

PEOPLE'S CHINA



THE WORKS OF CHU YUAN

Ho Chi-fang

14
1953

PEOPLE'S CHINA

A FORTNIGHTLY MAGAZINE

Editor: Liu Tsun-chi

CHRONICLES the life of the Chinese people and reports their progress in building a New Democratic society;

DESCRIBES the new trends in Chinese art, literature, science, education and other aspects of the people's cultural life;

SEEKS to strengthen the friendship between the people of China and those of other lands in the cause of peace.

No. 14, 1953

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Negotiation, Not Force

THE World Peace Council has launched a campaign to settle all outstanding international problems by negotiation. No one who wants peace can refuse to support it.

It has been the ruinous wars in Korea and elsewhere, the rearming of Western Germany and Japan, the U.S.-inspired "cold war" in general, that have led to a worsening of international relations. In this increasingly threatening situation, persons of goodwill everywhere have urged that negotiations, not force, should be the method of settling problems.

Of all international issues, the most acute is the Korean conflict. To end it would pave the way for the peaceful settlement of other questions which increase the danger of general war. As a result of the latest peace initiative taken by the Korean and Chinese side, the signing of the P.O.W. exchange agreement in Panmunjom on June 8 opened the way for peace in Korea. It was a convincing demonstration that even the most controversial issues can be settled by negotiation.

Aggression does not pay. In the three years of the U.S. invasion of Korea, the "United Nations" forces have suffered 989,391 casualties, of which 380,773 were Americans. Nevertheless, those who profit from war are continuing their efforts to sabotage peace in Korea. Such an act as the open pressganging of prisoners of war into their puppet army by Syngman Rhee and his U.S. accomplices is a danger signal. It calls for increased efforts in the defence of peace.

Those who believe that different countries of the world can peacefully coexist form a growing legion. The success of the initiatives for relaxing international tension undertaken by the countries of peaceful construction led by the Soviet Union have strengthened their belief that a lasting peace is possible. The Panmunjom agreement on P.O.W. exchange, one of the first fruits of that initiative, showed that the forces of peace are stronger than even before. But millions more must be drawn into the campaign for negotiations bringing the Great Powers to the conference table and thus pave the way to lasting peace.

According to Plan

MONTH by month reports of successes in peaceful economic construction come in to Peking. On July 1, the 32nd anniversary of the Communist Party of China, workers in many parts of the land reported their special achievements to Chairman Mao Tse-tung in messages which expressed their full consciousness of the glory of labour dedicated wholly to the cause of the people, the cause of peace.

Northwest of Peking, on the Yungting River, China's biggest reservoir is now ready to hold the autumn floods. The great earth and stone dam, product of 40,000 workers, has been raised in 20 months to within 10 metres of its full height of 45 metres. The happy peasants of an area as large as Switzerland can now work and rest secure from the menace of floods from North China's biggest river.

In Northeast China, after two years' work, China's most modern, fully mechanised open-cast coal mine has begun operations at Fuhsin. With only a fifth as many workers, it has a higher output than the world-famous Fushun open-cast mine. In Southwest China, the first section of the Tienshui-Chengtou Railway has been opened and a new section on the Sikang-Tibet Highway has been completed. In North China a new stone bridge, the biggest of its kind in China, has been built on the Shihchia-chuang-Taiyuan Railway; one by one, new enterprises are being commissioned "according to plan."

Each of these projects carry the people a step further forward towards that better well-being for the masses that is the aim of every measure undertaken by their People's Government.

The Demand for Trade

THE recent arrangement for £30 million worth of trade made between China and a group of British businessmen is the latest in the series of trade contracts made by China with Ceylon, Japan, Pakistan, Finland and France. These agreements have shown how trade and friendly relations are possible between countries of different social systems.

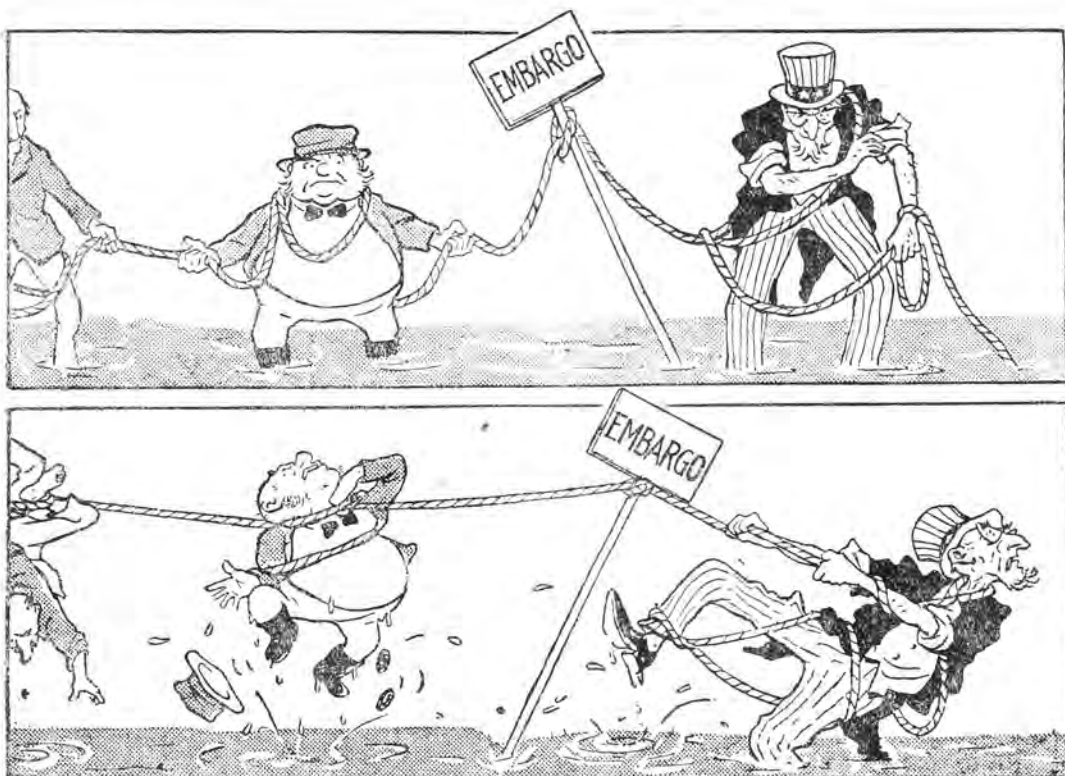
The reason for the great interest in the Chinese market is not far to seek. The *Report on the International Economic Situation* issued by the U.N. Secretariat on March 29 has described the steady decline in the foreign commerce of Britain, France, and other capitalist countries. The drop is directly attributable to the policies of the United States: armament programmes which are driving these countries to bankruptcy; the strangling of their foreign trade by high U.S. tariffs and other discriminatory measures, and the U.S. embargo on trade with the U.S.S.R. and the People's Democracies. The net result is that in the period 1946-51, the unfavourable balance of trade of the

capitalist countries with the U.S. amounted to some \$32,000 million.

On the other hand, the trade of the socialist world market is rapidly expanding. Business between the countries of Socialism trebled between 1948 and 1952. This year, for instance, China's trade with Czechoslovakia will increase by 33 per cent over last year and with Hungary—51.7 per cent.

It is natural, therefore, that the affected peoples in the western countries are demanding more trade between the East and West. Such trade based on equality and mutual benefit has no political strings attached and does not involve dependence on U.S. dollars.

The U.S. monopolists who are striving to keep the two world markets apart are not only driving to economic suicide the countries of the Anglo-American bloc, but are increasing the tension in international relations. The restoration of normal world trade will greatly lessen the tension and aid the cause of world peace.



That U.S. Embargo Against China

Cartoon by Ying Tao

The Works of Chu Yuan

Ho Chi-fang

The history of China's poetry is marked at its very outset by the great figure of Chu Yuan. His verses give expression to themes that appear again and again throughout the following centuries. He expressed the deepest desires of the people for a happy existence in a free land where the good and virtuous have their proper place and tyranny and lies have been banished—desires that are today being realised at last in the people's own state.

Chu Yuan's political thought perhaps was sometimes naive and Utopian, but it must be considered in relation to the times in which he lived. It was a turbulent era of the development of a centralised feudalism out of the slave system that had given birth to a series of rival feudal kingdoms within China. It was an era of merciless strife among the seven warring feudal states into which China was then divided, and also of sharpening social conflict within the states.

Chu Yuan, in the midst of this scramble for power, held fast to the principles that, in his belief, had built up states that had brought happiness and contentment to the people in the past. He opposed the growing egotism, selfish ambition, palace intrigues, hypocrisy and flattery and naked force that were ruining good government and driving the people to despair.



Chu Yuan

A woodcut made in 1498

THE works of Chu Yuan are strongly expressive of his political thought. This is so because not only is there always a close connection between literature and politics, but especially because in those ancient times the social division of labour was still relatively undeveloped and the writer was often also at the same time a statesman. Thus to have a clear understanding of Chu Yuan's thought, it is necessary to know what he had in mind when he spoke of "good government."

Chu Yuan's Political Outlook

In *Li Sao (The Lament)*, Chu Yuan made it quite clear that his ideal of good government was the type of government represented by the rule of the Emperors Yao, Shun, Yu and Tang as well as by King Wen and King Wu of the Chou Dynasty. *Li Sao* was written not as a treatise on politics but as lyric poetry, so Chu Yuan naturally provided in it no details con-

This is an abridgement of an article by one of China's well-known poets and critics, first published in *People's Literature* on the occasion of the 2230th anniversary of Chu Yuan's death.



Seeking bright fish, on tortoise white he rides
—The God of the Yellow River

cerning this good government. He contented himself with merely saying that the Emperors Yao and Shun were “upright,” that Yu and Tang were “scrupulous and pious,” and that the founder of Chou ruled according to the principles of good government; that they all observed the laws and right principles and that they all chose the most virtuous and capable men as their ministers. He also cited some examples of the kind of government he opposed: Chi, the son of Yu, was a hedonist; Yi, was notorious for his mania for the chase; Ao, a rebel in the Hsia Dynasty, boasted of his physical strength and was a libertine; the Emperors Chieh and Chou were given to lust and committed atrocities, murdering ministers who were upright and virtuous. As regards the ruling circle in Chu, his native state, he was indignant at their behaviour and scathingly denounced them as boundlessly avaricious, pleasure-seekers, intolerant of the virtuous and good, devoid of political principles and careless of the future of the state.

The word “chaos,” which appears many times in his poems, was used to describe their rule and the social conditions under their regime.

Kuo Mo-jo writes in his book *A Study of Chu Yuan* that Chu Yuan’s political views were

influenced by the Confucian school of thought. This, I think, is correct. One of the most striking things in Chu Yuan’s works is their richness in allusions to mythology and folklore; their soaring imagination, intensity of emotion, and beauty of expression. It is true that these traits were characteristic of the southern culture of his time. But in certain important aspects of his thought there is the undeniable influence of the northern culture, and especially of the ethical and political doctrines of Confucianism.* Thus he regarded “Heaven” as being perfectly just and beneficent only to the virtuous. Like the Confucianists, he defended truth and virtue, benevolence and integrity. When he was seeking a wife, he ruled out all maidens who were pretty but uncultured.

Owing to the insufficiency of materials on the social and other conditions of the Chu Kingdom, it is still difficult for us to say definitely how great a role Chu Yuan’s political and ethical thought played during his time. But compared with the ruling circle of the Chu state which he bitterly opposed, he must be considered a statesman of high principles and noble ideals.

In ancient society, contradictions often existed within the ruling class itself. Thus it was common for upright and noble-minded persons to struggle against a degenerate and corrupt clique in power. Such a struggle reflected to a certain degree the conflict between the people and the ruling class. It is from this angle that we should evaluate Chu Yuan’s political activities. It is chiefly Chu Yuan’s unswerving devotion to his ideals that have won him the warm sympathy and deep respect of posterity. He despised the attacks and lies of the men whom he opposed. He expressed his disgust for unprincipled people. He said that rather than compromise with them, he would die to show his integrity.

*All men had pleasures in their various ways,
My pleasure was to cultivate my grace.
I would not change, though they my body rend;
How could my heart be wrested from its end?*

(Li Sao)

* Confucius came from the State of Chi in what is now known as Shantung Province.

Chu Yuan showed his determination later; he did indeed drown himself.* His tragic fate not only gained the profound sympathy of the intellectuals of the old feudal society but also made a profound impression on the people. To this day the people annually commemorate his tragic death.

