

July 21, 1959

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PEKING REVIEW

Freedom of Religious Belief in China

How freedom of religious belief is practised in the Chinese People's Republic (p. 6).

The Foreign "Aid" of U.S. Imperialism

The concluding instalment of an analytical survey of the U.S. foreign "aid" programme (p. 9).

Iron Flows at the Yangtse Steel Base

A report from Wuhan (p. 12).

Peasants Take Up Scientific Experiments

The story of how Shensi commune members boosted output with scientific experiments (p. 14).

Iraqi Anniversary Greeted

*Chinese Press Opinion, Stage Arts
and Other Features*

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P O E M S

by MAO TSE-TUNG

These nineteen poems were written by Mao Tse-tung in the traditional style. They have a tremendous range and a beauty and vision which will make them live as long as classical Chinese poetry is read. Some has been widely circulated but few had been published before 1957. This is the first time they have been gathered together in translation in one volume.

Background and explanatory notes are provided. There is a portrait of the author and reproductions of two pages of his original manuscript.

Cloth bound

38 pp.

Postage Stamps of the People's Republic of China



Every serious stamp-collector will want a copy of this book. It is an illustrated catalogue of all stamps issued in New China from October 1949, when the Chinese People's Republic was founded, to March 1959. Each stamp is printed in its original size in a frame slightly larger in size than the stamp itself. This is for the convenience of collectors wishing to superimpose real stamps on the illustrations. Each stamp is fully catalogued with its description, index and serial numbers, denomination, colour, printing, perforation, and date of issue. In addition, there are four pages of coloured illustrations and one miniature sheet of a recent issue.

An introduction provides a short sketch of the history of Chinese stamps. It covers a period of about two thousand years, from the Han dynasty (206 B.C.- 220 A.D.) to the birth of New China. Its historical references and interesting illustrations will give readers in general and philatelists in particular an illuminating glimpse into the development of China's postal services and a deeper appreciation of Chinese stamps.

There are a number of blank pages at the end of this book for mounting new stamps issued in China after publication of this manual.

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PEKING REVIEW

北京周報

(BEIJING ZHOUBAO)

A WEEKLY MAGAZINE OF CHINESE
NEWS AND VIEWS

July 21, 1959 Vol. II No. 29

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Scientists and Peasants Team Up

ELSEWHERE in this issue you will find the story of Wang Pao-ching, a peasant who has won national fame with scientific experiments in agriculture. He and the members of his production brigade in the Fenghuo People's Commune in Shensi Province increased yields by applying the findings of their experiments to their work in the fields. Last week we brought you an account of the group of scientists from the Institute of Entomology who set up headquarters in the Hupeh countryside to help the commune members combat insect pests menacing their cotton fields. The two stories illustrate a new trend in the development of agricultural science in China today.

Increasing numbers of agricultural scientists from the research institutes and agricultural colleges have gone out to the villages. More than one-third of the research workers of the Chinese Academy of Agricultural Sciences are now out in the fields. Many research bases have been set up in the rural areas throughout the country. In Hunan Province alone, there are over two hundred such bases. Working side by side with the peasants the scientists are solving practical problems in agricultural production.

China's agricultural scientists have done a great deal in the past. But theoretical research was not always sufficiently integrated with production and many problems of actual production remain to be analysed scientifically with the solutions enriching theory. The Chinese peasants have rich experiences in farming accumulated over thousands of years and many remarkable techniques. In 1958 in the big leap in agriculture they introduced many new innovations. Their experiences and innovations provide a rich field for scientific research. They awaited scientific summing up to be promoted further. That is why the scientists have gone to work among the peasants. While in the villages the agricultural scientists have also assumed the responsibility for popularizing modern science and helping train agro-technicians from the ranks of the peasants.

The work of the scientists with the peasants in the field not only helps solve problems of production but also enriches scientific research and theory.

The other side of the coin is that the peasants themselves have shown their interest in scientific and technical knowledge. With the help of the scientists, they are turning to scientific experiments of their own as a means to increase output. They realize that in order to build a modern, socialist agriculture it is not enough to rely on their traditional skill and techniques alone. They understand the importance of modern science. Aided by the steady economic and cultural advance provided by the socialist system, they are themselves turning to modern science, which was the monopoly of a few in the past.

The agricultural scientists and the peasants are working in close co-operation to develop China's agriculture on the basis of the most up-to-date farming skills and techniques and to elevate and enrich China's scientific research. There can be no doubt that the close integration of scientific research with practical production will help not only to increase production but also to bring science in China to a much higher level and place it on a still broader mass base.

ROUND THE WEEK

Living Buddha Pebala on Democratic Reform in Tibet

Pebala Cholieh-namje, Deputy Chairman of the Preparatory Committee for the Autonomous Region of Tibet, said that the feudal system with all its special privileges, which grinds down the people, clerical and lay, must be done away with lock, stock and barrel. He spoke last Wednesday at the Second Plenary Session of the Preparatory Committee which has been in session in Lhasa since June 28. He opened his speech endorsing the views and proposals put forward in the speeches delivered earlier at the session by Panchen Erdeni, Chang Kuo-hua and Ngapo Ngawang-Jigme. (See *Peking Review*, Nos. 27 and 28.)

Pebala Cholieh-namje said that unlike other parts of the motherland Tibet has remained poor and backward despite its natural wealth because of the cruel oppression and exploitation of the feudal serf system and the obstructions placed in the way of reform by the former local government of Tibet and the reactionary clique of the upper social strata. To enable the masses of the working people to emancipate themselves completely, he said, we must take firm action to root out serfdom in Tibet. This conforms to the urgent demand of the people and will pave the way for Tibet to fall into step with the other nationalities of China and take the road of socialism. It will be impossible for Tibet to progress unless it carries out democratic reform and sets up a democratic regime, he pointed out.

Pebala Cholieh-namje, who is a Living Buddha, then turned to the question of freedom of religious belief. He said that the Communist Party and the Government had always adhered to the policy of freedom of religious belief and there will be no change in this. Patriotic and law-abiding religious circles are accorded proper protection by the government; historic sites and relics and the monasteries certainly enjoy protection. Nevertheless, he stressed that the feudal system with all its special privileges, which had held sway in the monasteries oppressing and fleecing lamas and laymen, must go. All these rotten things, he added, run counter to the policy of freedom of religious belief and the Constitution of the country; they have nothing in common with the teachings of the Buddha. If an end is not put to this feudal system, not only will it prevent the people of Tibet from completely emancipating themselves, it will harm religion as well.

He said that although the upper classes exploit and trample upon the working people in Tibet the Communist Party and Government have decided to adopt a policy of redemption towards them. For this, he said, they must always be grateful. He called on them to stand firmly on the side of the people and give their all to the democratic reform.

Machine Building Doubles

In the first six months of this year China's engineering industry doubled its total output value as compared with the corresponding period of 1958. Of the 25 major products, 13, including machinery for the iron and steel industry, power-station equipment, A.C. electric motors, water pumps, metal-cutting machine tools, forging and rolling equipment, and combine harvesters, did especially well, overfulfilling the targets set for the first half of the year. Compared with the same period last year, power equipment registered a fourfold increase, A.C. electric motors 218 per cent, transformers 156 per cent, and machine tools (not including simple machine tools) 68 per cent.

One Season As Good As Two

One season is as good as two. This is the big success story of the highland peasants north of the Wei River in Shensi Province, northwest China. In one summer season, three counties—Pucheng, Hancheng and Tali—reaped 6.3 per cent more wheat and other crops than the summer and autumn harvests of 1958 put together. But the road to success was not strewn with roses.

For years this wide area consisting of the counties of Pucheng, Hancheng and Tali and the municipality of Tunghuan in the eastern part of Shensi used to be known as "the bottom of the black pot," a stigma generally reserved for farming areas notorious for their low yields. Except for a few tracts of land lying close to the Yellow River, which makes for a natural boundary with Shansi Province in the east, and the Lo River running almost parallel to the Yellow River here, this part of Shensi, rising from 350 to 1,500 metres above sea level, is very arid. Sink a well and you can count yourself lucky if you strike water in the first 30 metres down. Lack of water had always been the bane of the people here. Manpower, in relation to the abundance of land, was scarce. Draught animals were few. The peasants had long since been resigned to crude farming. Low yields were the result; hence the nickname "the

bottom of the black pot." Efforts were made after liberation to raise production. Things began to look up and production rose from year to year. But the peasants there did not fully live down the nickname, not even in the big leap year of 1958.

Things are entirely different this year. The 2.75 million *mu* of land sown to wheat and the land sown to other crops all reaped an exceptionally rich harvest—high yields over extensive areas. The stigma was removed once and for all. The vigorous leadership provided by the Shensi Provincial Communist Party Committee in creatively applying the 8-point charter for agriculture has made this arid highland tick.

Soon after the summer harvest last year the Provincial Communist Party Committee turned its attention to "the black pot," believing that if this low-yield area could be changed it would have a good effect on other low-yield areas. Measures were worked out. Work teams were sent out to help the peasants the day sowing began. The special characteristics of these parts, such as the need to put greater stress on deep ploughing, the preservation of moisture, heavy manuring, etc. were given due allowance. Throughout the season the Provincial Communist Party committee guided the work in the fields until the harvest was brought in. The bumper summer harvest proved for one thing that high yields of wheat could be obtained on the Shensi highland. For another it exploded the myth that it was impossible for poor land to obtain high yields on extensive areas.

Fenho River Reservoir

Fenho River, the longest waterway flowing through Shansi Province in north China and the Yellow River's second biggest tributary, is being brought under the control of man. The first stage of the construction of a reservoir on the Fenho River was completed last week. The huge dam, which will rise to a height of 60 metres when the whole project is finished, is already 40 metres high and has begun diverting the flow of the river as designed. The growing industrial city of Taiyuan and the towns and villages along the Fenho now have flood protection.

For thousands of years the Fenho River has played havoc with the people along the valleys. Before liberation, once in every five years, the river used to overflow and breach its banks in the summer months. In 1952, the provincial government made plans to harness the river and preparations for the project soon followed. Actual construction was launched last year. The reservoir, part of the multiple-purpose plan for controlling the Yellow River, will hold 700 million cubic metres of water, enough to irrigate 86,000

hectares of farmland. A hydro-electric power station will link up with the power grid in Taiyuan.

92 More Simplified Characters

For school children, workers and peasants, and in fact for all those who may study the Chinese language for the first time, the announcement that more characters have been simplified is welcome news. Last week the Committee for Reforming the Chinese Language and the Ministry of Culture jointly announced that 92 more written Chinese characters have been simplified.

This is the fourth set of simplified Chinese characters worked out and released for general use. The first one was made public in 1956 by order of the State Council. Altogether there are now 517 such simplified Chinese characters in use. The great merit of this scheme is that it has made Chinese simpler, as the novice will find the new abbreviated forms easier to write and remember. To him and the "master" alike the writing of many a Chinese character now means a lot of time saved. Let two new characters illustrate. The first on the new list is the character for "currency." Instead of 14 strokes, (幣) it is now written with only four (币). The character for "clock" is now 9 strokes (钟) instead of the former 20 (鐘).

Roughly 4,000 Chinese characters are in common use. Many of them are quite complex, but now more than a tenth of them have been simplified. And more are on the way. Since most publications, with the exception of classical works, use the new, simplified forms, these simplified Chinese characters will facilitate the drive to wipe out illiteracy in China.

Textbooks for Chinese Medicine

Most of the provinces and major cities in China have schools to train practitioners in traditional Chinese medicine. But traditional Chinese medicine as taught at school, for all its practical value in curing many difficult cases, is much too diffuse and unwieldy a subject for would-be doctors to grasp without the aid of proper textbooks. Few textbooks worthy of the name existed before because the traditional school of medicine was discouraged rather than encouraged in the Kuomintang days. After liberation a great number of schools of traditional Chinese medicine were set up. Textbooks were written to meet teaching needs, but the efforts were not coordinated. Discrepancies in terminology and style, in the classification and treatment of subjects, in the evaluation of certain prescriptions, etc. left much to be desired.

To introduce standard textbooks in the schools, the Ministry of Public Health re-

cently called a meeting at Nanking to discuss questions pertaining to the writing of Chinese medical textbooks and their standardization. The five bigger schools of traditional Chinese medicine at Peking, Shanghai, Canton, Chengtu and Nanking were given the job of writing the textbooks. Fifteen different subjects have been decided on as a start. But much had been done at these schools in the way of codifying the rich store of knowledge and experience of traditional Chinese medicine in the last few years, especially at such schools where doctors trained along Western lines joined the staff to learn from experienced doctors of the traditional school.

Take the Nanking School of Traditional Chinese Medicine for example. During the past four years it has produced textbooks and special treatises, greatly enriching the science of Chinese medicine. Two of these, *Acupuncture*, and the *Science of Chinese Medicine*, the latter a 700,000-word volume profusely illustrated, are known throughout the medical circles in China. The Nanking School has other irons in the fire too. At present it is engaged in two major undertakings—the *Encyclopaedia of Chinese Pharmacology* and *Dictionary of Prescriptions of Traditional Chinese Medicine*. The *Encyclopaedia of Chinese Pharmacology* will surpass the scope of the *magnum opus* of Li Shih-chen (China's great pharmacologist

of the 16th century), the *Pen Tsao Kang Mu (Compendium of Material Medica)*. Whereas the *Pen Tsao Kang Mu* deals with only 1,892 kinds of medical substances, the Nanking school's new work lists more than 5,000.

