

China Reconstructs

VOL. XXIII NO. 4

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Anti-China Film "China"**

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of Rural China**



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A Vicious Motive, Despicious

— A criticism of M. Antonioni's anti-China

SINCE the day the five-star red flag was hoisted over Tien An Men Square and the birth of New China was proclaimed, different political forces in the world have assumed different attitudes towards the earth-shaking social changes in China and the tremendous achievements of her socialist construction. Hundreds of millions of revolutionary people and friends all over the world have voiced admiration and sympathy whereas a handful of reactionary forces are filled with great terror and deep hatred. This is what all great revolutions, whether in China or other lands, in ancient times or today, invariably meet. The anti-China film *China* by the Italian director M. Antonioni, which started showing in some Western countries last year, reflects the attitude of the tiny handful of imperialists and social-imperialists in the present-day world who have inveterate hatred for New China. The appearance of this film is a serious anti-China event and a wild provocation against the Chinese people.

Antonioni came to China as our guest in the spring of 1972. With his camera, he visited Peking, Shanghai, Nanking, Soochow and Linhsien County. However, his purpose in making the visit was not to increase his understanding of China, still less promote the friendship between the people of China and Italy. Hostile towards the Chinese people, he used the opportunity of his visit for ulterior purposes; by underhand and utterly despicable means he hunted specifically for material that could be used to slander and attack China. His three-and-half-hour-long film does not at all reflect the new things, new spirit and new face of our great motherland, but puts together many viciously distorted scenes and shots to attack Chinese leaders, smear socialist New China, slander China's Great Proletarian Cultural Revolution and insult the Chinese people. Any Chinese with a modicum of national pride cannot but be greatly angered on seeing this film. Tolerating such a film and permitting it to deceive people in various places would be tantamount to legitimization of reactionary propaganda that wilfully insults the Chinese people and capitulation to anti-China provocations by the international reactionaries. We will thoroughly expose and criticize this film's counter-revolutionary nature in reply to this challenge hurled at the Chinese people by the

international reactionaries. This is a serious struggle on the ideological and political front that merits great attention.

I

In the narration, the film says that it does not "pretend to explain China" but only wants to "start to observe this great repertoire of faces, gestures and habits" in China. This is a downright fraud. Every scene in the "documentary" makes its own explanation. These are scurrilous political explanations which use reactionary artistry to slander and smear China; they are outright reckless political attacks on China, on communism and on revolution.

It seems quite natural that Tien An Men Square is shown as the film begins. In fact, this is designed to serve the reactionary theme of the "documentary." The narrator says: "Peking is the political and revolutionary centre of China," "the People's Republic was proclaimed here," "and here passed the waves of Red Guards marching for the Cultural Revolution." Then, the film leads the spectators "away from the Square" to "observe" China, supposedly to see what the Chinese revolution has brought the Chinese people. A series of reactionary scenes follow, distorting New China beyond recognition. This structure and composition of the film is designed solely for the purpose of concentrating its attack on the revolution led by the Communist Party of China. And here lies the nub of this film — reviling the revolution, negating it and opposing it.

This reactionary film completely ignores and totally negates the tremendous achievements China has made on all fronts of socialist construction. It wants people to believe that today's socialist New China is not much different from the semi-feudal, semi-colonial old China of the past.

Antonioni presents Shanghai as "an industrialized city," only to sling mud at China's socialist industry. Shutting his eyes to the large numbers of big modern enterprises there, the director concentrated on assembling unconnected scenes of poorly equipped hand-operated enterprises. There are, in fact, shipyards that

able Tricks

film "China"

"Renmin Ribao" (People's Daily) Commentator

build 10,000-ton vessels by the Whangpoo River, and Chinese-made ocean-going ships that berth in Shanghai. However, before Antonioni's camera, all the freighters on the river are from abroad and China has only small junks. Taking an outright imperialist stand, the director asserts that Shanghai's industry "was not born today" and "as a city, Shanghai was literally built by foreign capital in the last century." "The industries" built after liberation, he declares, "are often little better than big handicraft canopies built in a hurry." He says that "the biggest oil refinery in the city is a poor factory practically built with discarded material." Isn't that a brazen boast of the "meritorious service" of imperialist aggression against China in the 19th century and an effort to belittle the great achievements of the Chinese people in developing industry by self-reliance? The director also used very despicable means to take shots that distort the working people. His vicious implication is that if Shanghai, China's major industrial city, is like this, imagine other areas!

Antonioni presents Linhsien County as "China's first socialist mountain," while he actually aims to sling mud at China's socialist countryside. The Red Flag Canal, known in China and abroad, is shown casually in passing and the film presents neither the magnificence of this "man-made river" nor the prosperity in the county following the transformation of its mountains and rivers. Instead, there is a boring succession of shots of fragmented plots, lonely old people, exhausted draught animals and dilapidated houses. . . . With great pains he tries to evoke "the poverty of the peasants" in Linhsien County, describing a mountain village as an "abandoned desolate place" and slandering the village school there. Antonioni says maliciously that "it would be naive if we think we have discovered a rural 'paradise'" in present-day China. Is this not a sheer slander of the Chinese countryside, more than 20 years after liberation, as a hell on earth?

The film vilifies China's socialist construction in a variety of ways, from municipal construction to the people's life, from culture and education to physical culture and sports, from medicine and health to family planning, sparing not even the kindergartens.

In total disregard of the tremendous changes that have taken place in China's cities, the film plays up Peking as "still an ancient city" with "very simple and poor" housing and "urbanization discouraged." It describes Soochow as "little different from what it was at the time of its distant origin," while the changes in Shanghai are given as no more than the old houses in the concessions built by "Western economic empire" having been turned into "public offices today."

The film resorts to all manner of trickery to deny the fact that the life of the Chinese people has markedly improved. It says that "the inhabitants of Peking look poor, but not miserable." The director is lenient indeed not to call the Chinese people miserable. But his real intention is to mock their "poverty." Did he not work hard in cities and countryside to catch shots to describe people as "poorly dressed" and "doing hard labour," in order to spread the false impression that one could meet "poor people" everywhere in China? He did all this in the manner of an imperialist overlord!

Antonioni describes post-liberation China as pitch-dark, and tries to show that nothing is in good order and everything is wrong. His purpose is to make the audience draw the reactionary conclusion that China should not have made revolution. He attacks the people's communes, saying that they have gone through "disillusionment." He spreads the lie that the Great Proletarian Cultural Revolution has "thrown the system of production into confusion," and that it has spared "few" of the cultural relics left over from the past. He even goes so far as to make use of a shot of people doing the traditional *tai chi chuan* (shadow boxing) and lies that "the new leaders" of China "wanted to abolish" such "ancient tradition." In a word, in the eyes of this reactionary Antonioni, China's socialist system is no good, China's revolution is a mess, and the only way out is to go back and restore the old order. This shows the true counter-revolutionary features of Antonioni who poses as a "Leftist."

II

In the film, Antonioni intolerably misrepresents the Chinese people and their mental outlook in order to malign the Chinese revolution and attack China's socialist system. He tries to create the false impression that the Chinese revolution has neither changed the status of the Chinese people nor emancipated their minds, and that the Chinese people have no enthusiasm for their socialist system.

The whole world knows that tremendous changes have taken place in the mental outlook of the liberated Chinese people. "Do the Chinese working people still retain any of their past slavish features? None at all; they have become the masters." In our country, "never before have the masses of the people been so inspired, so militant and so daring as at present." But Antonioni describes the Chinese people as a mass of human beings who are stupid, ignorant and isolated from the world, who knit their brows in de-

spair, are listless, unhygienic, love to eat and drink and enjoy themselves, and muddle along without any aim. In order to defame the Chinese people, he racked his brains to present in a grotesque way various expressions of people sitting in tea-houses and restaurants, pulling carts and strolling in the streets. He did not even stop at an old woman's bound feet. Moreover, he disgustingly filmed people blowing their noses and going to the latrine. In Linhsien County, he went uninvited into a mountain village and directed his camera at the villagers. When the villagers objected, he slanders them by alleging that they were "frightened" and "often petrified and motionless." With "European arrogance," Antonioni deliberately sullies the Chinese people. This is a great insult to the Chinese people who have stood up!

More spiteful is Antonioni's use of devious speech and insinuations to suggest to the audience that the Chinese people are hard pressed and have no ease of mind and are dissatisfied with their life. In the scene of the tea-house in Shanghai's Chenghuangmiao, he inserts an ill-intentioned narration: "It is a strange atmosphere," "thinking of the past, but loyal to the present." He uses the phrase "loyal to the present" in a negative sense. Actually he is implying that the Chinese people are forced to support the new society but do not do so sincerely or honestly. Does not Antonioni again and again suggest the Chinese people are not free? He openly ridicules the workers' discussions as "repetitive and monotonous" and "not a true discussion." He slanders Chinese children, who sing "political" songs praising Chairman Mao and the Communist Party, as doing something incompatible with their innocence and attractiveness, and so are not doing it of their own will. He smears the people as being "reserved" so that "their sentiments and pain are almost invisible." To him, the Chinese people are not satisfied with their life and have tremendous "pain" but dare not express it. What nonsense! In our socialist country of the dictatorship of the proletariat, the people are the masters, the political situation is lively and vivid, the masses enjoy real democracy and have boundless ease of mind. Antonioni's attempts to seize opportunities to fan up dissatisfaction among the Chinese people towards New China and the socialist system are futile. Those who do feel "pain" are the handful of reactionaries who vainly attempt to restore the dictatorship of the landlords and comprador-capitalists in China. Saying the Chinese people "think of the past" is even more slanderous. Who are "thinking of the past"? The Chinese people deeply hate the "past" when demons and monsters swept in a swirling dance for hundreds of years. It is only the imperialists and their agents in China who constantly yearn for their lost "paradise" and dream day and night of turning China back to a semi-feudal and semi-colonial state. But the wheel of history cannot be turned back, and anyone who attempts to do so is bound to be crushed.

III

The techniques used by Antonioni in making the film are also extremely reactionary and despicable.

With regard to what scenes to select or discard and how to handle them, he took few or none at all of the good, new and progressive scenes, or took some of them as a gesture at the time he was shooting but finally cut them out. On the other hand, he grabbed inferior, old and backward scenes and took as many and as detailed shots of them as possible. Not a single new lathe, tractor, decent looking school, construction site seething with activity, or scene of rich harvest . . . is seen in the film. But he took full shots and close-ups of what he considered as useful for slandering China and the Chinese people and did not think them tediously long. In photographing the Yangtze River Bridge at Nanking, the camera was intentionally turned on this magnificent modern bridge from very bad angles in order to make it appear crooked and tottering. A shot of trousers hanging on a line to dry below the bridge is inserted as a mockery of the scene. The film gives a still more disgusting presentation of Tien An Men Square. It does not show the panorama of this grand, magnificent Square but takes shots of the Tien An Men Gate, which the Chinese people ardently love, in such a way as to strip it of all grandeur. On the other hand, a lot of film is used to photograph crowds in the Square; there are sometimes long-shots, sometimes close-ups, sometimes from the front and sometimes from behind, at one moment throngs of heads and at another legs and feet moving helter-skelter. These shots are intended to make Tien An Men Square look like a boisterous market-place. Is this not aimed at defaming our great motherland?

In so far as editing is concerned, the film seems to be a jumble of desultory shots pieced together at random, but in fact all are arranged for a vicious purpose. For instance, the director presents the clay sculptures shown in the exhibition hall at the Underground Palace in the Ming Tombs depicting how the working people were oppressed and how they fought in resistance during the Ming Dynasty, accompanied by narrations about the peasants' suffering at that time. This is followed first by a shot of a group of young students with shovels going to the fields to work, and then by a scene in the China-Albanian Friendship People's Commune in which a woman commune member is wiping the sweat off her brow, all intended to show that "life in the fields means daily hard labour" and to assert that China's countryside is no "paradise." The director obviously uses these scenes to suggest that the condition of Chinese peasants today is little better than it was in feudal society several hundred years ago.

The use of light and colour in the film is likewise with malicious intent. It is shot mainly in a grey, dim light and chilling tones. The Whangpoo River appears as if enveloped in smog. Streets in Peking are done in a dreary monotone. Mountain villages in Linhsien County are hidden in dark shadows. All in all, there are many scenes which give the audience a forlorn, gloomy, melancholy and sombre impression. More venomous is the musical accompaniment. The director did not shoot a single scene of China's model revolutionary theatrical works, but unscrupulously ridiculed arias from these theatrical works. The aria

"Hold up your head, stick out your chest" sung by Chiang Shui-ying in the *Song of the Dragon River* is used in the film to accompany the scene of a pig shaking its head. This was pure concoction because in fact no such music was being played when the scene was shot, the organization concerned has pointed out. This is a deliberate slander against China's model revolutionary theatrical works and an attack on China's revolution in art and literature. It is deadly venom to the core!

That Antonioni is hostile to the Chinese people can also be proved by the way he shot his scenes in China. He openly boasts in the film's narration of how he took sneak shots of many scenes in the film like a spy. He brags about how he "filmed a Chinese warship in the Whangpoo secretly by evading the restriction" and how he kept the "cinecamera hidden" to "catch unawares the daily reality" in Peking's Wangfuching Street. He complains that "it was difficult to move with a cinecamera" in Chienmen Street. Difficult for whom? It is difficult for a thief. He even asked people to fake a fist-fight scene at the China-Albanian Friendship People's Commune in Peking so that he could shoot the scene to slander the Chinese people. On another occasion he asked people to change their clothes to suit his purpose, otherwise he would not photograph them. His trickery in taking sneak shots, forcibly taking shots against people's wishes and fabricating scenes is in itself grave contempt and disrespect towards the Chinese people.

IV

The appearance of this anti-China film on the international screen is certainly not an accidental, isolated occurrence. It has an international background.

Our situation at home and abroad has kept improving in recent years. Chairman Mao's revolutionary line in foreign affairs has achieved new and bigger victories. China's international prestige is growing daily. The schemes of imperialism and social-imperialism to isolate and subvert China have gone bankrupt. But our enemies will not accept their defeat in China. Attacks on the Chinese revolution and throwing mud at socialist New China are ways used by them to prepare public opinion for a counter-revolutionary come-back and turning China once again into a colony or semi-colony.

It is clear to all that the Soviet revisionist renegade clique is the spearhead and chief boss behind the scenes in international anti-China activities. From Khrushchov to Brezhnev, they have all exerted themselves to the utmost to smear and assail the Chinese people. They said that the Chinese people were so poor that they drank watery soup out of a common pot and had no trousers to wear; that the Great Proletarian Cultural Revolution had brought "new destructions" to China's productive forces; that the Chinese people were "worn out" and in "severe trials," "living in barracks," etc. But all these stupid slanders only serve to expose the ugly features of the Soviet revisionist renegades. They gain nothing from it. The Soviet revisionists' anti-China lies have a poor

market in the world today. It is precisely in these circumstances that Antonioni's reactionary film, disguised as "objective" and "truthful," is released to deceive people. And, copying a page from the Soviet revisionist slanders and attacks, it attempts to play a role that cannot be played by the Soviet revisionists' anti-China propaganda. In fact, Antonioni has only parroted the bankrupt anti-China propaganda of the Soviet revisionists.

After this anti-China film came out, the American Broadcasting Company (ABC) bought it for a quarter of a million dollars and put it on show in the United States. And some persons in America chimed in, describing this reactionary film as "fascinating." So it seems the ghost of John Foster Dulles still haunts a bunch of U.S. imperialists, and Antonioni's anti-China film also serves the needs of these reactionaries.

Although he is an Italian, Antonioni in no way represents the millions of Italians who are friendly towards the Chinese people. The Italian people do not approve of hostility towards China. By making this anti-China film, Antonioni has obviously gone completely against the wishes of the Italian and Chinese peoples to strengthen their friendly relations.

The Chinese people consistently strive to develop friendly contacts and mutual understanding with the people of other countries. In our contacts with others, we never force people to accept our point of view. We have repeatedly pointed out that China is still a developing socialist country. Although we have made tremendous achievements in the socialist revolution and construction, we do not try to hide the fact that our country still has shortcomings in its advance; there are still backward and reactionary things, and it is necessary to continue the revolution. Chairman Mao frequently reminds us that we must oppose big-power chauvinism. We welcome criticism of our work by friends from other lands. However, we will thoroughly expose anyone who passes himself off as a "friend" but actually engages in shameless anti-China activities to win the approval of imperialism and social-imperialism which are extremely hostile to China, so that he cannot bluff and deceive the people. Only by doing so will it be of benefit to mutual understanding and friendly contacts among the people of different countries.

This anti-China film by Antonioni tells people to keep a clear head and never forget there are always forces hostile to the Chinese people in the world and sharp and complicated struggle continues, although the international and domestic situation is excellent. This reality is independent of man's will. Of course, there is nothing terrifying about attacks on China. All the doughty anti-China warriors, whether important people or otherwise, will only lift a rock to drop it on their own feet, no matter what weapon or method they use. The Chinese people will steadfastly and courageously advance along the socialist road. As our great leader Chairman Mao said long ago: **"Let the domestic and foreign reactionaries tremble before us! Let them say that we are no good at this and no good at that — we, the Chinese people, will steadily reach our goal by our indomitable efforts."**

'BAREFOOT DOCTORS'

Preventive inoculations.



There are now over a million peasant-doctors in China — people trained during the cultural revolution who continue their regular farm work but also serve the communes' brigade members as "barefoot doctors" (called this because the practice started in the south where they often work barefoot in the wet paddyfields). The "barefoot doctors" are a new and rapidly developing force in China's rural medical and health services.

Medical schools have trained a large number of doctors in the 25 years since liberation. But China is a developing country with a huge rural population (80 percent) and medical schools alone could not meet the need for doctors. Training thousands of "barefoot doctors" therefore became highly important to rapidly improving medical and health work in the countryside.

There is a great interest abroad in "barefoot doctors". Many of our readers ask, "What kind of doctors are they? How are they trained? What role do they play in China's medical and health work?"

The following two articles about "barefoot doctors" in Yungfu county in the Kwangsi Chuang Autonomous Region give some answers. On China's southern border, subtropical Kwangsi has 20,840,000 people of many nationalities. Before the liberation in 1949, health conditions here were terrible and disease rampant. Twenty-five years of Party-led efforts, especially since the cultural revolution began, have created a medical and health network which protects the people's health. The region's 30,000 "barefoot doctors" and 150,000 production-team health workers play a key role in the prevention and treatment of disease in the countryside. Yungfu is one of Kwangsi's 82 counties.

— Editor

An Army of New Doctors

YU YANG

MOUNTAINOUS Yungfu county in north Kwangsi has 200,000 inhabitants of Chuang, Han, Yao and Hui nationalities. Unlike the past, even in the remotest village today no one worries about the lack of doctors. For, in addition to county and commune hospitals, every production brigade has its own clinic and "barefoot doctors", and each production team its health workers.