His Patriotism

The sympathy and respect posterity shows to Chu Yuan is not only for his noble-mindedness and his brave sacrifice for a noble cause but also for his ardent love for his country and his native land. In *Li Sao*, he affirmed his political views and showed up the ruling circle's failure to understand him and their desire to oust him from office. He used all kinds of allegories to express his pain in his enforced exile and solitude. He wrote of his visits to the "fortune-teller" and the "Oracle" after all hope had gone from him and this seemed his last resort. Both advised him to leave the State of Chu. But when, in imagination, he fancied himself setting out on a long journey on the back of a swift flying dragon, he suddenly perceived from the sky his native land—Chu. His charioteer was overcome with sorrow and his horse refused to go on. There was nothing left to do but to abandon the journey.

Thus, in this long poem, rich in form and creative fantasy, Chu Yuan in moving terms tells of his love for his native land of Chu.

Chu Yuan was a great genius—for great he certainly was, as can be clearly seen in his works—noble-minded, unswervingly faithful to his principles, loyal to his country and devotedly loving his native land. That such a one should be the victim of injustice at the hands of his own countrymen and end his life in such a tragic manner convincingly demonstrated to the people of succeeding centuries the irrational nature of the feudal society and its inherent defects. His fate evoked sympathetic regard for his works among those who hated the disorder and distortion of truth in the society of

the time in which they lived. As Chu Yuan writes in his poem "Thoughts Before Drowning":

*Now darkness is construed as light,
And fair to foul is turned,
Now hens and geese can fly on high,
While phoenixes are spurned.*

It is because of such lines as these that Chu Yuan's works are looked upon as masterpieces of realism. They express the people's spirit, their forthrightness and hatred of humbug.

Chu Yuan's works are, it is true, strongly coloured with romanticism. But, as Gorky has well said, a distinction should be made between negative and positive romanticism. Negative romanticism is unrealistic because it uses imagination, allegory and myth to distort and falsify reality, thus leading people to flee from reality or to compromise with its irrational aspects. Positive romanticism, although it is also coloured with imagination, ardent language



**Now hens and geese can fly on high,
While phoenixes are spurned.**

—Thoughts Before Drowning

* Banished as a result of the intrigues of his political enemies and the stupidity of his ruler, Chu Yuan spent more than twenty years in exile. In his 62nd year, he drowned himself in the Milo River as a final disaster overtook the state of Chu, attacked from without and betrayed from within.

and fantasy, is fundamentally a reflection of reality. It leads men to a correct understanding of reality or inspires them to struggle against the irrational phenomena of reality. Thus the fundamental spirit of positive romanticism is realistic. It is precisely this type of romanticism that is present in Chu Yuan's works, which combine romanticism with realism.

A New Stage in Literature

The individuality and creative character of Chu Yuan's works are outstanding. Richness of imagination, intensity of feeling, the adaptation of myth and folklore, richness in local colour, and the incorporation of the popular literary style and expressions of the Chu State make up the uniqueness and brilliance of Chu Yuan's works. In short, Chu Yuan's main contribution to literature lies in the fact that he was the first to write poetry expressive of the individuality of the author. He thus greatly extended the possibilities of poetic expression and opened a new stage in literary creation. Of course, in the *Book of Odes*, which preceded Chu Yuan, there are beautiful compositions, and we cannot say that they are entirely without the stamp of an individual creator, but we are justified in saying that they do not contain poetry which, like that of Chu Yuan, is clearly stamped with an individuality that is the very incarnation of one's ideals, one's life struggle for those ideals and the ardour of self-sacrifice, in short, one's whole personality. This is why we can say that poetry before Chu Yuan was a collective, folk product and that with Chu Yuan we came to the creative activity of an individual author. Generally speaking, the verses in the *Book of Odes* are relatively short in length (this is also true of their sentences) and comparatively simple in content. Chu Yuan, however, made great improvements and innovations in syntax and poetic construction as well as in modes of expression. He made poetry a more suitable means for the expression of a more complex content.

Chu Yuan may be said to be the successor to the fine poetic tradition of the *Book of Odes*. With his creative genius he carried ancient Chinese literature to a further stage of development in regard both to content and form.

His writings closed one period and opened another.

After Chu Yuan, four-character-line poems were still written, but not very successfully. On the other hand, under Chu Yuan's influence there was a further development of the *Tzu-fu** form. Many among these poems are dry and derivative, but there are some that display a real vitality. This shows the creativeness and progressiveness of Chu Yuan's poetic form. His influence on Chinese literature during the long period of feudal society was far-reaching and profound.

Perfection of Form

Chu Yuan's works are not only important as a landmark in the history of China's ancient literature. They are models of literary perfection that we can now still profit from in our own literary work. His *Li Sao* has a rich political content. In the hands of an ordinary writer, it could easily have turned into a collection of platitudes. But Chu Yuan's *Li Sao* is a superb piece of literature rich in beautiful and expressive images.

Chu Yuan's own nobility of character and upright conduct is expressed in the frequent use of the allegory of flowers.

*Dew from magnolia leaves I drank at dawn,
At eve for food were aster petals borne;
And loving thus the simple and fair,
How should I for my fallow features care?*
(*Li Sao*)

Using the reproaches made by his sister as an introduction, he plainly stated his political views. When he spoke of the fact that his political ideal could not be realised and that nobody could understand his sorrow, he not only used plain language to express his grief but employed metaphors of imaginary situations to enhance the power of literary suggestion. In imagination, he rode on dragons and phoenixes through the air and looked everywhere for sympathy and support for his views. And when he reached the gate of Heaven, the

**Tzu*, a species of song, in lines of irregular length, written in strophes, each of which must conform to a strict pattern of tones and rhymes.

Fu, prose-poetry, an irregular metrical style of composition in rhyme, something between poetry and prose, used for narrative. The number of feet in each line is irregular, and rhyme recurs at intervals.



Confronting the dark waters of the stream,
I long to drown myself to find relief.

—Recalling the Past

gate-keeper refused him admittance. So he turned away to look for a maiden, a kindred soul (his ideal), who could understand him. But his search was fruitless. Thus, with such a blending of facts and flights of imagination, with a host of rich literary expressions and perfect rhetorical construction, *Li Sao* is built up into a sublime and immortal creation, a faultless and magnificent product of art.

A really successful piece of artistic work should not only have particular elements of beauty and charm; all these particular elements combined should form a harmonious and perfect whole like a perfect musical composition without a single discordant note. Such are some of Chu Yuan's compositions.

Judgment of Posterity

Posterity has given Chu Yuan the highest praise.

July 16, 1953

Ssu Ma-chien, the famous historian and writer of the Han Dynasty, had this to say of Chu Yuan's works in his *Biographical Sketches of Chu Yuan and Chia Yi*:

Kuo Feng (popular songs of the different states in the *Book of Odes*) sings of love but not intemperately; *Hsiao Ya* (Minor Euphues in the *Book of Odes*) sing of complaints but not of revolt; *Li Sao* combines the qualities of both these classical works. Chu Yuan criticised conditions in his time by citing the good example provided by the Emperor Ku, Kings Tang and Wu and Duke Huan of the State of Chi. He described in detail the loftiness of their virtue and their way of directing the state. He understood the historic process. His poetic style is characterised by its succinctness, his words are subtle....He was noble in mind as well as in conduct. The form of his poems is small but they express great ideas. He put great morals in simple metaphors. He talked of beautiful things because he had a noble mind. His actions were honest even unto death. Although he floundered in the cesspool, like a cicada which sloughs its skin, he was able to emancipate himself and roam in a transcendent world. He lived in a world of corruption yet he had an unblemished character; it was like wading through mud without getting dirty. The shining nobility of his character vies with the radiance of the sun and moon.

In ancient times the *Book of Odes* was looked upon as the highest standard of poetry. So, to say that Chu Yuan's works have the merits of both *Kuo Feng* and *Hsiao Ya* is to lavish on him the highest praise.

The great poets of the Tang Dynasty, Li Po and Tu Fu, also lauded the literary attainments of Chu Yuan.

Chinese feudal society has died, but in the literary heritage of that society there is that which belongs to the future. The creative work of Chu Yuan belongs to that valuable heritage. We must study it and learn from it. We must learn from his staunchness in the struggle for his ideals, from his patriotism and originality in the sphere of literary creation. With what steadfastness did he love his ideals! How much more then should we love and be ready to give all our efforts to the realisation of our ideals—the great ideals of peace, democracy and Socialism, the greatest ideals of our time, ideals that belong to all progressive mankind.

Ceylon Welcomes Trade with China

M. G. Mendis

THE five-year trade pact concluded in December, 1952 between the Central People's Government of the People's Republic of China and the Government of Ceylon is the biggest trade agreement signed by Ceylon with any country in recent times.

The two main items covered in this agreement are rice, the staple food of the people of Ceylon, and rubber, the most important commercial product of the country and one which brings it immense wealth.

So it is interesting to examine how these two most important commodities, which were only recently the absolute monopoly of American interests, got out of their hands, how the long-term trade pact came into being and what were its after-effects.

Background of Rubber Crisis

Up to the end of the Second World War, London held monopoly of our export rubber trade. But taking advantage of Britain's weakened position after the Second World War, Wall Street started penetrating this market, and by the beginning of 1949, the U.S. had completely monopolised our rubber trade. Wall Street was buying, on its own dictated terms, almost the entire output of our rubber for stockpiling. Not content with this, the U.S. Government compelled the Ceylon Government to devalue the rupee in favour of the dollar. The purchasing power of the rupee was reduced by 33 per cent. On top of all this, Wall Street reduced the price of a pound of rubber to US \$0.45. This price was not even sufficient for the small-holder or small estate owner to meet production costs. Small holdings and small estates started closing down and thousands of workers were thrown out of employment. Even large company-owned estates started retrenching labour.

The author, who recently visited China, is the General Secretary of the Ceylon Trade Union Federation.

As a result of wage cuts and retrenchment, over 300,000 tea and rubber plantation workers took part in strikes. At the same time, the Ceylonese estate owners, too, started protesting against the low rubber prices paid by Wall Street.

Trade unions and other progressive organisations urged the government to explore the possibility of selling rubber to the Soviet Union, New China and the People's Democracies.

At this very time, America and Britain were buying rubber from Ceylon, Malaya and Indonesia and selling them at higher prices to the Soviet Union and other countries and making immense profits.

The trade unions and the small Ceylonese estate owners continued their agitation against the low rubber price and persistently demanded the sale of rubber to the Soviet Union and New China.

Rice Crisis

By the middle of the year 1952, shortly after the Parliamentary General Elections, the economic crisis became worse than ever before.

The government announced that the country was facing a serious rice shortage. Ceylon, which was once self-supporting in food, was having to import two-thirds of its rice requirements from abroad.

The usual sources from which Ceylon imported rice were under the influence of the United States Government. If Ceylon wanted an allocation of rice, she had to go on bended knees to Wall Street.

Taking advantage of the serious rice shortage in Ceylon, Wall Street started exporting to Ceylon a very inferior quality of rice, which the people dubbed "synthetic rice." It was so rotten that people protested against it.

At this stage, the government sent its Minister of Food to Washington to seek aid and to ask for a new allocation of rice. The Ameri-



The Sino-Ceylon trade agreement and the contract for the sale of 80,000 tons of Chinese rice to Ceylon were signed on October 4, 1952. Premier Chou En-lai attended the ceremony. The agreement was signed by China's Minister for Foreign Trade Yeh Chichuang and R. G. Senanayake, Ceylon's Minister of Trade and leader of the Ceylon Trade Delegation

can Government arrogantly refused any aid except on its own dictated terms.

Trade Mission to China

The Ceylon Government, in spite of protests from certain pro-American quarters, then decided to send a trade mission to New China headed by the Minister for Trade and Commerce.

The trade mission, on arrival in Peking, informed the Chinese Central People's Government that they needed an early allocation of rice to meet the immediate shortage. The Chinese Government, without bargaining, allocated 80,000 tons to be delivered to Colombo within three months.

The two governments finally negotiated a long-term trade agreement on the basis of the Ceylon Government undertaking to supply to the Chinese Government 50,000 tons of sheet rubber annually for five years, while the Central People's Government of the People's Republic of China undertook to supply to the Government of Ceylon 270,000 tons of rice annually for five years.

The price fixed for rubber was much higher than that being paid by Wall Street. After the return of the trade mission to Ceylon, the Ceylon Government ratified the agreement which was signed earlier by the representatives of both governments in Peking.