Schoolmastering as Hsu Lao Sees It

"Hsu Lao" is the popular name for Hsu Teh-li, the 82-year-old veteran educator and member of the Central Committee of the Chinese Communist Party. In China, placing the suffix "Lao" (meaning "age" or "maturity") after the surname of elderly people, denotes reverence and affection.

A group of young students, their hearts set on a teachers' training course in the autumn, wanted to see what advice the grand old man could give them. The duty of a teacher is not merely to teach, just passing on knowledge to others, Hsu Lao told them, but what is more important, to educate in a social way. A good or bad teacher directly affects his students, for they acquire from the teacher knowledge of a moral as well as a functional character. We want young builders of China to be politically progressive as well as professionally proficient, he said. We must therefore have the teachers educated in communist principles and ideas.

Hsu Lao recalled his own schoolmastering days in Hunan Province where high-minded teachers with the people's cause at heart had influenced their students, and progressive students influenced the teachers in turn, in the direction of revolution. Many of the best teachers were the best Communist Party members at the same time, such as Chairman Mao, Li Wei-han (now one of the Vice-Chairmen of the National People's Congress' Standing Committee), Chang Ting-cheng (now Chief Procurator of the Supreme People's Procuracy) and others who had all been primary school teachers in their day. He told his audience not to underestimate the role of teachers because the scientific development of a country hinges on the development of its schools.

From the age of sixteen Hsu Lao was a school teacher. Many of the best-known names of the Chinese revolution today are counted among his former students. The appreciation and esteem in which he is held by them can perhaps best be seen in the birthday congratulations Chairman Mao sent him some twenty years ago when Hsu Lao was sixty: "You were my teacher twenty years ago," wrote Chairman Mao, "today you are still my teacher, and you will certainly remain my teacher in the future." These words of Chairman Mao convey the eternal gratitude mingled with love which Chinese students have for their teachers.



Li Shih-chen, China's great 16th-century pharmacologist, gathering herbs for traditional Chinese medicine

Rubbing from a contemporary copy of a Ming dynasty stone carving

Freedom of Religious Belief in China

by CHANG MENG-CHEN

IN China the state guarantees freedom of religious belief. Article 88 of the Constitution of the People's Republic of China declares: "Citizens of the People's Republic of China enjoy freedom of religious belief."

The people's state holds that the question of religious belief is a private matter; belief or non-belief in religion relates to the personal freedom of an individual. Every citizen is free to believe in a religion and is also free not to believe in religion; and he can choose to believe in whatever religion he wishes.

These two freedoms to believe in a religion or not to believe are the two inseparable aspects of state policy on religion. It would be a distortion of the policy if one aspect were recognized and not the other.

It is sometimes asked: The People's Government is led by the Communist Party, and since communists are atheists and do not believe in religion, why should they uphold freedom of religious belief? The answer lies in the fact that the policy of freedom of religious belief is based on a scientific, Marxist-Leninist analysis of the question of religion, and on the objective laws of the development of religion.

Evolution of Religion

Religion is one of the many social ideological phenomena. "All religion," writes Engels, "however, is nothing but the phantastic reflection in men's minds of those external forces which control their daily life, a reflection in which the terrestrial forces assume the form of supernatural forces. In the beginnings of history it was the forces of Nature which were at first so reflected, and in the course of further evolution they underwent the most manifold and varied personifications among the various peoples. . . . But it is not long before, side by side with the forces of Nature, social forces begin to be active; forces which present themselves to man as equally extraneous and at first equally inexplicable, dominating with the same apparent necessity, as the forces of Nature themselves."^{*}

In primitive times, men found themselves powerless in the face of nature which appeared to be a mysterious and formidable force. They thus contented themselves with the belief in gods who dominated all things and who could bring them happiness as well as disaster. It was only natural that they should try to influence the gods through amulets, witchcraft, prayer and so on—from which

evolved religion in its crude and primitive forms. Later, as time went by, polytheism began to give way to monotheism with its belief in an all-mighty "God," creator, ruler and arbiter of the universe.

In a class society, religion too has a class content. Under the conditions of slave society and feudalism, the exploited and oppressed who fail to find a way out in this life are prone to hope for something better "in the next" while the ruling class does all it can to encourage the spread of religion as a means of hoodwinking the people and making the oppressed reconciled to their exploitation and enslavement.

A Historical Phenomenon

Religion has also sometimes been used by the toiling masses—slaves or peasants—as a banner around which to rally to resist oppression. The Taiping (Heavenly Peace) Revolutionary Movement in the middle of the last century in China is one of many instances. It is only when the proletariat enters the stage of history that the revolutionary people are finally able to free their minds from the bondage of religion. In the course of their revolutionary struggle, the broad masses of peoples become more and more conscious of the fact that they are powerful enough to emancipate themselves and take their destiny into their own hands. They begin to lose interest in religion.

But even in socialist society, men are still not invincible in their dealings with nature; there is still a long way to go before scientific knowledge, both in the social and natural sciences, can be spread universally among the people. Moreover, because of its long history of development, religion still exercises a considerable influence among a certain part of the people; so for a considerable time to come—even in a socialist society—there will still be people who believe in religion. Nevertheless, with the elimination of class oppression and greater progress in the social productive forces and sciences, there will be a steady decline in the numbers of people who believe in religion. When men have completely mastered the laws of development of nature and society, they will evidently no longer need to postulate the existence of a God or creator.

State policy towards religion in China—the policy of freedom of religious belief—is, therefore, based on the Marxist-Leninist understanding of the laws of development of religion. As far as the mass of people are concerned, religious belief is a question of knowledge, a question of ideology. There can therefore be no question of intervening in people's religious beliefs or

^{*}Frederick Engels: *Herr Eugen Dühring's Revolution in Science (Anti-Dühring)*, Foreign Languages Publishing House, Moscow, 1947, pp.470-471.

forcing them by administrative order to abandon their religious beliefs. Chairman Mao Tse-tung has said: "It is not only futile but very harmful to use crude and summary methods to deal with ideological questions among the people, with questions relating to the spiritual life of man."^{*}

Freedom of Religious Belief

Since liberation, the People's Government has resolutely implemented the policy of freedom of religious belief. Under the governments of various levels, special organizations have been set up to deal with religious affairs; monasteries, temples, religious objects and relics have been given adequate protection and religious activities are carried on as usual. In Tibet, since its peaceful liberation, officials, both ecclesiastical and temporal, have held office as usual; religious beliefs are protected; religious customs are respected. Respecting the religious customs of the national minorities who hold the Islamic faith, the government grants them extra holidays at the time of their important religious festivals and exempts them from the butchery tax for sheep and cattle slaughtered for consumption at their festivals. The people's governments at all levels have also seen to it that proper arrangements are made for the political status and livelihood of those persons who belong to the upper strata in religious circles.

But it must be noted that freedom of religious belief must not be confused with feudal oppression and exploitation carried out in the name of religion.

In feudal society, apart from the temporal feudal lords (serf-owners and landlords) who use religion to serve their own class interest, there were also feudal lords cloaked in the garb of religion who, like the temporal feudal lords, engage in ruthless feudal exploitation of the peasants and herdsmen by means of the large landholdings and other means of production which they own. At the same time they also directly control religion and, by means of their religious prerogatives and in the name of religion, they extort and squeeze wealth from the labouring people. These social phenomena have existed in many nations, in the past and today.

In some national minority areas in our country, feudal lords cloaked in the garb of religion used to own vast tracts of land, huge numbers of livestock, forests and pastures. In the Tibet region, the monasteries own over one-third of the total land area of the region, directly exploiting hundreds of thousands of serfs, peasants and herdsmen. Like other serf-owners, they have ruthlessly exploited the labouring people. The labour services which the serfs were forced to perform generally took over three-fourths of their working time each year. Rent in kind usually took over 50 per cent, or in some cases, 70 to 80 per cent of a serf's output.

In a socialist country, religion will be permitted to exist as long as there are people who believe in it. But in no case will the oppression and exploitation of man by man be allowed to exist permanently, because it is incompatible with the socialist system. It is the aim of

socialist society to eliminate this phenomenon whether it is covered by a cloak of religion or not.

Therefore, on the one hand, communists stand firmly for freedom of religious belief and, on the other, are determined to abolish the oppression and exploitation practised by the religious feudal lords. To do this it is necessary to adopt the methods of democratic revolution, to lead the labouring people to overthrow the rule of the feudal lords no matter what cloak they wear and abolish their oppression and exploitation of the labouring people. This is why in the course of the democratic reforms carried out in many national minority areas after liberation, oppression and exploitation practised by religious and secular feudal lords were generally abolished at one and the same time.

Religion and Feudalism

In the course of democratic reform, however, a clear demarcation line has always been drawn between feudal exploitation and religious belief. In the struggle to abolish feudal exploitation the policy of protecting freedom of religious belief has been resolutely carried out; furthermore, full attention has always been paid to the degree of the political consciousness of the masses as the work of reform is carried out. In some national minority areas, the masses were so long deceived and misled by the religious feudal lords, that they were unable immediately to see through their trickery and understand the true nature of their reactionary class character. Taking full account of the religious feelings of these national minority peoples, the state did not press ahead with the abolition of the system of oppression and exploitation practised by the religious feudal lords where the people were reluctant to do this. The people were given ample time to understand and solve this problem step by step as they gathered the necessary experience. This also gave the religious feudal lords sufficient time to understand the state policy of peaceful reform and to consider the problem of their own remoulding. The class consciousness of these national minority peoples has been steadily enhanced as a result of actual practical experience. With the leadership of the Chinese Communist Party, they have made energetic efforts to develop production so as to quickly catch up with the more advanced levels achieved by the people of the Han nationality, and this has made them increasingly conscious of the fact that the system of oppression and exploitation imposed on them by the religious feudal lords has obstructed and hindered the cause of socialist construction and become a serious stumbling-block to their progress. On the other hand, seeing the growing political consciousness of the people, the reactionary elements among the religious feudal lords, instead of seriously considering the question of their own remoulding, made even greater efforts to hold the people in subjection, and openly carried out subversive activities against the state, the people and socialism. This aroused still greater indignation among the masses, and enabled them the more clearly to see these tyrants in their true colours. The realization grew that this feudal oppression and exploitation with all its accompanying brutality and darkness must go. They asked the People's Government to lead them in utterly eliminating the whole oppressive system of exploitation imposed by the religious feudal lords, which is, of

^{*}Mao Tse-tung: *On the Correct Handling of Contradictions Among the People*.

course, incompatible with the ideals of a socialist state where the labouring people are the masters.

In the course of the struggle for the realization of these just aims, the People's Government, with the consent of the masses of the national minority peoples in question, has made proper arrangements for the political position and livelihood of those progressive religious personages of the upper strata who supported the reform, and were willing to give up feudal oppression and exploitation. Some of the religious feudal lords were reluctant to relinquish their old privileges, but, seeing the general trend of events and the strength of popular demands, they realized that they must accept the reforms and give up their exploitation and oppression. Having given these up, their religious beliefs and their legitimate religious activities are still protected by the government.

The brutal and obscurantist serf system in the Tibet region was not reformed in the eight years following its peaceful liberation owing to the obstruction of the reactionary clique of the upper strata. But in the recent rebellion started there by that clique, the big reactionary serf-owners, clerical and secular, who worked hand in glove with each other, were thoroughly unmasked and exposed themselves in all their evilness before the Tibetan people. As a result of this, the people under the leadership of the Communist Party have now launched a vigorous *san fan* and *shuang jian* (Three Anti's and Two Reductions) campaign against rebellion, the *ula* system and slavery, and for reduction of rents and interest charges. After this, the land owned by the manorial lords will be redistributed so as to uproot the bloodstained rule of the reactionary serf-owners and end their oppression and exploitation of the people.

Throughout the whole course of the operations to quell the rebellion, the state carefully protected, as always, the Tibetan monasteries, cultural relics and historical sites and the legitimate religious activities of the lamas. It will do the same during the democratic reform.

A Hypocritical Outcry

All the reactionaries are doing their utmost to spread rumours about and slander the democratic reforms which are ending the system of oppression and exploitation hitherto practised by the religious feudal lords. They wail that "freedom of religious belief has ceased to exist in China!" This is the most arrant hypocrisy and humbug. The fact is that only when feudal oppression and exploitation is abolished can the policy of freedom of religious belief be implemented thoroughly and comprehensively and the masses of the national minority peoples really enjoy freedom of religious belief.

In the past, in certain national minority areas of China, there was actually no freedom of religious belief to speak of because of the all-pervasive rule of the reactionary elements of the upper strata.