An Age-old Dream

Hot and humid, the county is prey to more diseases than usual. The inhabitants 1,300 years ago named it Yungfu (Everlasting Happiness), hoping they could change this dismal place into a paradise. On the face of a sheer cliff in the western part of the county was carved a huge 5' × 4' character 壽

— "Longevity" — composed of 99 small identical characters in various styles. Countless worshippers through the centuries trekked here to pray for heavenly protection for a long life. Today it is only a reminder of the hopelessness of such prayers in the old society.

The "County of Everlasting Happiness" never saw happiness. Reactionary ruling class oppression and exploitation kept agriculture primitive and the people poor and disease-ridden. Frequent epidemics sometimes wiped out many lives. At the height of a cholera epidemic in 1946, people carrying the dead one day would often themselves be carried to the grave the next. Even with light illnesses, people died because, without doctors, the disease dragged on until it became fatal. In many villages whole families died out from sickness.

The Dream Comes True

The Communist Party and the new people's government in 1949 put the protection of the people's health in the forefront. Yungfu county had only one clinic, four medical workers and four traditional drug stores left over from the old society. Within a few months, a county hospital was established. By 1958 the county had set up an epidemic prevention center and a mother and child care center. The communes and brigades had also set up simple medical organizations.

But Liu Shao-chi's revisionist line was putting the stress on the cities and ignoring the countryside in public health. Under its disruptive influence the medical setups in the brigades were shut down and commune clinics became private



Commune medical personnel and brigade "barefoot doctors" survey common illnesses in a Yao mountain village.

clinics of a few doctors. Experienced doctors were concentrated in county and higher-level hospitals where they "specialized" in difficult cases. The rural areas, where the great majority of the people live, were going back to the old situation of few doctors and few medicines.

In June 1965, Chairman Mao issued a call to medical workers throughout the country: **"In medical and health work, put the stress on the rural areas."** This began the defeat of the revisionist line in public health and pointed out the right direction for China's medical and health work. As Chairman Mao's revolutionary line began to be carried out more effectively, a radical change took place in Yungfu county's health work.

Today, in addition to the county hospital with 80 beds, each of the ten people's communes has its own hospital. Since 1965, the number of doctors in commune hospitals has grown from 58 to 190, and of beds from 24 to 155. All of them have X-ray machines, microscopes and surgical instruments as well as tablet-making machines. Each of the communes' 97 brigades has set up a cooperative medical care system* and its own clinic. There are 222 "barefoot doctors" (two or

three in each brigade), instruments for treating ordinary injuries and 163 beds. Each of the 1,200 production teams has one or two health workers, and some teams have set up simple clinics stocked with common drugs. These first steps have oriented the county's medical and health network toward emphasis on the rural areas.

Training

The army of "barefoot doctors" are the most active medical work-

*The cooperative medical care system in China is a mutual aid organization formed by members of the people's communes. In Yungfu county, a member pays about a half yuan *Renminbi* (now about British 9 p. or U.S. 25 cents) as annual dues. This, plus appropriations from the welfare fund of the production teams, enables each brigade to set up a clinic. A member pays 5 *fen* per visit and from nothing to 20 percent of the cost, depending on the financial situation of his production team.



ers in this rural health network. Most of them are spirited youths from poor or lower-middle peasant families. Some are city school graduates who have settled in the countryside. A few are traditional physicians familiar with medicinal herbs. While their educational level is only primary or junior middle school, they have a high political level and a desire to rapidly improve the people's medical and health situation in the countryside.

Since 1965, the county has used different methods for training "barefoot doctors". One is 8-month to 2-year courses in which the students, chosen by the brigades, are taught by county hospital doctors. Studies include basic theoretical subjects such as anatomy, physiology, pathology, and knowledge of Chinese traditional medicine and medicinal herbs, common



A brigade clinic.



diseases and their causes, and the general fields of medicine and surgery. Close integration of theory and practice is the guiding principle, and classroom work is tied to clinical practice. The study of disease is linked to actual cases in the hospital. The students diagnose the case and then suggest treatment, the teacher pointing out the correct method and the reasons. When studying medicinal herbs, the teacher takes the class to the mountains to gather them and explains how to make up prescriptions. In the later part of the course, the teachers take the students to the countryside for practical training.

The county also runs an advanced eight-month course. This teaches basic medical theory more systematically and goes into the detailed how and why of difficult and emergency cases often met in their practice.

County and commune also arrange frequent one to six-month courses where "barefoot doctors" learn more about the prevention and treatment of the common dis-

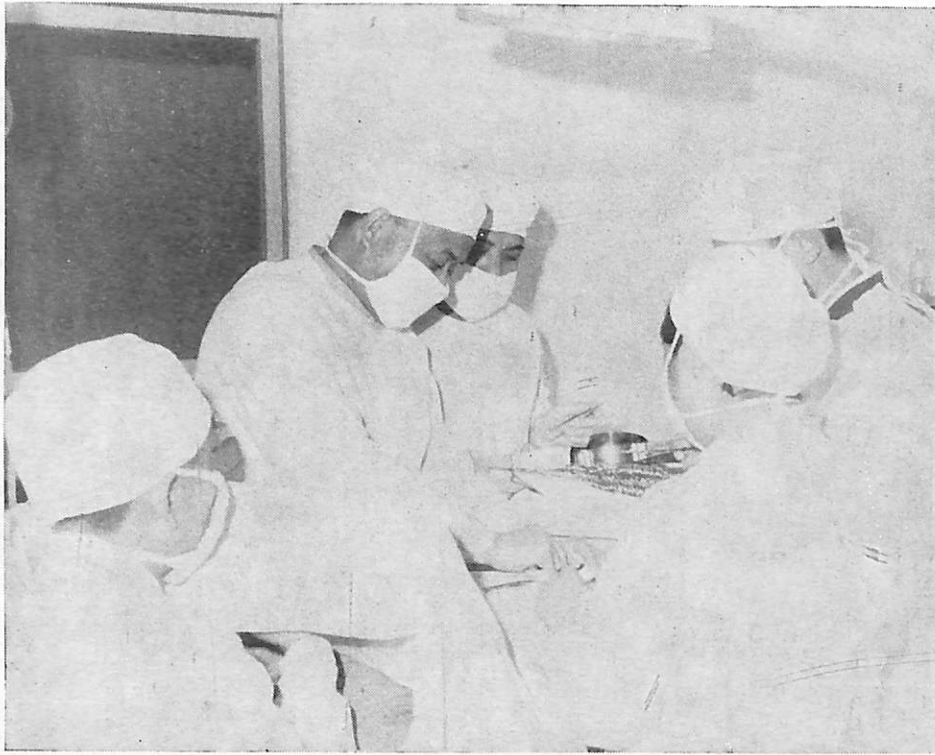
eases in the countryside, the use of medicinal herbs, acupuncture, etc.

"Barefoot doctors" in the brigade clinics call production-team health workers together several times a year for one-week sessions. Here they teach how to give injections, prevent seasonal infectious diseases, survey endemic diseases and treat minor illnesses and injuries with medicine, acupuncture and medicinal herbs.

The county and communes systematically call some "barefoot doctors" to their hospitals for internship or send doctors to the brigades to teach the "barefoot doctors" more.

Whatever method of training is used, the emphasis on political education helps the "barefoot doctors" strengthen their dedication to serving the people. With this motive, most of the county's 222 "barefoot doctors" rather quickly became skilled in general prevention and cure, and constantly improve through diligent study and practice. They handle practically all common diseases in the countryside with modern or tradi-

"Barefoot doctors" teach production-team health workers acupuncture.



Operating room in a commune hospital.

tional herbal medicine or acupuncture. Most of the women "barefoot doctors" know midwifery.

Prevention

Yungfu county's army of 222 "barefoot doctors" and 1,600 health workers has profoundly changed the life of the 180,000 peasants.

The "barefoot doctors" and health workers have actually become the mainstay in preventing disease in the rural areas. The workers at the epidemic prevention center know this, for although preventive work has been done every year since liberation, the speed, scope and result have never been as good as today. In the past, special groups had to be trained to travel from village to village giving inoculations or oral preventive medicine. Today, the "barefoot doctors" and health workers do it in their areas rapidly and thoroughly by going from door to door. In 1965 it took 35 days to vaccinate the county against smallpox. In 1973, it was finished in a week.

The "barefoot doctors" also play an important part in improving sanitation in the county and in surveying and treating such diseases as filariasis, hookworm and malaria. The incidence of these diseases has dropped sharply in recent years.

The "barefoot doctors" are also scouts in discovering possible epidemics. In the fall of 1971, "barefoot doctors" in the Tashih brigade of the Kuangfu commune treated several patients with a high fever and the symptoms of leptospirosis. They promptly reported this, the county epidemic prevention center verified it and the county and commune sent medical workers to give preventive medicine to everyone, disinfect the water in the fields and kill rats, the source of the disease. The epidemic was quickly checked.

Treatment

Though the ability of the "barefoot doctors" is limited, they play an important part in curing disease. A survey shows that from 1969 to 1972, "barefoot doctors" in brigade clinics handled 51 percent of all out-patient visits in the county. By 1973 it rose to 65 percent. This shows their importance to health care in the rural areas where 80 percent of the Chinese people live. Particularly for peasants in inaccessible mountain areas, the "barefoot doctors" are warmly appreciated like "fuel in snowy weather".

The 1,500 members of the Hsinglung brigade of the Lungchiang commune live in a rugged mountain area. Patients used to have to travel 20 kilometers over bad roads

to reach the commune hospital. This took them away from work, increased their financial burden and sometimes caused death in emergency cases. In 1965, brigade member Li Chin-yu's first child came down with a high fever and convulsions. He died as he was being carried to the commune hospital.

The brigade set up a cooperative medical care system in 1969 and a clinic with three "barefoot doctors" and five beds. Last year Li Chin-yu's second child caught pneumonia. His temperature went up to 40° C., his lips became purple and he was close to death. At this critical moment, a "barefoot doctor" arrived, spent the whole night treating the child and saved him. Deeply moved, the parents said, "Our second child would have died too if Chairman Mao hadn't been concerned for us peasants and trained 'barefoot doctors' for the mountain areas."

Over the past five years, the "barefoot doctors" of this mountain brigade have treated 48,000 cases and admitted 540 to the clinic. They have done 370 minor surgical operations, including lancing abscesses and suturing wounds. They have cured over 200 serious cases such as high fever with convulsions in children, coma, pesticide poisoning, snakebite and massive bleeding from wounds. They continue to learn from veteran doctors in herbal medicine and herb-growers, collect effective home remedies, study China's medical heritage and put it to use. They use medicinal herbs in about half of their cases with good results.

Today the clinic refers no more than 20 patients a year to outside hospitals. All the health workers in the brigade's 14 production teams know how to treat common illnesses and injuries with acupuncture and medicinal herbs. Minor cases are treated in the villages and ordinary cases in the clinic. For five years the peasants' attendance at work has been high and crops have increased year after year.

The changes in this mountain brigade reflect what has happened in the other 96 brigades in the county.



Hsiao Yu-ying on a house call.



Li Mu-chiao visits Mo Huo-sheng (left).

In the Spirit of Dr. Norman Bethune

CHUN SHENG

Making their rounds.



EARLY one winter morning, an unexpected event happened in the Shuangchiang brigade of the Lungchiang commune lying among mountains 20 kilometers northwest of the county town of Yungfu. Just as the members of the Chiaotou production team were getting ready to go to work in the hills, Mo Lao-man rushed up, saying, "Uncle Huo-sheng's had a relapse! He's already unconscious and will soon be dead, come and help!" He sent a young man off to the brigade to telephone Mo Huo-sheng's two sons who were working away from home, and got some team members to make arrangements for the funeral.

Brought Back to Life

"Barefoot doctor" Li Mu-chiao heard the young man making the

phone call. "Why didn't you come earlier for a doctor?" he asked reproachfully.

"It was a sudden attack, and it was too late to save him."

Li Mu-chiao at once consulted woman "barefoot doctor" Hsiao Yu-ying. They both thought of what Chairman Mao had said: "Heal the wounded, rescue the dying, practice revolutionary humanitarianism." Inspired by the Canadian internationalist fighter Dr. Bethune's spirit of extreme responsibility in his work and warmth toward the people, they decided that as long as there was a spark of hope, they should do everything to save the man. Hsiao Yu-ying sterilized the instruments while Li Mu-chiao went ahead with the emergency kit.

At Mo Huo-sheng's home Li found the family sobbing with lowered heads and some neighbors were gloomily dusting off the coffin. Pale as a sheet, Mo Huo-sheng was stretched out on a lounge chair on the left of the room. His wife's eyes were red and swollen from crying.

The unexpected entry of the "barefoot doctor" surprised everyone, and especially moved the old woman.

Li Mu-chiao put down his medical kit, said a few words to comfort the old woman, asked about the patient's condition and then examined Mo Huo-sheng. He could feel no pulse and the patient's limbs were cold, but there was still a faint heart beat. From the patient's case history and condition, he thought it was probably shock caused by excessive bleeding in the stomach, and there was still hope. Immediately he injected coramine, lobeline and vitamin K in an attempt to save him. Everyone gathered around without uttering a sound. After about half an hour, Mo Huo-sheng slowly opened his eyes and moved his lips, bringing joy to the grief-filled spectators.

By this time Hsiao Yu-ying had arrived, and she began to help Li

Mu-chiao give injections and set up an intravenous drip. Six hours of tense work from ten in the morning to four in the afternoon brought Mo Huo-sheng back to life.

For the People's Health

The news spread quickly through the villages of the commune, where it met with wide praise. But people were not too surprised, since they had heard many stories of how these two "barefoot doctors" gave brigade members warm, conscientious care.

Li Mu-chiao and Hsiao Yu-ying are both from poor-peasant families in the Shuangchiang brigade. These two members of the Communist Party were raised here on Mao Tsetung Thought after liberation. The history of disasters generation after generation for lack of medical care and the lofty spirit of Dr. Bethune encourage them to put their whole heart into their work as "barefoot doctors" protecting the people's health.

To be ready for patients at all times, they have put up a bunk in the clinic and take turns sleeping there. When there is a patient in critical condition, they keep a watch at the bedside through the night. Either of them makes the rounds of the other villages in the brigade. Day or night, rain or shine, they always answer calls.

The more cases Li Mu-chiao handles, the more he feels the need to improve his skill. Though his income is not large, he never stints on buying medical books. He once spent 15 days going into the hills to gather herbs with a veteran herbal doctor. Moved by his desire to learn, the old doctor gave him all the prescriptions he had accumulated over long years. He often brings back new varieties of medicinal herbs and plants them in the brigade's herb garden.

Hsiao Yu-ying is particularly concerned with women's health and knows the general physical condition of most of the brigade's women. Whenever she makes the rounds of a village, she always goes to see the expectant mothers and those who have just given birth. To persuade a woman having difficulty in giving birth to agree to be moved to the clinic for delivery, with tears in her eyes, she once recalled the painful lessons of other women in the village.

These two "barefoot doctors" often encourage one another with Chairman Mao's words in praise of Dr. Bethune's selfless spirit: "A man's ability may be great or small, but if he has this spirit, he is already noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people."

Answers to LANGUAGE CORNER Exercise

1. My friends' warm concern moved me greatly.
(pivotal sentence)
2. Every evening he reads books and newspapers and listens to music.
(parallel verbs as predicate)
3. Smiling, he talked with me.
(successive-verb sentence)
4. Some of us want to go swimming after class.
(successive-verb sentence)
5. I don't know if he will come this afternoon.
(subject-predicate construction as object)
6. Tomorrow is Sunday and I have invited friends to come to my home.
(pivotal sentence)
7. I asked the waiter to bring a glass of milk.
(pivotal sentence)
8. He stood up, picked up his bag and walked out of the room.
(successive-verb sentence)



TAYU ISLAND —MODEL BRIGADE

Staff Reporters

Fishing fleet.

FISHING season draws many boats to Shihtao harbor on the Shantung Peninsula.* Fish and prawns are constantly being unloaded into trucks shuttling from the wharf to the state marine products company and back.

We boarded a boat belonging to the Tayu (Big Fish) Island brigade of the Shihtao commune. Tanned and robust from years of work on the sea, Captain Wang Teh-chou, 48, held the wheel, narrowed his deep-set spirited eyes and headed through white spray toward the open sea. It was early morning.

“This is the first pair of motorized vessels our brigade made ourselves,” he said. “We only used to fish along the coast no more than 50 kilometers away from port. We began going farther away in 1966.”

He spread out a chart and pointed. “These are the waters off Lussu in Kiangsu province, about 500 kilometers south. Pohai Gulf in the north is almost as far. In the past we didn’t dare go so far. Now we go as far south as Lussu to meet fish coming north in the spring. In the autumn we chase them up to

the Pohai. Our fishing has expanded from coastal waters of the Yellow Sea and now stretches from the East China Sea to the Pohai, more than 1,000 kilometers.”

Today the Tayu Island brigade has 41 boats with a total of 1,840 horsepower. There are 200 crew members. Captain Wang is head of this fleet.

Fishing in Distant Waters

“When we first went farther to sea,” Wang said, “it wasn’t all smooth sailing.”

In 1966 the Tayu Island brigade launched a mass movement to learn from Shansi province’s Tachai brigade members, whose self-reliance and hard work had made it a model farm unit. Tayu still owed 380,000 yuan in loans to the state. The state now offered to cancel this so the brigade could put the money into developing its production. This started a hot debate in the brigade. Some said, “Good—that load’s off our back.” But most of the members thought they should learn the spirit of self-reliance and hard work from Tachai—how did using up state loans fit the principle of self-reliance? “We should thank the state for of-

fering to help,” they said, “but we shouldn’t accept it. The state should use the money where it’s needed most. If Tachai can raise bumper crops on thin soil, we can get good harvests from the sea.”

Tayu decided not only to pay back the debt but to completely change conditions in their brigade. To develop production, the first thing was to go to new fishing grounds.

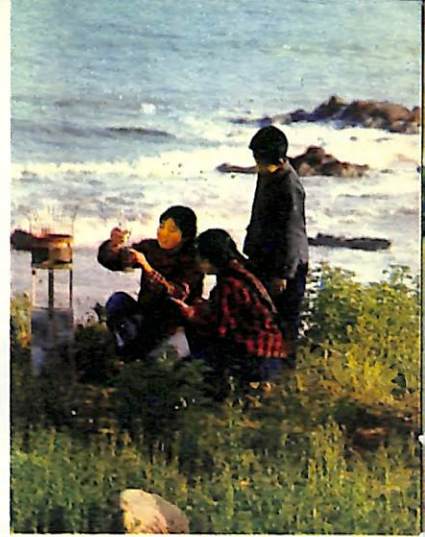
Before the spring fishing season began in 1966, Wang Teh-chou and Sung Jen-han, a member of the brigade’s Party branch committee, led six boats to the waters off Lussu. “We made a lot of preparations for that first trip,” Wang said. “We went to the Yentai Ocean Research Institute many times to find out about navigation and course.”

