tang, Shui-kuo-hu, Wu-chang, Hupeh)

The People Must Protect Their Position; We Will Strike Down And Step Upon Landlords, Rich Peasants, Counterrevolutionaries, Bad Elements, And Rightists

To landlords, rich peasants, counterrevolutionaries, bad elements, and rightists, the proletarian dictatorship exercises only the "tyrant's way" and never applies any "benevolent administration." Chairman Mao said: "We apply benevolent administration only to the people, and not to the reactionary acts of the reactionaries and reactionary class, who are not among the people." If we follow the words of the "three-family village" black gang and exercise the so-called "benevolent administration" on the landlords, rich peasants, counterrevolutionaries, bad elements, and rightists, the counterrevolution will stage a comeback, the revolution will fail, the people will suffer, heads will roll, and the people's country will expire.

The people must protect their position. We will never let the "three-family village" black gang and all other monsters slip by. Tightly gripping the knife handle of proletarian dictatorship, we will resolutely whack off the anti-Party and anti-socialist black flag, safeguard the socialist revolution and construction, and consolidate the proletarian dictatorship. (By LIAO Fu-hsien [1675 1381 634], Shun-ch'ang Hsien Public Security Bureau, Fukien)

Regarding the bevy of anti-Party and anti-socialist elements, monsters of all descriptions, and landlords, rich peasants, counterrevolutionaries, bad elements, and rightists, we must exercise dictatorship and enforce the "tyrant's way." We will strike them down and step on them. If we exercise moderation, kindness, respect, and tolerance, we would have reneged our revolution and abandoned the people. It seems to me that we must greatly enhance dictatorship over this bevy of anti-Party and anti-socialist elements. (By a squad in a certain Liberation Army unit)

In the old society, my family was very poor. We had only one change of clothing and never enough to eat. Day after day, we suffered from oppression by Japanese Imperialism and Kuomintang reactionaries. They coerced our poor people to perform labor servitude for them. I was then only about 11 or 12 years old. When I refused to go, the landlord and pao-head beat and cursed me. When I agreed to go, my mother worried that I would be hurt and overworked. In the old society, the poor suffered from oppression, poverty, and misery. One day, a Kuomintang returned-to-the-village regiment arrived and ordered me to locate the pao-head for them. I was then busy grinding corn for our next meal. I refused to go and commented: "Don't you preach people's rights?" A bandit soldier by the name of Chang Ch'ang-yu [1728 2490 0645] cursed me: "To hell with you, who mentioned people's rights to you?" He slapped me twice. At that time the poor did not have the right to say anything.

After the Liberation, we poor people rose to become masters of the nation. With political power, our poor began to stand erect. The landlords, rich peasants, counterrevolutionaries, bad elements, and rightists, as well as the bevy of the "three-family village" black gang counterrevolutionaries have not reconciled themselves to defeat. They vainly hope to overturn our proletarian dictatorship, and are our arch enemies.

With regard to them, we must exercise dictatorship and cannot apply "benevolent administration." To apply "benevolent administration" to them is to renege on our revolution. We would then return to the days when we did not have the right even to say anything.

Chairman Mao said: "Unless you strike at them, the reactionary things will never fall." Unless we strike at them, the reactionaries of the "three-family village" black gang will never fall. In this respect, we must not be even slightly equivocal. (By SZU Chung-liang [0674 0112 5328], Party Branch Secretary of the Repairs Workshop in the Technical Office, Shih-ching-shan Iron and Steel Company)

The proletarian dictatorship must deprive the reactionary class, reactionaries and all anti-Party and anti-socialist elements of their right of speech. Regarding these enemies, we can only exercise the "tyrant's way" and "dictatorship;" and cannot apply "benevolent administration." This was the way in the past; it is the way now; and it will continue to be the way in the future. So long as the class enemies exist, this will always remain the way. (By student YANG Wei-chuang [2799 3634 1641] of the Peking Iron and Steel Industrial Institute)

FOUR. CLEAR AWAY ALL MONSTERS WHO SLANDER THE GENERAL LINE

The National Construction Succeeds In Enormous Achievements. We Will Not Tolerate Slander Of The Red Flag Of The General Line

The "three-family village" black gang viciously cursed our big leap forward as "lying" and "boasting," and scolded our Party for "taking a beating" in front of facts. This was an outright lie.