The religious feudal lords in these national minorities not only interfered with the religious beliefs of the people of their own nationality but also used their religious prerogatives to interfere in various other aspects of the people's life, such as in questions relating to marriage, education, amusements, dress and so on. A child or even a new-born baby was made willy-nilly a follower of a cer-

tain religious faith. One who gave up his religious faith was charged with committing a "heinous crime" of "betraying his religion," and could be bound hand and foot, tortured, beaten up and heavily fined according to "religious law." Those who dared to resist in such cases would be subjected to other barbarous punishments. Before liberation, fights on grounds of religion were frequent within these national minorities or between two different nationalities simply because a person or a number of persons left one religious faith or sect to become a convert or converts of another faith or sect. This led to bloodshed and perennial hatred between the people concerned. It is not difficult to see that under this kind of brutal oppression, there was no question of such national minority peoples enjoying freedom of religious belief.

This absence of freedom of religious belief among these national minorities was due to the fact that their feudal lords, both clerical and secular, had for centuries utilized religion to bolster up their brutal feudal rule. In order to perpetuate their enslavement and exploit the labouring people, they used despotic methods to force religion down the throats of the people. They utterly forbade the people to decide the question of their own religious belief. Thus it can be seen that freedom of religious belief and feudal rule are incompatible with each other. Where feudal oppression and exploitation exist the people cannot enjoy true freedom of religious belief. Only when the feudal system has been eliminated root and branch can the masses of the people decide the question of their own religious belief according to their wishes.

Background of Religious Freedom

Historically speaking, the struggle for freedom of religious belief was a task of the bourgeois democratic revolution. When capitalism was advancing in Europe, the rising bourgeoisie put forward the slogan of "religious freedom" as a means of mobilizing the people in a joint struggle against feudal rule. The basic demand in this struggle for "religious freedom" put forward by the bourgeoisie at that time was the separation of state and church. They held that the state should have nothing to do with religion, that religious bodies should not be connected with state power, that there should be no differences of right among citizens because of differences of religious belief, that the state should make no financial contribution from its treasury to the churches and religious bodies and that the medieval laws of the Inquisition should be annulled. All these demands were obviously directed against the feudal system of merging state and church; their purpose, of course, was to establish bourgeois rule. As soon as the bourgeoisie got hold of the reins of power they at once set about using religion as an instrument to serve their own purposes.

Before liberation, most of China's national minorities were in a stage of feudal society. The labouring people of these national minorities, oppressed and exploited as they were by feudal landlords or big serf-owners, actually had no freedom of religious belief. It was the Communist Party that has led them in their struggle against feudal oppression and exploitation to bring the democratic revolution to a successful outcome. Where this emancipation is complete it has created conditions in which the national minorities enjoy full freedom of religious belief.

Even after feudal oppression and exploitation have been done away with, a great deal of work still remains to be done in order to implement the policy of freedom of religious belief in a comprehensive way. Each person should decide the question of his religious belief himself and according to his own wishes without being subject to interference or compulsion from anybody. At the same

time those who do not believe in religion should be educated to respect the religious faith of others and to respect their freedom of carrying on religious activities. Only such an attitude can benefit unity among the people, the unity between those who believe in religion and those who do not, and the advance of the cause of socialist construction.

A Survey

The Foreign "Aid" of U.S. Imperialism

by KU I-CHI

The first part of this article appeared in our previous issue. — Ed.

SINCE U.S. foreign "aid" aims to control the capitalist world as a whole, its partners in Western Europe and Britain in particular are inevitably its victims.

Ten years have passed since Britain became a military base under U.S. occupation.

In 1948, taking advantage of the "Marshall Plan" and the U.S.-created tension over Berlin, Washington imposed on the British Labour Government a secret agreement providing for the stationing of U.S. atom bomb-carrying B29s and air force personnel in Britain. Since then British imperialism, which used to be a conqueror of other countries, has become the victim in its relations with the United States. By the end of 1956 the United States had 34 military bases and 50,000 military personnel in Britain. The American bomber squadrons stationed in Britain frequently make patrol flights loaded with atomic bombs, seriously jeopardizing the safety of Britain. The United States, moreover, compelled Britain to share 40 per cent of the expenses in building and maintaining the American bomber bases. In February 1958, Britain signed a guided missile base agreement with the United States. Five American guided missile bases were to be built in East Anglia, with Britain paying the building expenses. Thus, Britain has changed its role from an "unsinkable aircraft carrier" to a "guided missile base liable to destruction."

The American monopoly capitalists have virtually become the overlords of the British industrial capitalists. Washington pokes its nose into the economic plans and policies of the British Treasury. In 1949, the United States openly compelled Britain to depreciate the pound sterling so as to pave the way for the expansion of American financial power. The debts Britain owes to the United States account for more than 80 per cent of her total foreign obligations. By the end of 1957, British debts to the United States totalled \$4,650 million (the equivalent of £1,661 million), and this did not include the interest on the debts. In 1957 alone, after the defeat of her war

of aggression against Egypt, Britain borrowed \$1,100 million from the United States. The debts are unlikely to be cleared for quite a long while.

In the post-war struggle for the redivision of the capitalist world, the U.S. imperialists are naturally bent on grabbing the colonies and the economically underdeveloped areas. But that is only part of the story. U.S. imperialism also seeks to dominate the defeated imperialist powers, Germany, Italy and Japan, and to keep on weakening such imperialist countries as Britain, France and the Netherlands which had already been weakened during World War II, to grab their strongholds scattered over various parts of the world, demolish their hegemony and even place these countries under its control. The establishment of control over these imperialist countries, highly-developed industrially, will create favourable conditions for the United States to penetrate into their colonies. Only in this way can its ambition to monopolize the whole capitalist world be fulfilled.

The old colonial empires, Britain and France in the first place, have tried to prevent the United States from invading their colonies and spheres of influence, and have waged fierce struggles against this. Still, the United States has gained the upper hand in many areas. Britain,



See next page

for instance, has tried to use its own "aid" programme—the Colombo Plan—to counter U.S. expansion in South and Southeast Asia, but in vain. Since the United States participated in the Colombo Plan, it has practically become an instrument for facilitating U.S. penetration into the East. France's investments in its colonies in the post-war years came largely from U.S. "aid." In the course of the Indo-China war, France used U.S. military and technical "aid" extensively. Today, the aim of the United States in granting "aid" to the regime in south Viet-nam is to squeeze France out and consolidate the U.S. political and economic position there. At present, France is again making extensive use of U.S. military and financial "aid" to carry on its dirty war in Algeria.

U.S. Export of Capital

One of the characteristics of imperialism is the export of capital. U.S. foreign "aid," itself a special kind of capital export, also opens the way for the export of huge amounts of capital by American enterprises. Before World War II, Britain's overseas investments amounted to \$23,000 million as against \$11,500 million for the United States, that is, twice as much as the United States. In 1957, U.S. overseas investments rose to \$37,000 million, more than double Britain's figure of \$18,000 million. This tendency continues. Within the British Commonwealth, Britain's investments in 1950 were still 20 per cent greater than those of the United States, but now the figures for the two countries are equal. Direct investments of private American capital in Britain reached \$1,890 million by the end of 1957. Now Britain is third on the list of countries with the largest private American overseas investments.

A typical example of how the United States has carried out its colonialist exploitation through the export of capital is Latin America. U.S. investments account for 80 per cent of total foreign investments in Latin America. Thirty-five per cent of the total foreign investments of American companies is in Latin America. U.S. monopoly capitalists control the economic lifelines of various Latin American countries, monopolizing half of their foreign trade and compelling them to serve as suppliers of only one kind of raw material or another so that they must depend on the United States and put up with the maximum exploitation imposed on them. In the past two years, the United States has also shifted the burden of its economic

crisis to Latin America. While the United States has increased its exports of capital and commodities to Latin America, it has raised its own tariff barriers, cut its imports of raw materials and forced down their prices still further. As a result, in all Latin American countries the adverse balance of trade with the United States has mounted rapidly, industrial and agricultural production has declined, large numbers of enterprises have closed down and the economic and financial situation has deteriorated seriously. In 1958, the foreign debts of seven Latin American countries including Argentina and Brazil amounted to more than \$5,700 million. In 1958 alone living expenses went up 45 per cent in Argentina and 30 per cent in Brazil.

U.S. monopoly capital continues to encourage private investments in foreign countries. The United States plans to increase its overseas private investment from the 1957 figure of \$37,000 million to \$70,000 million within ten years with the accent on the Asian-African regions. The main emphasis of foreign "aid" as an important means of overseas expansion is likewise on the Asian-African regions.

Shift of Emphasis

The stress of U.S. foreign "aid," closely connected as it is with the unfolding of its aggressive policy, varies from period to period and from country to country. During, and particularly after, the U.S. war of aggression against Korea, the stress was shifted from Western Europe to the Asian-African regions. Comparing 1956 with 1950, we find great changes in the proportions of "U.S. aid" as far as geographical distribution is concerned. It rose from 5 per cent to 46 per cent in the Far East and the Pacific region, from 16 per cent to 27 per cent in the Middle East, while it dropped from 79 per cent to 27 per cent in Western Europe.

In recent years U.S. "aid" to the Western European countries has declined steadily. Since 1955, Western Europe has not received any "defence support" from the United States, and direct military "aid" has also been greatly reduced. What the United States is doing at present in relation to the North Atlantic bloc countries is mainly to supply them with modern weapons and treat them as the principal markets for the U.S. monopoly capitalists of the armaments industry. The Asian-African countries participating in military blocs are regarded by the United States as "hooked fish," and therefore receive only military appropriations. When it comes to economic and technical aid for them, the United States is very close-fisted. This was made very clear by Nelson Rockefeller in his January 1956 confidential letter to Eisenhower. Rockefeller said of this group of countries: "In this case governmental subsidies and credits may take the form mainly of military appropriations. The hooked fish needs no bait." If some kind of "economic aid" is given, "we must give them only as much as is necessary in order to keep suitable governments concerned in power and to check any hostile opposition elements." Therefore, when Turkey sought to use American loans to develop its own industry, the United States turned down the Turkish request. Pakistan's attempt to build jute plants and iron and steel works was also frustrated by the American "advisers."



The United States has tried to bait some neutral countries with its foreign "aid." The main content of the so-called "new look" in U.S. foreign "aid" put forward in July 1957 was that "military aid" and "economic aid" were separated, with the former listed under the heading of defence appropriations to be controlled by the U.S. Defence Department so as to link it closely with U.S. strategy and armament programmes. This move serves another purpose: to facilitate the U.S. effort to hoodwink the neutral countries. This was also made quite clear in Rockefeller's confidential letter to Eisenhower. He said: "In this case [referring to those countries which pursue or tend towards a neutralist policy] the main emphasis in economic assistance as regards government subsidies and credits should be on creating conditions in which eventually the economic relations established by us would work for and make it natural for these countries to join military pacts and alliances inspired by us... By this means we can hope to divert the foreign policy of these countries in a more desirable direction. In encouraging private investment in these countries support should be given to those sections or individual persons who oppose the present regimes. We should thus lay the basis for the orientation of the policy of those countries in a more healthy direction. The most important member of this second group is, of course, India."

"Aid" Arouses Opposition

Since U.S. "aid" aims at dominating the capitalist world, it inevitably leads to the very opposite of what the U.S. aggressors wished for, giving rise there to an anti-U.S. force which becomes stronger and stronger with each passing day. U.S. "aid" itself is a very good teacher by negative example. Wherever U.S. "aid" goes, the people and even official circles come gradually to realize the aggressive nature of the U.S. imperialists from their own bitter experiences.

In Western Europe, the "Marshall Plan" did not lead to "European rehabilitation" but, instead, to militarized economies, the dwindling of peacetime industries, the decline of exports, huge deficits in governmental budgets and skyrocketing costs of living. In Britain, there has been a growing response to the cry "trade, not aid."

Since 1954, the United States has reduced its "aid" to Europe. This is, of course, due partly to the changes in the Asian situation which forced it to pay more attention to this part of the world. Partly it is also because the Western European countries have turned a cold shoulder to the "aid."

The people in the Middle and Near East as well as in Africa, seeing how a number of countries were blackmailed and controlled by the U.S. imperialists after receiving the "aid" and were dragged into various military blocs, now view U.S. "aid" as a sort of plague. Because the people of the Asian-African regions are opposed to the so-called "Point Four" programme specially drawn up to promote its "technical aid," the U.S. imperialists today are now taking care not even to mention its name. In 1953, Stanley Andrews, the administrator of the Technical Co-operation Agency, stated that the term Point Four would be "omitted wherever possible," because, he explained, "it took on, kind of like Coca-Cola"

and was detested by the people of the "backward countries." The fate of the "Eisenhower Doctrine" is hardly better. At the Afro-Asian Peoples' Solidarity Conference held at the close of 1957, the countries of this region unanimously expressed their objection to it and in the declaration of the conference severely denounced it.

Some people in the governments of Asian and Latin American countries still have illusions about U.S. "aid." There are, however, only a few who choose to live on U.S. "aid." Many people are sceptical of it. The fact that many countries were victimized after receiving this "aid" cannot but make them shudder. What they want is unconditional aid to build up their heavy industries—the last thing they can expect from U.S. "aid."

U.S. military "aid," meanwhile, is daily making Washington's policy more self-contradictory. Of the more than \$3,200 million appropriated for the "mutual security" programme for 1959, "military aid" and "defence support" amount to more than \$2,200 million. And a great part of it is used to finance such white elephants as the reactionary cliques of Syngman Rhee, Chiang Kai-shek and Ngo Dinh Diem. As an editorial in the *Wall Street Journal* of December 3, 1958, put it, "the United States seems to have assumed an obligation in perpetuity, which is something which no nation should have to take upon itself." Still, it looks as though Washington has to go on filling these bottomless holes.