The trip was rough. They sailed for three days out of sight of the coast. Rain and fog harassed them all the way. Some of the crew became anxious and said, “We can fish anywhere, why do we have to come out this far?” Wang ordered the boats anchored and called a meeting to discuss again the importance to the brigade of finding new fishing grounds. They went

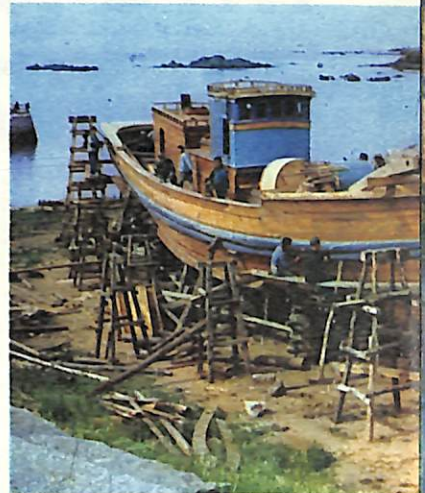
* See map on p. 46.



An old fisherman and his young friends.

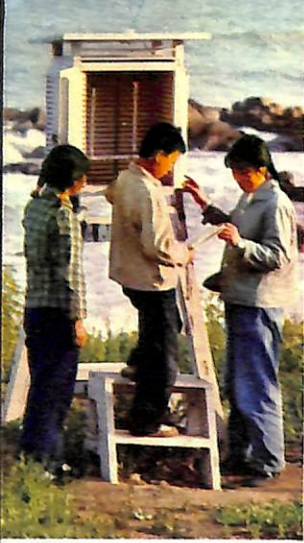


The brigade weather station serves fishermen.



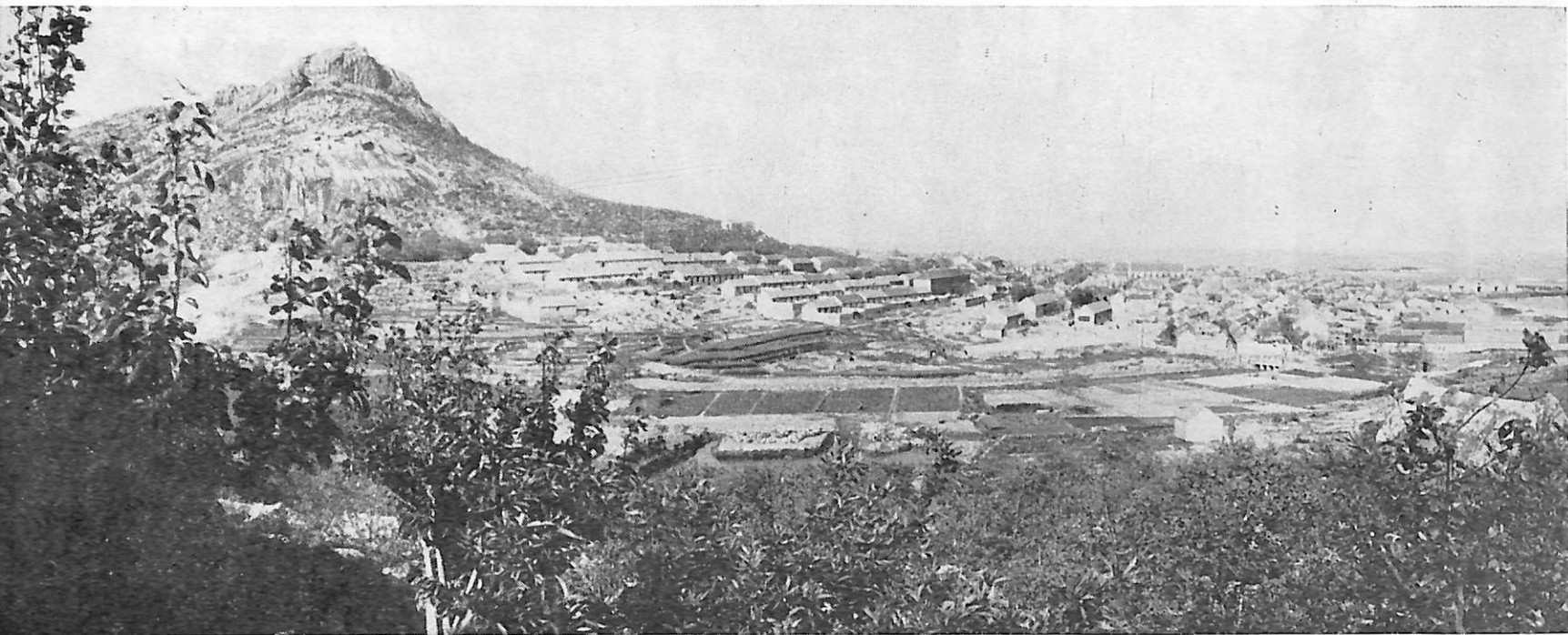
The brigade builds its own boats.





Fresh haul.

Cultivating edible seaweed.



Tayu Island.

on and reached the waters off Lussu in two more days. In the next week and a half they caught 25 tons of valuable mackerel.

This launched distant fishing. In the autumn they went after prawn in the Pohai Gulf. That year, Tayu sold the state 7,500 tons of fish.

Our boat entered the fishing grounds at noon. Wang slowed down and ordered the net let down. The winch whined as it disappeared into the sea. When they began fishing far from port in 1966, they only used trawls. Now they also use the seine and drift nets in order

to catch different kinds of fish at different depths.

Battling High Waves

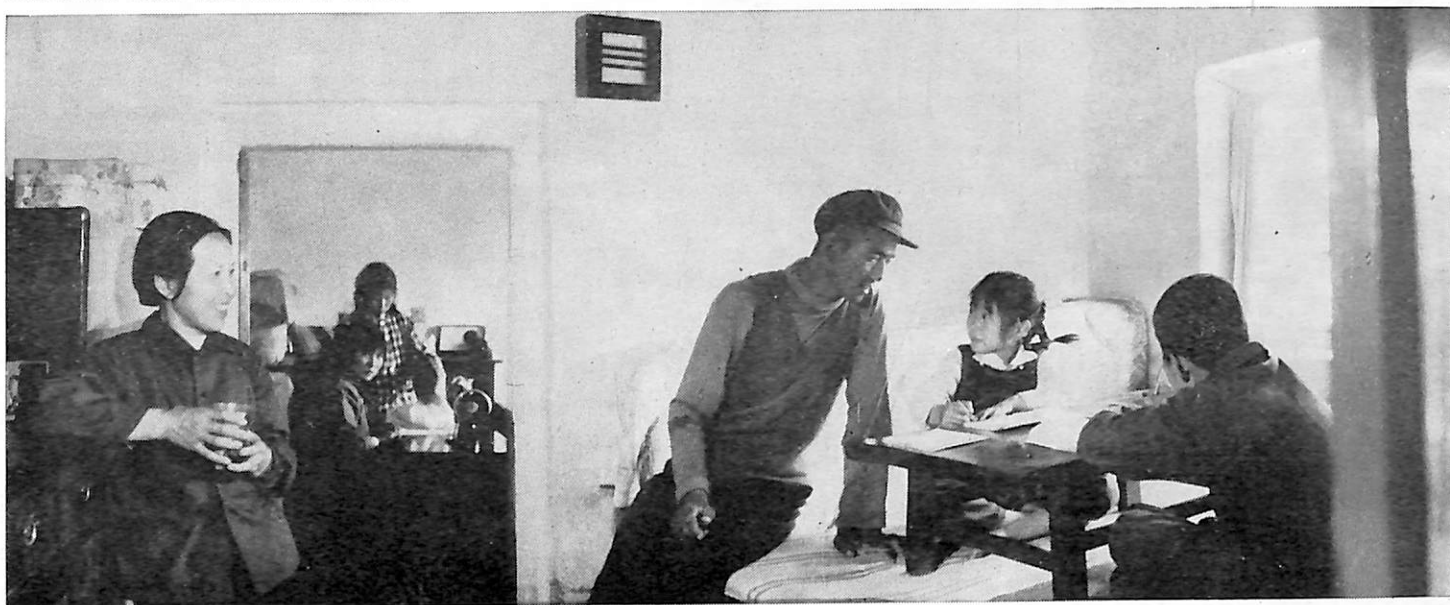
Back in port, we went to a performance by the brigade's propaganda team one evening in the commune auditorium. One of the items called "Battling High Waves" was about an actual event in the brigade involving its leader Sung Jih-tsai.

"In August 1966," a young brigade girl told us, "Sung and two others went out to fish in Liaotung Gulf. A strong wind broke their anchor rope and their boat was

carried 150 kilometers out to sea. The waves got higher, began spilling into the hold and threatening to sink the boat. They fought with great courage to bale it out. For three days they drifted. Their water and food ran out.

"On the fourth day it cleared up and they got the boat ready to sail back." The girl flushed with excitement. "But on their way back they saw a shoal of fish. Right away they forgot their hunger and exhaustion and let the net down. After five days on the sea they arrived in port with a load of fish up to the railing."

Fisherman Luan Tsai-ming at home.





The three men's courage in working for the collective and safeguarding its property was typical of the Tayu brigade members' revolutionary spirit in their movement to learn from Tachai. The united efforts of all the members brought a quick growth in the brigade's fishing. They have had good hauls of fish every year since 1966. In 1972 they hit a record of 11,580 tons. They increased this last year in spite of stormy weather.

Women in Tayu

Six hundred of the brigade's 1,000 women work in regular production. One third of the boat builders and repair people are women. All 370 net weavers are women and they produce 3,000 nets a year. Women are also the main work force in the cultivation of 1,350 tons of edible seaweed a year, which brings in a quarter of the brigade's income.

The seaweed is grown in waters off Kushan beach 25 kilometers away. Spring is the busy season when groups of two or three young people row small boats between rows of buoys to check on the growth of thick clusters of seaweed dangling from ropes in the water.

Women started this work on their own in the winter of 1966 during the worst cold wave in decades. Kushan beach was knee-

deep in snow. Over 300 women of the brigade, led by Pi Ko-yu (now brigade Party secretary), arrived at the beach. In temporary straw shacks they attached young seaweed to ropes, getting them ready to put into the sea. The water soaking the seaweed was icy and the women had to warm their hands constantly at fires. They worked steadily for 47 days until they had enough seaweed for 66 hectares of sea.

Edible seaweed is harvested in July. Every day the women walked several dozen kilometers back and forth on the hot sand bringing in the seaweed and drying it on the beach. It had to be turned over often in order to dry it quickly to avoid summer rain.

One afternoon some 20 tons of seaweed were spread out on the beach drying. Suddenly rain began to pour and a strong wind blew the seaweed toward the sea. Sung Yu-chen and six other women were resting in a straw shack. They ran out and gathered the seaweed into a large heap. As the wind blew harder, they covered the heap with straw mats and held them down in the rain, struggling to save the collective's property.

We saw Sung Yu-chen at the net weaving factory, a tall, 43-year-old woman with short hair and a frank, straightforward way. "I used to go

round and round in my house doing nothing but housework. Since I went to work for the collective, I've had a chance to study political questions and current affairs and learn the meaning of working for the revolution. We women want to work for the collective and the country just as the men do."

Collective Economy

Learning from Tachai's example, Tayu brigade members blew up the top of a rocky hill, built terraced walls with the stone, carried earth up from below and made 13 hectares of terraced fields. Last year these grew 8.5 tons of grain per hectare. New fruit trees on the terraces yielded 40 tons of fruit.

The brigade's sideline production team set up a mink farm on the western side of the hill facing the sea. Nearly 2,000 animals are kept here and fed on fish and prawns. The farm provides 1,000 pelts a year.

By making full use of their marine resources, Tayu has diversified and speeded up the growth of its collective economy. In 1973 the brigade produced an output value of 4.5 million yuan from fishing, sidelines and agriculture, more than three times as much as 1958 when their commune was formed, and 93 percent more than 1965.

The brigade paid its 380,000-yuan state loan back in 1966. Today it has almost 9 million yuan in its reserve funds. It distributed 1,130,000 yuan among the members last year. Each member of the brigade's labor force received an average of 534 yuan. Its welfare fund was 190,000 yuan, five times more than 1958.



A Workers' Canteen

Staff Reporter

LUNCHTIME was approaching and Lao Sun, manager of the workers' canteen in the Peking No. 2 Cotton Textile Mill, showed me around. The dining room, with rows of tables and benches, was bright, clean and spacious, the floor well-scrubbed and the walls whitewashed.

Varied Menu

In the kitchen the cooks were making a large variety of items served every day — pork dumplings hot in a steamer, *chiaotzu* and *huntun* (other kinds of meat dumplings) bubbling in a big cauldron, the rice cooked and the noodles almost done.

"Our canteen prepares about 24 regular items every day — steamed, boiled, baked and fried," Lao Sun said, "and we not only try to make them taste good but look good." My eye caught one kind of steamed bun, with fluffy layers, made in the shape of a star and dotted with red and green.

In addition to these, the day's menu offered 11 dishes. These were grouped as A, B, and C. "A" offered steamed breaded meat, meatballs in soup, fried meat slices and celery with meat slices. Each cost from 20 to 25 *fen**. "B" listed fried spiced beancurd slices, cabbage with beancurd and meatballs in sauce, from 10 to 15 *fen*. "C" included turnip slices with bean noodles and cabbage in meatbone soup, each for 5 *fen*. (Workers spend about 25 percent of their monthly wage for food)

Next to the kitchen was a smaller made-to-order kitchen where workers can select already prepared dishes which the kitchen will cook for him. Nine kinds were listed, from 15 *fen* to 40 *fen* each.

* 100 *fen* equals 1 yuan.

A snack counter in one corner of the dining room displayed cold dishes, sausages, liver, salted eggs, bean products and a dozen salted vegetables. At this counter Chef Yang told me that in the summer when there are more varieties of

fresh vegetables they offer 40 kinds of salads.

Everything for the Workers

The factory is on three shifts. In order to guarantee hot meals for everybody the cooks also work in three shifts.

Varied baked pastries and buns made by Chef Sun.



Through constant attention to the workers the canteen people found that the night shift prefers simple meals, mainly liquids or semi-liquids. For them the cooks prepare *chiaotzu*, *huntun* or noodle soups.

Some workers prefer to eat in their shops. The cooks therefore deliver food in carts to small canteens in the different shops. These have gas stoves where food can be cooked and served on the spot.

Some of the mill workers are Moslems whose food needs are different. The mill has a special canteen for them with six Moslem cooks.

The mill's canteens are supervised by a committee of 15 members. These are a mill leader, an administrative leader, the canteen manager, the chief chef and one worker elected in each shop. The workers on the committee take up shop suggestions and criticisms about the canteen with the committee. To help improve the canteen, mill and administration department leaders work in the kitchen from time to time, getting to know the job, the people and the problems.

A doctor from the mill's clinic is responsible for canteen sanitation. She gives periodic talks to the canteen personnel on hygiene, inspects

sanitation in the canteen and its surroundings and gives physical checkups.

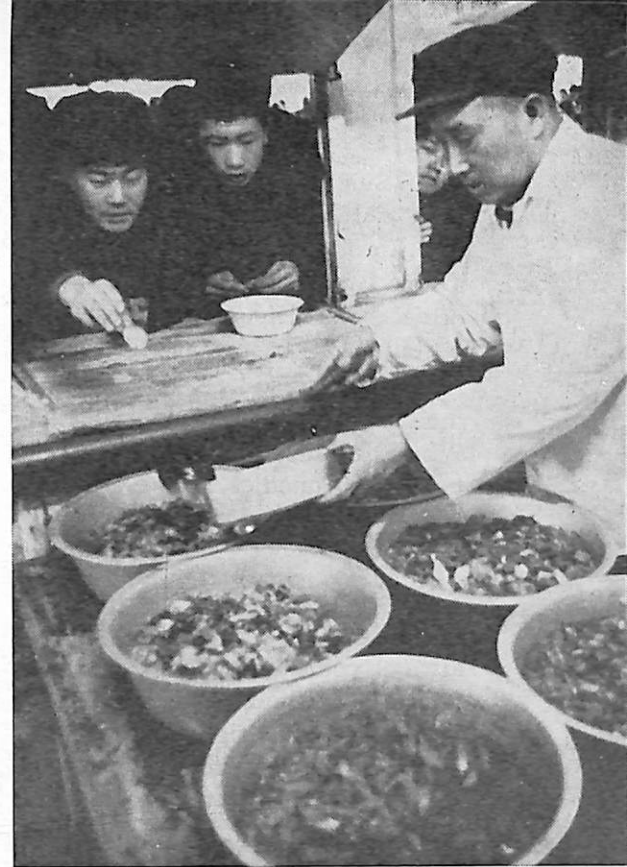
The Old Days Are Gone

I asked veteran workers what they thought of the canteen. The question immediately provoked bitter memories of the past.

Kao Kuei-chi, a worker in the finishing shop told me, "I was 12 years old when I went to work in the Japanese-owned Takang Mill in Tientsin. We had to work 12 hours a day without even stopping for meals. Every morning I brought some corn or beanflour cakes or dried potato slices and gulped them down when no one was looking. Sometimes the cakes were ice cold and hard as rock, but heating them was out of the question. A lot of workers got stomach trouble or tuberculosis."

Liu Kuei-hsin, a tender in the roving shop, who had also worked 12 hours a day as a child laborer before liberation, added, "There weren't any workers' canteens then. All I had to bring were sweet potato leaves and roots wrapped in a rag. We were not allowed any time to eat and had to eat secretly while we worked and if the boss or foreman caught us we got beaten.

"There was no air conditioning or dust-prevention equipment and the shops were hot and stuffy. It



One of the mill leaders helps to sell dishes in the canteen.

was like being shut up in a steamer. There wasn't even any drinking water. Once I got so thirsty I couldn't stand it anymore, so I went to get some cold water. A foreman saw me, he cursed me and kicked the bowl out of my hand. Workers in those days didn't even have the right to eat or drink.

"Now we not only have a canteen, but the service keeps getting better. Some of the workers bring their own lunches. When mealtime approaches somebody in the shop collects them, takes them to the kitchen to be heated and then brings them back so everybody can have a hot meal. Our leaders urge us to eat in a healthy and hygienic way. There is always plenty of drinking water in the shops and in the summer the mill provides free soft drinks for preventing heat-stroke."

The Cooks

A blackboard in the canteen has the cooks' pledge on it: "So comrades on the production front can spin more yarn and weave more cloth to support the Chinese revolution and the just struggles of the world's revolutionary peoples, we guarantee to make our meals better and better." And they are doing just that.

One of these cooks is Sun Changshu. The canteen people told me

Liu Su-ya (in front) and Chef Yang at the snack counter.



Chef Sun is "a man who's always busy". He is in charge of the baking. In one shift he makes 25 kilograms more flatbread than the other cooks. His flatbread uses less oil but tastes best. All the workers like his bread so he keeps trying to increase the amount he can bake. When he finishes his own work, he helps cut noodles, make steamed buns or wash and cut vegetables or meat. Everybody says, "Old Sun never stops!"