Facts are more convincing than words. Under the brilliant leadership of Chairman Mao and the magnificent illumination by the red flag of the general line, our 650 million people have placed politics in the forefront, displayed an enthusiasm like "the foolish old man who removed mountains," enhanced the revolutionary spirit of daring to think and work, waged a struggle against natural elements, and won one victory after another. Industrial and agricultural production has assumed new features. Like bamboo shoots after a spring rain, factories have begun productive operations, one after another. With the establishment of people's communes, broad masses of commune members have raised their enthusiasm for work, built water conservation projects, promoted scientific experiments, and increased the output of food grains year after year. Under the brilliant leadership of the Party Central Committee and Chairman Mao, the 650 million people have used their diligent hands to change into reality what our predecessors would not even have dared to think about. The Yangtze river bridge has opened the natural barrier as a passage. We have produced a 10,000-ton hydraulic press, which only a few countries in the world can produce. Our formerly "poor" communes now have tractors and electrically operated irrigation stations. We built the Ming-Tomb water reservoir, the Fou-tzu-ling water reservoir, the Hsin-an-chiang hydro-electric power station, the Changchun Number One Motor-car Plant, and the Loyang Number One Tractor Plant, and many others. Are all these "empty talk" and "boasting?" Our Party is wise and great, and our general line shines magnificently beyond reproach. The 650 million people will always listen to Chairman Mao, follow the Party, hold even higher than before the red flag of the general

line, and resolutely carry the revolution to the end! (By soldier HSU Yu-te [1776 0645 1795] of a certain Liberation Army unit)

The workers of our casting plant in the Shih-ching-shan Iron and Steel Company join all workers of the whole Company in holding high the great red flag of Mao Tse-tung's thinking, pressing forward with soaring enthusiasm, and relying upon our efforts for progress. After repeated experiments, we have succeeded in changing the old "pipe-casting machine" left by Japanese imperialists into a modern "continuous pipe-casting machine" which produces a large quantity of high-quality pipes for the country in support of industrial and agricultural production. Workers of the Shih-ching-shan Iron and Steel Company built in 14 days the "small revolving furnace," in which the Company produced steel for the first time. By their own hands, the workers completed within one year the three major projects of the sintering plant, the number three blast furnace, and the number three coke furnace. The "three-family village" black gang will never succeed in their attempt to smear the great leap forward. (By engineer WANG Chih-kuo [3769 3112 0948] of the Shih-ching-shan Iron and Steel Company, and a national labor model)

Under Chairman Mao's leadership, our days become better all the time. There are also considerable changes in the spiritual features of man. We will never tolerate the "three-family village" black gang's attack of the great leap forward and their slander of socialism. We personally participate in socialist construction and can bear witness for socialism. We love the Party, Chairman Mao, and socialism. We will sing that socialism is good. (By LI Chiang-hua [2621 1730 5478], member of Hsi-chiao Brigade, Ch'eng-chiao Commune, Fu Hsien, Shensi)

Under the leadership of Chairman Mao and the Party Central Committee, our former poor and lower-middle peasants hold high the great red flag of Mao Tse-tung's thinking, and march from one victory to another. Taking our brigade as an example, there are enormous changes. Our brigade now uses tractors, changes dry land into water paddies, and greatly increases the output of food grains. In 1964, the total food grain output in the brigade was 1.4 million chin. In 1965, it reached 2.2 million chin. With production developed, our livelihood has considerably changed. The "three-family village" black gang slanders our great leap forward and the great achievements of our socialist construction. Our former poor and lower-middle peasants will resolutely wage a struggle against them to the end! (By Teng Ching-tien [6772 7308 3944], general Party branch secretary, and Teng Wan-tien [6772 8001 3944], propaganda director, of the Cho-li brigade, Tung Hsien, Hopei)