The Ceylon Trade Mission stated on their return to Ceylon that they had been given a cordial reception and that the negotiations took

place in a very friendly atmosphere. The statement added that there was no hard bargaining by either side and that the terms offered by the Chinese side were very favourable. The Mission was full of praise for China's great hospitality. This was in sharp contrast to the attitude of U.S. diplomats to our representatives.

Wall Street Maneuvres

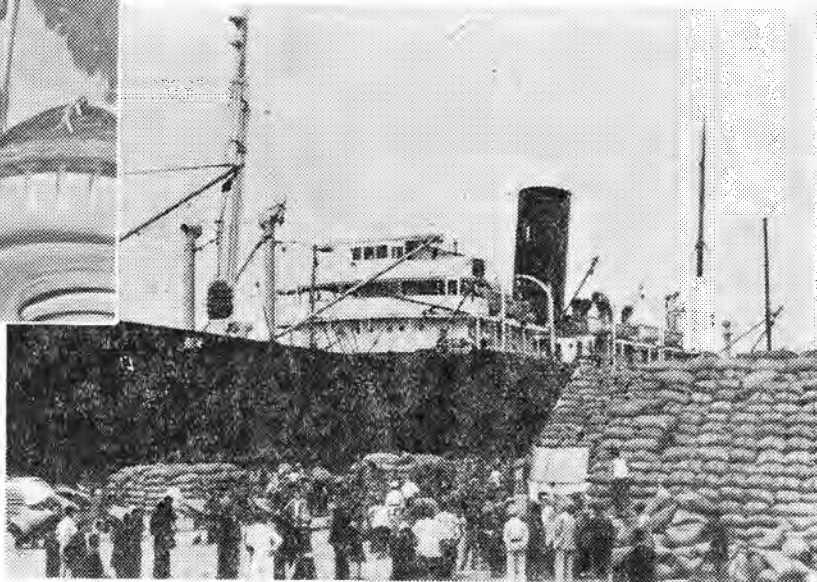
This agreement caused a sensation in the country. All classes of people, except a small handful of pro-American elements, received the trade pact with great joy. Prominent local papers termed it one of the greatest achievements in recent times beneficial to Ceylon.

This trade pact exposed the anti-national character of some of the pro-American elements in our country including a section of the capitalist press. However, they had to beat a retreat in face of the victory of the people. The U.S. Embassy in Ceylon moved heaven and earth to sabotage the trade agreement. The U.S. representative at the U.N. Assembly attempted to place an embargo on shipping and sabotage the pact. Finally he tried to blockade shipping on the Chinese coast to prevent trade between China and Ceylon. All these attempts proved a shameful failure.

Certain interests in the U.S. and in Ceylon try to make our people believe that the rubber exported to China is used for the manufacture of armaments. They further tell our people that the rice imported to Ceylon from China is squeezed out of the mouths of the starving



M. G. Mendis and T. A. Dhanmapriya, Secretary-General of the Ceylon Plantation Workers' Union, visit the Northeast Industrial Exhibition in Shenyang (Mukden)



peasantry, and that China really has no surplus rice for export.

How Ceylon Rubber Is Used

During my visit to Mukden, I was able to see in the Northeast Chinese industrial exhibition how rubber is made use of in this country. In this vast exhibition which covered six floors of a large building, there were three departments containing rubber goods.

In one department, there were tyres and tubes for cycles, motor-cycles, carts, cars, buses and various other vehicles. There were also rubber pipes of different sizes used for various purposes. In the second department, there were rubber raincoats, jackets, trousers and caps for men, women and children. There were also shoes, boots, many varieties of sports goods and toys. In the third department, there were rubber uniforms for divers, miners, oil workers, tarring workers. This department contained various safety devices for industrial workers. The guide told us that the manufacture of these goods has greatly increased since Ceylon started shipping rubber to China. All these expose the lie that our rubber is used for manufacturing armaments.

Is There Surplus Rice in China?

Unless one visits China it is hard to understand the vast changes that have taken place since the completion of land reform. I travel-

led thousands of miles in various parts of this vast country, and during my six-week tour, I hardly saw an inch of uncultivated land.

All this land throughout the country is cultivated either by individual peasants, mutual-aid groups, agricultural producers' co-operatives, collective farms or state farms. Landlordism has been abolished forever. Today, every peasant has his own land, house and agricultural implements. I have visited many villages and talked to peasants and enquired about their conditions. They told me that under the KMT regime the peasants were living in a vast prison house, that Chairman Mao has released them and given them every possible assistance to live a prosperous life. I told the peasants that some people in our country still believe that there is starvation among Chinese peasants. They said that with the birth of New China, those days had gone forever. They said that in that village and in all villages in that district, every peasant is able to sell to the government a fair quantity of rice every year, after keeping all their requirements and a reserve for emergencies. They said, "Why should anybody starve now, when there is land and all other requirements needed for cultivation?"

Wherever I travelled I noticed bumper crops of rice, wheat, Indian corn, groundnuts and various other cereals and grains.

Economic Disaster Averted

The Ceylonese people are grateful to the Chinese people for coming to their assistance at a critical time and saving them from famine, unemployment and economic disaster.

The trade pact has saved the rubber industry from ruin for at least another five years. Ceylon is also safe from famine for the next five years.

The trade pact also has enabled the workers who had been dismissed during the American monopoly period to find employment. The estate-owners have already started development work and new clearings. Traders and shippers have been greatly benefited.

Further Trade Prospects

More and more Ceylonese are coming into the rubber trade. The government has earned

large profits which are intended to be used for the development of the industry.

More and more people are now anxious to trade with New China as they realise that China's business dealings are straightforward and sincere.

With the progress of the national construction plan and the increasing prosperity of the Chinese people, the people of Ceylon will be greatly benefited by the further strengthening of trade relations between the two countries.

All classes of our people are realising that it is by breaking away from the American monopoly and developing closer economic ties with New China and other fair-dealing countries that Ceylon can really move towards a peaceful existence, national independence and a prosperous life.

More Foreign Trade

A goods turnover and payments agreement for 1953 was signed in Peking on May 25 between the People's Republic of China and the Polish People's Republic.

The agreement stipulates that Poland will provide China with machinery, metals, people's daily necessities, etc. while China will supply Poland with mineral products, soya bean, grain, people's daily necessities, etc. The agreement shows a further increase in the volume of trade between the two countries.

* * *

On June 5, the Ministry for Foreign Trade of China and the Trade Delegation of the Government of Finland signed an agreement for 1953 on goods exchange and payments.

* * *

On the same day, an agreement was signed between the China National Import and Export Corporation and the French Industrial and Commercial Trade Delegation headed by B. De Plas, Chairman of the French Committee for Promoting International Trade.

The agreement provides for trade amounting in total to 10 million pounds sterling for each side (to be paid in francs). The French side will sell to the Chinese side mainly equipment for production including steel products, machinery, motor vehicles, medicines, therapeutical equipments and instruments and raw material for the chemical industry, etc. The Chinese side will sell to the French side tea, silk, vegetable oils, bristles, sausage casings, feather, etc.

* * *

A business arrangement was made in Peking on July 6 between the China National Import and Export Corporation and the group of British businessmen visiting China after cordial negotiations on the basis of equality and mutual benefit.

The arrangement provides for trade, both import and export, to the amount of 30 million pounds sterling for each side (payment to be made in pounds sterling).

The British side will sell to China metal and metal products, machinery, electrical appliances, chemical materials, tools and instruments, medicines and therapeutical equipment, and communications and transport equipment, etc.

China will undertake to sell to the British side vegetable oil and oil seeds, animal products, egg products, mineral products, tea, silk, handicraft products, etc.

Marco Polo Bridge--1953



Israel Epstein

ON July 7, 1937, the first guns boomed at Lukouchiao—"Marco Polo Bridge." Here the Japanese imperialists launched their all-out attempt to subjugate China by arms. Here too the Chinese people began their heroic eight-year War of Resistance.

Sixteen years ago, as correspondent for an American news agency, I heard those first fateful shots. Now, in 1953, I returned in the company of Chinese newspapermen and of Kanemon Nakamura, famous Japanese actor and producer prominent in his country's peace movement. Nakamura was the first Japanese to visit Lukouchiao since V-J day. He came at a time when, in his own words, "The Americans and their satellite Yoshida government are turning Japan into their war base and drill-ground, and the Japanese people are uniting in struggle against the warmongers." His coming was a symbol of the new friendship of the Chinese and Japanese peoples—a factor of growing importance in the unity of all peoples for peace.

What did we find in Lukouchiao? To the eye, little had changed from the traditional picture. The many-arched stone bridge, first built in 1189 and reconstructed two centuries ago, still presents much the same appearance as Marco Polo described. Massive sculptured elephants buttress it at each end with their

foreheads. The seemingly innumerable carved lions that form its balustrade have been patched up. It takes a close look to discover traces of the 25-day bombardment to which the determined defenders were subjected by Japanese artillery. Approaching this landmark, and the still shell-scarred walls of the neighbouring town that was once called Wanpingsien but is now known as Lukouchen, our minds naturally turned back to history. But from our very first conversation here, we were amidst the reborn and the new.

Peasant Mayor

"I was only six years old at the time of the 'incident,'" Cheng Fu-lai, the mayor of Lukouchen, said to us. He turned out to be a lively, sunburned lad of 22, who until four years ago, was a farm labourer for a local landlord. His deputy-mayor, Kuo Shu-chen, was even younger—a quiet, bobbed-haired girl of 19, daughter of a railway worker at the nearby depot of Changhsintien. Both, we were to find, are the pride and joy of the local people.

Before answering our questions, the young mayor gave us some basic information about the township. Lukouchen, he explained, has just over three thousand inhabitants. Most of them live by farming, but the land is poor—because the Yungting River, flooding often, has washed away much of the topsoil. Winds and sandstorms are also frequent. We must have seen ourselves, he remarked, how the town wall was piled high with sand on the northern side.

Israel Epstein is the author of *The Unfinished Revolution in China*, published in 1947. He has worked for many years, as a writer and journalist, in China and the U.S.A.

"Those are our natural disadvantages," Mayor Cheng said. "But now that we have a people's government, nothing is a real obstacle. With so much building going on in and around Peking, many men are making good wages loading sand and gravel. The big new Kuanting Reservoir upriver is already so far advanced that we are safe from floods—and soon it will help us with irrigation and electric power. We are fighting the sandstorms—by planting trees for windbreaks in accordance with Chairman Mao's call. And we won't always depend on farming. We expect light industries to be set up in our town."

It was only after outlining these facts and prospects that Cheng Fu-lai turned to the past. All at once his expression lost its carefree cheerfulness, his eyes darkened and a vertical furrow of anguish appeared on his smooth forehead. We realised that young as he was, the past had not ceased to exist for him at all, but on the contrary, held the deep roots of his dedication to the future.

"Other people will tell you about the fighting," he began. "I'll talk about the occupation. In the very first days, the Japanese fascist soldiers rounded up some shopclerks and some young men from out of town—they were

suspicious of anyone from outside—and shot them at the head of the bridge. They raped many women, including one 60 years old. They humiliated grandmothers with bound feet by forcing them to parade barefoot for their amusement."

Nakamura's face was set with sorrow. "We understand now," he broke in. "Today similar things are happening every day in Japan. I know a case in which a mother and two daughters were raped by U.S. occupation soldiers in front of the father. One of the girls died while the other was forced into prostitution."

"In 1941, we began to starve," the Mayor continued. "Suddenly, the Japanese took all our grain for their army stores. At the same time they imposed an 'economic blockade.' People from the west side of the bridge weren't allowed to cross to the east. No one could pass from the upper part of the town to the lower. Soon we were all eating wild roots, tree leaves and what was called 'mixed flour'—made of acorns, beancake, peanut shells, bran, etc. This stuff couldn't be digested and killed many persons, particularly children."

One of the town cadres anxiously pulled the Mayor's sleeve and whispered: "Need you go into so much detail?" Apparently he was afraid of upsetting Nakamura. Cheng Fu-lai answered him out loud: "This is a Japanese friend—he knows we have no hatred for his people. I saw all this and I must say it. It is the reason why they and we must work together so fascism may never rise again."

And Nakamura said, with deep feeling: "Your great Chairman Mao has spoken about the 'iron wall' of the people, which no force in the world can destroy. The Chinese people have shown how right he is. My own people too are showing it. The American people, who are fighting for peace under difficult conditions, will yet show it also."

After Japan's Defeat

"How was it when the Japanese army surrendered?" I asked the Mayor.