This is how U.S. policy has tied itself up in contradictions. This is also why within the United States, not only are people generally voicing their growing opposition to U.S. "aid," but increasing numbers of people of the ruling class are also attacking the policy of U.S. "aid." Although there is fundamental agreement among the U.S. ruling cliques on the use of U.S. "aid" to facilitate their expansion, because there are serious clashes of interest among themselves, they differ on such questions as the way of carrying it out, the size of the "aid," what is to be emphasized and which countries should receive "aid."

Growing U.S. Isolation

U.S. foreign "aid" will of course continue to exist in the future. Yet it is being placed more and more on the defensive owing to the following factors:

1. As the socialist camp is steadily gaining the upper hand, Washington is finding it more and more difficult to start a world war. Though it refuses to abandon its bankrupt policy of "positions of strength," the United States has to take into account the socialist camp's "challenge" for peaceful competition.

2. U.S. "aid" is already notorious and its deceptive nature more and more exposed. In contrast to the selfless aid from the socialist camp, it has lost its attraction to a considerable extent. The United States must cloak its "aid" more carefully to make it more deceptive and attractive looking.

3. The United States now has a very unfavourable balance in its international payments which in 1958 amounted to \$3,400 million. Meanwhile there are differences on foreign "aid" among the various monopoly groups, and the amount of military "aid" cannot be sharply reduced. All this makes it impossible to make

any substantial increase in the amount of the more deceptive "economic aid."

U.S. imperialism has banked on foreign "aid" to build up a powerful financial empire in the capitalist world. In the fourteen years since World War II, however, it has failed to reach its original goal. It has tried to exercise control over all the principal capitalist countries but the NATO bloc is now very much divided. It also hoped to place all economically underdeveloped regions under its control, but the anti-U.S. movements there are

on the upsurge and illusions about the U.S. imperialists are dying out quickly. The reactionary rule of its most loyal hangers-on, Chiang Kai-shek, Syngman Rhee, Turkey and a handful of other reactionary regimes, are on the verge of falling. As the United States continues its foreign expansion under the cloak of foreign "aid," it will inevitably find itself in a still more isolated and difficult position.

(An abridged translation from *Hongqi*, No. 13. Subheads are ours.—Ed.)

Report from Wuhan

Iron Flows at the Yangtse Steel Base

by CHU CHI-LIN

AT 15:53 hours on July 14 the first heat of molten iron flowed from the Wuhan Iron and Steel Company's second blast furnace. Construction time was only 140 days. It is a modern giant even bigger than the first blast furnace which aroused considerable interest both at home and abroad when it was completed last September. Nine days earlier, a big 65-chamber coke oven to supply coke for this new blast furnace went into production. It is the third coke oven completed thus far. The Tayeh iron mine, a power plant and other units began operation more than a year ago. Work on an ore-dressing plant and a sintering plant is nearing completion. The building of the first stage projects of the iron-smelting system has been essentially completed. Efforts are now being concentrated on advancing the timetable for starting steel production. The work on a huge steel-making plant is being stepped up. The building of a steel-rolling system will soon begin. A giant integrated iron and steel works is rising on the southern banks of the Yangtse River.

"Wugang"

This is a year of rising production and intense construction combined for the Wuhan Iron and Steel Company (fondly called Wugang by the Chinese people—"Wu" for Wuhan and "gang," Chinese word for steel). The two blast furnaces will turn out more than one million tons of pig iron. The company will start turning out steel before the end of the year. The Wuhan steel base is making its weight felt in the national drive for steel.

Wuhan is a natural for China's second steel base (the first is Anshan). This triple-city on the Yangtse in the heart of China has long been known as a "transport hub for nine provinces." Rich iron ores are available in nearby Tayeh and other sites. Limestone, dolomite, refractory materials and coking coal are all within easy reach. When Wuhan is built into a new industrial centre, its products will be readily accessible to large areas in central, south, southwest and east China.

Sixty-nine years ago, work on China's first modern iron and steel plant—the Hanyang Iron and Steel Plant—was started in the Wuhan area. Ten years later, in 1900, it turned out 26,000 tons of pig iron a year. In

1907, it started to produce steel—a mere 8,500 tons in that year. Two 450-ton blast furnaces designed by the Japanese were added after 1923. But they were in operation for only 5 and 10 months respectively and had to be abandoned because of frequent accidents and poor performance. The plant went bankrupt. For a long time thereafter the Kuomintang talked loudly about building an iron and steel plant here that would produce 100,000 tons of steel a year. But like so many other bubbles floated by the Kuomintang, it remained just empty talk.

The decision to build a giant integrated iron and steel works at Wuhan was taken by the People's Government at the beginning of the First Five-Year Plan (1953-1957). It is being constructed with the assistance of the Soviet Union which helps in design and construction and is supplying first-rate equipment. This integrated iron and steel works dwarfs all previous undertakings. For instance, each of Wugang's blast furnaces will produce more than 2,000 tons of iron a day.

Wugang, together with Anshan and a third steel base now under construction at Paotow in the Inner Mongolian Autonomous Region, will form the three pillars of China's rapidly growing steel industry.

High Speed, High Quality

The actual building of Wugang began in April 1957. Since then, the tempo of construction has accelerated. Twenty-one special plants and workshops that manufacture metal frames, mix concrete, etc. were set up and more than 2,000 building machines were concentrated on the site for mechanized construction. Groups of powerful bulldozers and excavators accounted for three-quarters of the earthwork done. Transport and the installation of prefabricated parts have been mechanized in the main. But, of course, there were a host of difficulties due to lack of experience because this is the first time a brand new giant integrated iron and steel works is being built in China by the Chinese.

When a group of reporters from capitalist countries visited the building site in May 1958, they expressed doubts when they were told that the builders intended to

advance their timetable and complete the first blast furnace before October 1, 1958, instead of July 1, 1959, as originally scheduled, and finish building the first coke oven before September 1, 1958. Their doubts were not altogether groundless. Building a giant blast furnace like Wugang's No. 1 (including subsidiary units that supply water, power, etc.) involves a tremendous amount of work—the pouring of 200,000 cubic metres of concrete, the laying of conduits and pipes totalling more than 100 kilometres and the installation of 70,000 tons of equipment, etc. What the foreign reporters did not take sufficiently into account, however, were the drive and ingenuity of the builders stemming from their profound devotion to the cause of socialist construction.

Inspired by the slogans: "Guarantee top quality for Wugang projects—sinews of the country's industrialization" and "Complete the building of Wugang ahead of schedule," the builders exceeded their promises: the first blast furnace went into production on September 13 and the first coke oven on August 12. The quality of both was rated excellent. As the builders laconically remarked: we straightened out the question mark in the minds of the foreign reporters into an exclamation mark.

Ingenuity and Hard Work

The building of the first blast furnace was a demonstration of true heroism. When interviewed at the beginning of 1958, Li I-ching, Wugang's general manager, soberly talked about the difficulties involved but summed up his confidence briefly as follows: With the success of the rectification campaign, the cadres working together with the rank and file and tackling the problems on the spot and the initiative of the builders fully tapped, the difficulties can be overcome. This was fully borne out by the events that followed.

The first serious problem the builders encountered was the building of the foundation for the blast furnace. Since the foundation was to carry a weight of more than 14,000 tons, it had to be of top quality. In the octagonal pit 15 metres in diameter, 120 tons of steel frames and foundation bolts had to be fixed and 1,790 cubic metres of concrete had to be poured at one go. In most countries, early spring or late autumn is generally chosen for the pouring of concrete because the weather is cool but not too cold. Concrete is poured by machines for some 50 hours non-stop. It happened, however, that the pouring of the concrete had to be done in the summer to save time. Under such conditions the job had to be done in 30 hours to ensure quality.

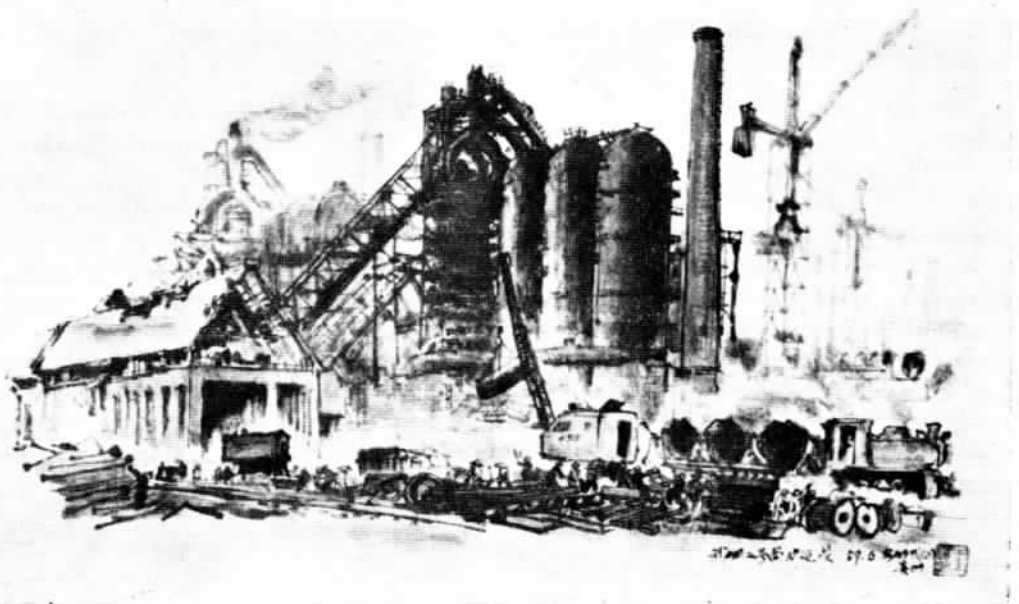
Different schemes were drawn up and presented to the builders. After thorough discussion and revision, one scheme was finally chosen out of eight. Preparatory work went on for four months and

two dress rehearsals were staged. When the actual job began, everyone performed his part methodically and the work was finished in 27 hours.

Building such a complex modern furnace was a challenge to the grit and stamina of the builders. To master the art of high-pressure electric welding required in welding the furnace body—more than 100 steel plates each scores of millimetres thick—Li Huan-po, already an experienced welder, practised the hard way. He fixed a steel plate on four short sticks so that the edges to be welded were not easily reached from either side. He then lay down underneath the steel plate and practised. Seeing his awkward posture, people could not help laughing out loud. But Li said: "Once welding from the most difficult position is mastered, all the rest will be child's play." Hard practice like this was not in vain. Inspection proved that all the welded seams of the blast furnace were first rate.

It was hard work combined with ingenuity that performed miracles and there were too many innovations to be enumerated. Let us just give two examples. Large equipment like a heavy dumper for the automatic dumping of ores was ordinarily assembled and installed piecemeal on the foundation. Kuo Cheng-chih, a young foreman, however, proposed to assemble all the parts first and then hoist and install the entire equipment onto the foundation. He figured this new method would cut the time for installing the dumper by one-half. But at first some were hesitant about accepting this proposal because it had never been tried before, "not even at Anshan!" Only when two veteran workers helped Kuo find a suitable method of hoisting the equipment was the proposal accepted. The result: the time for installing the dumper was cut from 90 to 45 days—as expected. By reversing the process of installing the turbine blowers—subsidiary equipment first, main equipment last—the workers succeeded in tripling efficiency.

The experiences in building the first blast furnace were summed up, developed further and put to good use in building the second blast furnace. The result was amazing. The first blast furnace took 14 months and 12 days to



Our second blast furnace is completed

Painting in Chinese ink by Wang Kuei-chou, a worker of the Wuhan Iron and Steel Company

build—a time that already surprised many experts; the second, larger blast furnace was completed in 4 months and 20 days. It is true that the No. 1 had to be built up from bare ground whereas part of the subsidiary works that supply water and power for No. 2 was already completed before the building of the furnace itself started, but the rise in efficiency is, nevertheless, obvious.

Many factors contributed to this speed. An important one was better co-ordination of the work which enabled many jobs to be carried out simultaneously so that when the blast furnace was completed, many other complicated jobs, such as the installation of the switchboard panel and the weigh car, etc. were also nearing completion.

The efficiency of individual jobs also rose sharply. Compared with the building of the first blast furnace, the time for many major jobs in the building of the second was greatly reduced. Thus, concrete-pouring took 27 hours in building the first—already a remarkable feat; it was reduced to an amazing 16 hours when the foundation for the second was built. Lining No. 1 with firebricks took 25 days, but only 12 days and 25 minutes for No. 2. This shows how the construction force has perfected its work on the job.

But it is not just the builders of Wugang who are to be credited with the success. Wugang has a special place

in the hearts of people throughout the country and they take pride in doing their best to give a helping hand. More than a thousand factories and mines in 20 provinces and municipalities undertook to supply an overwhelming part of the building materials and equipment needed by Wugang's second blast furnace and related projects. Tens of thousands of tons of bricks, tiles, sand and stones came from nearby counties in Hupeh Province, machines and equipment came from Liaoning Province, asbestos tiles from Kirin Province (both in northeast China) and petroleum and coal tar came all the way from Kansu Province in northwest China. Production of equipment for Wugang gets top priority in the factories. All crates of supplies marked "To Wugang" get moved immediately by the transport departments.