Listen, you "three-family village" counterrevolutionaries: do you dare to come to look at Tang-ch'eng? You will be scared! Under the leadership of the Party and Chairman Mao, the Tang-ch'eng people have increased the output of food grains from the 500,000 chin of 1964 in one leap to 900,000 chin in 1965. Was this not a big leap forward? Incomplete for scores of years, the Hsi-ho irrigation ditch was finished last winter in half a year. Where none existed before, there are now 1,500 mou of irrigated farmland (at an average of one mou per person) in Tang-ch'eng. Is this "empty talk?" In the old China, the scourge of war was visible everywhere in Tang-ch'eng. Now, motor-cars and tractors run all day long.

We have also established farming-and-studying middle schools, with the children of all former poor and lower-middle peasants enrolled. We are also generating electricity now and have wired broadcast facilities to listen to domestic and international current events every day. Are all these "empty talk?" (By CHANG Chin-fu [1728 6855 4395], LI Chih-ching [2621 1807 1987], and HO Fu-wen [6787 4395 2429] of Tang-ch'eng brigade, An-tse Hsien, Shansi)

Take a look at our Hsia-tien-tzu brigade! Guided by our Party's general line for socialist construction, by raising enthusiasm, pressing forward, and striving for greater, faster, better, and more economical achievements, we began the big leap forward since 1958. Rebuilding mountains and diverting water, we expanded the acreage of water paddies from 60 mou to over 820 mou, and afforested over 500,000 mou of land. We built numerous dykes on rivers to control flood. Over 200 mills were built on 15 streams, and over 600 mou of slope-type terrace farmland was completed to change the economic features of this once very poor land. Subsequently, the output of food grains has increased year after year, with the per-mou output raised from the 160 chin during the early days after the Liberation to 355 chin by 1964, and again to 414 chin by 1965.

The broad masses of our former poor and lower-middle peasants have pressed forward enthusiastically in the spirit of relying upon themselves for progress. We now have over 300 cows and over 40 carts. In addition, we also have a Liberation-brand truck. Is this "empty talk" and "boasting?" There is much more than I can "talk" about. All these changes, in a formerly very poor district in the eastern mountainous area of Liaoning, can only be attributed to a victory of Mao Tse-tung's thinking, the general line, the big leap forward, and the people's commune. The bevy of anti-Party and anti-socialist elements can never negate these facts! (By WANG Lien-sheng [3769 6647 3932], Party branch secretary of the Hsia-tien-tzu brigade, Sha-chien-tzu Commune, Heng-jen Hsien, Liaoning; special-grade agricultural labor model; and representative of the former poor and lower-middle peasants of Liaoning)

Workers And Peasants Worked As Animals In The Old Society. Party Shows Concern To Livelihood of Masses In The New Society

I am an old worker who suffered miserably in the old society. In the past, I have worked for landlords as a cowhand, and carried coal in Meng-tou-kou for capitalists. I got up before daybreak, went to bed at midnight, toiled to the point of exhaustion all day long, ate miscellaneous flour, wore coarse flaxcloth, and lived in a shack. They never considered us human, and we were worse than a dog of the capitalists. They beat and kicked us for the slightest offense. Once I had a boil on my back. When the foreman saw that I carried less, he hit me with a stick so hard that I fainted on the spot, but I immediately resumed carrying coal after I regained consciousness. Seeking greater profit, the capitalists never paid any attention to the welfare of the workers. Once, there was an ominous noise in the coal pit, and some coal dust visibly started to fall. It was obvious that an accident was about to happen. The foreman, however, forced us to continue working. Suddenly, there was one loud explosive noise. The pit collapsed, and over 20 brother workers died. There were

numerous other cases of accidental death of all descriptions in the coal mine. However, this never bothered the capitalists who viciously stated: "A three-legged frog would be rare; but there are always men with two legs." This was the true feature of the so-called "labor protection" as alleged by the "three-family village" black gang.