I asked Chef Sun, "Why do you always come to work before the others? Without a pause, he answered, "Well, I figure it this way: Who are we working for? That's the most important thing. We don't work for the mill bosses anymore, and we don't work for our own personal benefit either — we work to build socialism. A man's ability may be big or small, but we should all do our bit to add bricks in building the new society."

Liu Su-ya, 21, works at the snack counter. In 1968 when she graduated from junior middle school, she went to work in the kitchen making the regular items. Some of her friends and relatives grumbled that the job was beneath her and that they were burying her talents. Su-ya didn't feel that way. "In our society," she said, "all work is valuable, all work serves the people. Isn't cooking revolutionary? If nobody cooks their meals, how can workers tend the machines?" She stubbornly broke with the old prejudices against cooks and cooking.

Modest and eager to learn, she took on whatever heavy task she saw needed doing. After a lot of practice she learned to raise the flour and make steamed buns, cut vegetables and meat, and regulate the fire for different dishes. Best of all she learned the older cooks' working-class thinking, feeling and way of working. She especially admired the hard-working sincerity of Chef Yang at the snack counter who always put his whole heart into his very ordinary job. Su-ya pledged: "With the older chefs as my example, I will learn to do my job well."

Children

A Little Red Guard

SCHOOLCHILDREN throughout China, especially Little Red Guards, learn to serve the people. One way is to help the families of men in the People's Liberation Army. Because the PLA safeguards the interests of the people, the words "armyman's family" command deep respect, and the government and their neighbors give them special attention.

On Seventh Street in the city of Tantung in northeast China is an old couple, Chu Kuei and his wife, whom the Little Red Guards in the neighborhood call grandpa and grandma. They have a son in the PLA. Their other two sons work out of town. Friends, relatives and neighbors visit with them often, but the Little Red Guards are there almost every day.

Grandpa Chu's courtyard is always very neat but he finds it hard to say who cleans it for him. One night it snowed hard, but when he woke up in the morning, his courtyard had already been swept clean.

Late that afternoon Tung Kuei-chih, a Little Red Guard, came over after school to go to the store for

the couple. As Grandma Chu handed her some money, a grain bag and a basket, Grandpa Chu asked her, "Were you the one who swept the snow off our courtyard?"

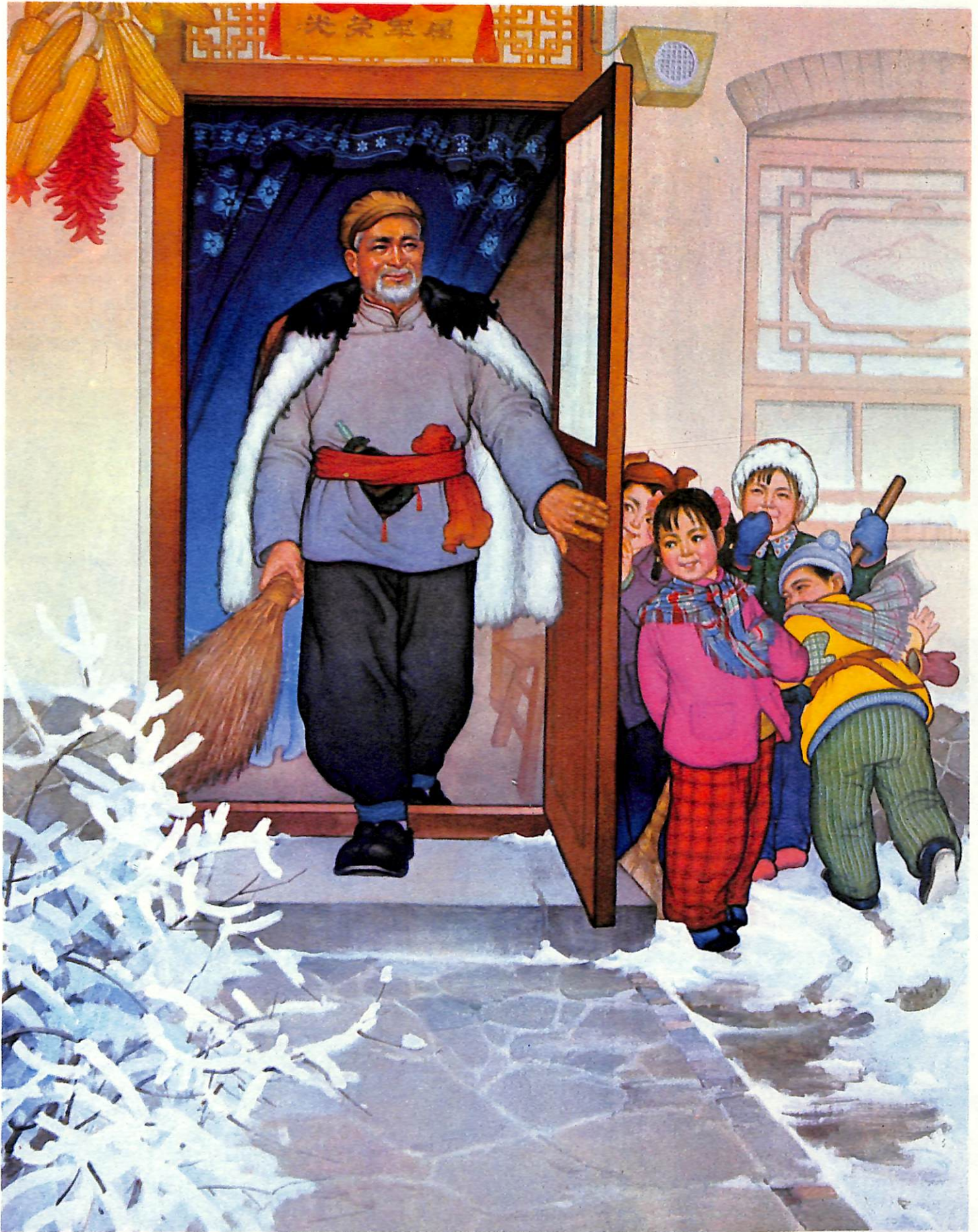
"Some Little Red Guards did it," she said over her shoulders as she went out.

Back at her house she took out the family shopping cart. "Where are you going?" her mother asked, but Kuei-chih had already gone out the door. "Don't be late," her mother called after her.

After a while Kuei-chih's mother began to wonder what she had taken the cart for, so she went down the street to find out. There she saw her daughter going into Grandpa Chu's courtyard with the cart loaded with a grain bag and groceries. "She's learning to serve the people," the pleased mother said to herself, and retreated.

Kuei-chih was a little late coming home and thought her mother would scold her. But when she stepped into the house her mother greeted her with a big smile, "Go warm your hands," she said, "you did a good thing today." Kuei-chih danced happily into the kitchen.





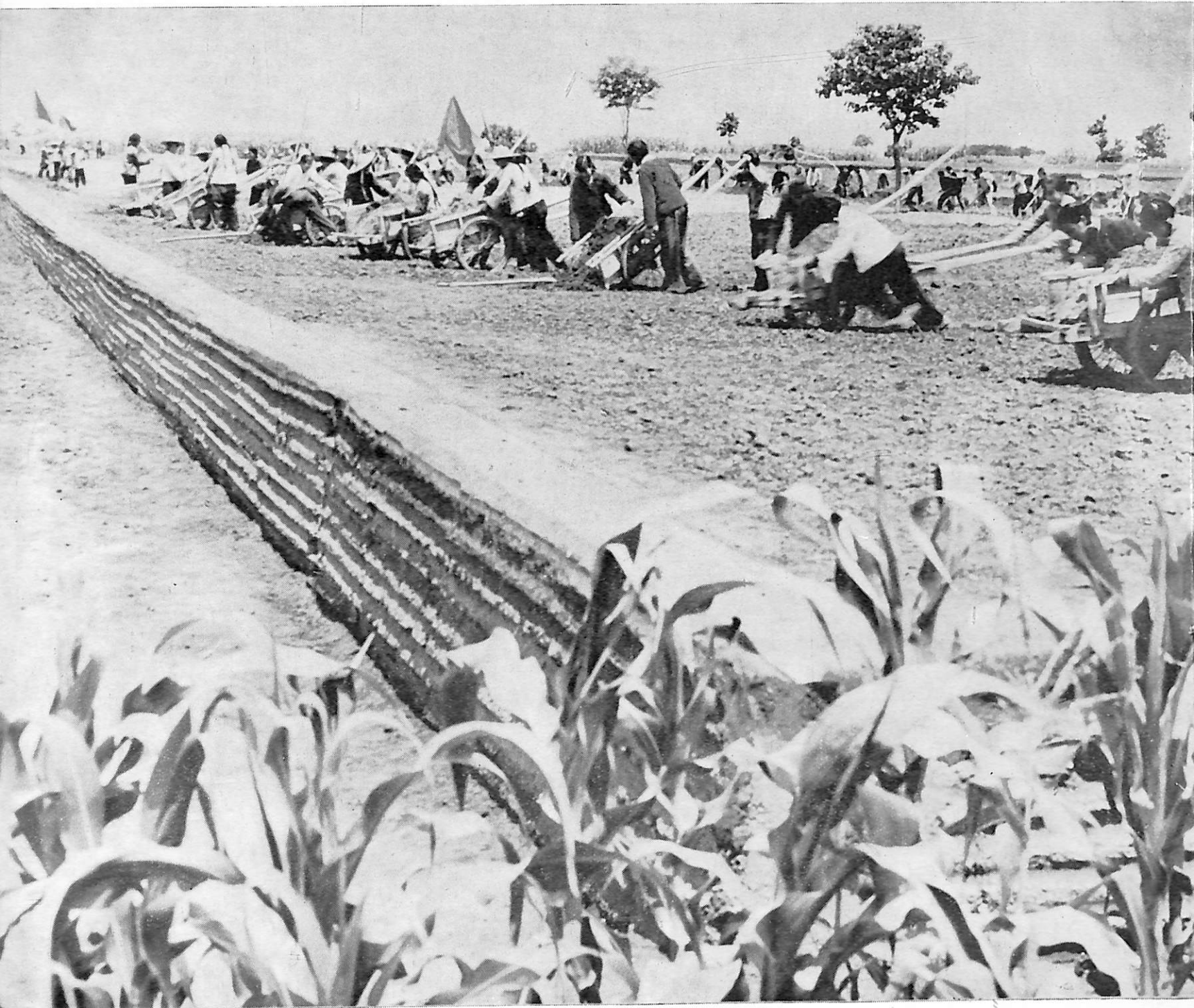
Now Who Swept the Snow Off the Path for Me? (Painting in Chinese traditional style by Liu Hsiao-li)

CHECKING EROSION ON THE LOESS LAND

KAN CHANG

NO ONE can be unimpressed by the landscape of the Chingyang Administrative Area on the East Kansu Plateau. The Ching, a tributary of the Yellow River, runs across it from west to east. On middle Yellow River, it is an important part of the Loess Plateau, a flat tableland abruptly cut by great rain-carved canyons as far as the eye can see, staircased with terraced fields and green with commune crops.

The Chingyang area is cut by more than 40,000 gullies. In the past, 200 million tons of good soil



every year was swept down these gullies into the Ching River and finally into the Yellow River. Down on the plains, the silt from the loess region slowly raised the riverbed until it was above the surrounding land. Floods often burst over into the plains. Up on the plateau, this constant loss of soil crippled agriculture.

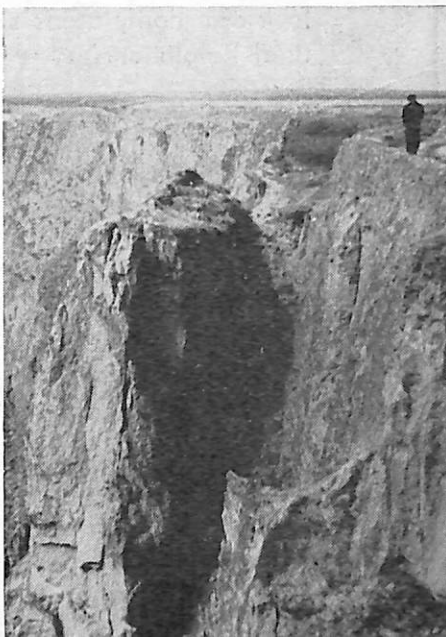
Rulers through the ages talked of preventing soil erosion on the Loess Plateau but did exactly the opposite. Under the Kuomintang, feudal landlords and warlords cut timber indiscriminately, leaving



Pachiatsui reservoir built by Chingyang county.

Yungcheng commune members build fields with retaining ridges, engaging in conservation of water and soil centered around soil improvement.

Past soil loss.



the soil exposed to be washed away by the rain. Gullies increased, the fertility of the soil diminished and peasants farming small plots of land individually could do nothing about it.

Tackling the Problem

This historical problem was only tackled seriously after liberation. Following Chairman Mao's instructions, "Work on the Yellow River must be done well" and "Attention must be paid to soil conservation", the organization under the people's government in charge of harnessing the Yellow River made the prevention of soil erosion an important part of the plans for harnessing the

river, looking upon it as an important measure for expanding agriculture in the loess region. Under unified planning, the work was given to the peasants, whose collective organization made it possible to carry out.

Backed by the strength of their collective economy, the people's communes in the seven counties of the Chingyang area set up specialized teams for soil conservation and the basic improvement of the land. These teams worked the year round on local projects geared into an overall plan.

In Ningsien county, for example, there are 3,400 very steep gullies. Leaders in the county Party committee personally investigated all the streams, hills and gullies in the county and worked out a general plan to check erosion. The communes and their production brigades fitted their own plans into this.

Commune members levelled the land on the flat tops of the hills, rimmed them with retaining ridges and built strip fields. They terraced the hillsides below. With earth dams across the gullies they trapped the soil washed down by the rains and used it to expand their cultivated area. Over 20,000 hectares of trees and grass were planted on barren slopes. In the past ten years, the county completed 32,000 hectares of strip and terraced fields and checked soil erosion over 890 square kilometers.

Centuries of soil erosion made life miserable for the peasants in the Chingyang area. Today they are the main force in solving this problem, demonstrating tremendous enthusiasm, especially since the cultural revolution. Emulating the example of spurring production with revolution set by pacesetter Tachai brigade in Shansi province, they see checking erosion and expanding agriculture as an important part of building socialism.

Yungcheng commune in Chengning county sits on a flat hilltop with 3,100 hectares of cropland. In the past, with every rainstorm a part of the land collapsed to become a new gully. The top became

badly cut up. Learning from Tachai, commune members redoubled their efforts to prevent soil erosion. When they began putting up ridges, the weather stayed clear for two months and the earth was too dry to pack. They solved this by digging down one whole meter to get damp earth. By the time they began erecting earth dams across the gullies, flash floods destroyed many of them. They analyzed their failures and built stronger ones. Today they have 310 kilometers of ridges on the hilltop to protect strip fields and 930 hectares of new terraced fields. Fifty-eight new dams in the gullies hold 40 hectares of fields, some of them planted to rice, traditionally grown farther south.

The Wanglu brigade in the Kungho commune in the same county is situated on Saddle Hill. Mountain torrents rushing down the bare slopes had destroyed many tracts of farmland. The brigade Party branch organized a tree-planting team to check this. Old Hu Tzu-fa who had suffered deeply in the old society joined the work, bringing his wife and children. When they would not give him heavy work, he went and built

almost a kilometer of soil retaining ridges. The brigade has planted 450,000 trees on 87 hectares of land and today Saddle Hill is green.

Initial Results

Communes and brigades like these are changing the picture in the Chingyang area. There are now 95,000 hectares of strip and terraced fields, 70,700 hectares of trees, 57 reservoirs and 36 small hydroelectric stations. Irrigated fields have expanded from a mere 30 hectares in 1949 to 15,300 hectares. Reaping three times as much grain as pre-liberation days, the area is becoming one of the important grain areas in Kansu province. Farming, forestry, stock raising, sidelines and fisheries prosper. In the past, no one ever saw apple trees; last year the area harvested 500 tons of apples.

Soil erosion has been checked on 5,000 square kilometers of land in the Chingyang Administrative Area. A long time is needed to control the entire erosion area, but even now new strip and terraced fields continue to appear and more and more trees cover the bare slopes.

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MONTHLY

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Four Once-Poor West Kansu Counties

—REWI ALLEY—

I left Shantan in west Kansu in 1953, shortly before the school in which I had worked there was moved to Lanchow. Now, two decades later, I set out from Chang-yeh (Kanchow) one afternoon to Shantan once more. Eagerly as we traveled, I picked out landmarks, each so full of interest because of the years spent around them and memories associated. My only complaint was the car went too fast on the new macadamized highway for me to adequately drink in all I could see.

Before coming to Shantan's east gate—now just a name, for the gate has gone—one noted a new industrial skyline. Entering the old city, we saw that absolutely everything had changed. The old trees had been felled and lines of new ones planted. The old landlord houses with Ching dynasty titles over their big gateways had changed to lines of shops and offices.

But the old people were still there, and as I got out at the guest house, several came up to shake hands, one of them the father of Huang Yen-yi, an excellent student I remembered well. Everyone called me "Ai Lao" and I was obviously among friends.

When I first saw Shantan in 1943, I felt it was about the poorest county I had seen anywhere in China. A good place to start to make tough hinterland technicians, I thought then. Agriculturally it is still one of the poorer counties in west Kansu. In 1943 when we came to set up a school there, it had a population of only 30,000. Now it has 150,000, over 114,000 of them in farm communes. There is now a magnificent grain allowance, undreamed of in the past, of 440 *jin* a head per year; 142 deep wells have been sunk, 72 of them mechanized. A total of 594 kilometers of canals have been put in. There are big state concerns for coal mining, iron and steel, cement and so on, but county-owned factory pro-

duction was valued at 5,640,000 yuan in 1972.

We went over Ssupa, once semi-deserted grassland where only a few gazelle roamed and wolves lurked, now occupied by a thriving new commune. Past Eighteen-Li Village, where in past winters the people were just scarcely alive, we came to a dam site across a valley near Tamaying, the big state stock farm. Here a dam over 1,300 meters long was being completed by the membership of three communes, each person carrying earth with a rubber tired cart and draught animal—donkey, cow or horse. Earth tamping was being done by tractor-drawn rollers. The

whole project was started in 1970 and completed in late 1973. Not so big a dam, perhaps, 120 meters wide at the base, and 26 meters high, but one which will give controlled water to 60,000 to 70,000 *mu* of dry land, hitherto unused.

We went out to the Shuangchao brigade of the Chingchuan commune, part of which was once the vegetable garden of our school. The brigade members had dug and lined 9 main canals, all together 4.2 kilometers long, had sunk four deep wells, and brought in a high-tension line from 4 kilometers away to serve its pump motors. Well sinking started in 1970, and so far has taken over 5,000 man days.

Tamaying dam in Shantan county under construction.