Soviet aid also contributed to the acceleration of the building of Wugang. Some of the equipment came from the Soviet Union and were delivered in good time. Soviet experts working on the building site helped a great deal to assure the progress and quality of the projects.

Wugang is rising fast. As the whole country contributes to its building, its builders and production workers, on their part, pledge to do their best so that the new steel base will make its contribution to the country's industrialization programme.

In the Shensi Farmlands

Peasants Take Up Scientific Experiments

by TAO LI-WEN

THREE weeks ago the peasants of the Fenghuo—the Torch—production brigade of the people's commune of the same name in Chienhsien County, Shensi Province, happily harvested their winter wheat, the first big crop of the year.

The brigade has earned itself a special place in the national drive for higher yields. It was formerly the 72-household Fenghuo Agricultural Co-op of Lichuan County, west of Sian, provincial capital of Shensi. In 1958 the brigade entered the people's commune *en bloc*, bringing with it a good tradition: it was one of the first groups of peasants in the country to adopt scientific experiments as one of the key means of boosting output. Its members have been making scientific experiments to raise yields ever since 1952; they have achieved some admirable results, trained a corps of peasant agro-technicians and have now helped to make the entire membership of their people's commune more science-conscious than ever before.

Today most members of the brigade in one way or another are doing some sort of scientific experimental farm work on small plots. Experiments are in progress on fertilization, seed selection, cross-breeding, soil improvement, irrigation, plant protection, field management, etc.

In combination with co-operative farming, such experiments and the practical application of new findings have produced substantial results. Fenghuo brigade's annual output of food crops rose fourfold between 1952 and 1958.

Wang Pao-ching

Twenty-seven-year-old Wang Pao-ching, commune chairman and a People's Deputy to the National People's Congress from Shensi, was the one who sparked the local interest in new scientific methods of farming. Son of a poor farm-labourer, he had only a year and a half of regular schooling to his credit, but he belongs to that new generation of peasants who have matured in a new, liberated society where creative efforts can be developed to the full for the common good.

In 1952—in the days of mutual-aid teams—the local committee of the Communist Party and the county government called on the peasants to improve their farming techniques and raise yields. Soon after a meeting was called by the county authorities to discuss concrete measures for bringing this about and the question of establishing experimental plots came up. The idea involved is to try out various methods of raising yields on small plots of land and then as soon as good results are

obtained, to apply these on large tracts. The meeting attended by representatives of the local mutual-aid teams heard the plan of one Chang Ming-liang, an old farmhand and a first-rate farmer, of neighbouring Hsinping County, to raise 1,020 *jin* of maize on a one-*mu* experimental plot. This was a surprising figure; the average yield of maize in Lichuan was only around 180 *jin* per *mu*. But they were even more surprised to hear their own young Wang Pao-ching proposing to cultivate an experimental plot during his spare time which he said would yield 1,200 *jin* of maize per *mu*.

Wang Pao-ching wasn't talking through his hat. It was true that in general maize yields in Lichuan County had never gone beyond 400 *jin* a *mu*, but he remembered that one experienced farmer, old Wang Ching-shou, had once got 600 *jin* on his plot of poor land. He reasoned that if Old Wang could do it, so could other people, too, and what's more a mutual-aid team could do much more than any individual farmer. But before he could explain his ideas to the meeting, people were laughing and drumming their pipes against the tables so loud in mock applause that he couldn't get a word in edgeways. Nevertheless, there were some who took him seriously and among these were Sung Ming-tsai and Liu Hsin-huai, both Secretaries of the county's Communist Party Committee. They warmly encouraged him to work out the details.

The Struggle

Not all his fellow villagers were so easily convinced, however. When he returned home next day, he'd got some new names: "Crazy Wang," or "Wang the Goof." Among those who opposed his plan most strongly were his uncle Chun-ying who called him a "crackpot," and his own father who threatened to disown him if he continued with his folly. Wang Pao-ching began to waver. Not knowing what to do he went to see the local Party Secretary.

The Party Secretary advised him to carry on and pointed out that this was actually a struggle between two ways of thinking—the progressive and the conservative. "The Party will back you up," he promised. "What's got to be done now is to make your plan a success and show the doubters that it can be done, that new techniques pay off."

With this encouragement Wang Pao-ching regained confidence. Together with Wang Chung-hai, a young peasant, and Yao Sheng-chih, an old peasant with decades of experience behind him, both members of his mutual-aid team, a concrete plan of experiment was worked out. Their analysis showed that the root-cause of the district's low maize yield wasn't only a matter of poor soil, as was alleged, but of defective farming methods in general and the inferior variety of maize they sowed in particular. On a plot of 1.7 *mu* they introduced close planting, the application of more fertilizers and a different way of watering. As a result that year they reaped



The experimental plot

Sketch by Lu Chih-hsiang

850 *jin* a *mu*. This was still far from Wang Pao-ching's proposed target but it was almost three times as much as the normal average yield in the district and an unheard-of record in the region. Their methods were eagerly studied by the other peasants and were adopted by the mutual-aid team later on for field application.

The next thing Wang Pao-ching and his colleagues did was to introduce an improved strain of maize. They adopted a new variety known as "Hongxinmaya" which yielded much more than the "Jingyanghuang" which they had used previously. They were told that "Hongxinmaya" could not grow in the district, but experiments showed that with bigger applications of phosphate fertilizers, earlier sowing and better seed selection, it could grow and grow well too. The result was that in 1953 they achieved a record per *mu* yield of 1,300 *jin* on an experimental plot of 1.26 *mu*. Then they became bolder still and took up artificial pollination and hybridization. They also introduced deep ploughing, channel irrigation and fertilization by stages. Finally, in 1954 they harvested 1,500 *jin* a *mu*. In addition they developed two new varieties of maize, the "1504" and the "1506" (named after the record 1,500 *jin* yield). All of these innovations were adopted for field application. In 1955 Fenghuo, then a co-op, adopted the "1506" for all its land and as a result raised its maize output 20 per cent.

Hybridization and Two Crops

By this time more and more Fenghuo peasants were taking a practical interest in experiments in scientific farming. They did a good deal in hybridization, sexual, asexual and distant. It all started when the co-op adopted the famous hybrid wheat variety "Pima No. 1" and got a 20 per cent increase in the co-op's wheat output. Wang Pao-ching and his colleagues were impressed when they learnt that "Pima" is a hybrid, and this got them interested in hybridization. Again, some told him that hybridization was "scholars' business." Undismayed, however, he went straight to the Northwest College of Agriculture to seek the help of the professors. They were only too glad to help him and gave him some lessons in hybridization. On

his return home he started his own experiments and before long he and his colleagues had got the hang of hybridization techniques. They not only improved but cultivated completely new varieties of both wheat and maize.

They found that scientific experiment was a "catching disease." "The more you do the more you want to do it," as Wang Pao-ching said. They went on to tackle more and more complicated tasks. In 1955 a big discussion came up in the co-op as to how much land should be allocated to wheat and how much to cotton. An idea came to Wang Pao-ching: "What about raising a crop of both on the same piece of land in a single year?" He thought it could be done if irrigation was improved, more fertilizers were applied and a better field work system adopted. Some supported him. One young peasant cited the example of the southern provinces and recalled that even in his village many years ago there were cases where farmers planted cotton right after the harvest of spring wheat. Still the majority claimed it was impossible since the sowing time left after the first harvest was far too short for the second crop to ripen. Finally, however, with the backing of the Party committee Wang Pao-ching carried out a series of experiments that ended with the crystallization of several methods that solved the problem. These include sowing cotton in between rows of wheat as soon as the latter turned ripe and seeding cotton in pots with a nutrient medium and transplanting the seedlings as soon as the wheat was harvested. These experiments were important because they opened a way to tap the potentials of the land in that region more fully. In 1957 after three years of hard work on an experimental plot of 2.2 *mu* they gathered 2,010 *jin* of wheat and 224 *jin* of cotton. Last year they applied this experience to a large tract of 70 *mu* and reaped 450 *jin* of wheat and 97 *jin* of cotton per *mu*. These methods are now being used widely by the people's commune. In addition, during the three years they cultivated two new varieties of wheat, "Fenghsien No. 1" and "Fenghsien No. 2" which have already won a good reputation.

Experiments Serve Production

The most important feature of the Fenghuo production brigade's scientific experiments is that they are closely linked with production. This is also the main-spring of all Wang Pao-ching's activity. He likes to say "Any cat, white or black, that catches a rat is a good cat." The Fenghuo brigade has taken this as its guiding principle. The successful experience the members gather on their small experimental farms is applied extensively to the fields of the brigade. And vice versa, as soon as a problem develops in large-scale production, it goes to the experimental farms for solution. This interlocking of experiment and practice is a major element in the steady climb of the Fenghuo brigade's output of maize, wheat and cotton. Fenghuo peasants are not only reaping bigger crops each year. They are exporting to other regions 100,000 to 200,000 *jin* of selected seeds a year. Increased output is reflected in better living standards. The income of the peasants has grown steadily; 95 per cent of the members of the brigade have built new houses.

The very concrete results which scientific experimentation has given have led more and more of the Fenghuo peasants, even those who once criticized Wang

Pao-ching most vehemently to see that conventional methods of farming can and must be improved. Both his father and uncle Chun-ying who once called him a "crackpot" are now among the strongest advocates of scientific experiments. One Wang Chan-chi once saw Wang Pao-ching experimenting in hybridization by cutting off the male flower at the top of the maize plant. He got so angry that he yelled at him "Let me chop off your head and see if you can still walk!" Now he himself is a cross-breeding enthusiast.

Interest in scientific farming has now spread to all the commune's members and the commune, with this support, is going in for scientific experiments in a big way. The commune, the production brigades and individuals all have special experimental plots. Each of the production brigades has a special technical group. The county authorities send qualified technicians to help them in their research work. The faculty and students of the North-west College of Agriculture often come to help the peasants with their studies and hold regular classes in agricultural science. Last year a technical school with Wang Pao-ching as the principal was established in the commune under the direction of the local Party Committee and the scientific research institutes of the province, and 107 young peasant students are now working on 162 different subjects.

Pioneers

Judged by the most modern scientific standards the achievements of Wang Pao-ching and his colleagues are not much to speak of but they represent something that is of truly momentous significance: the fact that they, the peasant masses, have made a start in making scientific experiments of their own and applying their findings to improve their farming. In the past the Chinese peasant sweated under the yoke of feudal and reactionary oppression, trying merely to make both ends meet. Today in freedom, master of his fate for the first time in history, he is out to bend nature to his will. Wang Pao-ching and his Fenghuo colleagues are far from being the only pioneers in this field. Not far from the Chienhsien County, in Weinan, also in Shensi, there is Chang Chiu-hsiang, the famous woman cotton grower who has developed a scientific system of cotton growing. There is Chou Han-hua in Kwangtung in the south who has succeeded in producing new varieties of high-yield rice and there is Chin Keh-chi in Shantung who is also developing new and better varieties of various crops. These are only a few of the many across the land who have emerged from among the ranks of the peasants. Peasants in many people's communes are working on various experiments in experimental plots. With the spread of the technical and cultural revolutions that are now unfolding throughout the country, their numbers will multiply, their knowledge of modern science will grow and they will become a tremendous force in helping to modernize China's agriculture. As for Wang Pao-ching, he is now working hard to develop a new cultivation system and regime of field management—"new field designs," as he calls them, which are concrete proposals for applying the 8-point Charter for Agriculture to best advantage under Chienhsien's conditions. Asked what is uppermost in his mind today, he says without hesitation, "Higher and higher yields to build socialism faster!"

SIDELIGHTS

Better and Faster Is the Watchword.

Three thousand spectators watched the unusual proceedings on the stage of the theatre in Peking's Zhongshan Park on July 8 with absorbing interest. The finest representatives of the capital's catering and service trades demonstrated their skills in their respective fields.

A pile of bicycle parts was swiftly assembled into two shiny bicycles complete to the last screw—in only 5 minutes, and were ridden around the stage.

Tsao Chih-cheng, an old butcher at the Sidan Food Market, demonstrated the artful skill perfected in 30 years of work. In exactly 2 minutes and 12.8 seconds, he sliced the meat off the bones of the carcass of half a pig. Not a shred of meat was left on the bones, and the meat itself was cut the best way for Chinese cooking.

As the whistle sounded a row of bank tellers seated at desks on the stage started flipping banknotes. An hour later, the winner was announced: in these 60 minutes Liu Shih-min of the People's Bank in the west city had counted over 20,000 bills, without a single mistake. A burst of applause broke out from the audience when the calculation showed that she had counted some 350 bills to the minute.

In the week following the opening day at Zhongshan Park, 1,500 past masters in cooking, hairdressing, dyeing, ironing, manicuring, wrapping goods, and even tying together bottles so that you can easily take half a dozen in one hand—188 events in all—demonstrated to packed houses. These final participants were chosen from many preliminary contests in which more than 100,000 people joined. Chefs, barbers, tailors, laundresses—all competed to show how the people can best be served.