The Party and Chairman Mao rescued us from this hell on earth, made us masters of the country, and enabled us to live a happy life. The Party always shows concern for the life of our workers. Educated by the Party, I also have the honor of joining the Chinese Communist Party. All this comes from the Party. Without the Party, our workers would not have seen this day. The "three-family village" black gang attacked our Party and intended for our workers to return to the old society. We must wage a struggle against them to the end! (By worker Lan Pin-peng [5663 1755 2590] of the Pai-yun-shih workshop, Shih-ching-shan Iron and Steel Company)

Our Company held a memorial service at the "10,000 person pit" to mourn our class brothers who died in the old society. Listening to the accusations by old worker LI Hu-kuo [2621 6233 0948] and the others, I was sad and indignant. On the way back to the workshop, I pledged that I would carefully study Chairman Mao's works, train myself diligently as a successor to the proletarian cause, grasp tightly the power of proletariat, forbid the monsters to seize the power which our predecessors won with their blood, and see to it that our posterity would never meet with the disasters of the "10,000 person pit."

I read in the newspapers the anti-Party and anti-socialist articles written by the bevy of monsters, Teng To, Wu Han, and Liao Mao-sha. I read their absurd talk about how feudal rulers also "cared for and protected labor power." Several of us read and discuss the matter, and become increasingly more indignant.

Crows are black everywhere. Whether they were feudal landlords or capitalists, the exploiting class always oppressed our working people. Before the Liberation, how many class brothers were put to death by the exploiting class at the "10,000 person pit" at Shih-ching-shan! When many of our class brothers were exhausted under their oppression, the feudal lords would throw them into the "10,000 person pit" to feed them alive to dogs! The "three-family village" black gang hailed the rule of the old society and slandered our Party. We will never forgive them! (By worker Ma Hsiao-liu [7456 1420 0362] of the Steel Plant in the Shih-ching-shan Iron and Steel Company)

The "three-family village" black gang wantonly beautified the ruling class of the old society, alleged that they understood "care and protection of labor power," and concealed their ruthless exploitation of the working people. They also further developed the topic and suggested that "we should learn from the experiences of the ancient to gain new inspiration;" and slandered our Party for not showing "care and protection to labor power." This is outright nonsensical random talk!

Our Party has always cared for and protected labor power. All work of the Party is based on the interests of our poor and lower-middle peasants. Why did our Party lead the people in building rural water conservation projects and in changing barren mountains into orchards? Was it not for building up socialism and improving the people's livelihood? In the old

society, my family worked like animals for generations, without enough food to eat and clothes to wear. My father worked himself to exhaustion and became a hunchback. Since I was 13 I have worked for landlords. From dawn to dusk, landlords coerced me to work for them, without enough food, which eventually led to my illness. Last year when my wife was sick, the Party showed great care for our family, gave us living subsidies, medical expenses, and urged my wife to consult a physician and recuperate. The "three-family village" black gang viciously condemned our Party for not protecting the labor power, and urged us to abandon the general line for socialist construction, to discontinue promotion of agricultural development, and to discard the revolutionary policy to rely upon our own efforts to press for progress. The broad masses of our former poor and lower-middle peasants will never tolerate this. (By WANG Wen-ch'eng [3769 2429 2052], representative of former poor and lower-middle peasant in Tung-ah Hsien, Shangtung)

FIVE. THE "THREE-FAMILY VILLAGE" WILL NEVER SUCCEED IN DRAWING YOUTHS TO THE ANTI-PARTY AND ANTI-SOCIALIST PATH

Under the pretext of "treasuring young souls," the "three-family village" black gang referred to the bourgeois theory of human nature to poison the minds and souls of youths, and used the reactionary viewpoint of "there is good things in everyone" to oppose the Marxist-Leninist class viewpoint. In other words, they propagated among youths the view that there are good moral qualities in everyone without exception, including imperialists, reactionaries, and all class enemies. Accordingly, to them, it is not necessary to have class struggle and proletarian dictatorship. If we promote class struggle, we would be "incurring enemies everywhere." Listen and see how reactionary their tone is!