The ancient drum tower in Yungchang county.



New irrigation system in Minchin county.

The Shuangchao brigade, with 228 families, has 1,423 *mu* of irrigated land, 206 sheep, 163 draught animals and one big new tractor. The birth rate, I was told, was brought down to 3 percent in 1972, and will come down to 2 percent in 1974. People told me how the whole brigade got 120 *jin* a *mu* in 1949, and only reaped a total harvest of around 140,000 *jin*. In 1972, the crop ran to about 500 *jin* a *mu* and 680,000 *jin* was harvested.

The children of the brigade school put on a wonderful performance for us though it had to be held in a classroom when a thunderstorm deluged the school grounds with rain. We had to leave our car in the flooded road and return to the city in a jeep.

The handicraft potteries of Shantan are now concentrated in one big modern plant, whose main line of business is making refractories for iron and steel works, etc. The pottery produced is still local domestic pottery in the main, though very pleasing. The refractories go down by rail to Lanchow. The plant's 600 workers are mostly young folk full of life and spirit. I was much impressed by the excellent factory management.

OVER the pass of Tingchiang Temple and 100 kilometers from Shantan, one comes to Yungchang, a city with a long and fascinating history going well back to pre-Han times over 2,000 years ago.

At the time of liberation it was almost as poor as Shantan, but with a much bigger population of 99,000 people in 1950 who gained an average of 100 *jin* a *mu* from their crops. Now the county has 270,000 people, 170,000 in 12 communes. These harvested 317 *jin* a

mu from their land in 1972. The average height above sea level here is 2,000 meters and, like Shantan, it now has a rising industrial section, located on the railway at Hohsipao 28 kilometers from the old city.

Today 640,000 *mu* of land in Yungchang are cultivated. The target is to bring all flat land to cultivation in the near future as irrigation develops. Only a fraction of the available land is being used, so new wells are being dug, reservoirs and canal systems built. There are 210,000 sheep and 58,000 draught animals in the county, 81,000 *mu* of forest and 1,500,000 tree seedlings ready to be planted.

In old Kansu cities there was usually a drum tower. Those in the prefectural cities of Chiuchuan and Changyeh have been reconstructed, but the one in Yungchang was built so well that it has survived intact, a pleasing cultural relic.

MINCHIN is 90 kilometers from Wuwei city on a good highway. In the fifties it was a place noted for poverty, the advancing sands of the deserts around encroaching deeper and deeper each year. Today's Minchin, however, presents an entirely different picture. The people are fighting back at the desert and re-taking the lands it has stolen. Minchin is now a county of 220,000 people in 19 communes, possessing 900,000 *mu* of land, 750,000 already being farmed. The county has deserts on three sides and a good deal of alkaline marsh. In pre-liberation days the desert maintained a steady march, forcing the evacuation of villages and lands every year.

Afforestation was started at the village of Takengyen in 1952.

Before liberation it had lost half of its land and the people were now organized to halt the process. Using the hardy desert tree, the sand date, they have succeeded in getting 13,000 *mu* planted. Following their example, people all over the county afforested 560,000 *mu* along roads and canals with 12 million trees. It is estimated that over 130 million trees have been planted in the county. Every year over 40,000 *mu* of sandy land is being put into sand date trees. The 33,000 *mu* of sand dunes in the county have been flattened, clay carried to surface them, and bushes then planted.

The major triumph in Minchin, however, has been in well digging. Without irrigation nothing is possible in this desert area. There is ample underground water, and over the past decade 2,650 wells have been sunk, 2,213 of them with pumps. These are wells dug down for 30 meters and lined by sinking reinforced concrete pipes around one meter in diameter. The cement, tools and pumps are the products of the new industry, without which such work could not be done.

Minchin also has a tree planting machine, first perfected in Tunhuang in the extreme west of the Kansu corridor. It plants tree seedlings with 70 percent success. Increasing numbers of tractors are coming into the county and mechanization is obviously the way things are going in this once backward area. With a good highway to Wuwei which is on the railway, sweet melons for export are grown on 10,000 *mu* of land.

MORE could be said about Minchin but one must leave some space for the last of the four once-poorest counties — Tien-

chu, the Tibetan Autonomous County in the highlands of the Wuchiaoling Pass area. This is a newly created county since liberation, most of it previously having been in Yungteng county, now below it.

Most of Tienchu county is over 3,000 meters above sea level, and close to the summer snow line of the Chilen Mountains. I had passed through it many times in the old days coming and going to Shantan but then its people were among the poorest of the poor. Indeed in the early forties I had written of one of its villages:

*Lungkoupao
by Wuchiaoling
is short of almost
everything —
except bitter winds and
want. . . .*

Tienchu county today has 24,000 families, 151,800 people in all. It is divided into 12 communes and also has 10 pastoral farms. Though in the main Tibetan, there are Han, Mongolian, Tu and Hui people as well. There is a highland plateau with rich black soil, where long haired cattle and tractors plow to gain the short season crops needed for winter fodder. Lower slopes have longer frost-free days. There are 301,000 sheep and goats. Of the 240,000 sheep, 110,000 are crossbreeds, one flock from imported New Zealand stock. There is plenty of pasture in summer but

a good deal of fodder has to be grown for the long winters, hay, barley, oats, peas and beans, and so on.

There are 80,000 cattle in the county, 65,000 of which are of the long haired variety. These latter are shorn of their hair in summer and are used as draught animals, as well as for milk. Deliveries of surplus production to the state each year are considerable — 3 million *jin* of pork, beef and mutton, 800,000 *jin* of wool, 10 million *jin* of grain, 1.7 to 1.8 million *jin* of edible oil, 500,000 *jin* of medicinal herbs, 30,000 sheep skins, and a great deal of live stock.

In stock breeding, artificial insemination is now the practice. The 17,000 horses are now of a much better breed than formerly. In mechanization, the county already has 55 tractors operating. We watched some of the Tibetan youngsters ride tractors, and also some of the older people, who put on a few good races for us to watch. I turned over one of the older stud rams, noting how well kept he was. The New Zealand stock was rather far away, so we did not see it. It is said to be progressing favorably, though it took some time for the rams to acclimatize. The only criticism of the New Zealand crossbred is that the lambs "luan pao" — in other words, run about all over the place!

The people were very warm and friendly, regaling us with buttered



A shepherd in the Tienchu Tibetan Autonomous County.

tea. It was certainly beautiful butter. The long haired cattle they rounded up for us to look at on a hill below the 3,400-meter Wuchiaoling Pass had just been shorn and did not look their best. Nevertheless, it all made a very animated show, riders, stock, and a magnificent west Kansu summer's day.

15 *mu* = 1 hectare (6 *mu* = 1 acre)

1 *jin* = 0.5 kg. (or 1.1 lb.)

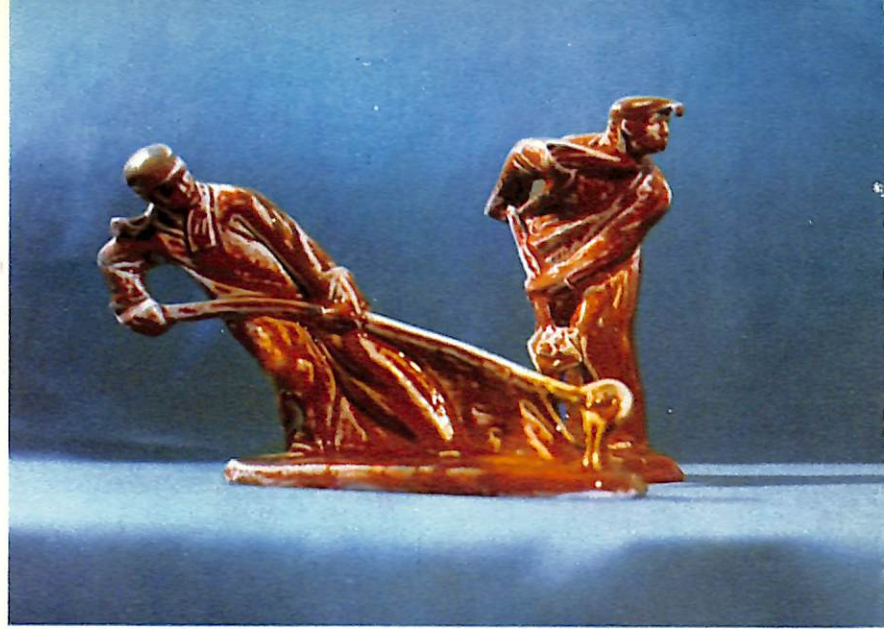
1 *li* = 0.5 km. (or 1/3 mile)

Sheep grazing near the Wuchiaoling Pass in Tienchu.





Blue and white vase.



Sculpture "Steelworkers".



Egg-shell bowl.

Sculpture set "Chen Sheng and Wu Kuang".



Chingtehchen Porcelain

A recent Peking exhibit of Chingtehchen porcelain from Kiangsi province revealed new progress in this thousand-year-old craft.

Chingtehchen porcelain has a worldwide reputation for variety, beauty and wealth of design. The paste of the body rivals white jade in purity of color.

Over 600 exhibits (3,000 pieces) were on display, including dinner services, tea and wine sets, brush pots and holders, bowls, plates, dishes, cups, vases, jars, table lamps, figurines and decorated plaques.

Traditionally, blue and white ware has been a specialty of the Chingtehchen potters. A number of dinner and tea services made in the past year in this style were displayed. Graceful designs are painted on the pieces in cobalt blue and covered with a transparent glaze. A variation of this ware is to pierce the body with openwork grain-of-rice pattern and fill in with glaze, producing a translucent effect.

Young craftsman at the Chingtehchen Art Porcelain Factory.



Sculpture and painted ware showed new progress in both content and technique. "Chen Sheng and Wu Kuang", a sculpture set done by artist and workers together, attracted much attention at the exhibit. It depicts two leaders of a famous peasant uprising in the third century B.C. Standing on a chariot behind horses impatient to go, Chen Sheng with upraised arm shouts goodbye while Wu Kuang, in a gesture of gratitude, thanks two peasant men and a woman, an expression of the close relations between peasant leaders and the people.

The Chingtehchen potters have taken over the best of the traditional techniques. Classic painted ware, for example, was known for its strongly contrasting colors, forceful lines and earthy folk-style decoration. For some time, however, this characteristic style was applied too stiffly, even mechanically, in portraying contemporary subjects. A young craftsman of the Chingtehchen Research Institute of Pottery and Porcelain com-



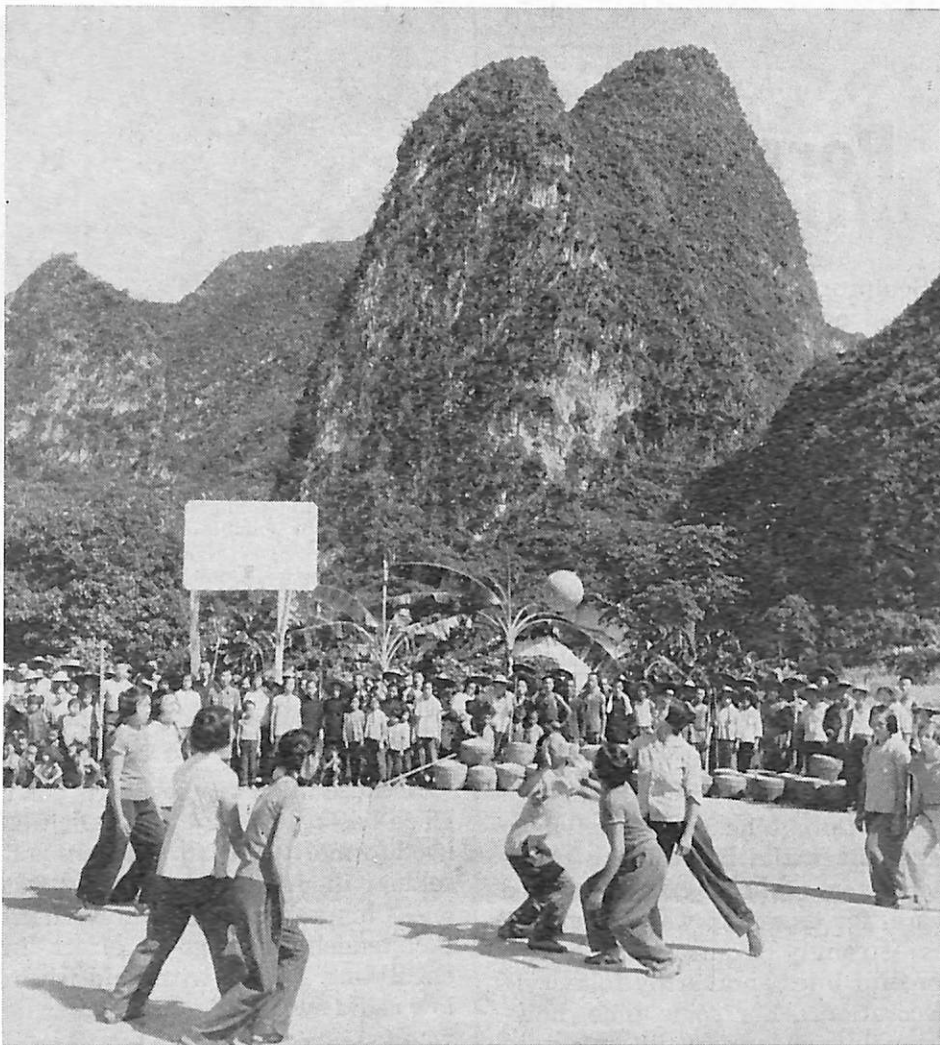
Admirers at the Chingtehchen porcelain exhibition.

combined these characteristics with free-flowing strokes for the decoration of three pieces called "Red Flag Canal", "New Look in the Countryside" and "Picking Herbs".

Because high-temperature color glaze has a tendency to run, it was used formerly only for surfaces and seldom in design or images. But one Chingtehchen craftsman used the tendency to good effect in decorating a plate with goldfish in low relief swimming in aquamarine waters.

Many works in the exhibit were the result of going out to live among the people. For his decoration of a thin dish, a veteran craftsman made three visits to the Ching-kang Mountains. Combining his experience there with much research, he painted the colored pictorial design on the dish, covered it with transparent glaze and fired it at high temperature. His design shows Tzuping, center of the Red Army base in the Ching-kang Mountains during the Second Revolutionary Civil War (1927-37), with the main peak in the background and streams of cars and visitors along the road in the foreground.

A number of works in the exhibit showed the growth of a new generation of porcelain craftsmen. One of these is a figure — a peasant doctor experimenting with acupuncture on herself. A ceramic flower basket, combining the techniques of openwork and molding, was the joint effort of veteran and young craftsmen.



Match with a youth team.

SPORTS

Mothers' Basketball Team in a Mountain Village

GOOD SHOT! Good shot!" The players' accurate shooting was cheered and applauded by the spectators as a hard-fought basketball game in which the Paichia production brigade's mothers' basketball team was playing went into the last three minutes.

The brigade is a secluded mountain village in the Tu-an Yao Autonomous County of the Kwangsi Chuang Autonomous Region. This team is made up of women of Yao and Chuang nationalities, average age 30, the oldest 39, all with

children. It plays in nearby towns and villages, where the local people affectionately call it the "mothers' basketball team".

It was started during the cultural revolution. In the old society peasants of the Yao, Chuang and Mulao nationalities had been poor for generations. They drank deep of the oppression and exploitation of the headmen, despots and landlords. Most of their hard-earned grain went for rent so they led a half-starved life. The women suf-

fered even more. No one had ever seen a basketball. Even when there were some, they belonged to the rich.

After liberation, like other villages throughout the country, the collectivization of agriculture and development of production led to continuous improvement of the peasants' life. Along with other sports, they began to play basketball and many became enthusiasts.

Wei Yueh-o, the captain of the team, recalled with animation how their team had been formed. She said, "None of us had ever touched a basketball. Later as we saw many games, we became interested. We longed to have our own women's team. In 1968 the brigade Party branch supported us, and we organized one with only seven members in the beginning. Today it has swelled to 49 players. Our team also has referees, score keepers and three coaches."

When they play games outside the village, their husbands do some housework and their mothers-in-law take care of their children.

Chin Kuei-jung, chairman of the brigade women's federation and mother of three children, is also an activist in the team. Busy both with the brigade's work and at home, she always squeezes out time to play basketball with her fellow members after work and on rest days. She said with deep appreciation, "Playing basketball has built up our constitutions, tempered our wills and enriched our lives."

The mothers' basketball team is appreciated not just for its good performance on the playing field, its members are also among the best workers in the brigade, averaging about 300 workdays a year.

The brigade's sports activities are not limited to basketball. They also include table tennis, volleyball, gymnastics, and tug-of-war.

Today 56 percent of the population, including even old men and women, participate. A grandmothers' calisthenics team has also been formed.

Mass Sports in Yao Villages



Approaching the tape.

Sports are on a mass scale in the Yuhsi Yao Nationality People's Commune in the mountain region of northern Kwangtung province. One-third of its 3,500 members participate actively. All production brigades and teams have basketball, table tennis, tug-of-war, shooting or other teams. In addition to regular activities in the teams, the commune often holds sports meets or matches on festivals and days off. Sports add to the zest of life in the more than 60 Yao villages in the commune.

Tug-of-war in progress.

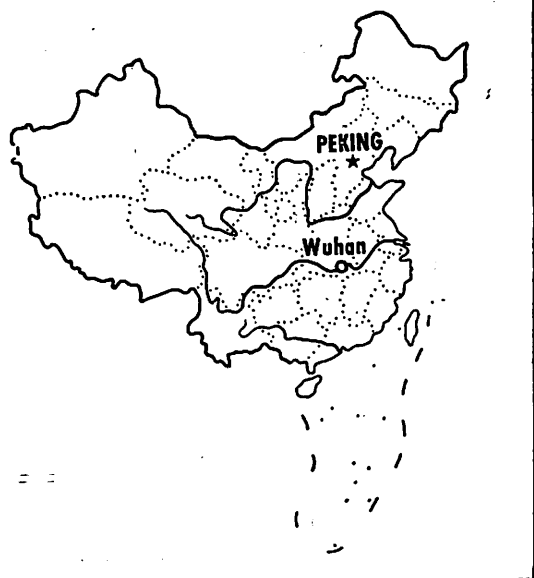


Basketball game in a production team.



Shooting is a favorite sport of the Yaos.





Wuhan—A City of Revolutionary

HALF way by rail from Canton to Peking is Wuhan, capital of Hupeh province.

A town first appeared here in A.D. 221. Today it is a city of 1,300 square kilometers and 2,560,000 people. On the Yangtze where it meets the Hanshui River, Wuhan is really three cities, Wuchang, Hankow and Hanyang, so for a long time it has been known as the triple city of Wuhan. It is a junction of north-south land communications and China's biggest inland river port connecting upper and lower Yangtze. Ships can sail inland to the province of Szechuan and downstream to Shanghai.