Colour Film Trial-Produced. The Tientsin Film Works has succeeded in trial-producing, with Chinese-made raw materials, 35 mm. positive film for making coloured prints. This is an event for China's young film industry which started from scratch after liberation. Up to the present, practically all colour film and raw materials used in its manufacture have been imported from abroad. The ballet *Swan Lake* shot on this film has clear definition, good colour tones and stands up well to standard tests. Workers of the plant made the

film in close collaboration with students of chemistry of Tientsin University and chemical plants in the city.

A 3-in-1 Fish Story. Of the 45 *mu* of fish ponds in the Hsinching People's Commune in Shanghai County, Kiangsu Province, the average output per *mu* this year rose to 3,000 *jin*, ten times the usual amount netted. Hsinching commune members attribute their success to the method they used, which was to stock the ponds with different kinds of fish which naturally thrive in different depths. Thus the whole depth of the pond could be fully utilized and a much greater amount of fish could be put in—eight to ten times as much as before in this case. These ponds are known here as "three-storey apartment houses." A pond occupied by the carp family, for instance, has the common carp living on the ground floor, the silver carp on the top, and black and grass carp in the middle. Since the common carp on the bottom floor is not so choosy, the excretions of the other carp higher up become its natural food, thus saving on the feed, too. The frequent changing of water, disinfection, feeding at regular intervals and in fixed amounts, and other care also helped greatly in raising output. An example of the close and personal interest commune members take in their work is shown in the ingenious cages filled with feed which they hang at different depths of the water. They are so constructed as to keep out the bigger fish and allow the smaller ones to swim in and out at will. The small fry thus get an ample share of the food which they couldn't get otherwise.



Three-storied pond

Cartoon by Chang Lo-ping

China's Smallest National Minority. In the northeastern tip of China lies a fertile plain nourished by the Heilungkiang, Sungari and Ussuri Rivers. The Hehche people, the country's smallest national minority, live here. The Hehches were industrious huntsmen and fishermen, but by the time of liberation, national oppression, poverty and disease had reduced this nationality to not more than 300 people. Now, only ten years later, their number has doubled. Gone are the dark and damp cellar-caves which they used to call their homes. In their place are bright roomy houses. For the first time in their history, the people have enough flour and rice, and food from other parts of China. A health clinic, a school, a radio rediffusion station, libraries and recreational clubs have been set up. Educational facilities have been provided and not long ago most of the older people became literate. Today the Hehches have organized people's communes, and factories are springing up here.

Night Cruises on the Whampoo.

Shanghai citizens can now escape the sweltering summer heat on night cruises lasting over two hours along the Whampoo River. The season voyages began on July 11 when under a crescent moon professional and amateur artists, themselves also out for pleasure, performed for those on board some of the prize-winning numbers of the recent citywide theatrical festival. The night cruising programme of the municipal ferry company for the people of Shanghai will go on for three months.

New Facsimile Edition of 7th-Century Encyclopaedia.

A facsimile edition of an encyclopaedia compiled in the Tang dynasty (618-907 A.D.) is being published by the Chungwa Book Company in Shanghai. The encyclopaedia, *Yi Wen Lei Ju*, provides invaluable material for the study of ancient China. It has 100 volumes covering 48 sections, including history, geography, agriculture, industry, literature, astronomy, birds and animals. The new facsimile is made from a recently discovered wood-block edition of the Sung dynasty (960-1279 A.D.), the earliest printed edition in existence. Earlier copies were made from Ming dynasty (1368-1644 A.D.) editions.

Oceanography Institute at Tsingtao.

China is going in for large-scale organized study and research in the field of oceanography with the setting up of the first oceanography institute at Tsingtao, famous sea resort, in Shantung Province. The institute has five departments: marine hydrometeorology, oceanophysics, oceanchemistry, oceanobiology and marine products.

STAGE ARTS

For Youth at Vienna

The theatrical troupe of young artists which China is sending to the Seventh World Festival of Youth and Students, due to open in Vienna on the 26th of this month, will be putting on a varied programme of Peking opera, songs, dances, music and variety shows. The troupe actually makes up over half of the more than 400 members of the Chinese contingent representative of many nationalities and trades and professions. They will show about a hundred items in the ten days of the festival.

Peking opera will be a feature of the Chinese performances. There will be some old favourites, including *Autumn River*, *Uproar in Heaven*, *At the Crossroads* and *In the Yutang Mountains*, which have already won considerable popularity among audiences abroad. There will be some new items that have not yet been seen outside China. One of these is *Trying Out the Steed* which will be performed at the festival contest of Eastern classical dances. This has only two characters: Fan Li-hua, a warrior-maid of the Tang dynasty, who tries out her mount before going into battle, and her groom. The groom is giving the last finishing touches as he readies the horse for his mistress. Fan Li-hua enters in full panoply and leaps into the saddle. In Peking opera style, of course, all this is done in dance movement and pantomime. The horse is symbolized by a tasselled whip, but our actors enable us to see it galloping at lightning speed at one moment and, at another, trotting at a leisurely pace, pulling restlessly at the bit and stretching out its long neck as it neighs. Then again it shows its mettle, gathers its strength and leaps across a stream. All the while the groom follows close behind: he tumbles, wheels and somersaults. His droll comedy and dexterous "ungainliness" is the foil that brings out with greater vividness the warrior-maid's heroic spirit and grace.

Another item, *Excursion to the Garden*, an episode from the famous play, *Mou Tan Ting (Dream Lovers of the Peony Pavilion)*, gives a glimpse of a very different aspect of Peking opera—a world of lyrical beauty and exquisite charm. Two young girls, Tu Li-niang and her maid-servant Chun-hsiang, are taking a walk in a garden bathed in spring sunshine and filled with flowers. Beautiful Tu Li-niang is deep in love and is as one enchanted, while Chun-hsiang is happy and carefree as she frolics and amuses herself among the flowers. This too is a combination of dance and mime: we see them strolling round the garden, feasting

their eyes on the flowers, plucking them and pinning them into their hair, now looking at the fish in the pond, now trying to catch a butterfly, now listening to the oriole's song. Shen Hsiao-mei, who is the youngest student of the great stage artist Mei Lan-fang, plays Tu Li-niang, and Sung Yun-lan plays Chun-hsiang. In similar vein is *Chien Niang Parts with Her Soul*, in which Shen Hsiao-mei plays with equal success the part of a young girl whose soul departs from her body to follow her lover when her father objects to her marriage with her beloved.

Presenting the Magic Pearl at Rainbow Bridge is in still another genre. This is an impressive display of stage fencing, juggling with various weapons and superb acrobatics. The vehicle for all this is the story about a beautiful Water Nymph who fights bravely against Erh Lang, a general sent by the celestial Jade Emperor to chastise her for marrying a mortal scholar to whom she has given her magic pearl as a token of her love. The Water Nymph and her warriors are losing ground before the onslaught of the heavenly troops when her husband opportunely returns the magic pearl to her; with this she regains her strength and succeeds in defeating Erh Lang and his men. During the fight between the Water Nymph and the heavenly troops, the stage is turned into a tumultuous battlefield glittering with gorgeous costumes, with the performers somersaulting, fencing with swords and spears, and juggling with various weapons in perfect co-ordination and with split-second precision. The battle scenes in this opera make heavy demands on all performers, and particularly on the one who plays the role of the nymph. Chou Yun-hsia plays this *wu dan* (Amazon) role with surpassing skill. She is ably supported by a strong cast, including her younger brother Chou Yun-liang with whom since childhood she has been undergoing rigorous training under the direction of their actor-father.

In addition to these classical items, the young Chinese troupe is taking many new dances and songs which reflect the spirit of today, the joy and enthusiasm of the people in building socialism, their zest in life and their confidence in the future. *Celebrating the Bumper Harvest* is a group dance, showing China's many nationalities celebrating the harvest in the "great leap forward" year of 1958. *Picking Red Water-Chestnuts*, a folk dance from Kiang-

su Province, gives a picture of young girls paddling along in their tubs as they gather water-chestnuts in a lake. *Picking Grapes* is a vignette of life among the Uighurs of Sinkiang. To the accompaniment of a hand-drum, a young girl comes to a burgeoning vineyard. No one who knows the sight of luscious grapes in Turfan or Kashgar will wonder that her steps change into a dance. Twenty-year-old Ahitona performs this solo with great charm and grace. The *Umbrella Dance* takes us to the countryside in Honan Province with girls making merry after a day's work in the fields.

These are just some of the highlights of the programme which the young people are taking to Vienna.

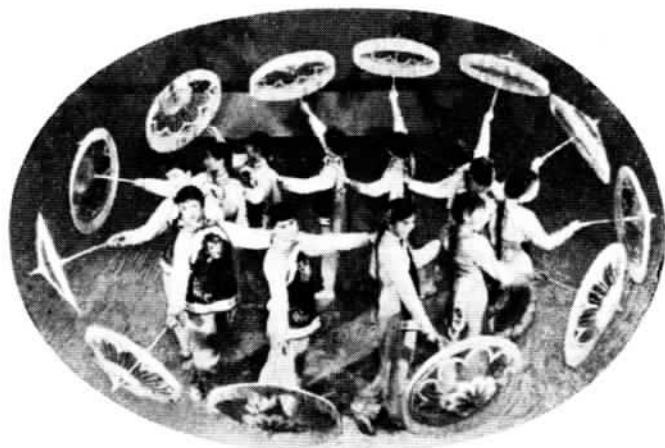
—LI YUNG

MUSIC

Beethoven's Ninth Symphony Performed in Peking

The performance of Beethoven's *Ninth (Choral) Symphony* early this month by the Central Philharmonic Symphony Orchestra and Chorus, supported by the Central Radio Philharmonia Chorus, was a milestone in the development of orchestral music in China. This was the first performance in this country of this great work by a full orchestra of ninety instruments and a chorus of a hundred and forty. It has been prepared as part of the musical programme for the celebration of the tenth anniversary of the founding of the People's Republic of China in October this year. It showed the growing maturity of a young orchestra, the average age of whose players is twenty-five.

Conducted by Yen Liang-kun, both orchestra and chorus performed with precision, understanding and power. The conflicting emotions of the first movement, like the battle of man against those



"Umbrella Dance"

inimical powers which stand between him and happiness, and the surge and struggle of the second movement were comprehended and projected vividly yet with restraint. In the second movement, particularly, clearcut and expressive phrasing succeeded in bringing out the atmosphere of turmoil and unrest in the beginning and the latter half of this movement, and the vivid contrast of the middle part with its rich overtones of folk song. The fourth movement was brilliant. Orchestra and chorus moved in perfect unison to sing out the message of the *Choral*—the surmounting of obstacles and ordeals leading to the ultimate triumph of man. The exultant *Ode to Joy* will sound with peculiar appropriateness on New China's tenth anniversary.

There were, of course, some shortcomings. The third movement, for instance, lacked full depth of understanding; the grip of the orchestra on its musical material slackened. There was a lack of feeling and one did not sense fully its deep meditative qualities. The singing of the quartette in the *Ode to Joy* was not even. The soprano and the baritone were good, but the tenor and alto fell short in tone-colour, volume and general technique. But further rehearsals are scheduled and improvements will certainly be made.

The overall success achieved is all the more significant because the Central Philharmonic Symphony Orchestra was formed only three years ago. Growing out of the orchestra and chorus of the Central Song and Dance Ensemble, it has developed into a big orchestra of ninety with a chorus of a hundred voices. It has managed to enrol among its players some of the leading soloists who have been trained at various conservatories in the country. Many of its young musicians have, over the past few years, toured the Soviet Union and the other socialist lands and countries in Western Europe and Latin America as messengers of goodwill, friendship and cultural exchange. Some of them, like the pianist Chou Kuang-jen, the violinist Yang Ping-sun, the flutist Li Hsueh-chuan, and the sopranos Liu Shu-fang, Chang Li-chuan and Liang Mei-chen, have won prizes at the World Festivals of Youth and Students. It now has on its repertoire works by the world's great classical masters, including Mozart, Schubert, Schumann, Glinka, Borodin, Tchaikovsky and Dvorak. Not long ago, it gave a successful performance of Shostakovich's *Eleventh Symphony*.

The Central Philharmonic Symphony Orchestra has played an important role in introducing the tradition of Western classical music to Chinese audiences. It is,

however, a young orchestra and, in rehearsing Beethoven's *Ninth Symphony*, it came up against many difficulties. At the beginning the young players were by no means sure of their interpretation of its many intricate passages. They delved into books on Western music, carefully studied appreciations by well-known critics, listened to recordings by world-famous orchestras, made critical comparisons between them, and held group discussions on the work. Rigorous rehearsing conquered the many difficulties in technique and gave them greater confidence in themselves. The *Ode to Joy* is a particularly difficult piece to sing. It is, dynamically, a work with many big variations, and has many high notes which have to be held for appreciable periods and sudden, big jumps to higher or lower intervals. Such difficulties are not often met with in other musical works. Here again hard work finally succeeded in imparting the correct tone-colour, rhythm and harmony to the various passages.