"Well, you can imagine how we welcomed what we thought were our own troops. But the Kuomintang soon proved to be our enemies too. No matter how poor a peasant's land was, they collected the same high tax, and jailed



Mayor Cheng Fu-lai (right) and the author at the Marco Polo Bridge

anyone who couldn't pay. They pressganged young men into their army, so grown sons didn't dare sleep at home but spent the nights on roofs and out in the fields in all weathers. If they missed one, they arrested his old parents as hostages.

"Then there was forced labour. They'd grab men, horses and carts without warning on the streets and make them haul material or dig trenches. I myself was 15 then and a farm labourer; they caught me and I had to dig trenches for more than a month. Taxes, conscription and labour service were all on top of the high rents the people paid to the landlords."

"And what happened after liberation?" a Chinese colleague asked.

Cheng Fu-lai's face cleared and gradually resumed the boyish look that had first struck us. "Chairman Mao came in November, 1948," he said simply. "Some people had heard so much Kuomintang propaganda, they even hid. I tried to keep out of the way myself." His eyes twinkled at the recollection. "When a People's Army political worker said to me that a young man should think of 'making progress,' I was scared of the word, which I didn't understand, and ran off to ask the older men what it meant. But who can keep from seeing the sun? First we threw out the Kuomintang mayor. Then, in 1950, we had the land reform and the peasants began to work as never before. The women, who had been oppressed for thousands of years, came out in the fields too, and as you see they're active in government work.

"Of course, all difficulties didn't stop at once. The peasants had land, but because they'd been so poor, they couldn't buy seeds, tools or fertiliser. Our government helped here too. On the one hand, it called on us to organise mutual aid, on the other it gave us loans. In 1951, we got 42.9 million yuan which was spent mostly on seed. The next year 53.6 million yuan, with which the people bought draught animals, equipment and fertiliser. This year, the loans were much smaller—the peasants have their own money."

Figures of Progress

Leaning back happily, the Mayor lit a cigarette and pulled out a little notebook, his personal record of the town's progress. Farm

production, he said, had increased by about 25 per cent. Sand and gravel workers were averaging 18,000 yuan a day. Investments in the supply co-operative had doubled in two years and purchasing power had grown. In 1950 only 39 per cent of food grain sold in the co-operative was wheat and rice, the rest was of coarser varieties. Now 55 per cent was wheat and rice, and sales of cloth and other daily necessities had risen one and a half times.

Education was booming. The number of students in adult literacy classes had grown threefold since 1950. School attendance had almost trebled; most of the pupils now came from middle and poor peasant or farm-labourer families. "I mean people who were poor peasants and labourers at the time of liberation—practically everyone of them lives like a middle peasant today," Cheng explained.

The girl deputy-mayor, who had been listening carefully, broke in to add that the town now had two modern trained midwives as well as two old-style ones who had been brought up to date in special courses.

"Many newborn babies used to die of infantile tetanus, but none do now," she said. "And our medical service is good. If anyone has to go to hospital, a phone call brings the ambulance from Changhsintien."

This was what the New Democracy had done for Lukouchiao, and the people were expressing their appreciation. "In 1952, we were declared models for delivering our tax grain promptly and in good condition," the Mayor said. "But this year, though we did it even faster, our neighbours at Changtitsun were too quick for us, so they got the banner."

Mrs. Wang's Life Changes

We visited Mrs. Wang, a peasant's wife of 50 or so, mother of a grown daughter and two small sons. We talked in her neat room with a scoured-brick floor and walls covered with family photographs. The room contained a good table and chairs, an old-fashioned key-winder clock and a small radio, one of the many we saw in Lukouchiao homes. Yet only four years ago, Mrs. Wang told us, the family had neither house nor land.

About life under the Japanese, apart from the terrible memories of all the people, one humiliating fact had burned itself on Mrs.

Wang's mind. "A bunch of Japanese soldiers that stayed here brought police dogs with them," she said. "The dogs were very well trained, and the soldiers used them to bait us. To prevent ourselves from being bitten, we Chinese had to bow low to these foreign dogs. If we did this, they left us alone, which was how they were taught—and the soldiers would laugh. How can anyone forget this," she cried. "People will never forget."

"If it wasn't for the liberation, I think all of us would have died of hunger sooner or later," this housewife said with stark conviction. "Now we have plenty to eat from the land we got, and each member of the family buys three sets of clothes a year instead of one every three years or so when the old ones couldn't hang together even with patches. The children go to school free."

"And what sort of recreation is there?"

"Oh, I go to the movies every time the projection team comes around, and to plays, which are put on every week or two."

"That's interesting," said Nakamura. "You know, I am an actor."

"So's he, one of the best in our cultural troupe," Mrs. Wang wagged an affectionate finger at the Mayor. "You should have seen him as the old woman in 'Little Son-in-Law,' with red peppers for earrings. The play was about the Marriage Law. A proper stubborn feudal old dame he made, I can tell you." This was a new facet on the Mayor, who smiled rather shyly as we all looked at him.

"What are your hopes for the Japanese and American people?" Nakamura asked her. Mrs. Wang did not answer at once. "I hope they are successful in opposing aggressive actions by their governments," she said after a pause. "Then we'll never fight each other but become one family. I signed the world peace appeal along with everyone here. We wish nothing but peace. With peace, our country will become strong and prosperous very quickly."



Kanemon Nakamura, Japanese peace delegate, visits the school children at Lukouchiao

Later, we spoke to Chen Yu-ching, a bearded farmer who had been an eyewitness of the fighting on July 7, 1937. He was an encyclopaedia of information on the battle and the history of the whole town. Leading the way across the bridge, he described the way the Japanese had made some peasants carry them across the river on their backs and then bayoneted them—mentioning the names of those killed, his friends and neighbours.

"There wasn't a whole roof in the street after the fighting, and we were so poor we couldn't fix them until after the liberation thirteen years later," Chen Yu-ching said. "Now, as you see, all the roofs are new."

"Did you get any land in the redistribution?" I asked when we had entered his home. "I was entitled to some," he replied, "but I didn't take any. There wasn't too much to go round, and we are a workers' family. Both my son and my nephew, whom I adopted when he was small, work on the Peking-Hankow Railway. One is a machinist at the depot in Fengtai, and the other used to be a stoker but is now an accountant in the administration in Peking. Since we don't lack for money, I bought a small plot instead. That way I don't have to depend on the boys' earnings and our basic food is assured. The crop last year was

very good because I bought ten times as much fertiliser as we used in the old days."

"What else has your family bought since liberation?"

The old man figured on his fingers. "We fixed the roof, which cost 3 million yuan. I spent a good deal to bury my old mother. She had worked so hard all her days and had so little time to enjoy the better life we've won that I wanted to give her the best funeral possible. My son bought a bicycle on which he comes to visit us weekends. We got some new bedding, clothes and furniture. And this little fellow," he picked up his two-year-old grandchild who had toddled into the room, "dresses and eats better than I or my children ever did."

We had already been struck by the tenderness with which this strong, work-gnarled elderly man spoke of, and behaved towards children. In his room, we noticed school children's crayon drawings, carefully pinned up, and two big, colourful posters showing brisk, apple-cheeked young pioneers on either side of a portrait of Mao Tse-tung.

"Why did you pick these decorations," I asked.

"Because I like to think of how all Chinese children are becoming as happy as the ones on these pictures," he said, smiling.

The Children

With Chen Yu-ching, we went to the town primary school. There we found a bunch of active youngsters from seven to fourteen dressed in white with red neckerchiefs. Besides the nearly 400 pupils, 186 of them girls, in this school, some fifty Lukouchiao students were in the middle school at Fengtai.

"All have a chance to study now," the headmaster said. "And our system is different from before. We aim at all-round education in the ethics of the new society and in health, as well as in the ordinary subjects. The government gives us 60,000 yuan a term for each class—that's 1.8 million yuan a year for the whole school—just for sports equipment. We get free transport and other facilities to take the children on excursions. The natural science class has been to the Wulitien State Farm to see new methods of agriculture and cultivation by machine. Since most of them are peasant

children, this will serve them in good stead and influence their parents too. The geography class has been to the water conservancy bureau to talk about the plans and problems of controlling the Yungting River, which is so important to us here. We've also had excursions to the Palace Museum in Peking."

"How about you teachers? How is your work nowadays?"

"A teacher is paid three times what he used to get under the Japanese, twice what he got under the Kuomintang. In the past, we were regarded as servants by the town big-shots. Now we are honoured and two seats are reserved for teachers in the town people's representative conference. I myself am a member of the town people's government."

The children were eager for a talk from Kanemon Nakamura. "Japanese boys and girls would like to be like you," he said, "but many things stand in the way. The children of Uchinada Village, for instance, haven't enough to eat because their fathers, aunts, brothers and uncles lost their jobs after the Yoshida government gave the place to the Americans for military manoeuvres. They can't even study peacefully because of the terrible noise of guns, and when those guns fire, it's dangerous to go out. There are 613 American war bases in Japan. But my people are fighting back as the Chinese people did when Lukouchiao was occupied by the Japanese militarists and as the Soviet people did to beat Hitler. Nothing can stop the victory of those who stand for welfare, peace and independence. When victory comes, you will be able to come to Japan for a visit, and Japanese playmates will visit you."

Then Nakamura sang an old Japanese peasant song for the children. Following him, I told how the American people, like all others, have their brave fighters against the war their government tries vainly to impose on the world and how this fight must win because it is part of the universal peace movement which expresses the deepest interests of the world's great majority.

The sun was setting as we started for Peking. Waving us good-bye, the children of Lukouchiao sang loud and clear: "All the Peoples of the World Have One Heart."



The entrance to the
main auditorium

Aircraft engineering students with
one of their planes



Tsinghua University

This old university in Peking is now a polytechnic institute training cadres for China's booming industry and transport

The library reading room



A corner of a girls' dormitory



On December 6, 1952, at a People's Representative Conference held in Nanning, capital of Kwangsi Province, 776 representatives of the Chuang people and other nationalities established a regional autonomous government for the area which they inhabit in western Kwangsi Province.

The Chuang people comprise 67 per cent of the total population of 6,200,000. In the past they were ruthlessly exploited and oppressed by the ruling Kuomintang clique and many even hid their nationality to escape persecution.

Today their own elected government, assisted in every way by the Central People's Government, will develop in freedom their national political, economic, social and cultural life.

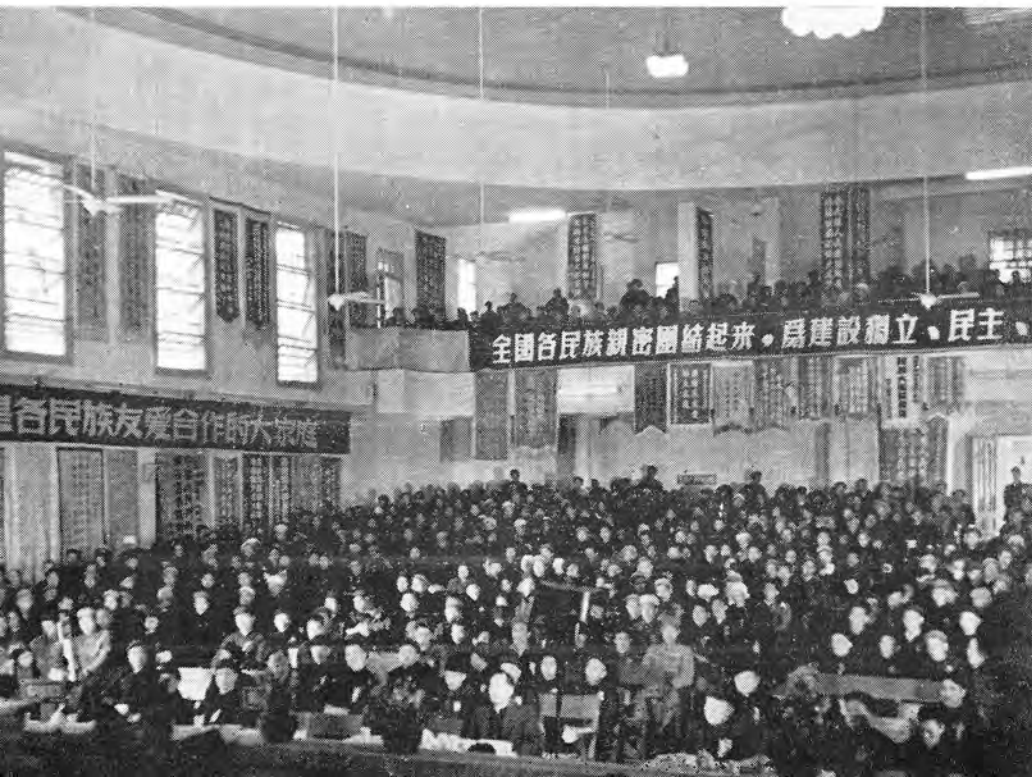


Students of the Central and Central-South China Institutes for Nationalities at the Nanning conference celebrating the formation of the Chuang Autonomous Government