Visitors are impressed by sites and memorials of the revolution — testimony to the Chinese people's century-long struggle against feudalism and imperialism.

Revolutionary Tradition

On the edge of East Lake in Wuchang is a mound where nine unknown women who fought in the army of the Taiping Revolution of the last century are buried. They died unsurrendering. Several hundred thousand Wuhan people took part in this nationwide peasant uprising.

The 1911 Revolution that toppled China's last feudal dynasty began in Wuchang and spread to the whole country. It brought China out of more than 2,000 years of feudalism into a new historical stage. The place where the first shot was fired is called Shouyi

Road, or First Uprising Road. A bronze statue of Dr. Sun Yat-sen, forerunner of China's democratic revolution, still stands in a parade ground which was the site of the revolutionary army headquarters.

In February 1923, thirty thousand Peking-Hankow Railroad workers struck against the imperialists and warlords. The strike, led by the Chinese Communist Party, born just two years previously in 1921, shook the entire country. The General Trade Union of the Peking-Hankow Railroad which organized the strike had its headquarters at the Chiangan Station in Hankow. On February 7, the reactionaries massacred the workers at the station. A memorial hall now stands on the spot. Visitors are invariably moved by the words which Lin Hsiang-chien, chairman of the Chiangan branch of the union and strike leader, spit in the face of his executioners, "You can chop my head off or bleed me to death, but the strike will not be called off!" Some factories, schools, stores and districts in the triple city have been named February 7 in memory of the working-class martyrs.

Guide to Victory

Two other places receive a constant stream of visitors. They are the Central Institute of the Peasant Movement which Chairman Mao directed in 1926-27 and the house he lived in then, both in Wuchang. Here, at a critical time in the Chinese revolution, Chairman Mao struggled against a Right oppor-

tunist line in the Party and kept it on the correct orientation.

It was a time when Party opportunists were frightened by the reactionary trend in the Kuomintang and did not dare to support the rising revolutionary struggles of the peasants. Chairman Mao went to Hunan province and spent 32 days making an investigation. He returned to Wuchang and, in a plain little courtyard through many sleepless nights under a small oil lamp, wrote "Report on an Investigation of the Peasant Movement in Hunan", a document that played a crucial role in pushing the revolution forward. At the Institute he trained 800 cadres from 17 provinces and sent them back to mobilize and arm the peasants and spread Marxism-Leninism. These cadres became a core force in China's peasant movement.

In the dark years of Kuomintang reactionary rule that followed, the people of Wuhan carried on the revolutionary struggle in many forms. Hsia Ming-han, secretary of the Central Institute of the Peasant Movement and member of the Hupeh Provincial Committee of the Communist Party, was arrested in 1928 and executed in Hanyang. Asked if he had any last words, he wrote this poem:

*What matters it if you execute me?
Communism is Truth.
When you've killed Hsia Ming-han,
There will still be successors.*

This was the way the people of Wuhan followed Chairman Mao's revolutionary line and carried on

Tradition

Staff Reporter

the struggle until liberation on May 16, 1949.

The Revolution Continues

After liberation this spirit of continuing the revolution became a gigantic force to change the face of the city. Led by the Party, its people, especially its working class, have turned Wuhan, so long plundered by imperialists and domestic reactionaries, into a new city.

An old Wuhan resident away for a long time would not recognize his hometown. New buildings oc-

Bronze statue of Dr. Sun Yat-sen at the memorial site of the Wuchang uprising.



Chairman Mao wrote "Report on an Investigation of the Peasant Movement in Hunan" here during his stay in Wuchang in 1926-27.

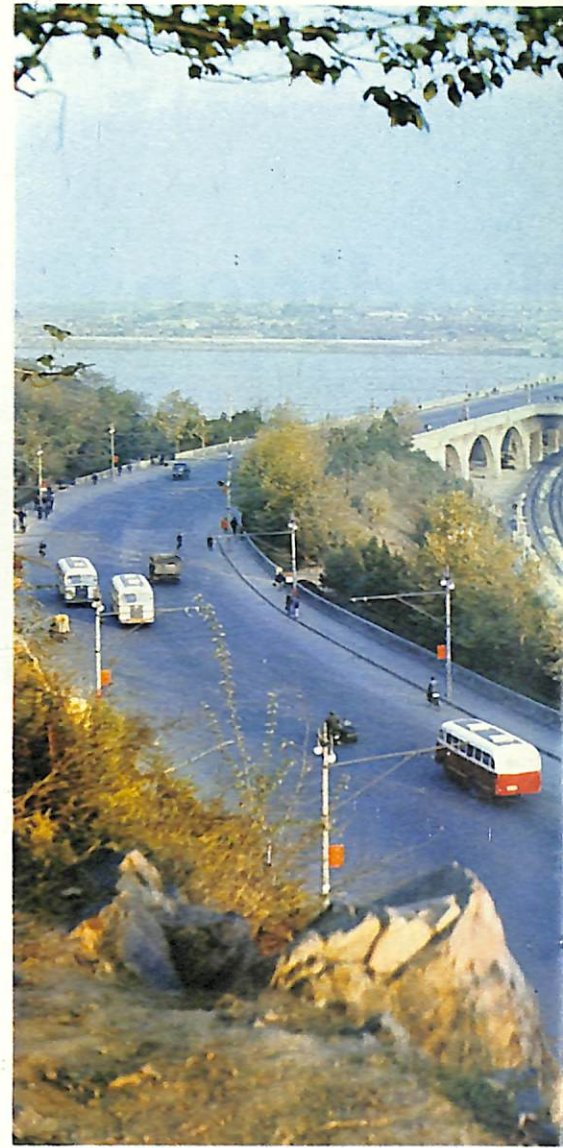
In February 7 Memorial Hall, an old worker tells young people about the famous strike fifty years ago.





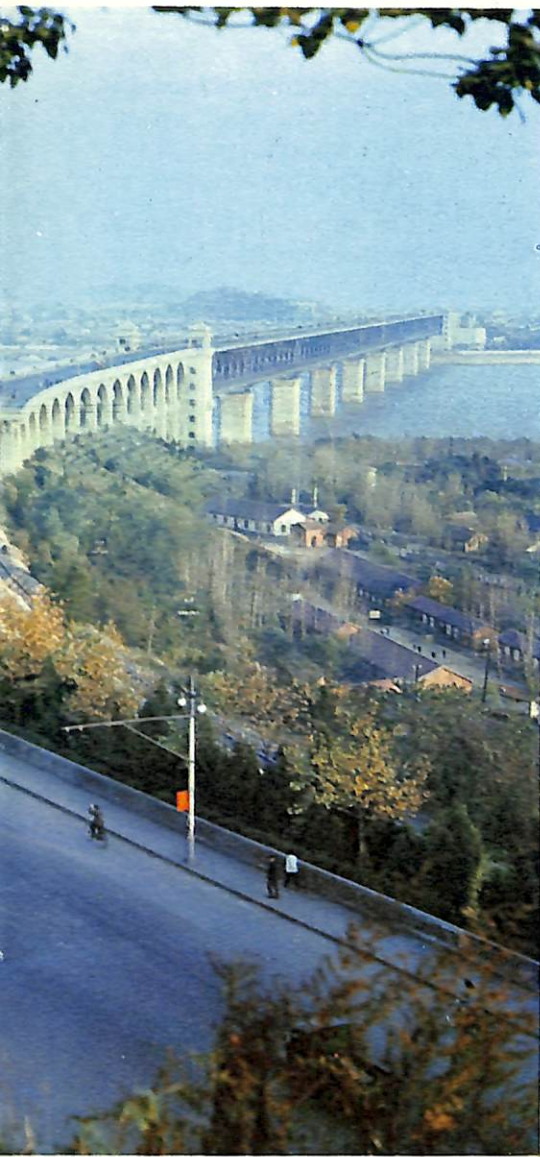
The site of the Central Institute of the Peasant Movement, Wuchang, once run by Chairman Mao.

Woman worker operating a steel furnace at the Wuhan Steel.

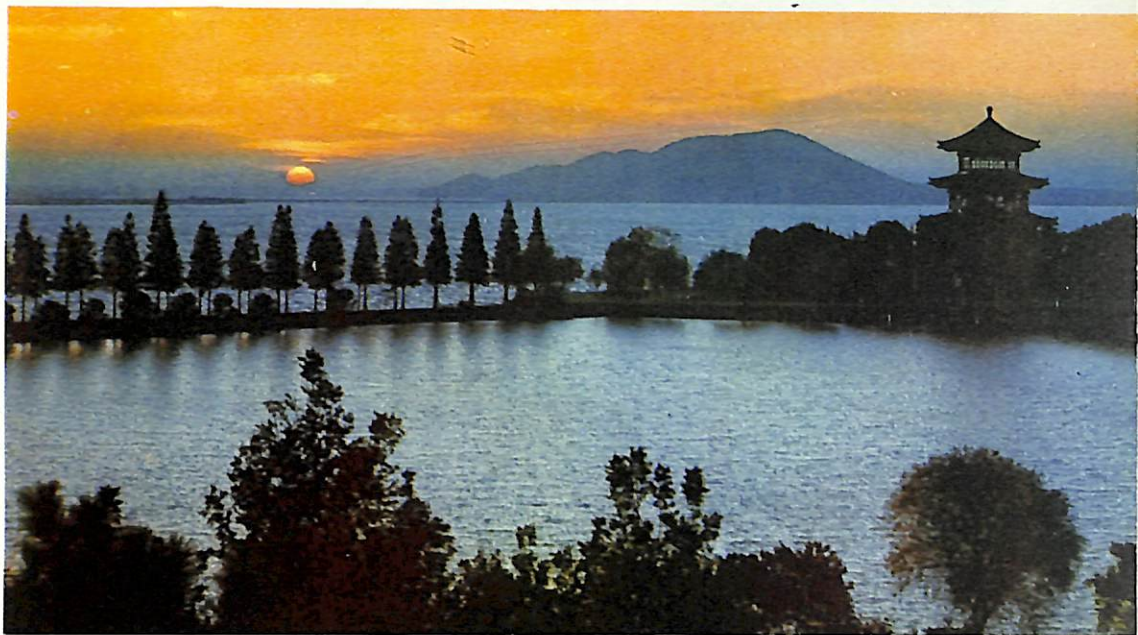


Yangtze River Bridge.





Liberation Road, one of the new main streets in Wuhan.



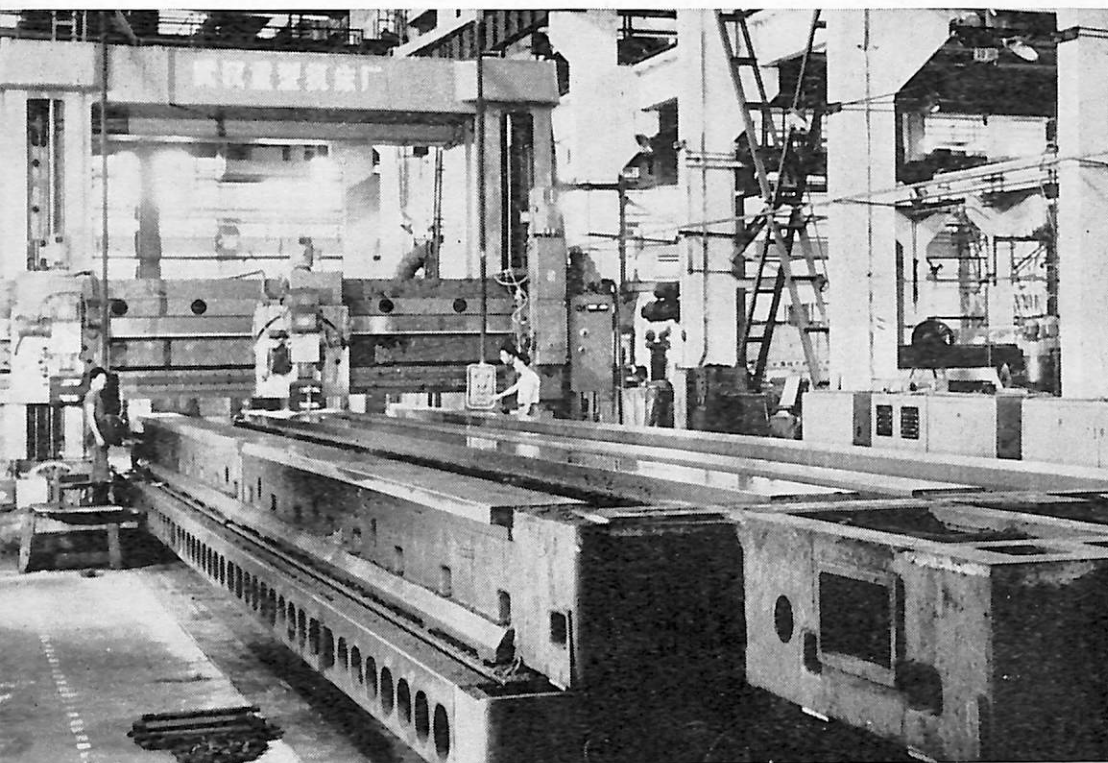
East Lake.

Wuhan, biggest inland port on the Yangtze.





Worker-engineer Fan Chung-chih (center) discusses a technical innovation with fellow workers.



A shop in the Wuhan Heavy Machine Tool Plant.

cupy nearly twice the area of all the buildings in old Wuhan. There were 60 kilometers of paved streets at liberation, now there are 576. Tree-lined streets with stores have replaced shabby lanes. Slum dwellers live in new housing projects.

The old ferry across the Yangtze used to stop running whenever wind blew up waves, stranding

people, cars and trains. Today a 1,670-meter rail and highway bridge links the three cities. Five hundred kilometers of bus and trolley serve the people.

All passenger and freight ships on the Yangtze today fly the five-star red flag. Never again will foreign ships ply China's inland waters. Cranes, conveyor belts,

trucks and electric trucks on the wharves load and unload goods and raw materials. Many of today's drivers and directors were yesterday's "coolies" who slaved for imperialists and gangster foremen.

In 1858 the imperialists through unequal treaties forced China to open Hankow to foreign trade. Foreign concessions appeared, special enclaves in which the imperialists enjoyed special privileges and ruled the Chinese people. Their western-style buildings are still there but their uses are entirely different.

Station Street leading from the Hankow railroad station was once part of the foreign concessions. An iron gate at the head of the street was the dividing line between two worlds. On one side were dance halls, wine houses, night clubs and brothels for foreign colonialists and local officials, landlords and compradors. On the other were stinking sewers and shacks for the people who barely got by pulling rickshaws, picking over garbage, selling newspapers or cigarettes. Today the iron gate is gone and the entertainment places are department stores, hotels and theaters for the people. Station Street now has 50 factories, and 30,000 people with steady jobs. The old Paramount Dance Hall is an embroidery factory run by former housewives, its pillow cases and quilt covers sold in many countries.

Industrial City

The outskirts of Wuchang have become an industrial area and workers' housing district. The giant of the area is the Wuhan Iron and Steel Complex, a steel city of 300,000 people. China's first iron mill was set up in Hanyang at the beginning of the century but soon shut down under imperialist competition. Though close to iron ore, Wuhan at the time of liberation in 1949 produced no iron or steel. Ground was broken for Wuhan Steel in 1956 and in two years the first heat of iron flowed. Today the complex has 6 mines, 4 blast furnaces, 7 open-hearth furnaces, a rolling mill, a sintering plant, a coking plant and a factory making refractory materials. This makes Wuhan one of China's major steel bases.

The few machine factories of old Wuhan only made repairs and simple farm tools. All machines were imported. Today 140,000 workers are making ships, cars, rolling stock, machine tools, electric machinery, farm machinery, meters, mining and metallurgical equipment. High-level products include 10-meter vertical lathes, optical curve grinding machines, 2.8-meter pumps and equipment for producing 3,000 tons of chemical fertilizer a year.

Of some 200 state-owned machinery plants only a few, like the Wuhan Heavy Machine Tool Plant, were built entirely new. The rest were developed on the basis of

old machines, with the workers and engineers making innovations by pooling their knowledge and effort. Older factories also gave a part of their personnel and equipment to set up new ones.

One of the thousands of technical innovators is 62-year-old Fan Chung-chih, a deputy to the National People's Congress and a worker who has risen to deputy chief engineer of the Chiangan Rolling Stock Plant, whose workers half a century ago pulled the first whistle that signalled the February 7 strike of 1923. Fan has worked on 2,000 innovations since liberation, from improving a cutter to

designing a 1,650-ton hydraulic press. He often says, "When you become a master of the country, you should act like one." He has followed one innovation with another and looks upon other people's difficulties as his own. Propelled by the example of veteran workers like this, a new generation of innovators is growing up.

Today Wuhan is moving ahead as a thriving socialist industrial city. Heavy industry accounts for 55 percent of its total value of industrial output, as compared with 5.8 percent in early liberation days. Its total industrial output value in 1973 was 27 times more than pre-liberation days.

From Rickshaws to Three-wheeled Cars

HSIAO HSIEH

IN the city of Wuhan one often sees buff or blue three-wheeled taxis with passengers or goods speeding down the streets. But few people imagine that these attractive vehicles were produced by workers who were once "coolies"

pulling rickshaws in pre-liberation days. They used to run all day long in the city streets, barefooted and sweating.

We have to go into the past to understand what this means.

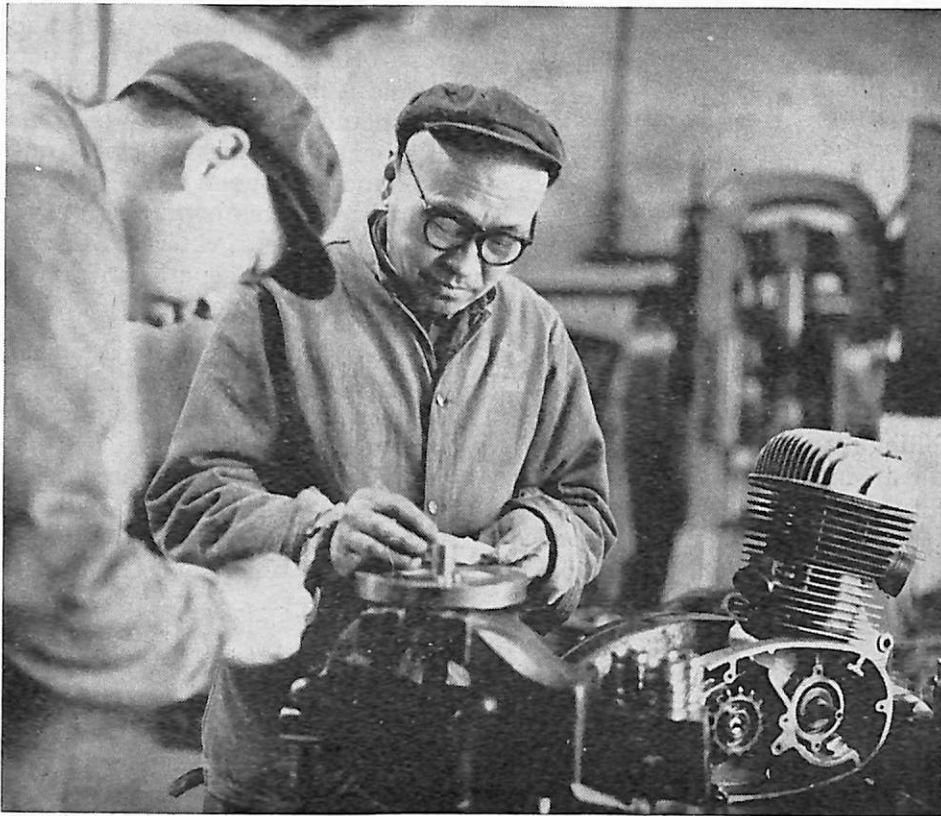
Rickshaws, a backward means of transport, were introduced into China along with imperialist invasion. Hankow saw its first rickshaws around 1885, some two decades after it was made a commercial port by a humiliating, unequal

Three-wheeled taxis waiting for passengers at the Wuchang Railway Station.