This success is inseparably linked with the indefatigable efforts of the conductor, Yen Liang-kun. He has welded orchestra and chorus into an instrument that finely re-creates Beethoven's work. Yen Liang-kun is a talented conductor now thirty-five years old who has grown steadily in artistry since he first appeared on Peking's podia. After leading the chorus of the Central Song and Dance Ensemble, in 1955 he went to the Soviet Union to continue his studies at the Moscow Conservatory of Music. Working under the expert guidance of V. G. Sokolov, head of the department of conducting, and later under N. P. Anosov of the State Philharmonic Symphony Orchestra of the Soviet Union, he made rapid progress both as a conductor and as a musician with a sound general knowledge of the orchestra. Since his return last autumn, he has been conducting the Central Philharmonic. Though he has not yet got a great deal of experience behind him, he impressed his audience with his ability to train and guide his orchestra and chorus with authority and spirit in a demanding work. The way he conducted the *Choral Symphony* certainly indicates a promising career.

—HSIEH MING

CINEMA

Iraqi Film Week

An Iraqi Film Week beginning July 14 was held in Peking and three other of China's largest cities to celebrate the first anniversary of the Republic of Iraq. A feature film *Said Afandi* and several documentaries were shown.

Said Afandi was made before the July Revolution last year, but it never found its way to audiences abroad; overseas distribution was banned by the reactionary Nuri Said clique because the film exposed the bitter life of the Iraqi people under the old regime. Said Afandi is an honest, warm-hearted school teacher who is always ready to give a helping hand to his neighbours and friends. He has a shoemaker friend, a good neighbour, but their friendship is broken when Said's son is almost killed in an accident. It is the sort of incident that is typical of the lot of the poor in a society dominated by foreign imperialism and domestic reaction, and where squalor and death are ever side by side. Children, deprived of school and playgrounds, spend their time on the streets; their quarrels and fights involve their parents and lead to tragedy. On pay day, Said gets drunk just to forget his sorrows for a space. It is genuine friendship, mutual help and sympathy that sustain people like him. And even this is snatched away. The shoemaker, however, is honest and sincere. He cherishes his friendship with Said and he is deeply pained when Said is estranged from him because of the accident. When he sees Said's boy taking a pair of shoes to another shoemaker to be repaired, he cannot bear it any longer. He stops the boy, takes over the shoes and repairs them. He has a mind to ask the boy not to tell his father about this, but, unable to let the misunderstanding fester indefinitely, he goes with him to see his father and effect a reconciliation. It is these human touches and the glimpses of Bagdad life that sustain the unpretentious story of the film.

Among the documentaries shown is *In the Name of the People*, the record of the trial of traitors by the revolutionary tribunal after the July Revolution.

The opening of the film week in Peking was attended by many distinguished members of the capital's cultural and art circles, including Vice-Minister of Culture Hsia Yen who opened the festival, greeting it as "a demonstration of the daily growing friendship and cultural exchange between the Chinese and Iraqi peoples." Aziz el Sherif, special representative of the Iraqi Republic at the celebration of the Iraqi National Day in Peking, was also present.

Aziz el Sherif, in his speech, expressed his confidence that the Iraqi film festival in Peking was only the beginning of more extensive cultural activities between the Chinese and Iraqi peoples.

—WANG LEH

China Greet's Iraqi National Day

A year ago, China greeted news of the victory of the Iraqi Revolution with nationwide rejoicings. Throughout the land, in cities and countryside, people took to the streets to mark this great triumph over imperialism. They demonstrated China's solidarity with the Iraqi people against U.S. and British imperialist intervention. Ever since then, the Chinese people have followed the struggles of the Iraqi people with sympathetic attention and acclaimed their every victory. Now on the first anniversary of the young republic, the Chinese people once again share the joy of the Iraqi people.

On the eve of the anniversary, Chairman Liu Shao-chi sent warm greetings to Najib el Rubai, Chairman of the Sovereignty Council of the Iraqi Republic. Premier Chou En-lai in his letter to Prime Minister Abdul Karim Kassim expressed the deep admiration of the Chinese people for the significant victories won by the Iraqi Government and people over the past year under his leadership in safeguarding their national independence, shattering external subversive plots and developing their national economy. Guided by the five principles of peaceful coexistence and the Bandung spirit, Premier Chou wrote, friendly relations between the two countries have over the past year made rapid advances in full conformity with the interests of their peoples. China's Premier expressed the conviction that with the further development of cultural and economic ties between the two countries, Sino-Iraqi friendly co-operation will expand and be strengthened with each passing day.

In his letter to Premier Chou En-lai Prime Minister Kassim thanked him for China's participation in the July 14th celebrations and for the Chinese people's support for his country. He declared that "the Iraqi people will never forget the Chinese people's lofty stand which reflects their faith in the liberty of the peoples of all countries and their respect for the struggle for full independence and the safeguarding of world peace." He said that "because of the profound mutual understanding between them and their respect for the cause of peace and democracy, the two republics will certainly make glorious contributions to the development of civilization and humanitarianism."

The friendship expressed by the two premiers was fully reflected by the celebrations in the two capitals. A special

Chinese government delegation headed by Vice-Minister of Foreign Affairs Lo Kuei-po attended the July 14th celebrations in Bagdad. At the same time, a 54-member Chinese music and dance ensemble gave performances in the Iraqi capital as part of the festivities.

PEKING RALLY

In Peking, a big rally was held with the participation of leaders of the government and people's organizations and representatives from all walks of life. It was attended by the representative of the Iraqi Republic, Aziz el Sherif, who had come to Peking especially for the celebrations.

Liu Ning-I, President of the Sino-Iraqi Friendship Association, addressing the rally described the Iraqi Revolution as an inspiring event to the peoples of Asia, Africa and Latin America; it showed them that by their unity and resolute struggle they can defeat all the seemingly powerful imperialists and reactionary forces. He warmly greeted the victories of the Iraqi people in repeatedly thwarting foreign subversive schemes and defending their country's independence and security.

Kuo Mo-jo, Vice-Chairman of the Standing Committee of the National People's Congress and Chairman of China Peace Committee, told the audience that the Iraqi Revolution has dealt a telling blow to imperialist rule throughout the Middle East. That is why ever since the first day of the birth of the Iraqi Republic, the imperialists have not ceased their subversive plots and sabotage activities against it. More recently, they have been engaged in even more vicious and deceitful aggressive schemes against Iraq and the other Arab countries. But, he said, the Chinese people have full confidence that the awakened people of Iraq and the other Arab countries will maintain their vigilance, see through this new imperialist plot and smash it.

Kuo Mo-jo pointed out that in their anti-imperialist struggles, the Chinese people and the Iraqi and other Arab peoples have always extended mutual support to each other. The Chinese people view the victories of the Iraqi people as their own because these victories are a great support to China's peaceful construction, and give added strength to the cause of world peace. The speaker assured the Iraqi people that the Chinese

people will always give their heartfelt sympathy and resolute support to their struggle against imperialism and to safeguard their national independence. He concluded with the pledge: The Chinese and Iraqi peoples will always march forward together hand in hand in the common cause against colonialism and for the defence of world peace. The profound friendship between the two peoples will flow onward for ever like the Yangtse and the Tigris."

Aziz el Sherif, special representative of the Iraqi Republic, was greeted with a great ovation when he declared that the Iraqi people while celebrating their national day are also celebrating their unity with the Chinese people and expressing their thanks for the support the Chinese people give to the Iraqi Republic. He stressed that Iraq has achieved many successes in the face of U.S. and British imperialist intrigues because the Iraqi people are united as one and have the support of the Arab and other peace-loving peoples, and particularly of the peoples of the Soviet Union, China and other socialist countries.

"RENMIN RIBAO" EDITORIAL

In its July 14 editorial *Renmin Ribao* greets the Iraqi national day as an event that brought joy to the Chinese people as has every other success of the Iraqi people in consolidating their national independence and developing their national economy and culture. The Chinese people, it continues, heartily wish the Iraqi people success in safeguarding their national independence, advancing democracy and strengthening their unity. They look forward to a steady growth of friendship with a strong and prosperous Iraqi Republic.

In the past year, writes the editorial, the Iraqi Republic led by Prime Minister Kassim has achieved major successes in the course of its independent development. The Iraqi people have time and again succeeded in crushing the counter-revolutionary rebellions supported and engineered by imperialism and foreign interventionists; they have safeguarded the independence and security of their republic. The national economy of Iraq has made steady headway. In its external relations, the Republic has pursued a policy of peace and neutrality and of opposing imperialist aggression.

Recalling Iraq's withdrawal from the Bagdad Pact, and repudiation of the Eisenhower doctrine, its abrogation of military aid agreements with the United States and liquidation of the British military base in Iraq, the editorial declares that these acts "have exerted a positive influence on the anti-colonialist struggle

for the preservation of national independence in West Asia, and the Arab countries in particular."

At the same time, the editorial continues, the Government of the Iraqi Republic has established normal diplomatic relations with China, the Soviet Union and a number of other socialist countries. It is also strengthening its economic and cultural ties with these countries.

The editorial warns that imperialism will not, of course, take its failures in Iraq lying down. Recently, while carrying on their schemes of subversion and intervention in the Arab countries, the imperialists have stepped up their sinister attempts to sow political discord and use economic baits in an endeavour to split the national forces in the Arab countries, disrupt the solidarity between these countries and poison relations between the Arab and socialist states. These imperialist moves are aimed at re-imposing the colonial yoke on the Arab nations. But, declares the editorial, confronted by the awakening Arab people, all these imperialist plots are doomed to fail.

Glezos Trial Condemned

Chinese public opinion is being thoroughly aroused by the disgraceful persecution of the Greek patriot and peace fighter, Manolis Glezos.

As reports of his trial by the Athens military court come in, indignation mounts throughout the country. Every day the press carries poems and essays hailing Glezos' heroism, statements and letters from various organizations and individuals, vigorously protesting against this fascist act of the Greek Government and demanding that Glezos be freed.

At a public meeting held in Peking, people from all walks of life spoke out in defence of Glezos. Mei Yi, Vice-President of the Chinese Journalists' Association, declared: "In the name of human rights, justice, democracy, freedom and peace, we will do all in our power to stop this persecution of Glezos and other Greek patriots." Li Hsieh-po, Vice-President of the All-China Federation of Trade Unions, expressed the support of the Chinese working class for the just cause of the Greek workers and people; he demanded freedom for Glezos. The main reason for the persecution of Glezos and his fellow patriots by the Greek authorities is to pave the way for U.S. rocket bases in Greece and that is why the defence of Glezos is the defence of peace: this was the point made by Chu Tse-chi, Vice-Secretary-General of the China Peace Committee. Kuo Hsiao-chuan, Secretary-General of the Union of Chinese Writers, pointed out that the persecution of Glezos is a signal of the

coming offensive against the democratic rights and progressive forces of the Greek people. Glezos, he said, stands for progressive Greek culture; the people of Greece and of the whole world are behind him.

U.S. Air Intrusions

A U.S. naval patrol plane intruded over China's territorial air over the Yunghsing and Pei Islands in the Hsisha Islands, Kwangtung Province, at 10:35 hours on July 13. Another U.S. naval patrol plane intruded over Yunghsing, Tung, Nan and Pei Islands in the Hsisha Islands between 9:45 and 10:08 hours on July 16. A Chinese Foreign Ministry spokesman has been authorized to issue the 56th and 57th warnings against these military provocations.

Visitors

Several African and Latin American delegates have arrived in Peking during the past week for tours in China.

Among them are:

Joseph W. Kiwanuka, Chairman of the Uganda National Congress.

A Mexican women's delegation headed by Marianela Mondragon Nunez.

Spartaco Vizzotto, Vice-Chairman of the Sao Paulo Peace Committee in Brazil.

Omani People Will Triumph

The Omani people will be victorious in their anti-imperialist struggle. This is the common theme of Chinese newspaper editorials published on July 18 to observe the day of solidarity with the peoples of Oman and south Yemen. The press also widely publicized the statement of support issued by the Chinese Committee for Afro-Asian Solidarity which reads in part:

"The Chinese Afro-Asian Solidarity Committee warmly responds to the call of the Permanent Secretariat of the Afro-Asian Peoples' Solidarity Council. It resolutely supports the struggle of the peoples of Oman and south Yemen against imperialism and for independence and freedom, and strongly denounces the acts of massacre, suppression and aggression perpetrated by the British and American imperialists against them.

"For a long time, British colonial troops have carried out armed aggression and intensified their brutal repressions in Oman, in a vain attempt to obstruct the heroic Omani people from marching towards independence and freedom. The British colonialists have also carried out acts of frantic repression and all kinds of terror against the Arab people in south Yemen.

"Recently, Britain rigged up a so-called 'Federation of South Arab Sheikdoms' composed of six 'protectorates' in south Yemen in an attempt to split the unity of the

Arab people and shore up imperialist exploitation and domination in that area. Particularly worth noting is the fact that the U.S. imperialists are also poking their noses into this area; while supporting the criminal British policy in various ways, they are carrying out aggression through such despicable tricks as putting forward economic baits and trying to create political divisions. Such criminal acts of the Anglo-American colonialists have aroused the resistance struggles of the peoples in Oman and south Yemen.