In their attempt to wrest successors to our Party, the "three-family village" black gang tried to draw youths to the path of becoming experts without becoming red. They claimed that, when "the ancients have read enough books, they usually would also have appropriate positions." They called on youths "not to merely speak of reading books." They urged youths "to read all available books at home behind closed doors." Was this not an obvious attempt to draw youths away from politics, to have them devote themselves to heaps of old papers, and to take to the road of becoming expert without becoming red? Was this not an attempt to encourage youths "to read more so that they could climb up to "appropriate positions!" This was an outright attempt to apply bourgeois thinking to draw youths to the anti-Party and anti-socialist path.

Chairman Mao has taught us: "Without a correct political viewpoint, it would be like one without a soul." He also said: "Both intellectuals and young students must study diligently. Besides studying on special fields, one should strive to have ideological and political progress. This requires a study of Marxism and current political events."

For the thorough victory of the entire proletarian revolution, our proletarian revolutionary combatants and successors to the proletarian revolution must hold high the great red flag of Mao Tse-tung's thinking, beat back the wanton attack launched by the "three-family village" counter-revolutionary black gang, and thoroughly excavate and discard the anti-Party

and anti-socialist black line! (By student CHANG Hsi-lu [1728 6932 4389], of the Hsia-kuan Middle School, Yunnan)

The "three-family village" black gang has disseminated considerable poison among young students. Wu Han taught youths the method of study, using only two words: "read books." He urged youths "to read, copy, and write diligently," and to learn from bourgeois intellectuals. In his black words, Teng To likewise urged us "to study diligently" in order to become renowned "scholars," and to always "study more and criticize less." The Party and Chairman Mao have educated our youths to go to the worker-peasant masses, to join in actual struggle, and to become educated laborers with socialist culture and to be successors to the proletarian revolution. The "three-family village" black gang, however, urged us to read books all day long, to devote ourselves to heaps of old paper, and to follow the bourgeois path of seeking personal fame and achievement. They vainly attempted to turn us into faithful disciples of the "three-family village," to become tools for capitalist comeback, and to follow the anti-Party and anti-socialist path. (By student HAN Chan-chun [7281 0594 651], of Wan Hsien Middle School, Hopei)

The "three-family village" black gang wanted us to study decadent things of feudalism and imperialism. They urged us to study these things, and then attacked our great Party, our great revolutionary teacher Chairman Mao, our general line, big leap forward, people's communes, and proletarian dictatorship. Is this not a clear attempt for us to become rebels to the revolution, to follow the evil path of feudalism, revisionism, and capitalism, and to become successors to their cause? Is this not a clear attempt to deprive us of Mao Tse-tung's thinking? We warn the "three-family village" black gang, we are not afraid of you, regardless of how you may coordinate efforts with domestic and foreign class enemies to launch the attack. In the minds of our workers, peasants, and soldiers, Mao Tse-tung's thinking has acted as a radar and your wolf donned in sheep skin has already appeared on the radar screen. We have long detected all the moves you make. Now we have grasped your wolf tail. Yours is merely a vain hope for an escape! (By CHIN Yeh-liang)

SIX. THE "THREE-FAMILY VILLAGE" COUNTERREVOLUTIONARY GANG DANCES TO THE TUNE OF MODERN REVISIONISM

The bevy of monsters in the "three-family village" black gang harbor the same vicious intention as the Khrushchev revisionists, that is, to abolish proletarian dictatorship and to bring forth a capitalist comeback in China. They are devoted to serving the bourgeoisie and act as a vanguard of imperialism. (By student CHIA Tsu-hsing [6328 4371 5281], of Lien-tang Middle School, Ch'ang-shu Hsien, Kiangsu)

The "three-family village" black gang wore the same pants as imperialism and revisionists, and breathed the same air that they did. Imperialists, reactionaries, and modern revisionism slandered our great leap forward. The "three-family village" black gang echoed their reactionary views. The only difference was that the "three-family village" black gang resorted to jokes and stories as the pretext, displayed the "red flag," and donned the cloak of progress. They were more cunning and vicious. (By LAI Wen-ch'ing)