The last of the rickshaws is a living textbook for helping young workers learn about class struggle.





A former rickshaw-puller (right) works to produce three-wheeled motor cars.

treaty. The statistics of 1938 show that Wuhan then had 9,000 rickshaws and 27,000 rickshawmen, each vehicle usually pulled by three in turn. Rickshaws were the main means of transport in the city until the eve of liberation in 1949.

In old China most of the rickshaw-pullers were poverty-stricken peasants who had drifted into the city because of the bankruptcy of the rural economy. Cold and hunger forced them to take this job. The meager income they earned with their backbreaking labor hardly covered a bare living after they had paid exorbitant rents to the capitalist owners.

In those days the rickshawmen had to wear a sort of uniform with numbers on it like prisoners. They were not allowed to speak loudly in the foreign concessions. One day a reactionary drunken Kuomintang officer wanted to get rid of his intoxication by riding around in a rickshaw. When he came across one he jumped in and ordered the puller to race with a horse carriage. The rickshawman started running. When he actually overtook the carriage, the scoundrel shouted to the driver, "Your horse isn't as fast as mine!" When the rickshaw reached the destination, the Kuo-

mintang officer walked off without paying a cent. The rickshawman asked for the fare but all he got was beating, kicking and abuses. It was not uncommon in those days for rickshaw-pullers to be beaten to death by imperialist elements. This aroused repeated heroic struggles by rickshaw-pullers.

New China and socialism have not only brought the rickshaw-pullers freedom and equality but also made them masters of the country.

Along with the rapid growth of socialist construction, the rickshaw-pullers were transferred group after group to water conservation projects, new factories, railways and other fields of transport. Some of them have become the mainstay in the various fields. Meanwhile, the constantly-increasing number of motor cars and trolley-buses have become the main means of transport in Wuhan. At the same time new semi-mechanized pedicabs gradually replaced the old rickshaws and became an auxiliary means of transport. By 1956 the last of this primitive means of transport—reminder of past sufferings—went out of use. The

rickshaw-pullers moved in groups from their matsheds to new apartments and started a new life.

The remaining 5,000 rickshawmen became pedicab-drivers. Under the Communist Party leadership they at once formed cooperatives, a socialist enterprise of collective ownership. They have not only a secure life and job but take part in various study groups and political struggles. Most of the cooperative leaders at various levels were selected from among the drivers themselves. Many of them have been elected model workers and people's deputies. A veteran rickshaw-puller was asked to be a part-time teacher at Wuhan University. He gives the students lectures on the history of class struggle by applying Marxist-Leninist theories to his personal experience.

The veteran rickshaw-pullers, however, were not content with the changes in their political and economic status. They think that even though semi-mechanized pedicabs are better than rickshaws these still fall behind the needs of rapid socialist construction. Thus in the autumn of 1970, 80 old veteran rickshaw-pullers in a pedicab repair shop started to produce three-wheeled motor cars themselves. As they did not know how to read blueprints they made the parts after a real car. When they were making a motor they took apart a 6-volt generator bit by bit and trial-produced one by imitation. Not knowing the names of the parts, they tried to learn them by heart or draw special marks on them. Without meters, they tested the finished parts on a generator. They even turned out a simple press with a screw spindle and iron plates to take place of a hydraulic press. It was in such spirit that they worked round the clock for six weeks and finally produced their first three-wheeled motor car, a prelude to the mechanization of the pedicabs.

One old dilapidated rickshaw is still kept in the factory. It teaches young workers that unless one remembers the sufferings of the past he will not know the happiness of the present, nor know how to do his best in building socialism.

Lesson 4

巧 遇

Qiǎoyù

A Chance Meeting

一天, 我到 红星 大队 去 工作,
Yitīan, wǒ dào Hóngxīng dàduì qù gōngzuò,
One day, I went Red Star brigade to work,

半路上, 觉得 胃 疼, 我 便 停 下来,
bànlùshàng, juéde wèi téng, wǒ biàn tíngxiàlai,
halfway on, felt stomach ache, I then stopped,

坐在 路旁 的 石头 上, 用 手 按 着 胸 口。
zuòzài lùpáng de shítóushàng, yòng shǒu ànzhe xiōngkǒu.
sat at roadside stone on, used hand press chest.

这时候, 忽然 听见 山坡 下 传 来 一
Zhè shíhòu, hūrán tīngjiàn shānpōxià chuánlai yí
This time, suddenly heard hillslope down spread over a

阵 歌 声。随 着 歌 声, 走 过 来 一 个
zhèn gēshēng. Suízhe gēshēng, zǒuguòlai yíge
burst (of) singing voice. Following singing voice, walked over a

姑 娘。她 发 现 我 坐 在 石 头 上, 很 痛 苦
gūniang. Tā fāxiàn wǒ zuòzài shítóushàng, hěn tòngkǔ
girl. She discovered me sitting at stone on, very pained

的 样 子, 就 关 心 地 问: “大 姐, 你
de yàngzi, jiù guānxīnde wèn: “Dàjiě, nǐ
look, then solicitously asked, “Big Sister, you

怎 么 了?
zěnmē le?
what's matter?”

“胃 疼。”我 回 答 说。
“Wèi téng.” Wǒ huídá shuō.
“Stomach ache.” I answered say.

“以 前 疼 过 吗?”
“Yiqián téngguò ma?”
“Before ached?”

“疼 过, 着 了 凉 就 疼。”
“Téngguò, zháole liáng jiù téng.”
“Ached, catch cold then ache.”

“我 给 你 扎 扎 针, 试 试 看。”
“Wǒ gěi nǐ zhāzha zhēn, shìshì kàn.”
“I for you stick needles. Try see.”

“你 是 赤 脚 医 生?” 我 问。
“Nǐ shì chìjiǎo yīshēng?” Wǒ wèn.
“You are ‘barefoot doctor’?” I asked.

她 笑 着 说: “我 两 年 前 初 中
Tā xiàozhe shuō: “Wǒ liǎngniánqián chūzhōng
She smiling said, “I two years ago junior middle

毕 业 后, 从 城 里 到 乡 下 参 加 农 业
biyè hòu, cóng chénglǐ dào xiāngxià cānjiā nóngyè
graduated after, from city came to countryside join in agricultural

劳 动。去 年 公 社 才 培 养 我 学 医 的。”
láodòng. Qùnián gōngshè cái péiyang wǒ xué yī de.”
labor. Last year commune only cultivated me study medicine.”

说 着, 她 在 我 手 腕 上 扎 了 两 针,
Shuōzhe, tā zài wǒ shǒuwànshàng zhāle liǎng zhēn,
Speaking, she at my wrists on stuck two needles,

胃 疼 果 然 减 轻 了。我 说: “谢 谢 你,
wèi téng guǒrán jiǎnqīng le. Wǒ shuō: “Xièxie nǐ,
stomach ache as a result abated. I said, “Thank you,

好 点 儿 了。”
hǎo diǎnr le.”
better a bit.”

“不 谢, 再 见 吧!” 说 完 她 就
“Bú xiè, zàijiàn ba!” Shuōwán tā jiù
“Don't thank, see again!” Finished speaking she then

和 我 分 手 了。
hé wǒ fēnshǒu le.
and I parted.

到 了 红 星 大 队, 我 住 在 一 位 公 社
Dàole Hóngxīng dàduì, wǒ zhùzài yí wèi gōngshè
Reached Red Star brigade, I stayed at a commune

社 员 老 大 娘 家 里。我 问 大 娘: “你 家
shèyuán lǎodàniáng jiālǐ. Wǒ wèn dàniáng: “Nǐ jiā
member old aunt home in. I asked aunt, “Your family

几 口 人?”
jǐ kǒu rén?”
how many people?”

“就 我 和 一 个 女 儿。”
“Jiù wǒ hé yíge nǚér.”
“Just me and a daughter.”

“女 儿 多 大 了?”
“Nǚér duō dà le?”
“Daughter how old?”

“十 八 了。是 个 赤 脚 医 生。我 的 胳 膊
“Shíbā le. Shì ge chìjiǎo yīshēng. Wǒ de gēbo
“Eighteen. Is a ‘barefoot doctor’. My arm(s)

疼 了 好 几 年, 就 是 她 给 治 好 的。”
téngle hǎojǐnián, jiù shì tā gěi zhìhǎo de.”
hurt good several years, (it) was she gave cured.”

Wages and Prices in China

BEFORE liberation, the Chinese working class and other laboring people were oppressed and exploited. Wages were very low and the wage system was extremely irrational. With devaluation and soaring prices on top of this, the workers really got almost nothing and lived worse than beasts of burden.

Since the founding of the People's Republic of China 25 years ago, the people's government has put the socialist principle "from each according to his ability, to each according to his work" into practice and carried out a policy of gradually improving the people's livelihood on the basis of developing production and raising the productivity of labor.

Two nationwide reforms of the wage system and numerous adjustments have basically scrapped the old system and established a unified system which in the main conforms to socialist principles. Wage levels have been raised gradually according to plan and now average about 50 to 60 yuan a month. They are somewhat higher in enterprises with more older employees and somewhat lower in those with more younger ones. The national average wage level is over 50 percent higher than in 1952.

In applying the principle "from each according to his ability, to each according to his work", China opposes equalitarianism yet prevents great disparities. There are pay differentials between heavy

and light, complex and simple work, but these should not be too large. At present Chinese industrial workers are on a seven or eight grade wage scale.

The state has established systems of subsidies for those working in special conditions such as underground, out in the field and in remote or border areas.

China is a developing country. Its economy is still relatively backward. Though the general wage level is not yet high, there is no unemployment, prices remain stable and essentials are inexpensive, so the workers' livelihood is assured.

In 1949 the Communist Party and people's government swiftly unified the management of national finance

“她学得不错呀！”

“Tā xué de búcuò ya!”
“She studied not bad!”

“是呀！为了学扎针，每天都在
“Shì ya! Wèile xué zhā zhēn, měitiān dōu zài
“Yes! To learn stick needle, every day all at

自己身上练。不论白天、黑夜，哪儿
zìjǐ shēnshàng liàn. Búlùn báitiān, hēiyè, nǎr
own body on practice. No matter day (or) night, wherever

有病人，就到哪儿去。今天队里交给
yǒu bìng rén, jiù dào nǎr qù. Jīntiān duìlǐ jiāo gěi
has patient, then to there goes. Today brigade gave

她一个任务，让她去公社了。”
tā yige rènwu, ràng tā qù gōngshè le.”
her a task, asked her (to) go (to) commune.”

晚上我回到大娘家，一进门，
Wǎnshàng wǒ huí dào dàniáng jiā, yí jìn mén,
In evening I returned to aunt's house, on entering door,

迎上来一个姑娘。一看，使我吃了
yíngshàng lái yige gūniang. Yí kàn, shǐ wǒ chī le
came up greeting a girl. One look made me get

一惊。我还没来得及说话，她便说：
yī jīng. Wǒ hái méi lái de jí shuō huà, tā biàn shuō:
a surprise. I yet had no time to say word, she then said,

“大姐，你住在我家呀！太好了！”
“Dàjiě, nǐ zhù zài wǒ jiā ya! Tài hǎo le!”
“Big Sister, you stay at my home! Extreme good!”

我觉得很奇怪，就说：“你不是
Wǒ jué de hěn qíguài, jiù shuō: “Nǐ bú shì
I felt (it) very strange, then said, “You not are

半路上给我扎针的那个下乡才
bàn lù shàng gěi wǒ zhā zhēn de nà ge xià xiāng cái
halfway on for me stuck needles that come to country just

两年的知识青年吗？怎么跟大娘……”
liǎng nián de zhī shì qīng nián ma? Zěn me gēn dà niáng.”
two years educated youth? How with aunt”

说到这里，我立刻想到：公社社员
Shuō dào zhè lǐ, wǒ lì kè xiǎng dào: Gōng shè shè yuán
Speaking to here, I immediately thought: Commune members

对待知识青年，就象对待自己的儿女
duì dài zhī shì qīng nián, jiù xiàng duì dài zì jǐ de ér nǚ
treat educated youths just like treat own sons-daughters

and economy, balanced income and expenditure, and strengthened control over money in circulation. At the same time speculative commercial enterprises were fined or confiscated and state commercial enterprises were set up which exercised unified control over the supply and distribution of goods important to the national economy and the people's livelihood. Beginning in March 1950, the skyrocketing inflation of old China was reversed within six months and prices stabilized.

In China, stable prices mean first of all stable retail prices of essential consumer items. The low retail prices of such items as grain, edible oil, meat, cotton cloth and industrial items for household use have rarely changed for two decades. The price of a kilogram of medium-grade flour is 0.36 yuan, of rice 0.28 yuan. A kilogram of pork costs 1.80 yuan in medium and large cities, beef and mutton slight-

ly less. The average price of vegetables on the Peking retail market in 1972 was 0.088 yuan per kilogram. There are small seasonal fluctuations in fish, eggs and fruit prices, but annual price levels seldom vary. Such items as medicines and radios have gradually dropped as costs of production decrease. The average price of medicines in 1972 was 80 percent less than in 1950.

Because China's socialist economy is a planned economy, prices have remained stable over a long period and are not determined by the spontaneous action of the law of value. In order to promote production of important commodities, the state has raised its purchase price but maintained its original price to consumers so as not to effect the people's livelihood. It is for this reason, for example, that the state pays large subsidies on grain each year. Meat and vegetables are subsidized too.

Other living expenses are also rather low. Apartment rents in Peking are generally only three to five percent of pay. Salary, water and electricity bills of factory-run dining rooms, nurseries and kindergartens are paid by the factory and not passed on to workers who use these services, which makes them inexpensive. Primary and middle school fees are also low, ranging from 2.50 to 5.00 yuan a term in Peking, and can be reduced or exempted in case of difficulty. Those in greater difficulty may receive a stipend for living expenses.

There is no personal income tax. Each year the state spends the equivalent of more than 10 percent of total wages on labor protection, medical care, service installations and grants to those who need them. It pays all the medical expenses of its employees and half that for the dependents of those working in productive enterprises.

一样，亲如一家。
yiyàng, qīn rú yì jiā.
the same, dear as one family.

大娘看我话没说
说完，就
Dàniáng kàn wǒ huà méi
shuōwán, jiù
Aunt saw I words had not finished speaking then

笑着说：“你是问我们怎么成了
xiàozhe shuō: “Nǐ shì wèn wǒmen zěnmē chéngle
smiling said, “You are asking we how became

母女俩吗？”
mǔ nǚ liǎ ma?
mother-daughter two?”

“大娘，我不问了，我已经明白了。”
“Dàniáng, wǒ bú wèn le, wǒ yǐjīng míngbai le.”
“Aunt, I won't ask, I already understand.”

Translation

One day I went to the Red Star brigade to work. On the way, I got a stomach ache, so I stopped and sat on a stone by the roadside, pressing my chest with my hand.

Suddenly I heard singing coming up the hillside. Then a girl walked over. Discovering me sitting on a stone with a very pained look, she asked solicitously, “Big Sister, what's the matter?”

“Stomach ache,” I answered.

“Have you had it before?”

“Yes, whenever I catch a cold.”

“Let me give you acupuncture. Try it and see.”

“You're a ‘barefoot doctor’?” I asked.

Smiling she said, “Two years ago when I finished junior middle school, I came from the city to the countryside to join in farm work. Only last year the commune chose me to study medicine.”

While speaking, she stuck two needles into my wrists, and my stomach ache actually was less. I said, “Thank you. It's a little better.”

“Don't thank me. See you again!” So saying, she left me.

Arriving at the Red Star brigade, I stayed in the home of an old woman, a commune member. “How many people are there in your family?” I asked her.

“Just me and a daughter.”

“How old is your daughter?”

“Eighteen. She's a ‘barefoot doctor’. My arms had been hurting for years and she cured it.”

“She studied well!”

“Yes! To learn acupuncture, she practiced on herself every day. Day or night she goes wherever there is a patient. Today the brigade gave her a task and asked her to go to the commune.”

In the evening I went back to the old woman's house. On entering the door, a girl came to greet me. When I glanced at her I got a surprise. Before I had a chance to speak, she said, “Big Sister, you're staying in our house. Wonderful!”

I felt it very strange and said, "Aren't you the school graduate who gave me acupuncture on the road? You came to the countryside only two years ago. How is it that you and she..." As I spoke, I immediately remembered that commune members treat such school graduates like their own children, as dear as their own family.

Seeing that I had not finished my sentence, the old woman smiled and said, "Are you asking how we two became mother and daughter?"

"I won't ask," I told her. "I already understand."

Notes

Sentence with verb as predicate. In such a sentence, the predicate describes the action, behavior, state or change of the person or thing indicated by the subject. Such sentences are of the following types:

1. **Simple verb-predicate sentence.** It has only a verb with no object. For example, **Wǒmen xuéxí** 我们学习 (We study).

2. **Single-object verb-predicate sentence.** The predicate consists of a verb followed by an object. For example, **Wǒmen xuéxí zhōngwén** 我们学习中文 (We study Chinese). Again, **Tā hěn xiàng tā māma** 她很象她妈妈 (She resembles her mother).

3. **Double-object verb-predicate sentence.** The predicate consists of a verb and two objects. For example, **Tā gěi wǒ yì běn zázhì** 他给我一本杂志 (He gave me a magazine). Again, **Shēngchǎnduì jiāo gěi tā yíge rènwu** 生产队交给她一个任务 (The production brigade gave her a task). The indirect objects 我 and 她 indicating person precede the direct objects 杂志 and 任务 indicating object or affair.

4. **Successive-verb sentence.** Two (or more) verbs or verb constructions are used successively in the sentence. As a rule, the latter action points out the purpose of the former action, or the former action points out the form or method of the latter action. For example, **Wǒ hé wǒ àiren, háizi qù Xiāngshan gōngyuán wánle yìtiān** 我和我爱人、孩子去香山公园玩儿了一天 (I and my wife and children went to Hsiangshan Park to play for a day). 去 and 玩儿 are the two successive verbs. Again, **Wǒ zuòzài lùpáng de shítoushàng, yòng shǒu ànzhe xiōngkǒu** 我坐在路旁的石头上, 用手按着胸口。 (I sat on a stone by the roadside, pressing my chest with my hand). Here, 坐, 用 and 按 are three successive verbs.