AUTONOMOUS GOVERNMENT

The conference at Nanning which established the Regional Autonomous Government of the Chuang nationality

Representatives of the Chuang nationality area cast their votes at the conference





A representative of the Shui Chia nationality speaks in a discussion group of the conference which established the Autonomous Government



Uighurs from distant Sinkiang Province perform a national dance at the celebration in honour of the occasion

VERNMENT OF THE CHUANG PEOPLE

Uighur national minor-
to elect members of
ment

People of many different nationalities gathered at the great celebration





After a four-month course of training, 43 young women-welders have begun work at the Anshan Iron and Steel Company. (Above) Last words of advice from their instructor; (Right) On their first independent assignment



A woman technician and foreman check up on progress at a new Anshan workshop

Wu Yuan-yu is China's first woman director of a blast furnace—the No. 1 blast furnace of the Anshan Iron and Steel Company



Women Workers at Anshan

In the new Anshan Iron and Steel Company women are playing a prominent role as builders, technicians and administrators

Tsinghua University

One of China's oldest universities
has undergone great changes

Yao Fang-ying

TWENTY minutes by bus outside Peking's western walls is a thickly wooded park watered by a river flowing between green, rush-covered banks. This is the site of Tsinghua University, one of China's oldest. Deep inside the grounds you come across several building sites. New lecture rooms are going up, new dormitories, new laboratories and workshops. This new construction—amounting to as much as 46 per cent of the original floor space in Tsinghua—is typical of the transformation of the university as a whole. A great change has come over it. The composition of the student body, the organisation of the faculties and courses, the principles of teaching and study, everyday life on the campus—all have been transformed.

In line with New China's educational policy, Tsinghua has now become a polytechnic institute. Its task is to provide the qualified engineers China needs for capital construction.

Tsinghua was founded in 1911. In its setting of considerable beauty—its name means "verdant, beautiful"—it became a sort of place where scholars sought to divorce themselves from the disagreeable realities of life in pre-liberation China. As in other universities, its life and thought was out of touch with

the real needs of China. Its courses in the arts and sciences were based on the model of American educational system. They were not linked with the needs of the people or even of the enrolment of 1,000-odd students. Progressive activities on the campus were suppressed with a heavy hand.

It is this relation between university and life that has changed so completely. A new unity has been established between faculty and students, between them and the Chinese people, between their studies and the people's needs. It is based on a common striving for the goal of building a free, productive, prosperous and happy country.

Universities Reorganised

In July, 1952, all higher educational institutions in China were reorganised to meet the new tasks facing the nation. Tsinghua was given the task of polytechnic education. Profiting from the experience of technical colleges in the Soviet Union, both the structure of the various faculties and teaching methods were radically changed.

To supply the present and future needs of the various branches of industry serving the

people, Tsinghua has established 8 departments with 22 specialisations to train engineers and 15 specialised two-year courses for the training of qualified technicians in machine-building, power-plant engineering, hydraulic, electrical, radio and petroleum engineering, civil engineering and architecture.

New Element

Some of these courses, such as machine-building and petroleum engineering, introduced a totally new element into Tsinghua's curriculum. There were no such courses in the old school of engineering for the simple reason that the reactionary ruling class of China did not have the will or power to develop China's own machine-building industry or oil industry. Machines and oil were always brought from capitalist countries like Britain or the U.S.A., who in their turn did not wish China to become industrially independent.

Today, on the contrary, the large-scale construction launched under the People's Government for the industrialisation of the country has raised the urgent need for trained technical personnel. Tsinghua is one of the educational establishments designed to fill this need as rapidly as possible.

The close linking of theory and practice is a key principle of teaching in the new Tsinghua as it is throughout New China's educational system. Under the old academic system, graduates of the engineering college entered an unfamiliar world when they began to work in industrial enterprises. Now they get practical experience together with theoretical knowledge under a system in which each faculty plans its work with a clear-cut aim in view and includes three periods of actual work in factories during the five-year study course. In the first such period, students get generally acquainted with work in production at a factory; during the second period,

they do actual work as workers and technicians, and in the third, during their last term before graduation, they are called upon to solve concrete engineering problems. Such training produces junior engineers and other types of technical personnel who are fully at home in practical production work even before they graduate.

Nearly 2,000 students have graduated from Tsinghua in the past three years following liberation. This is 70 per cent of the total number of students who graduated from this university in the fourteen years preceding liberation. The total 1952 enrolment was 3,800 students, or 50 per cent more than the highest figure in pre-liberation days. But even so, the number of graduates still falls far short of the demand.

Collective Teaching

The new curriculum made demands on the teaching staff that only collective and well thought-out efforts could solve. In the summer of 1952, all the more than 400 professors and assistants at Tsinghua joined in the movement for the thorough reform of teaching methods. Now, each course is no longer the responsibility of one professor, but of a whole team. This is an adaptation of the Soviet method of "teach-



Students of Tsinghua's Department of Electrical Engineering

ing and research groups." Thirty-nine such groups have been formed. Before the new course starts, the members of the group meet and work out an outline, clarify the major theme of the class, discuss the simplest and most effective way of presenting complicated points and conduct test classes if necessary.

The new method has proved far superior to the old. Assistants of the teaching group can more effectively help the students in their classwork. And it also ensures that young instructors get the benefit of guidance from the more experienced faculty members.

New Students, New Aims

The new aims of Tsinghua are exemplified in its new student body, in the life of the campus. Before the new dormitories were finished, the old ones seemed to be bulging a bit at the seams, but in the exuberance and comradeship of today, such temporary discomforts do not seem to trouble anyone much. Everyone is filled with the spirit of quest, of doing. Here is a preparatory school established in 1951 with 500 workers and peasants straight from the factory benches and fields preparing for a university education.

Few working-class boys and girls could afford to enter such a university as Tsinghua in the old days. Now a university education presents no financial obstacles. The People's Government pays for board and lodging, for tuition and medical expenses. Students who need it get spending money as well.

Chung Feng-ngo is only one of the new students that this policy has enabled to enter Tsinghua. Daughter of a veteran postal worker, she could never have afforded to come to Tsinghua in the past. Now she not only studies with all expenses paid but even her two-day journey from Changsha in Central-South China up north to Peking was taken care of by the People's Government.

It is no wonder that, feeling such care for their welfare, these students at Tsinghua, like the 200,000 other university students of China,

have a new outlook on their studies and life. They know a worthwhile task is waiting for them; they feel that the time they spent at Tsinghua is and can only be preparation to make the best use of their talents in the service of the people, to play their full part in the inspiring work of national construction that is going on all over the country. This is a great inspiration to study well. It is the background for a wholehearted enjoyment of every moment of life, to throw one's energy without stint into all that has to be done.

This is the basis for a new comradeship giving a new zest to campus activities. The students have their own student council to represent their interests and organise their social activities. Its members are elected every term and they take charge of the various committees, leading athletic and cultural activities such as the football and volleyball teams, the orchestra, choir, literature and arts societies and scientific groups. The council enjoys the full support of the university administration. The political parties, the New Democratic Youth League, the Educational Workers Trade Union branch and other organisations play a vital role in campus life.

Classes begin at 7 a.m. and last 90 minutes each. After the third, the students pack the playing fields, library and club rooms. Future engineers put away their slide-rules and practise on their musical instruments, or learn the steps of new dances. Peking's Summer Palace with its beautiful lake is a favourite nearby attraction, and is popular for swimming, a quiet open-air read, a stroll or boating. The school auditorium puts on regular cinema shows, concerts and performances by the best Peking troupes.

Perhaps the best summing-up of the new Tsinghua was given by a student who only a year ago was a worker at the bench: "I'm going to learn to design machines now. Not long ago I was working on them. I know what happens if the designer makes a mistake of a fraction and miscalculates on safety or output. And I know how much we need these new machines in our factories. Knowing that, could I scamp a class?"

Living Amongst Heroes

Pa Chin

ONE autumn evening last year, I stepped out of my bunker on the battlefield in Korea. Bright stars twinkled overhead, seeming the brighter because I stood in the shadows of giant trees. The valley around me was like a garden. As the drone of enemy planes died away in the distance, the night turned serene and quiet. The cold penetrated my clothes, but my heart was warm, for I was living amongst heroes.

In those days I felt as if some tangible force was impelling me forward. A deep emotion stirred within me. I regretted that I was not a poet. I wanted to sing to the world about the deeds of our heroes. My poor pen could not do justice to their heroism and greatness. But I could not forget them. On that quiet night, as I stood there in the piercing cold, I recalled their names and their faces. Even their very voices rang in my ears.

Yes, at that moment, my thoughts turned to Chen San, that hero who guarded a certain hill along the north bank of the Imjin River during the fifth campaign. He was a peasant in his thirties from North China, and talked in an even, quiet voice. A slight smile always hovered on his homely face. And what heroism he had shown on the battlefield! Several of his comrades had been wounded and others killed; an enemy bullet had rent his uniform, but he reported calmly to the deputy platoon leader: "As long as one of us is alive, our position won't be captured. Don't worry, only send us more ammunition." What heroism, too, when he tore off his clothes, aflame from the enemy's napalm, and continued fighting, repulsing the enemy's attack, although his ears were deafened by explosions and he could not even hear the bursting of the shells around him. Not only did he and his comrades suc-

ceed in holding their position and wiping out many of the enemy, but they pushed ahead and occupied the hill-top facing them.

Heroic Commander

I thought of Kuo En-chih, heroic commander of the 8th Company which had been specially cited for its magnificent conduct in action. A young man in his twenties from central Hopei Province, he had been wounded five times and still refused to leave the front. He was an interesting person to talk to. Intelligent eyes twinkled in his resolute face. He had shed tears when our conversation touched upon his mother's and his own sufferings in the old days, but when he talked of battles in the cause of the people, his eyes shone with animation, his knitted brows gathered tiny wrinkles on his forehead. When he spoke of the defeats suffered by the enemy and the way they scampered away in utter confusion, he roared with laughter and swore: "Those sons-of-guns!" It was this man who had resolutely held his position in the frontline for three days and had led his men in defeating many attacks by an overwhelming number of enemy troops, finally wiping out more than eight hundred of them. Eventually he and his unit broke through the encirclement of enemy forces, organised themselves into small groups, went in and out among the enemy, attacking and ambushing them, wiping them out while they themselves suffered very few casualties. Kuo was wounded for the fifth time in this battle. He had only recently recovered and returned to the front. He could talk with you for days on end, could be your intimate friend, but, unless some one else mentioned it, you would never guess what a hero he was.

I also thought of squad leader Su Wen-chun's amiable and boyish face with its high cheek-bones. In his childhood, he had grown used to the sight of atrocities committed by the

The author is a well-known Chinese novelist.

Japanese invaders and the Kuomintang bandit troops. A cowherd from Anhwei Province, the first flannel shirt he ever had was one awarded to him for outstanding war services. In speech, his voice was very mild, but when he talked about his bitter life in the past, there was anger in his eyes. When he told us that not long ago he had gone to the rear to receive medical treatment and that the hospital authorities had advised him to go home to recuperate and participate in production work at the same time, he said: "I refused. I told them I wouldn't go home! I cried," he added. And then he smiled bashfully like a child. He was happy. He came back to the army more than a month ago.

At the beginning of January last year, he was wounded five times while defending his position at Tongchasan, but he refused to withdraw. He and his men held their position firmly while inflicting more than one hundred casualties on the enemy in two days.

During the first day of the battle, when both of his two legs were pierced by bullets, he still clung to the approach trench, throwing grenades and directing his men to fight on

until the enemy's attack was successfully repulsed. On the second day the enemy attacked again. He was wounded in the right arm and he was unable to move it, but he carried on the fight against the enemy with his left arm. He said: "I became deaf and I felt giddy. My comrades were killed and I was left alone. More than ten enemy soldiers charged up, but I sent them back with grenades. My left arm was also wounded. I didn't feel any pain, but my arm became numbed. My body was covered with blood and my hands were caked with earth and blood. Anger burned like fire in my heart." He fought on stubbornly, defending his position alone. A company of enemy soldiers pushed to the attack. Leaning against the side of the trench, he pulled the pins out of the grenades with his teeth, threw more than seventy grenades and successfully smashed the last three charges of the enemy. Thus, he completed his mission.