The "three-family village" black gang attacked and condemned our Party, viciously slandered our socialism, opened fire upon the proletariat, fired upon the people who love the Party and socialism, opened the way for the bourgeois elements, and sang the same tune as the Khrushchev revisionists. The "three-family village" black gang served as spokesman for the bourgeoisie, built bridges for Chiang Kai-shek and roads for modern revisionism, and vainly hoped that our country would change color and that our liberated people would return to the days of misery. This was an outright daydream! The "three-family village" black gang is merely one small grain of dirt on the road. The chariot of history will certainly pulverize it! (By student FENG Jung-shi [7458 2837 0823] of Nan-hsien-ko Middle School, Peking Municipality)

The "three-family village" black gang attacks our Party for its "self-importance" and for "kicking out the teacher." These words come from Khrushchev. Khrushchev regards himself as a "benefactor" and the "teacher;" and scolds us for being "frantic," and "ungrateful." Khrushchev calls the beat, and the "three-family village" black gang dances to the tune. It is their goal for us to follow the baton of Khrushchev. (By student TAN Kuang-yun [3225 0342 0061] of the Central Finance Institute)

The "three-family village" black gang used nonsense to attack the scientific conclusion that "the east wind prevails over the west wind", sang the same tune as the Khrushchev revisionists, and co-ordinated their efforts with imperialists, modern revisionists, and all reactionaries of the world in a desperate last attempt. The more they try, the harder we would strike back. We must pursue our victory, and smash to pieces all the domestic and foreign reactionaries. (By woman commune member LU Chao-ti [5684 2156 1229] of Pei-chiang brigade, Pei-chiang Commune, Yen-ch'eng Hsien, Kiangsu)

SEVEN. THE UPROOTING OF THE "THREE-FAMILY VILLAGE" COUNTERREVOLUTIONARY CLIQUE IS A GREAT VICTORY FOR MAO TSE-TUNG'S THINKING. WE WILL HOLD HIGH THE GREAT RED FLAG OF MAO TSE-TUNG'S THINKING AND CARRY TO THE END THE PROLETARIAN CULTURAL GREAT REVOLUTION

Upon promulgation of the Party Central Committee decision to reorganize the Party Peking Municipal Committee, our Installation Company of the Shih-ching-shan Iron and Steel Company was jubilant. We enthusiastically welcomed this wise and great decision.

An excellent atmosphere now prevails throughout the country. The people of the whole country cherish unlimited confidence in and unbound love for the Party Central Committee and Chairman Mao. We are iron and steel workers in the capital. We will resolutely hold high the great red flag of Mao Tse-tung's thinking, safeguard proletarian dictatorship, and defend Chairman Mao and the Party Central Committee. We pledge that we will never forget class struggle, proletarian dictatorship, and enhancement of politics; and will hold high the great red flag of Mao Tse-tung's thinking. Under the leadership of Chairman Mao and the Party Central Committee, we raise our arms and strike at the anti-Party and anti-socialist black line. We intend to completely smash all "three-family villages" of all descriptions, pierce the paper tigers, and thoroughly pulverize all black lines and black stores. (By P'ANG Te-yuan [1690 1795 0337], deputy secretary of the Young Communist League committee of the

Installation Company of the Shih-ching-shan Iron and Steel Company)

We resolutely support, welcome, and hail the wise decision of the Party Central Committee to reorganize the Party Peking Municipal Committee and to establish the new Party Peking Municipal Committee.

No one can reverse the direction of progress of the chariot of history. No one can oppose the proletarian dictatorship. No one can overthrow the great Mao Tse-tung's thinking. No one can shake the iron-clad socialist position. We will always closely follow the Party. Under the wise leadership of the Party Central Committee and Chairman Mao, we will hold high the great red flag of Mao Tse-tung's thinking, the red flag of the proletarian cultural great revolution, resolutely and thoroughly clear away monsters of all descriptions, and carry to the end class struggle and the socialist revolution. (By all personnel of the Number Two Group in the Metallurgical Section, Design Office, Shih-ching-shan Iron and Steel Company)

We resolutely support the decision of the Party Central Committee to reorganize the Party Peking Municipal Committee, and warmly celebrate this new and great victory for Mao Tse-tung's thinking.

