

SALUTING THE REVOLUTIONARY YOUTHS AND TEENAGERS

[Following is a translation of an article by the Hung-ch'i commentator from the Chinese-language periodical Hung-ch'i (Red Flag), No 11, Peiping, 21 August 1966, pages 33-35.]

Under the illumination of the radiance of the thought of Mao Tse-tung, a great proletarian cultural revolution that knows no precedent in history is luxuriantly spreading -- like a tempest and with the speed of lightning -- from Peking, the revolutionary capital of the proletariat, in all directions to various places throughout the country.

What is most pleasing to people is that a large number of revolutionary youths and teenagers -- who are hitherto the unknown -- have become the brave trail-blazers in the great revolution. They are wise and full of drive and are able to do what they say.

The big-character poster is a powerful weapon which these young leaders use to attack those overt and covert factions in power who follow the capitalist road and all demons and freaks. Their big-character posters, like swords and daggers, hit the vital part of the enemy and make his sore spot hurt. They boost the morale of the revolutionaries and dampen the enemy's prestige. Therefore, they are warmly welcomed by the broad revolutionary masses and are widely copied and circulated. However, some persons find fault with these good big-character posters in a number of ways and shake their heads. As to the counterrevolutionary revisionists and the factions in power who follow the capitalist road, they ruthlessly hit at these revolutionary youths and teenagers and vilify their revolutionary big-character posters as counterrevolutionary big-character posters.

This magazine especially selects a few big-character posters for publication so that the broad masses of the people may appraise them.

We are of the opinion that these big-character posters are highly revolutionary and militant, are full of drive and are strong in bearing.

After they are read, one feels more broad-minded and finds them most stimulating to the spirit. They are so strongly worded that they are capable of sweeping away one thousand troops and still have power to spare. They are so pungent that they can "cut through the blue sky without damaging the hook." Everywhere between the lines, there is a flood of heroism.

They are the magnificent poems of the great proletarian cultural revolution. They are the crystallization of the ingenuity and wisdom of the revolutionary youths and teenagers. They are the outcome of the nursing of the thought of Mao Tse-tung.

The roars of the revolutionary young leaders rock the sky: we want revolution and we want to rise in insurrection! With thunder and lightning, the tempest of the cultural revolution comes in full force. It is like Mount T'ai that hangs over the head and the surging tide. Those who submit to it will survive while those who defy it will be destroyed.

Confronted by the revolutionary attack of these young leaders, those lords in power who follow the capitalist road feel that a calamity is approaching and that they cannot carry on in a bungling way. So they misrepresent things, confuse right and wrong, scheme in secret, shoot secret arrows, spread rumors, and arbitrarily level various charges against the young leaders so that they may persecute them.

"You are counterrevolutionary." The factions in power who follow the capitalist road regard themselves as the incarnation of the Party. "We are the Party," they say. Those who oppose them are anti-Party and counterrevolutionary.

The revolutionary youths and teenagers fear neither Heaven nor the Hades, neither ghosts nor gods. They are not afraid of death, and how can they be cowed by the label of "counterrevolution?" They know that their action is revolutionary, that they are supported by their great leader Chairman Mao, and that there is the great thought of Mao Tse-tung to inspire them.

With Chairman Mao personally starting and leading this great proletarian cultural revolution, they have acquired sharper eyes, and straightened their thought. It suddenly dawns upon them that they must make revolution and rise in insurrection. They must rebel against the bourgeoisie, against imperialism, against revisionism, against all demons and freaks, and against the ideologies of all exploiting classes. They hail: Let the revolutionary conflagration rage and burn merrily!

"You are making trouble." You have said the right thing. The revolutionary youths and teenagers want to make trouble with you. They want to make use of this sharpest weapon -- the thought of Mao Tse-tung -- to throw the old ideas, culture, customs and habits as well as the rule of those factions in power who follow the capitalist road into confusion. How could

this be called revolution if this course of action were not taken? The cultural revolution of the proletariat seeks to upset the old rules and regulations and the old order of the bourgeoisie and to make a clean sweep of the stable of capitalism and revisionism with the revolutionary iron broom.

"What a mess." The revolutionary trail-blazers make use of big-character posters and big debates to practice blossoming, contention, exposure and criticism in a big way and blaze away at the reactionary representatives of the bourgeoisie. The factions in power who follow the capitalist road are mercilessly exposed and the reactionary academic "authorities" of the bourgeoisie are sharply criticized. Their prestige is completely swept away. They therefore roar: "What a mess." It is rather strange that some comrades also join them to raise a hue and cry. If you are a man who affirms the revolutionary viewpoint, go among the masses to take a look and you will find that you are never so pleased. By bringing down the palace of the king of the demons, the revolutionary little devils have liberated themselves. They wield their staffs studded with gold, and the reactionary citadels of the bourgeoisie are hit so hard that they are at sixes and sevens. This is a grand festive day of the multitudes and an unprecedented spectacle.