A Peasant Hero

Then I thought of Liu Kuang-tsu. He was the leader of a combat team in the fifth campaign last year. Ballad singers today sing of his heroic deeds. Many times, too, I heard

Total Enemy Losses in Korea

On June 24, the eve of the third anniversary of the Korean war, the Supreme Command of the Korean People's Army issued the following communique on the overall war results jointly of the Korean People's Army and the Chinese people's volunteers:

During the past three years of war against the American and British aggressive forces and the puppet Syngman Rhee troops, the Korean People's Army and the Chinese people's volunteers scored the following results:

Altogether 989,391 enemy troops were killed, wounded or captured. Of these 380,773 were Americans; 580,644 puppet Syngman Rhee troops; 27,974 others.

War equipment captured includes 327 tanks, 8,987 motor vehicles, 145 armoured cars, 10 aeroplanes, 5,879 artillery pieces of various types, 110,238 arms of all other kinds, 4,648 sets of telephone and radio equipment, more than 300,000 shells of various types, several tens of million rounds of ammunition and more than 150,000 hand grenades.

War equipment destroyed or damaged includes 2,565 tanks, 3,825 motor vehicles and 1,188 artillery pieces of various types.

One hundred and sixty-three enemy warships were sunk and another 93 damaged.

Five thousand four hundred and thirty-one enemy planes were shot down and another 6,033 damaged.



... Breaking the guy wires with his teeth, he succeeded in removing three mines that barred his way . . .

Illustration by Miao Ti

the story of how he captured his sixty-three prisoners. A peasant of Suiyuan Province, usually so tongue-tied and so shy that he was unable to eat a full meal in the presence of strangers, he took his tommy gun and a grenade and pursued a whole group of enemy troops down a mountain slope! When he had disposed of this gang of marauders and was about to return, he was ambushed at the foot of the mountain by about a hundred enemy troops. In a split second he took a decision that meant either life or death for him. He gave the enemy a burst of fire that sent them scurrying for cover. When the rest of them rushed on him while he reloaded, he threw the grenade at them. Before they had recovered from their confusion, he had reloaded his gun. With his air of utter fearlessness and confidence, he cowed this gang of mercenaries and brought sixty-three of them back as prisoners to his lines.

The Fearless

I also thought of Chang Wei-liang. He is known as "The Fearless." He is a peasant in his thirties from near Shanghai, and he and his younger brother volunteered to aid Korea. While on a mission, he stepped on an enemy mine and was badly wounded. With his left

arm and leg useless, he returned to our lines after crawling for ten days and nine nights. He made his way through an enemy artillery barrage and barbed-wire entanglements. Breaking the guy wires with his teeth, he succeeded in removing three mines that barred his way. He crossed a stream swimming with his right arm and leg and supporting his wounded left limbs on pieces of wood which he managed to throw into the stream. His wounds festered and suppurated. When he slept, his body was covered with flies, and maggots fastened onto his wounds. He drove the flies away with leaves and removed the maggots with a twig.

For ten days and nine nights he ate nothing and had only a little cold water to drink. Time and again he fainted away, but the moment he regained consciousness he kept on crawling. He endured exposure to the rain and the sun. His back, thighs, hands and elbows were bruised and bleeding. Still he persisted. On the tenth day he finally reached "home." When the deputy platoon leader came to see him, he spoke for the first time in all those days: "I have returned after all."

His nose had festered, his cheeks were sunken and his breathing was hardly audible. He uttered not a word of complaint; there was

a smile on his face. What was this man thinking of when he made up his mind to crawl back from the enemy's position, when, exhausted, he lay prostrate on the ground, and too weak to move, watched the flies feeding on the pus of his wounds and maggots creeping over his body? What was in his mind when he crept up to a hill-top after days of laborious effort, and, on finding himself the target of the enemy's machine guns, rolled back down the hill again? What was he brooding over when he chewed grass stalks to quench his thirst? Was he thinking of Chairman Mao Tse-tung's picture which he carefully kept in the diary in his pocket? Was he thinking of his comrades, members of one big family devoted to the cause of peace? Was he thinking of his old mother at home, or his own daughter whom he had given away in the days before liberation because he could not afford to feed her? As he lay on his sick-bed, he said to one of the comrades in the cultural troupe: "I came to Korea in the name of the Chinese people, I must never disgrace them." What a hero! And what an iron will!

My thoughts kept on without interruption. Still other people and other names cropped up in my mind one after another in an endless stream. Innumerable tales of heroic deeds remain to be told and written.

That Korean valley was like a beautiful garden, overgrown with red flowers. The clear sky on that autumn night was adorned with countless stars. Stars like the eyes of those heroes, shining over Korea and over their motherland, side by side with the heroic Korean people, protecting the mothers and children of Korea and safeguarding the happy life of the people in their motherland.

Living among such dauntless and steadfast men, in daily contact with such great and noble souls, and hearing the ringing words of these heroes, I feel an irresistible force urging me forward. A call comes from the hearts of thousands upon thousands of these heroes: "Forward! For our motherland and for the happiness of our fellow countrymen!" Our great motherland is forever in the minds of these heroes. Everything they have is for our country and for the happiness of the people of China.

Chengtu-Chungking Railway

Over 1,200,000 tons of goods and nearly two and a half million passengers have been transported on the 505-kilometre southwestern railway between Chungking and Chengtu since it was opened to traffic on July 1 last year.

This railway artery, which winds through the richest parts of Szechuan, has brought new economic prosperity to the province. With the lower costs of transport, the rich supplies of rice, sugar, salt and coal in this area have found broader markets both within and outside the province. Hemp, vegetable oil, tobacco, medicinal herbs and other famous local products of western Szechuan are now shipped in large quantities from Chengtu to Chungking by rail and then down the Yangtze River to the rest of the country. Record outputs were achieved in all the products. In return, an increasing amount of manufactured goods are carried to the towns and countryside along the railway.

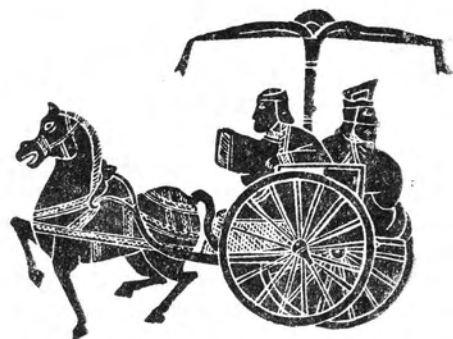
As a result, business turnover in Chengtu, the provincial capital, was 12 per cent higher in May this year as compared with the same month last year. Prices of manufactured goods have dropped, to the benefit of the rural population. The price of cotton piece goods, for instance, has been lowered. The price of coal has also gone down by 30 per cent as large quantities of coal are arriving from collieries in eastern Szechuan. Electricity has become cheaper.

Prosperity has spread to the smaller towns and villages along the railway.

Transport on the railway itself has made rapid progress in the past year. An express train from Chungking to Chengtu now takes only 16 hours, five hours less than a year ago. Compared with July last year, the tonnage of freight increased by 277.4 per cent and the number of passengers by 118.7 per cent by May this year.

The People Commemorate Chu Yuan

Yang Yu



ON the fifth day of the fifth moon of the Lunar Calendar which this year fell on June 15, the Chinese people commemorated Chu Yuan, their first great patriot-poet. But this was not a usual celebration. In addition to traditional rites there were ceremonies that this 2,230-year-old occasion had never yet seen—scholarly dissertations and exhibitions on the poet and his life and times, all the most modern resources of public discussion of radio, press and theatre linking this great figure of the ancient world with the modern manifestations of the things he fought for—peace, freedom, justice and the happiness of the people.

Ancient Customs

Peasants living beside the Milo River in Hunan Province attended a great memorial meeting at the newly renovated shrine to the poet on a hill beside the River. Dragon boats swept past on the Milo in a long procession. This was the spot where, according to tradition, Chu Yuan, exiled from the court of Chu (one of the seven Warring Kingdoms), drowned himself as a final act of bitter protest against the betrayal of his country and his people by inept and corrupt rulers.

Throughout the land the people honoured the annual *Tuan Wu* Festival—literally the Festival of the Double Fifth—in many folk customs which have originated in their love for their poet. This year, as in the past, the people held the traditional dragon boat races. These symbolised how the people rushed out in their boats to try to save the life of Chu Yuan. In every household, triangular-shaped *tsung tze* are made, stuffed rice dumplings

wrapped in *lien* tree leaves. These delicacies are exchanged between friends, and formerly some were thrown into rivers or lakes so that, according to legend, the water dragons would be sated and not devour the body of Chu Yuan. No other poet has been so widely or so lovingly remembered by the people as Chu Yuan.

New Celebrations

Meanwhile, on June 15 in Peking, a commemorative meeting was sponsored by the All-China Federation of Writers and Artists to mark this 2230th anniversary of Chu Yuan's death. It discussed the question of how to proceed with the study of Chu Yuan's works in the light of the principles of historical materialism. Feng Hsueh-feng, the noted writer, in his address analysed how Chu Yuan's life work voiced the demands of the people of that time; how it mirrored the irreconcilable conflict between the people and the feudal lords; how it is this popular character that accounts for the greatness of Chu Yuan.

Cheng Chen-to, writer and archaeologist, reported on the cultural relics of the time of Chu Yuan that have been collected. They form valuable source material for a more scientific understanding of the works of Chu Yuan and in making his period live for us today. They include about a thousand cultural relics of the State of Chu (ca. 847 B.C.—222 B.C.) which have been discovered in Hunan Province. An exhibition of some of these rarities was opened on the same day in the Historical Museum in Peking. Among the 420 exhibits

recently unearthed are beautifully designed lacquer objects, silk fabrics and wood sculptures, bronze and iron ware and weapons testifying to China's high level in handicrafts and art 2,200 years ago.

A Chu Yuan Tragedy

Peking will soon see a new production of Kuo Mo-jo's poetic drama *Chu Yuan* revised by the author for this year's celebrations.

This play was completed and first staged in Chungking in 1942 when the reactionary Kuomintang clique was pressing ahead ever more blatantly with its plot against the Chinese people and to submit to the Japanese invader. It was impossible at that time to give public performances to a play that attacked the Chiang clique in so many words, but this exposure of corruption and treachery was done hardly less effectively by drawing the historical parallels with Chu Yuan's time. Chu Yuan's unwavering adherence to his ideals of truth and justice and his staunch struggle against traitors and wily aggressors has been an ever-living example to the Chinese people throughout the ages. The courageous performance of this play in the Kuomintang's war-time capital, its ridicule and denunciation of the reactionary rulers and their literary hacks was a powerful encouragement to the democratic forces at that time.

Previews of this production to mark Chu Yuan's anniversary have revealed a creation of great beauty. Chang Kuang-yu, Professor of the Central Academy of Fine Arts and Chang Chen-yu, the well-known painter, have collaborated to design rich and authentic settings and costumes. Most of the original Chungking cast of ten years ago have been gathered together again for what promises to be a memorable theatrical event.

New Research

The national press has given prominence to articles on Chu Yuan's works, his life and times by Kuo Mo-jo, Professors Cheng Chen-to,

Yu Kuo-en, Lin Keng and Ho Chi-fang, who have specialised in research on these subjects.

Recent publications on Chu Yuan are best sellers in all bookstores in Peking. They include a new edition of Kuo Mo-jo's tragedy *Chu Yuan* and his versions of Chu Yuan's poems in modern Chinese, and the *Collected Works of Chu Yuan* compiled and annotated by Wen Huai-sha. The National Peking Library has arranged a special display of various editions and translations of Chu Yuan's poems.

Chinese men of letters and scientists are busy applying the latest knowledge to a deeper study of the poet, his work and times. They are providing new translations and explanations of his poems for popular editions to make Chu Yuan's great legacy available to the broad masses of the Chinese people.

In answer to the World Peace Council's call for the interchange of the best cultural riches of the people, China this year is making a special effort to present its great patriot-poet in all the brilliance of his truth and creative art for the furtherance throughout the world of the fine ideals he fought for to the death.

English Books on Chu Yuan

In commemoration of the 2230th anniversary of the death of Chu Yuan, the Foreign Languages Press has published two books on Chu Yuan in the English language: *Chu Yuan*, a play in five acts written by Kuo Mo-jo, one of the leading authorities on Chu Yuan, and *Li Sao & Other Poems of Chu Yuan*. Both books are translations by Yang Hsien-yi and Gladys Yang.