Comrade workers said: "This decision of the Party Central Committee agrees with the thinking of our iron and steel workers. The establishment of the new Party Peking Municipal Committee represents a great victory for Mao Tse-tung's thinking. It is also a severe blow to revisionism." For many years, the bevy of "three-family village" anti-Party black gang has occupied the leading position in the Peking Municipal Committee. Their dismissal by Chairman Mao and the Party Central Committee is truly a pleasure to all. The workers unanimously remarked: The revolutionary people love Chairman Mao. Regardless of the high positions of the "three-family village" black gang, we resolutely strike them down for their opposition to Chairman Mao and the Party Central Committee. Under the wise leadership of the Party Central Committee and Chairman Mao, whoever is opposed to the Party Central Committee and Chairman Mao, and the people, we will bring him down, dismiss him from office, and forbid him from promoting revisionism." (By CHANG Fu)

The "three-family village" black gang and its root, the former Party Peking Municipal Committee, constitute the base for opposing the Party and socialism. They arrange many black lines and viciously attack Mao Tse-tung's thinking. They are the "time bomb" placed by imperialism and modern revisionism in their vain attempt to lead China toward revisionism. They harbor the illusion that some day they will stage a coup to usurp the Party, army, and government. It would be unthinkable if this gang succeeds in their attempt. Our former poor and lower-middle peasants must raise their plows and resolutely uproot this bevy of the black gang, protect the fruits of victory of the socialist revolution and construction, and safeguard the Party Central Committee and Chairman Mao. Now, the Party Central Committee has reorganized the Party Peking Municipal Committee. This is a new victory for the great Mao Tse-tung's thinking. We enthusiastically hail and resolutely support the decision. (By TENG Chin-tien and TENG Wan-tien)

Under the leadership of Chairman Mao and the Party Central Committee, a soaring and rolling storm of proletarian cultural great revolution now

carries the entire Peking University. With resolute support from the worker-peasant-soldier masses, and revolutionary cadres and intellectuals of the capital and throughout the country, the proletarian revolutionaries and broad masses of teachers and students of the Peking University raise their combat enthusiasm, post thousands of bulletins, hold numerous meetings of criticism, and launch a ferocious attack on monsters of all descriptions. LU Ping, Peng Pei-yun, and other anti-Party and anti-socialist elements are brought down by the revolutionary masses. Other monsters of various descriptions are also singled out. They have been surrounded by the revolutionary masses. The bourgeois royalists have come to their end. This is a great victory for Mao Tse-tung's thinking.

A very complex and acute class struggle now confronts us. While the monsters of all descriptions are being surrounded, they will continue to stubbornly resist. These enemies who display the "red flag" to oppose the red flag will inevitably continue to play various tricks to undermine the cultural great revolution, for they are arch enemies of the revolutionary proletariat. We must arm ourselves with Mao Tse-tung's thinking, apply the forever victorious weapon of Mao Tse-tung's thinking, use class struggle as the telescope and microscope, and continue the struggle to defeat monsters of all descriptions to win thorough victory for the proletarian cultural great revolution. (By YANG Ko-ming [2799 0344 2494] and HSIA Chian-mao [1115 0494 5399] of the Philosophy Department, Peking University)

All our commanders and soldiers resolutely carry out the orders from the Party Central Committee, and launch ferocious attacks against the anti-Party and anti-socialist black lines.

Peking, while we are far away from you, nevertheless, we always think of you, and vigilantly defend you at all times; because you are the seat of the Party Central Committee and the place where our great leader Chairman Mao works.

The people's eyes are shining. Armed with Mao Tse-tung's thinking, the worker-peasant-soldier masses have the most powerful force for combat. Under the brilliant leadership of Chairman Mao and the Party Central Committee, the "three-family village" black gang was eventually destroyed and uprooted by the people. Under the wise leadership of Chairman Mao and armed by Mao Tse-tung's thinking, the broad masses of workers, peasants, and soldiers have been invincible. The people's revolution will continue to move forward. All monsters who attempt to obstruct the progress of revolution are doomed.