"You are crazy and childish." The young people who are jeered at by people as "green and unfledged" despise all bourgeois "authorities" and dare to challenge them. They dare to order the factions in power who follow the capitalist road to dismount. The youths and teenagers want to make use of the thought of Mao Tse-tung as weapon thoroughly to criticize and reshape the old world, and thoroughly to eradicate the old ideas, culture, customs and habits which have been heaped upon each other over the course of several thousand years. They want to turn over the whole old world and to create a new world according to the thought of Mao Tse-tung. Is this crazy? No, this is the Herculean revolutionary ambition.

From days of old, those who dare to make revolution and to create new things are in most cases young people who are "childish." Once they lay hold of truth, they regard the old school with disdain and declare war on it. The "learned" old school always represses them. But victory always goes to those young people who are hitherto unknown in "the classics."

More than a hundred years ago, two young men -- Marx and Engels -- wrote the epoch-making masterpiece of great brilliance called the "Communist Manifesto." They declared that they meant to declare war on the old world, "to make a clean break with traditional ideas" and to cause the reactionary ruling class "to tremble before the communist revolution."

When our great leader Chairman Mao was a young man in the twenties, he edited Hsiang-chiang P'ing-lun and published many well-known revolutionary articles. He issued the thoroughly revolutionary, militant

slogan: Down with the old world, let the aristocrats and capitalists tremble before us.

Revolutionary dialectics is merciless. Those personages who represent the old forces appear to be so colossal that they are irresistible. But they cannot escape the punishment of revolutionary dialectics. As to those persons of little significance who represent the new-born forces, although their course is arduous and devious in struggle and the obstacles may seem to be unsurmountable, yet they are bound to overcome the old forces in the end.

The great thought of Mao Tse-tung is like the spring wind and rain. How lovable those revolutionary youths and teenagers who have been brought up under the nursing of the thought of Mao Tse-tung are!

They are best able to heed what Chairman Mao says and love most fervently our great leader Chairman Mao.

They follow a steadfast and definite political direction. Their revolution is at all times correctly oriented. They seek neither fame nor gain, but work wholeheartedly for the revolution and the people.

They lay chief emphasis on "daringness." They dare to think, to speak out, to take action, to blaze the trail and to make revolution. For the sake of safeguarding the thought of Mao Tse-tung and of the victory of the great proletarian cultural revolution, they dare to go into the mountain studded with knives and the blazing sea. The sea may dry and the rock may erode, but they will never change their mind. They are "stormy" figures who dare "to break away from the net," but are not commonplace politicians who are very cautious, fearing that the revolutionary conflagration may burn their own fingers. They are the heroic eagles which dare to strike in the great revolutionary storm, but are not the house birds which hide themselves under the eaves.

They clearly distinguish between what they love and hate. They show a purple heart and unlimited warm love for the people; they hate intensely the factions in power who follow the capitalist road and the reactionary academic "authorities" of the bourgeoisie.

The sole fountainhead of their revolutionary thought and revolutionary strength is the great thought of Mao Tse-tung.

To be sure, they have not much struggle experience, and it is inevitable for them to show shortcomings in this or that respect. But in the stormy revolutionary struggle, they certainly will arm themselves further with the thought of Mao Tse-tung, and steel themselves into successors to the revolutionary cause of the proletariat, complete with virtue and ability, wisdom and bravery.

They represent the future and hope of the proletarian revolution. With such staunch revolutionary heirs, our great fatherland can forever preserve its red color.

Our most respected and beloved great leader Chairman Mao all along shows concern for the revolutionary youths and teenagers like a kind father. He pins unlimited hope on the revolutionary youths and teenagers. He says: "The world is yours as well as ours, but in the final analysis, it is yours. You young people are full of the vernal spirit of youth and are at the thriving stage. You are like the sun at eight or nine o'clock in the morning. We pin our hope on you."

The revolutionary youths and teenagers certainly will firmly commit to memory what Chairman Mao has amiably taught them and the earnest hope which he pins on them. They certainly will make greater efforts in studying and applying flexibly Chairman Mao's writings and the sixteen points. They certainly will dare to wage and be good at waging struggle. They certainly will unite all forces which can be united to hit out at a handful of the most reactionary rightists and carry the great proletarian cultural revolution through to the end.

Guided by the great red banner of the thought of Mao Tse-tung, the revolutionary youths and teenagers certainly will grow up quickly in the furnace of the great proletarian cultural revolution.

The new-born force is invincible. The future belongs to the revolutionary youths and teenagers.

We extend our highest regards to the revolutionary youths and teenagers!

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