A Village Maternity Centre

Kao Shan

AS the summer sun rose over the roof of the No. 4 Maternity Centre run by the Peking Municipal Government in Kaopeitien, a village about ten miles east of Peking, I started out with young midwife Chen Hsu-chiu on her regular round. She and Liu Hsiu-ju, her school-mate from Peking's Midwifery School, make it a rule to visit the 53 villages and hamlets under their charge at least twice a month. With her medical bag hanging by her side, Chen pedalled her cycle dexterously on the narrow road between the wheat fields. Soon we arrived at Kuanintang Village.

"We'll drop in and see Li Hsiu-ying's baby."

A dog barked furiously as we reached the gate. On seeing us, a small boy caught him by the collar and shouted loudly, "Mama, Auntie Chen's come to see you." Sun-tanned and smiling, Mrs. Li welcomed us to her room. She lifted up her chubby little baby towards Chen. "Say 'thanks' to the auntie who brought you into this world." The baby's big eyes sparkled. Not yet able to talk, he extended his soft plump arms to Chen.

"My precious!" Chen took the baby into her arms and kissed him. After hearing that the baby's stool was still a bit too dry, she jokingly told him, "Cry loudly, my little chubby, if Mama doesn't give you milk in time and doesn't give you enough water." The baby, as if understanding what she said, nodded his head. We were all amused and burst out laughing.

On our round as we passed through many villages, the peasants gave the friendliest greetings to my companion. Some invited her to stop for a cup of tea; an old lady asked her when she could come and examine her daughter-in-law again; a chairman of the Women's Democratic Association told her that the villagers would like to see the Exhibition

on Mother and Child Hygiene held again, since last time it closed too soon. Many young women welcomed her warmly and asked her many questions. She made engagements for prenatal examinations with some and examined many others. She answered questions and gave advice with great patience and care. The peasants clearly respected her opinion very much.

"I can see that you are a favourite around here and that they are interested in your work." I congratulated her and her colleague.

Smilingly, Chen shook her head, "You must congratulate my predecessor Chiang Tze-chen. She laid the foundation for success."

The Pioneer

Chiang Tze-chen, just graduated and eager for accomplishment, had been sent by the Public Health Bureau of Peking's Municipal Government to open the Maternity Centre two years ago. She had travelled to the villages in all weathers, but her keenness was met with indifference, cold politeness and sometimes even with hostility. Oppressed and poverty-stricken in the old society, kept from education and science, the peasants still believed only in the old peasant midwives, even though their unsterilised scissors and hands used to cause nearly a third or more of the new born to die of tetanus.

To popularise modern midwifery methods, the People's Government issued an order that all the old midwives should be retrained. They were given a basic knowledge of the need for sterilisation. They were shown the senselessness of such superstitious practices as opening all doors and cupboards if the birth were delayed, not to mention the more harmful ones.

The old midwives retrained, the necessary equipment and medicine were given or sold to them for their work. Young Chiang took it for granted that they would now help her to

popularise the new methods of midwifery as quickly as possible. But to her disappointment it was not so. Most of the pregnant women or their mothers-in-law insisted on having their own way, and many a retrained old peasant midwife wavered back to the old methods.

But Chiang, and later Chen Hsu-chiu and Liu Hsiu-ju after Chiang, had volunteered to go to Korea as a nurse, fought on with the staunchness of veterans. They were encouraged by their colleagues in the other maternity centres and the health department leaders. The idea "to serve the people" which they had been taught in the Youth League and at school now took on a new and compelling significance. They just wouldn't give in.



Young midwife Chen Hsu-chiu on her visit to Li Hsiu-ying

They began to realise that without gaining the confidence of the peasants, the popularisation of modern midwifery would be impossible. So they first worked to win the support of the villages' public officials, especially the chairmen of the Women's Democratic Association branches, the organisation formed to look after the women's rights and interests. The village Party members and government personnel, all the most progressive people in the countryside, supported them, and through their help, many meetings of mothers and expectant mothers were held. At these meetings, they explained with the aid of illustrations how a baby is born, why the old-fashioned methods of midwifery are dangerous and the new methods safe. While some grannies remained skeptical of the knowledge of these two young girls compared with the age-old customs of the village, some of the young mothers were ready to give the new methods a try. Li Hsiu-ying was one of them.

Living Proof

A poverty-stricken peasant who got land after the liberation, Li Hsiu-ying had faith in persons sent from the People's Government. But seven out of her ten children had died of tetanus. Could these young girls with their pigtails really deliver her eleventh child safely? Then she remembered that the land-

lord used to send his pregnant wife and concubines to the hospital and they had their babies safely. These girls were trained in a hospital! Besides, these girls were so patient and kind. She determined to try the new method.

The whole village took the keenest interest in this test. She gave birth safely to her eleventh baby. The child grew up vigorous and healthy. Meanwhile, the children of several other mothers were delivered safely under the care of young midwives Chen Hsu-chiu and Liu Hsiu-ju, and the peasant midwives trained in the new methods. The modern methods of midwifery began to win the peasants' confidence.

Listening to Chen's interesting talk of this battle of the new against the old, we shortly found ourselves at the door of Yu Su-chun's house in Kaoching Village. Nestled among trees and surrounded by wheat fields, Yu's newly repaired house was neat and tidy. She was doing needle work by the wide glass windows. Her baby slept quietly on the bed.

"When Comrade Chen told me that I ought to have an operation because of the abnormal position of my baby, I was worried about the baby as well as the expense," she said. "But there was really no need to worry. Our People's Government took me to the hospital in an ambulance and paid all the expenses of the

operation. If it weren't for our government and Comrade Chen here, I mightn't be talking with you today." Those mothers who, like Yu Su-chun, had had personal experience of the hospital's services, helped to propagandise the new methods much more effectively than a dozen lectures.

In a difficult case, they advise the expectant mother, "Why not go to hospital? If you can only pay part of the fee, the People's Government will pay the rest. If you can't pay at all, the government doesn't ask you to!" Those who can't afford the midwives' fee (15,000 yuan, which is equivalent to about the cost of two pairs of good socks) get this service free, too. A phone call will bring an ambulance to any village within the hour.

During the last two and half years, out of nearly one thousand childbirths, there was only one death from tetanus, though it had been the cause of from 20 to over 30 per cent of China's infant mortality before liberation.

When we got back to the No. 4 Maternity Centre, Chen Hsu-chiu patting her bicycle like a rider pats his favourite steed, exclaimed at its usefulness to her: "Night or day, it'll always get me where I am needed."

Inside we met Hu Yu-ying, a local peasant midwife, who had been awarded a prize for

her care of expectant mothers and her zeal and skill in introducing methods of modern midwifery. She asked Chen, "Shall we continue studying painless birth methods in the next class?" This capable looking woman, now a registered peasant midwife, was, together with other peasant midwives, continuing her studies under the guidance of the Centre.

She likes her side occupation not only because it earns her a small additional income and popular esteem and respect but because it gives her the happiness of helping to bring happy babies into the world.

As Chen and Liu talked with the peasant midwife, I noticed many well-thumbed books piled on their desks including one on *Midwifery in the Villages of the Soviet Union*.

No. 4 Maternity Centre is only one of the seven maternity centres in the east suburb district of Peking. It is typical of the network of centres growing up not only around Peking but throughout China. There are now more than thirty thousand maternity centres like this, and more than two hundred thousand peasant midwives have been trained in the new methods. Who could doubt that with such midwives as Chiang, Chen, Liu and Hu, China's mothers and future generation are surely in good hands?

A Churchman's Impressions

Metropolitan Bishop Theodor Arvidsson, member of the Swedish Cultural Delegation which recently visited China, made the following statement to the press before his departure:

"I have been exceedingly interested to see the liberty of religion in China. The Western world knows very little about the recent developments in China. Every kind of false notion has been spread among the people and in the newspapers. Therefore it is necessary to give a straightforward statement to the people of the Western world that the Chinese people are willing to reach an understanding with them.

"The statement is not derived from contact with religious circles alone.

"My strongest impression is that religious liberty is a reality in New China. One of the strongest proofs is that when I arrived in Shanghai, somebody pointed out to me a newly erected church in the main street. A few days later I was invited to another new church and I worshipped there. I was told that another new church has been founded in the suburbs. I asked the pastor of the first church how much it cost, the answer was 308 million yuan. The pastor of the second church said his had 600 seats. He said the government supplied material at low prices and members of the church contributed voluntary labour."

LIFE IN A NORTH KOREAN P.O.W. CAMP

The following article is contributed by two American P.O.W's, PFC Harold M. Dunn of New York and CPL James R. Tracy of California. The article is written, according to the words of the authors, "for the purpose of breaking through the thick fog of lying propaganda published in American newspapers of maltreatment of we P.O.W's here in North Korea"

IT seems natural, especially since the experience of German and Japanese P.O.W. camps, to imagine all P.O.W. camps as being surrounded by barbed wire and machine-gun towers; to imagine the enclosed prisoners as being ill-fed, crowded, dirty, poorly clothed and with very little sanitation facilities. It can be remembered how the American P.O.W's looked after being liberated from the Japanese at the close of the Second World War; it can be remembered how the tattooed skin of some P.O.W's in Germany was used for lamp shades and how many P.O.W's were tortured and shot sometimes for mere amusement by their captors.

In contrast to the life in these fascist camps, we want to try to explain the conditions and treatment that we are receiving from the Chinese volunteers and the Korean Army.

We live in Korean houses which have an average of four rooms each. The floor of each room has heat channels running through it with a fireplace on one side of the building, the chimney on the other. This system is called the radiant heat system. An average of four men live in each room which measures approximately 8 x 8. We P.O.W's are broken down into companies, platoons and squads. One building is usually enough to hold one squad. Each man is issued one comforter, one blanket, an overcoat and adequate clothing according to the season. As well as this we are provided

with such items as perfumed soap, laundry soap, razors and blades, mirrors, combs, toothpaste and tooth brushes. As well as the things above, the C.P.V. (Chinese people's volunteers) issue tobacco and paper every ten days and 18 ozs. of sugar to every man once a month.

Our food is adequate with much of it being prepared Western style. The average ration being rice, bread, pork, beef or chicken, and seasonal vegetables. For the morning meal the usual menu is beans and pork soup and rice, with the evening meal alternating on different menus. At present we have bread (baked biscuits, stuffed buns or doughnuts) with a stew or mashed potatoes three nights a week with rice in place of the bread the other four nights. On the holiday celebrations (American and Chinese) the C.P.V. give us way above the normal rations plus many delicacies such as butter, jam, fruits, beer, candy, wines, etc.

The camp is supplied with a hospital and a sick compound with many up-to-date facilities. Recently, for instance, the hospital was supplied with an X-ray machine. There are many doctors and nurses, among them being surgeons and dentists. Sick call is held every other day for men who feel under the weather. There are sanitation inspections every Sunday inside and out with the aim to keep away any possible diseases. Series of inoculation shots are given about every six months. The rooms,

bedding and clothing are sprayed with insecticide every so often. Hot water is also provided at all times to wash clothes, dishes and to bathe. From this it can be seen just how we celebrate all our holidays with everything going full blast.

Each company has its own library, reading room and club room. Each club room has a stage which is used for plays and for the P.O.W. bands when the schedule calls for such. On Sunday, church services are held in the reading room, with mid-week services being held in a squad room.

The C.P.V. has also provided football, basketball, soccer, volleyball, badminton, soft ball, ice-skating, ping-pong, cards, chess, checkers, Chinese pool, costumes and make-up and other necessary equipment. In the summer we go swimming in the Yalu River. Recently a suggestion has been brought up for a floating diving board.

The library is supplied with a large variety of books, newspapers and magazines. The majority of the books are novels among them being *The Three Musketeers*, *The Man in the Iron Mask*, *Dr. Jekyll and Mr. Hyde*, *The Last Frontier*, *The Invisible Man*, and *The Favorite Works of Mark Twain*. Some of the authors being Alexander Dumas, Edgar Allan Poe, Howard Fast, Robert Louis Stevenson and Mark Twain.

Another interesting past-time is the company wallpaper on which all recent news is published. Company reporters are kept busy gathering the news from the company and the camp. Newspaper clippings received in the mail, world news reports and news from the other P.O.W. camps are all placed on the wallpaper. At any time of the day, men are seen crowding around their company wallpaper reading the latest news.



Guitar-players Arie Van Ryn and Allan McKell entertain their chums in a P.O.W. camp in North Korea

The main thing that everyone looks forward to is mail-call, which comes about once a week.