Under the leadership of Chairman Mao and the Party Central Committee, the remnant poison of the "three-family village" counterrevolutionary clique in Peking and other areas of the country, we are convinced, will be thoroughly purged. The root of revisionism, long planted in the Party Peking Municipal Committee, other departments of the Peking Municipality, and other areas of the country, will be uprooted and eradicated. (By all commanders and soldiers of the First Team in a certain Liberation Army unit)

The "three-family village" counterrevolutionary clique and certain responsible personnel of the former Party Peking Municipal Committee are smiling tigers and conspirators, and "time bombs" planted within our Party.

They usurp the leading power of the Party Peking Municipal Committee, and control some newspapers and periodicals, departments, and schools as their tools and bases to oppose the Party, socialism, and revolution, and to promote their revisionist line. This is an attempt to seize the leadership of the Party, the state, and army with the goal of a comeback of capitalism. If we let them succeed in their conspiracy, we would lose our Party and our country, and deprive our proletariat and the working people of any position. Under the brilliant leadership of Chairman Mao and the Party Central Committee, we have now wrested from the counter-revolutionary clique the leadership of the Party Peking Municipal Committee and the front which they occupied. This is a victory for the struggle for power, and a new victory for Mao Tse-tung's thinking. We enthusiastically hail this victory. "Pressing forward to pursue the fleeing bandits," we must thoroughly defeat the "three-family village" black gang. (By all personnel of the staff office of a certain Liberation Army unit)

The decision of the Party Central Committee to reorganize the Party Peking Municipal Committee is the sentence of judgement pronounced upon the "three-family village" counterrevolutionary clique and its root, and the orders for mobilization to further promote the cultural great revolution. It timely and completely expresses the wishes and demands of our broad masses of workers, peasants, and soldiers. This decision has considerably raised the enthusiasm of the proletarian revolutionaries and seriously deflated the anti-Party and anti-socialist elements. It will inevitably push this proletarian cultural great revolution to a new peak. (By FAN Kuei-chih [2868 2710 2655], Shih Chung [0670 0022], LI Hsin [2621 3510], and CH'EN Wei-te [7115 4850 1795] of a certain Air Force unit of the Liberation Army)

We are highly delighted by the decision of the Party Central Committee to reorganize the Party Peking Municipal Committee and to establish the new Party Peking Municipal Committee. This decision fully represents the wish of the whole Party and the people of the whole country, and sufficiently testifies to the solidarity of the whole Party and the whole country under the brilliant leadership of the Party Central Committee and Chairman Mao.

Chairman Mao has taught us: "Imperialists and domestic reactionaries will never reconcile themselves to defeat. They will attempt their final struggle." Upon the downfall of this "three-family village" black gang, the class struggle is not ended. Hereafterward, class enemies will inevitably resort to more concealed and cunning methods to continue harrassment and sabotage. As the Liberation Journal editorial: "Hold high great flag of Mao Tse-tung's thinking and vigorously participate in socialist cultural great revolution" pointed out: "After eradicating this black line, other black lines in the future will require further struggle." We must increase our efforts to flexibly study and apply Chairman Mao's works, diligently "apply" what we learn, thoroughly remold our thinking, incessantly raise proletarian consciousness, and brighten our eyes to detect the true and the false. Whoever dares to oppose Chairman Mao and Mao Tse-tung's thinking again, we will raise the powerful "stick" of Mao Tse-tung's thinking to pulverize him! We will always remain

faithful to the Party, Chairman Mao, and Mao Tse-tung's thinking. Long live Mao Tse-tung's thinking--the forever invincible and current apex of Marxism-Leninism! Long live the great leader Chairman Mao! (By LI Ying-chih [2621 2019 3112] and WANG Lien-jung [3769 6647 2837] of a certain Liberation Army unit).

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