"Facts have proved that the people of the Arab countries, tempered in their prolonged struggle against imperialism, can never be conquered nor can they be deceived by any imperialist conspiracy. The Chinese people express profound admiration and high respect for the people of Oman and south Yemen who are struggling heroically for independence and freedom, and wish them new and still greater victories. We are convinced that, as the colonial system is nearing its doom and the peace forces of the world have become unprecedentedly strong, the peoples of Oman and south Yemen, supported by the peoples of the other Afro-Asian countries and all the countries and peoples who uphold justice, will win final victory, as long as they continue to strengthen their unity, are vigilant against imperialist conspiracy and persist in their staunch struggle."

CHINESE PRESS OPINION

An Important Move of Democratic Viet-nam

On July 16, all leading newspapers in Peking prominently featured the July 7 note of Foreign Minister Pham Van Dong of the Viet-nam Democratic Republic to the co-chairmen of the 1954 Geneva Conference. Drawing attention to the U.S.-instigated sabotage of the Geneva agreements by the south Viet-nam authorities, the note urged the adoption of positive measures to ensure the thorough implementation of the Geneva agreements. *Renmin Ribao* (July 17) editorially greets this move as "another important action taken by the Viet-nam Democratic Republic to promote the peaceful unification of Viet-nam and safeguard the Geneva agreements."

Five years have passed since peace was restored in Indo-China, the editorial recalls. But the peaceful unification of Viet-nam called for by the Geneva agreements still remains unrealized. This abnormal and unfortunate situation has been created by the United States and the south Viet-nam authorities. During the past five years, in an effort to carry out the Geneva agreements, the Viet-nam Democratic Republic has not only proposed negotiations between the two parts of Viet-nam on the question of their unification, but has also time and again called for talks on such questions as disarmament on both sides, trade, the exchange of visits between cultural and scientific organizations, arrangements for women and children to see their relatives on the other side of the demarcation line, free exchange of correspondence, etc. But the Ngo Dinh Diem clique, at the instigations of the United States, bluntly rejected all these reasonable proposals in defiance of the earnest wishes of the people.

The editorial cites many of the facts in Pham Van Dong's note to show how the United States and the Ngo Dinh Diem clique have been collaborating in wrecking the Geneva agreements: the entry of large numbers of American military advisors and personnel into south Viet-nam, the introduction of huge amounts of U.S. arms and ammunition, the permission given to the U.S. to build military airfields, naval bases and strategic highways, the persecution of former members of the Resistance and other patriots, and the obstruction of the activities of the International Commission, etc. All these prove, the editorial notes, that the United States and the Ngo Dinh Diem clique are attempting to perpetuate the divi-

sion of Viet-nam and to turn south Viet-nam into a springboard of U.S. aggression in its scheme for a new war in Indo-China and Southeast Asia.

The editorial further points out that U.S. imperialism is using the Ngo Dinh Diem clique as a tool to intervene in the Laotian situation and to conduct subversive activities against the Kingdom of Cambodia. It is also working hard to knock together a military alliance that will link south Viet-nam and Laos with the aggressive SEATO bloc so as to draw them completely into its Far Eastern war scheme. Furthermore, U.S. imperialism is trying to ship atomic and rocket weapons into south Viet-nam. All these U.S. plots, the editorial says, have intensified the tension in Indo-China and are endangering peace in Southeast Asia. It is therefore imperative to stop quickly U.S. intervention and aggression in Indo-China and the violation of the Geneva agreements by the Ngo Dinh Diem clique.

The editorial expresses the belief that the just demand of the Government of the Viet-nam Democratic Republic should receive the attention of the two co-chairmen and all the countries that took part in the 1954 Geneva Conference. It also expresses the view that all parties concerned should take positive action to change the present situation which is causing growing concern to the people. As a signatory of the Geneva agreements and a loyal friend of the Viet-namese

people, the editorial concludes, China firmly supports the Viet-namese people in their struggle to achieve the peaceful unification of their motherland and their great efforts to ensure the complete implementation of the Geneva agreements.

Lloyd on Laos

Commenting on British Foreign Secretary Selwyn Lloyd's reply to Chinese Foreign Minister Chen Yi's letters of February 18 and May 25 addressed to the co-chairmen of the Geneva Conference on the Laotian question, *Renmin Ribao's* Commentator (July 18) writes: It is regrettable that in his reply Mr. Lloyd twisted the facts instead of expressing willingness to take effective measures with other countries concerned to stop the activities of the U.S. and the authorities of the Laotian Kingdom which violate the Geneva agreements and sabotage peace in Indo-China.

Mr. Lloyd, trying to defend the U.S. and the Laotian Government, writes that "the Laotian Government, far from violating the Geneva agreements, has been genuinely attempting to integrate two ex-Pathet Lao battalions into the Laotian army in accordance with the agreements which they made with the Pathet Lao in November 1957." But the facts are that the Laotian army attacked the Pathet Lao fighting units; launched civil war in Laos; put Prince Souphanouvong and other leaders of the Neo Lao Haksat Party and the Pathet Lao fighting units under surveillance and house arrest and overthrew the coalition government which was established according to the Vientiane

THE PASSING SHOW

"Freeze That Red Note!"

When virtuoso U.S. conductor Leopold Stokowski included Shostakovich's *Fifth Symphony* in his programme at the Institute of Music in West Berlin, RIAS, the West's cold war radio station there, cancelled its broadcast of the concert "for political reasons."



"North America, Take It Away!"

"The main problem in South America is North America," says the Uruguayan newspaper, *La Tribune*.

Murder, Incorporated

The biggest national industry in the United States, writes *U.S. News and World Report*, is the armaments industry. Contracts for military equipment, supplies and construction over a period of three years and nine months total nearly 77 billion dollars.

The U.S. is spending over 60 per cent of its federal budget on missiles, H-bombs and other devices, says the *Nation*. Uncle Sam is dressed to kill.

agreements. All these acts have gravely disrupted the Geneva and Vientiane agreements. These activities, Commentator points out, have been instigated by and carried out with the participation of the U.S. Government. The reactionary policy being followed by the U.S. and the authorities of the Laotian Kingdom is creating a more and more dangerous situation inside Laos and in its foreign relations.

The Geneva agreements are the foundation of peace and security in Indo-China, Commentator writes. If the U.S. is allowed to scrap the Geneva agreements in collusion with the authorities of the Laotian Kingdom and turn Laos into its military base and tool of aggression, not only will national independence and peaceful unification within that country be completely destroyed, but peace and security in Indo-China and the Southeast Asian area will also be seriously threatened. This is why the Democratic Republic of Viet-nam, the People's Republic of China and governments of other countries concerned have time and again expressed serious concern about the dangerous situation in Laos.

If it had really had the intention of preserving peace in Indo-China in co-operation with other countries concerned, the British Government, as a participant in the Geneva Conference and particularly as one of the co-chairmen of the conference, should have adopted, together with the Soviet Union, the other co-chairman, an active and responsible attitude, putting a stop to the sabotage by the U.S. and the Laotian authorities and preserving the Geneva agreements. It could, at least, together with the Soviet Union, do something to help the international commission restore its activities of supervision and control in Laos, instead of denying the facts, looking on at the deterioration of the Laotian situation with folded arms and trying to find excuses for U.S. and Laotian sabotage of the Geneva agreements. It has even gone so far as to claim that resumption of the activities of the international commission in Laos would be interference in the internal affairs of Laos, although it is well aware of the fact that all the activities of the international commission in Laos are intended to preserve the Geneva agreements and peace in Indo-China. All those coun-

tries which participated in the Geneva Conference, and first of all the Royal Laotian Government, are under the obligation to observe and preserve those international agreements and none are allowed to abrogate them unilaterally. The arguments of the British Government therefore do not hold water. In actual fact this statement by the British Government plays the unsavoury role of shielding and conniving at the U.S. and Laotian authorities' serious crime in wrecking the Geneva and Vientiane agreements.

Commentator concludes that if the British Government is ready to face the facts, instead of deliberately distorting and obscuring them, it can and should, as one of the two co-chairmen of the Geneva Conference, take measures in co-operation with the Soviet Government and other countries concerned, that will help ease the present tension in Laos. On the other hand, if the British Government continues to acquiesce in and connive at the sabotage of the Geneva agreements by the U.S. and the Royal Laotian Government, it will have to share the blame for further deterioration of the Laotian situation.

WHAT'S ON IN PEKING

— Highlights of Current Entertainment, Exhibitions, etc. —

Programmes are subject to change. Where times are not listed consult theatre or daily press.

PEKING OPERA

▲ **THE TALE OF THE WHITE SNAKE** The legendary love story between a White Snake fairy and a scholar. A scheming recluse sets him against her and later imprisons her in a tower. Many years later, she is rescued by her son. Produced by the China Peking Opera Theatre.
July 21, 7:30 p.m. *Renmin Theatre*

PINGJU OPERA

▲ **THE STORY OF WU-SHUANG** A traditional opera newly revised by the China Pingju Opera Theatre. Liu Wu-shuang is happily in love with her cousin, Wang Hsien-ke, and is secretly betrothed to him. Unfortunately, the Emperor sees her by chance, and charmed with her beauty, wants her as his concubine. She is taken to his palace. Wang Hsien-ke seeks the help of a kind-hearted court official who tries to help them. He gives Wu-shuang a magic potion which makes her appear to be dead. Believing that she has committed suicide, the Emperor permits his attendants to take the body out of the palace and the young couple are reunited.
July 21 & 22, 7:30 p.m. *Da Zhong Theatre*

FUKIEN OPERA

▲ **CHEN SAN AND WU-NIANG** A traditional Fukien opera produced by the visiting Li Yuan Opera Troupe of Fukien. Chen San, a young scholar, falls in love with Huang Wu-niang, whom he meets by chance at a lantern festival. Wu-niang's father, covetous for wealth, promises her daughter's hand to a rich man's son. Seeking a way to be near Wu-niang, Chen San works for more than a year as a servant in the Huang family. Unable to find a way of overcoming her father's objections, the young couple finally elope.
July 21, 7:30 p.m. *Ji Xiang Theatre*

CONCERTS

▲ **CONCERT** by the Central Philharmonic Symphony Orchestra
Sitson Ma: *Voice of the Forest* (from the symphonic suite *Forest*)
Lo Chung-jung: *Symphony No. 1*
Conductor: Li Teh-lun
Vocal Soloists: Liang Mei-chen, Wei Chi-hsien
July 26, 9:30 a.m. *Shoudu Theatre*

▲ A joint performance of vocal and violin solos by the Central Experimental Opera Theatre, the Central Philharmonic Symphony Orchestra and the Central Conservatory of Music.
July 26, 10:00 a.m. *Tianqiao Theatre*

THEATRE

▲ **THE MISER** The comedy by the great French dramatist, Moliere. Produced in Chinese by the Peking People's Art Theatre.
July 21 & 22, 7:30 p.m. *Shoudu Theatre*

▲ **AESOP** A play by the Brazilian playwright, Guillermo Figueroa, based on the life story of Aesop, the slave and clever teller of fables of ancient Greece. It reflects the struggle between slaves and slave-owners, and the determination of the slaves to die for freedom rather than live the life of slaves. Produced by the Peking People's Art Theatre.
July 23-27, 7:30 p.m. *Shoudu Theatre*

▲ **THE LAST ACT** A play about the life, work and struggles of a group of progressive theatre workers and how they face the Kuomintang's white terror on the eve of liberation. Produced by the China Youth Art Theatre.
July 21-27, 7:30 p.m. *China Youth Art Theatre*

FILMS

▲ **THE GIRL IN THE PAINTING** A feature film, produced by the Changchun Film Studio, adapted from a favourite Chinese folk-tale "Mistress Clever." A fairy

steps out of a painting to wed a poor peasant youth. The envious emperor who tries to abduct her is foiled by her magic, and the couple live happily ever after.

July 21-24, *Shoudu Theatre, Peking Theatre*
July 24-29, *Guang He Theatre, Xin Zhong Guo*

▲ **THE LAKE FAIRY OF WARSAW** A Polish feature film adapted from a fairy tale about a lake fairy in Warsaw who defends the happy life of the people in Warsaw by defeating the devil of the River Vistula. Dubbed in Chinese.

July 21-26, *Da Hua, Jiao Dao Kou, Shoudu Cinema, Xin Jie Kou, Peking Exhibition Centre Cinema*

▲ **A MILLION POUND NOTE** Adapted from Mark Twain's short story of the same title. An English film dubbed in Chinese.
July 21-24, *Xin Jie Kou, Peking Exhibition Centre Cinema, Shoudu Cinema*

EXHIBITIONS

▲ **POLISH PHOTO EXHIBITION** showing Poland's achievements in industry, agriculture, culture and education during the past fifteen years. Open daily 8:30-12:00 a.m., 2:00-6:30 p.m.

At *Building Construction Exhibition Centre*

▲ **PEKING'S FIFTH EXHIBITION OF TRADITIONAL CHINESE PAINTINGS** Over 300 pictures by Peking artists. Sponsored by the Peking Research Society of Chinese Painting. Open daily (except Mon.) 8:00-12:00 a.m., 2:30-7:00 p.m.

At *Beihai Park*

SPORTS

▲ **FORTHCOMING EVENTS** The Hungarian State Swimming Team, the Cambodian Men's Basketball Team and a football team from Iraq will shortly visit Peking to compete with Chinese teams. Watch for dates and places!



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