The every-day schedule at present is as follows:

- 6:30 A.M.—Rising bell.
- 6:45 A.M.—Roll call and morning exercise.
- 7:15-8:30 A.M.—Sanitation and free time.
- 8:30 A.M.—Breakfast. The room orderlies of each squad go to the company kitchen to draw chow.
- 9:00-4:00—Details by company roster, free time for sports, reading, washing clothes, bathing, small games, free discussion.
- 4:00 P.M.—Evening chow.
- 4:45 P.M.—Details, free time.
- 6:30 P.M.—Evening roll call.
- 7:00-9:00 P.M.—Club room, reading and squad room activities.
- 9:00 P.M.—Lights out—bed time.

Although we P.O.W's are taken care of by the C.P.V., our highest desire, that of being with our loved ones, has first priority in our minds and we are all longing for that day in which that desire can be realized....

PFC Harold M. Dunn
CPL James R. Tracy

World Peace Council's Declaration and Appeal

The World Council of Peace, meeting from June 15 to 20 in Budapest, unanimously adopted at its concluding session the following Declaration and Appeal to the people.

The Declaration

THE events of the last few months have convinced the peoples that it is possible to settle peacefully all international differences.

The peoples are aware that peace can be gained through their patient and persistent action.

The World Council of Peace, meeting from June 15 to 20 in Budapest, calls upon the peoples to redouble their efforts to facilitate negotiations for a peaceful settlement of controversial international problems.

Every nation has the right to choose freely its way of life and must respect the way of life freely chosen by other nations.

The necessary peaceful coexistence of various systems is thus possible, and relations between the peoples become mutually advantageous.

This coexistence implies that all conflicts and disputes should be settled through negotiations.

The armistice in Korea, prelude of peace, must be signed immediately on the basis of the agreements already reached. Every new delay entails new mourning, ruins and suffering. In the same way an end must be put to all the other wars and aggressive actions now in progress against the independence of the peoples. The use of arms against any movement of national liberation contributes to international tension and can create a hotbed of war.

The German people have the right to their reunification and national sovereignty, while respecting the security of their neighbours and preventing the revival of militarism and the spirit of revanche.

Japan must recover her full national sovereignty on the basis of a peace treaty recognised by all the countries concerned and guaranteeing the security of the peoples of Asia and the Pacific.

The peoples can ensure their security and the preservation of peace if they ensure the

respect of their sovereignty, oppose foreign interference in their way of life, and fight against the setting up of military bases and against any occupation by foreign troops.

The progressive establishment of security will make it possible to halt the arms race, to begin the reduction of armaments through negotiations, to raise the living standards of all by using the resources which have so far been allocated to works of destruction and death.

Economic and cultural exchanges must be established between all countries on the basis of equality, without discrimination and for the benefit of all.

The negotiations will change the course of events. The United Nations can facilitate these negotiations by being loyal to the spirit of its Charter. It must admit all states who applied for admission. China, as the other nations, must be represented in the United Nations by a government of its choice.

It is for these reasons that the World Council of Peace decided to launch a broad international campaign for negotiations. During this campaign the peoples will express in diverse and organised forms their demand to see a peaceful settlement of all conflicts and disputes between states.

Only the people, through constant action, can impose negotiations, agreements and peace.

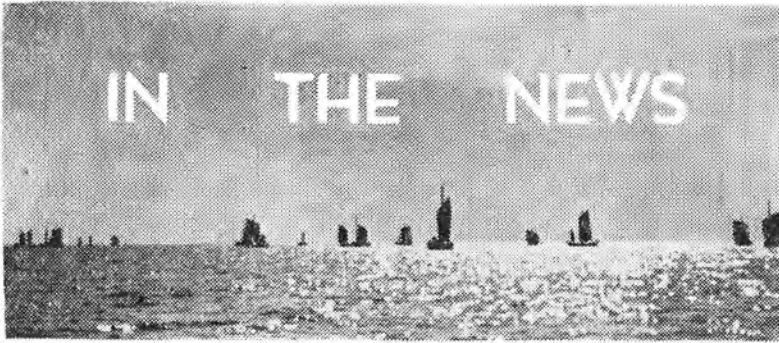
The Appeal

A great hope has been born. Everybody now sees that agreement is possible. The slaughter can be ended. The "cold war" can be stopped.

In this hour we solemnly call upon the peoples to demand of their governments that they negotiate and agree.

It is for us all to support every move—from whatsoever government it may come—to solve disputes by peaceful means. It is for us all to frustrate the efforts of those who prevent or delay agreement.

Peace is within our reach. It is for us to win it.



Fuhsin Mine Opens

China's first modern open-cast coal mine at Fuhsin, Northeast China, began operations on July 1, the 32nd anniversary of the Chinese Communist Party.

Started in May, 1951, the swift construction of the mine was made possible with the aid of Soviet experts and the latest Soviet machines. Expected to be in full operation in 1955, the total work will involve the excavation of more than 560 million cubic metres of earth and stone (equivalent to digging six canals, five of them equal in size to the Suez and one as big as the Panama), and the laying of 300 km. of rail lines for coal cars.

With only one-fifth of the number of workers employed at the Fushun open-cast mine, also of Northeast China, Fuhsin will produce more coal and at a lower cost. Working an 8-hour day, Fuhsin's mines have a hospital, baths, club and the other amenities with which New China's industrial centres are all provided. The mine is also a training centre for thousands of miners who will learn to master Soviet techniques and machine.

Two days after the mine went into production, the workers launched an emulation drive. "Higher output, better quality and no accidents" are the watchwords for the campaign.

Peking Builds

The total floor space of buildings to be completed in Peking this year will be treble that of last year.

Educational institutions are one of the main items of new con-

struction. Buildings for the Iron and Steel Institute, the Aeronautical Engineering Institute and the Peking Medical College are now going up in the northwestern suburbs. The Academia Sinica also move to this part of the capital when its new premises are ready.

In the western, southern and eastern suburbs, new factories are being built and old ones extended.

Peking will build 20 more hospitals and sanatoria, of which some will be located at the foot of the beautiful Western Hills; five new theatres and cinemas, and 30 hotels and hostels, among them the nine-storied New Peking Hotel which will be the tallest in the capital.

In the northeastern suburbs, 126 apartment houses are nearing completion.

River Surveys

Survey teams are busy along China's great rivers selecting sites for water power and irrigation projects.

Some 500 technicians have just completed a general survey of the YANGTZE RIVER's main tributaries. Sites have been approved for 17 reservoirs on the tributaries in the upper reaches in Szechuan Province. When completed, their hydroelectric plants will generate enough electricity for the whole upper Yangtze River basin, which is twice as large as Spain.

Another 2,100 surveyors have already collected topographical data on an area of 11,000 sq. km. in the HUAI RIVER basin. Their work will serve to improve the vast network of irrigation and drainage systems in eastern Honan

and northern Anhwei Provinces, covering an area of 80,000 sq. kms.

The 54-man team studying soil erosion along the YELLOW RIVER has finished its work in northern Shensi and eastern Kansu Provinces. Soil erosion, the main cause of floods in the Yellow River, has to be prevented before the River can be finally harnessed. The surveyors investigated the causes of soil erosion along four major tributaries in the middle reaches of the river and studied the distribution of forests and the movement of silt in the Wuting River—a tributary along the southern edge of the Gobi Desert.

Rich Harvests

Early rice crops are being harvested on Hainan Island, in eastern Kwangtung and southern Fukien Provinces. The rice harvests in Fukien Province and on Hainan are estimated to exceed last year's by 10% and by 5% respectively.

Good wheat harvests are reported from Shensi, Shansi, Hopei, Shantung, Honan and Anhwei—these provinces account for half of China's total wheat output. Shensi harvested 30% more wheat than last year. Kweichow Province reported a wheat harvest 20% bigger than last year's. So great are the quantities of grain pouring into the market that the state trading company in Shensi is aiming to buy 60% more wheat than last year. In the Southwest, the state has already bought 50% more wheat than in the whole of last year. In the Northeast, Heilungkiang Province will have 450,000 tons more grain than last year, enough to feed for one year three times the present population of the province.

More Fruit

Three times as many apples and half again as many oranges have been exported from China, as compared with the same period last year. Export of apples was 553% and of oranges 370% more than in 1940, when fruit exports reached their maximum in pre-liberation years.

China's orange and tangerine orchards account for one-third of

the world's total. Many peasants depend mainly on fruit-growing for their living.

Kwangtung, China's southern province where tropical fruits are grown, now produces one and a half times more bananas than in 1936. In the Northeast, the apple crop is treble that of 1949.

Progress Among National Minorities

The Li and Miao autonomous region on Hainan Island has a busy building programme. Projects include government offices, a hospital, a bank and dwelling houses. The region has a population of 270,000 and was established in July, 1952.

The 40,000 Hui people in Honan Province will have more schools for their children this year. The two existing middle schools and 24 primary schools can no longer meet the demand for schooling. By 1952 there were already 70% more pupils at school than in 1951.

In Sinkiang Province, five middle schools are being built for the children of Uighur and Mongolian herdsmen and peasants. At present Sinkiang has 51 middle schools and over 20,000 students, twice the pre-liberation enrolment.

A research group of 17 Hans and Tibetans is working in Yaan, Sikang Province, compiling the folk songs and dances of the Sikang Tibetan Autonomous Region. They have collected nearly 100 folk songs since they started work in April.

Illegal Decision

Su Yu-nung, Director-General of the General Postal Administration, on June 20 protested against the decision of the United States Circuit Court for the Southern District of New York which handed more than US\$520,000 deposited with the American Express Company by the Chinese Postal Remittances and Savings Bank to the Chiang Kai-shek clique in Taiwan.

"All the rights and interests of the Postal Remittances and Savings Bank...belong to the entire people of the People's Republic of

China," Su Yu-nung declared. Pointing out that the General Postal Administration of the People's Republic of China is the sole legitimate representative of these rights and interests, the Director-General concluded: "I hereby solemnly declare that the above-mentioned 'decision'...is illegal and, therefore, void."

Briefs

This year, state-owned machine-building plants will produce 64% more machines than last year, states the First Ministry of the Machine-Building Industry in a directive. Three times as much work will be done this year as last in constructing new plants and reconstructing old ones. Labour productivity will increase by 24% and production costs will be reduced by 11%. Capital investment in the machine-building industry this year is 2.8 times more than last year's.

For the third quarter of this year, state-owned general goods companies in Northeast China have ordered 18% more stocks than in the second quarter. Sales are expected to be heavy following what promises to be a good autumn harvest.

Girl quintuplets were recently born to a peasant woman named Liu Shih-lien in Chekiang Province. The government has allocated a monthly subsidy for the quintuplets.

One new workers' sanatorium was opened on July 1 on the shores of Lake Kunming in Kunming, Yunnan Province, and another in Paoki, railway centre in Northwest China. The Central People's Government had built 51 sanatoria for workers up to the end of last year.

A Central Institute for Physical Culture will be established in Peking this year. It will train professional athletes, physical culture directors, coaches and administrative personnel for the development of sport. Its initial enrolment will be 560 students.

Within five years, the number will be increased to 3,000.

Chronicle of Events

June 21

In Korea, U.S. aircraft bombed Kusong Reservoir three times from June 13 to 15; on June 13 and 18, Taechon Reservoir was also bombed, Hsinhua News Agency reports.

June 23

The 2nd National Congress of the China New Democratic Youth League opens in Peking.

June 24

A protocol for the first session of the Joint Committee for Sino-Czechoslovak Scientific and Technical Co-operation is signed in Peking.

June 25

The 3rd anniversary of the Korean war is marked in China.

U.S. aircraft bombed Pyongyang on June 23 and the residential areas in Anbyon County and Sonchon County on June 21 and 22, Hsinhua reports.

June 27

Notes on implementing the plan for Sino-Czechoslovak cultural co-operation in 1953 are exchanged.

June 30

Nan Han-chen, Chairman of the Chinese Committee for Promoting International Trade, makes a statement concerning the further extension of the time limit in the 1952 Sino-Japanese Trade Agreement.

July 2

The Mongolian Ambassador Bayan-Batoryn Ochirbat presents his letters of credence to Chairman Mao Tse-tung.

The first group of oversea-Chinese from Japan arrives at Tangku.

CORRECTION: On page 22 of the pictorial section in *People's China*, No. 11, the caption of the bottom left picture should read: "P.O.W's of the 'U.N.' side saying farewell to our personnel expressed deep gratitude for their friendly attitude."

Introducing an Important pamphlet

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Written in Commemoration of the 30th Anniversary of
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by **Chen Po-ta**

*Vice-President of the
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