Note the difference between sentences with successive verbs and those with parallel verbs. The parallel components of the latter are of equal importance, and their order is freer. For example, **Wǒmen wǎnshàng yǒu shíhòu zìxué, yǒu shíhòu kàn diànyǐng** 我们晚上有时候自学, 有时候看电影 (In the evening sometimes we study by ourselves, sometimes we see a film). 自学 and 看电影 are parallel constructions and their order can be reversed. Verb constructions in successive-verb sentences generally appear in the order of the actions.

5. **Pivotal sentence.** The verb and object in the predicate are followed by a component describing the action or state of the object. In this way the two subject-predicate constructions are linked together. For example, **Shēngchǎnduì ràng tā qù gōngshè le** 生产队让她去公社了 (The production brigade asked her to go to the commune). Again, **Wǒ yí kàn, shǐ wǒ chī le yì jīng** 我一看, 使我吃了一惊 (A look made me surprised). 让 and 使 are verbs in the first subject-predicate construction, while 去 and 吃 are verbs in the latter subject-predicate construction. 她 and 我, the objects of the first subject-predicate construction and the subjects of the latter subject-predicate construction, are known as pivotal parts.

Pivotal sentences are different from sentences with subject-predicate construction as object, though the two are similar in form. For example, **Wǒ jiào tā fānyì yì běn xiǎoshuō** 我叫他翻译一本小说 (I asked him to translate a novel) and **Wǒ zhīdào tā zài fānyì yì běn xiǎoshuō** 我知道他在翻译一本小说 (I know he is translating a novel). The former is a pivotal sentence, in which the object 他 is so closely linked with the verb that no pause is allowed in speaking. In the latter case (a sentence with a subject-predicate construction as object), a pause is allowed after the verb 知道, and an adverb may be inserted. For example, 我知道最近 (recently) 他在翻译一本小说。

Again, in a pivotal sentence, the verb in the first subject-predicate construction is usually 请, 让, 叫, 使, 派 (invite, let, ask, make, send). On the other hand, the verb in a sentence with a subject-predicate construction as object is usually 知道, 发现, 觉得, 认为 (know, discover, feel, think).

The 把 and 被 sentences summed up in Lesson 2 are also verb-predicate sentences, which we will not repeat here.

Exercise

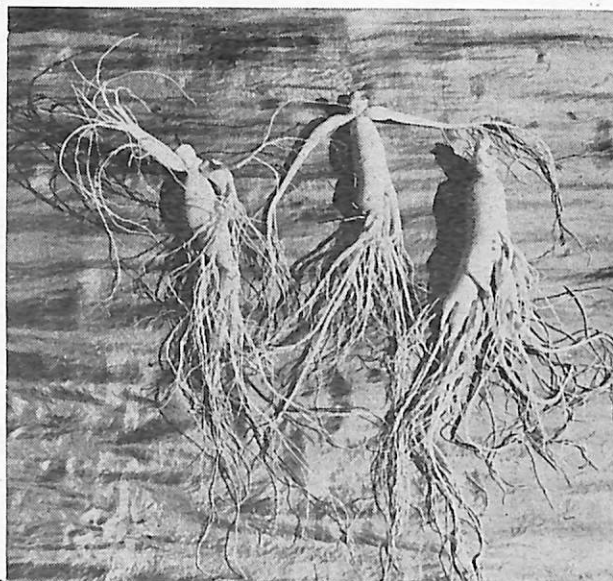
Translate the following into English and point out which are successive-verb sentences, pivotal sentences, or verb-predicate sentences of some other kind:

1. 朋友们的热情关怀使我很感动。
2. 他每天晚上都要看书、看报、听音乐。
3. 他笑着跟我谈话。
4. 下课以后, 我们几个人想去游泳。
5. 我不知道他今天下午来不来。
6. 明天星期日, 我请朋友到我家来。
7. 我让服务员拿来一杯牛奶。
8. 他站起来拿了提包走出屋子。

(Answers on p. 12)

MORE AND BETTER GINSENG

CHI SUNG



Ginseng.

GINSENG, a valuable medicinal herb, grows in the Changpai Mountains in China's northeast. Its forked root, which often looks like a human body, has been used to treat disease by the Chinese people for more than 2,000 years.

Ancient medical literature speaks of ginseng as a tonic for the viscera and a regulator. It was thought to prolong life. Modern medical analysis shows that it stimulates the central nervous system and strengthens heart and gastrointesti-

nal functions. Ginseng, deer antlers and sable are known as the "three treasures of the northeast".

Tradition

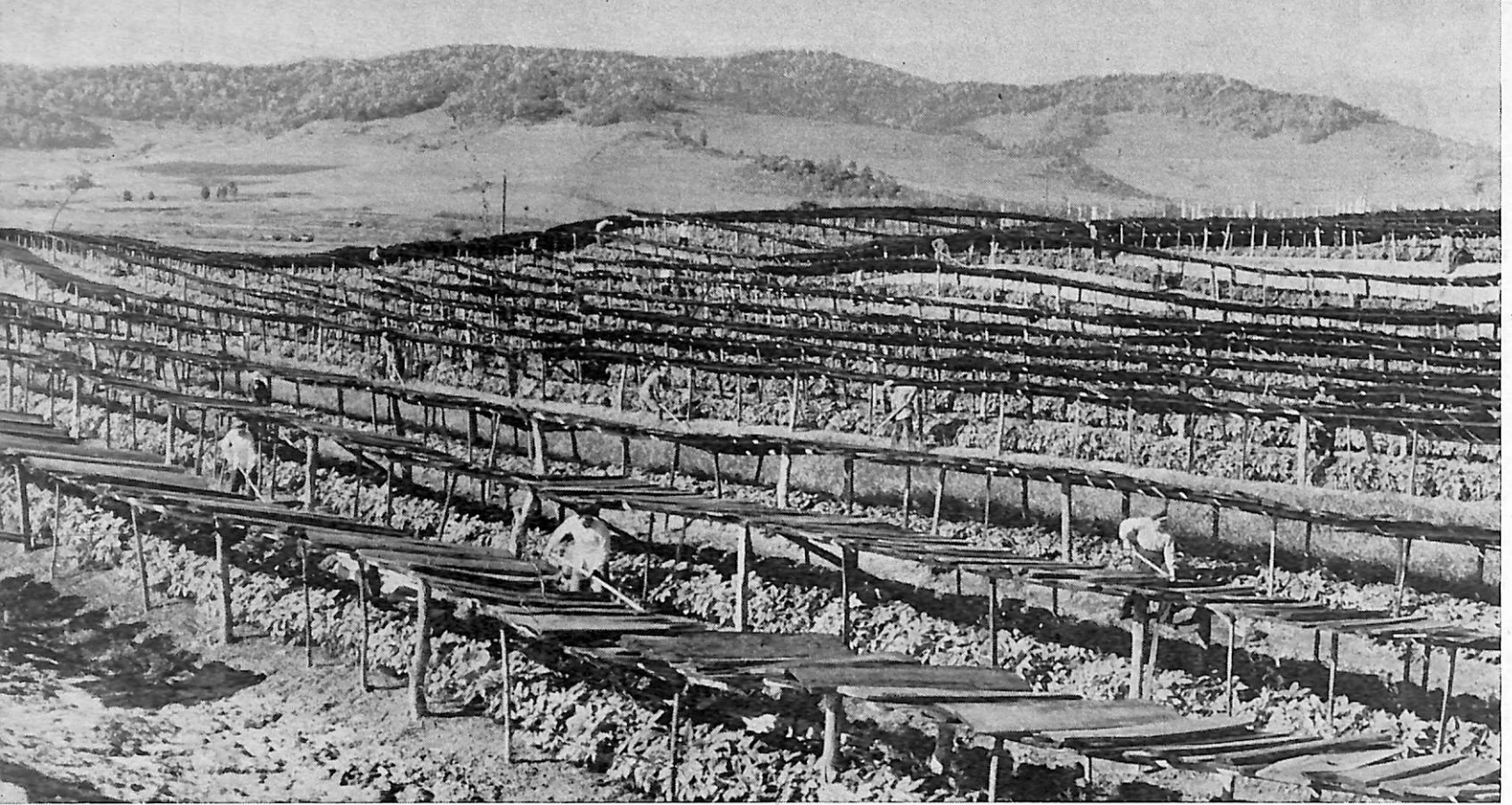
There is no way of finding out when ginseng was discovered, but a Changpai Mountain legend tells it this way: Long long ago, a patch of ginseng grew on the highest peak of the Changpai Mountains. The plant made the old young and the sick healthy.

One year a plague struck down half the people of a village at the bottom of the mountain. Hung-lien, a brave girl in the village, decided to climb the mountain, gather the ginseng roots and save the villagers. Having learned the martial arts from her hunter-father, she picked up his sword and left. After crossing nine ice-covered mountains and killing many wild beasts, she finally reached the ginseng and brought its roots and large red seeds back to the village. She made a brew with the roots and everyone soon got well.

As the people were singing and dancing with joy, Hung-lien disappeared. A month later, the whole mountain was covered with lush green ginseng leaves. Hung-lien had sown the seeds around the village so the poor people would have the precious medicine when they were sick.

Carefully washing each root.





No. 1 Ginseng Farm in Fusung county.

Though a legend, it reflects the working people's desire to domesticate this rare plant from the high mountains. Known as mountain ginseng, it could only be found in virgin forests or on sheer cliffs. Every year people driven by hunger or the need for medicine went into the mountains to dig up ginseng roots. They fought off poisonous snakes and wild animals in the boundless forests, yet often returned without finding the rare plant. More than 300 years ago the people of Fusung county succeeded after many attempts in growing ginseng in their gardens. They called the cultivated variety garden ginseng.

The delicate plant takes six years of meticulous care to produce a useful root. The soil has to be former woodland covered with a thick layer of loose humus. The seed takes a year to sprout. It is transplanted after three years and takes another three before the root can be used for medicine.

The ginseng is choosy about its environment. It needs sunshine, but not direct (thus it is grown under sheds). It must not be too wet, but must not be left dry. It needs rich soil, but is very sensitive to fertilizer. Thus, a cloud of mystery used to hang

over the cultivation of this legendary plant. Before liberation, ginseng gardens were largely owned by feudal landlords who spoke of ginseng as a "pure" and "sacred" plant. They forbade water and fertilizer. These rules prevented any increase or improvement of garden ginseng.

Development

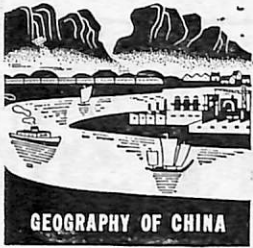
After liberation the people became masters of the gardens and the cultivation of ginseng developed rapidly. Today, for example, all the communes in Fusung county, the "home of ginseng", have ginseng farms. It is grown in nearly all the 337 production teams. Three state ginseng farms have also been established. The output is 4.6 times more than before liberation.

The cultural revolution taught the ginseng growers that they must continue to go forward in order to bring the revolution to success. They intensified their efforts to raise the yield and quality. They broke away from some old rules of cultivation and experimented with better methods. This led them to develop some fertilizers fermented at high temperature that the plant can absorb easily and found the

correct times for irrigation. They also succeeded in close planting, increasing the number of plants in some farms by 75 percent. With more plants, they have raised the height of the sheds in the field to provide adequate light and ventilation.

Scientific methods of cultivation have greatly increased the output of ginseng. Last year Fusung county's output was 250 percent more than 1958, the year of the formation of the communes, the highest record in history. Quality has also improved. Fusung ginseng has a tight skin and fine grain, even branches and long beards, round neck and pure color, abundant juice and great potency. It is among the best grown in China.

The increase in the output of ginseng has brought prosperity to the area. Visitors to Fusung county today see row upon row of sheds over plots of green ginseng in the communes and state farms. Ginseng processing shops dot the landscape. The state farms and many communes have their own trucks, tractors, and machines for processing ginseng. In addition to the traditional roots, they put out a dozen new tonics in the form of tea, cream, crystals and wine.



Three Big Peninsulas

CHANG LAN-SHENG and CHAO CHI

THE winding coast of China's mainland forms many peninsulas. The three biggest are the Liaotung Peninsula in Liaoning province, the Shantung Peninsula in Shantung province and the Leichow Peninsula in Kwangtung province.

Two Similar Peninsulas

The Liaotung Peninsula lies east of the Liaoho River, while the Shantung Peninsula (Chiaotung Peninsula) is east of the Chiaolai River. Facing each other, the two peninsulas enclose a big gulf, the Pohai Sea. Between Laotiehshan Mountain at the southern tip of the Liaotung Peninsula and the Penglai Cape on northernmost Shantung Peninsula the distance is only 56 nautical miles. Between them stretches a chain of small islands — the Miaotao Islands. To enter the Pohai Sea, ships must pass through the straits between them. Hence the two peninsulas and islands form the coastal defences of Peking and Tientsin.

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The natural and geographical conditions of the two peninsulas are similar. Though different in latitude, both lie in the temperate zone and have a climate influenced by the sea, with mild winters and summers. Precipitation is not too high, totalling 600-700 mm. annually. Both peninsulas are covered with rolling hills, the Chienshan range running northeast to southwest on the Liaotung Peninsula and the Aishan and Kunyu ranges on the Shantung Peninsula. With the exception of the main peak of the Chienshan range and the Laoshan peak near Tsingtao, both over 1,000 meters high, the hilly areas are below 300 meters.

The varied terrain provides favorable conditions for overall planning of farming, forestry, animal husbandry and sideline production.

Low tidal beaches have been transformed by the working people into saltfields or breeding grounds of molluscs. Most of the sandy coast is planted with criss-crossing forest belts against wind and sand. Some of the sand areas between the tree belts have become orchards growing the famous

apples of the two peninsulas. The plains along the coast and in the river basins, though not very wide, are the main grain areas. The Liaotung Peninsula not only grows wheat, maize and other dry crops but paddy rice.

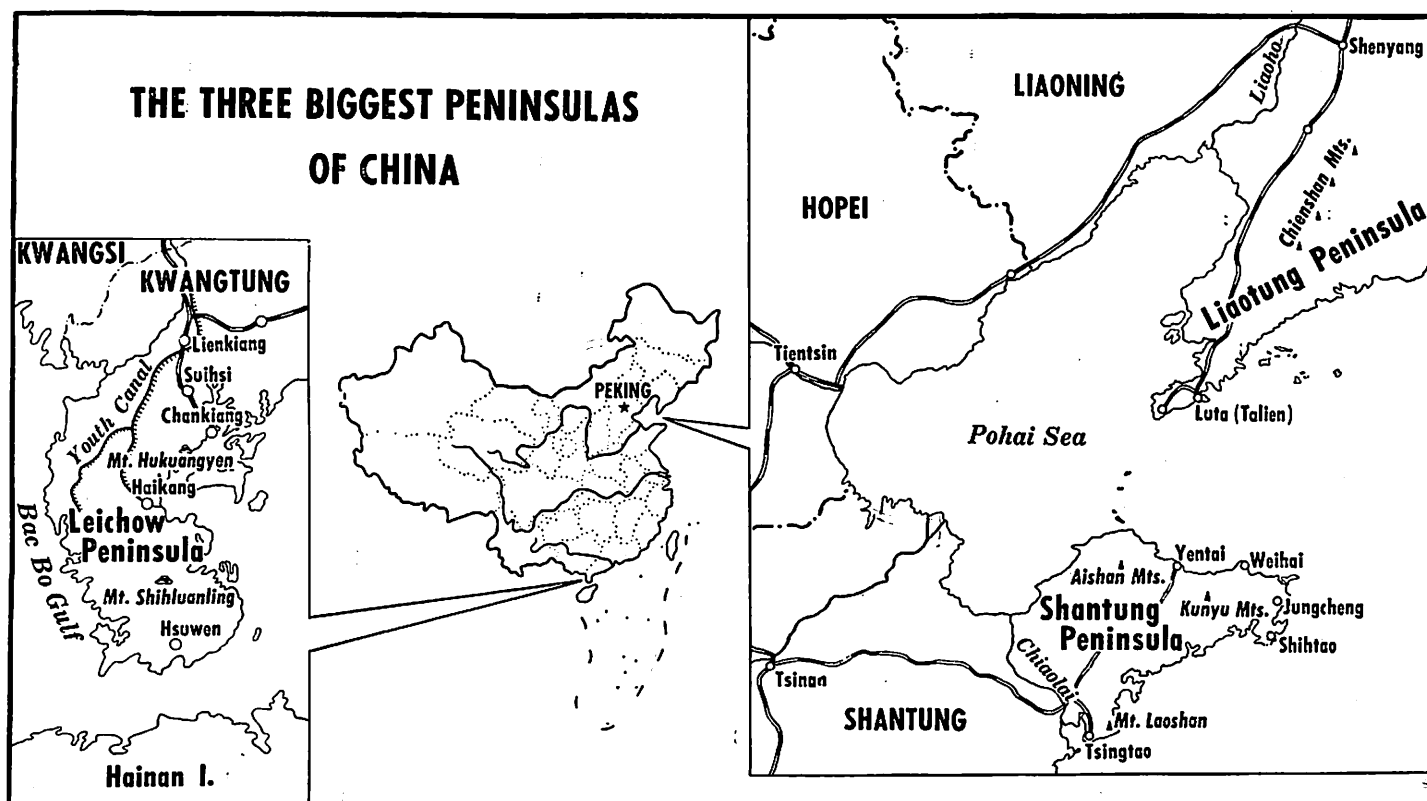
The gradual slope of the hills above the plains are suitable for terraced fields; vineyards and orchards of apples, pears and other fruit of the temperate zone. In the warmest areas on the south side of the Shantung Peninsula, such as at Tsingtao, Wenteng, Jungcheng, Jushan and Laoshan, tea from south China was introduced in 1959. It has been picked since 1972.

The steep mountainsides are suited to developing forestry and for water and soil conservation. The oaks are useful for raising tussah silkworms which feed on the leaves. Tussah silk fabrics have long been produced on the two peninsulas.

As the hills rise by the seashore, there are many bays and bays along the coast. With the exception of Chinwangtao and very few others, almost all good natural

Tsingtao's famous beach.





harbors in north China are located on these two peninsulas. Of these, Talien, Yentai, Weihai and Tsingtao are important commercial and fishing harbors. Both Talien and Tsingtao have hills at the back and face the sea. Their beautiful scenery and mild weather attract many tourists and serve as ideal summer resorts.

In addition to fairly good marine transport, the two peninsulas have railways. One runs from Shenyang, capital of Liaoning province, to Talien on the southern tip of the Liaotung Peninsula and the other, from Tsinan, capital of Shantung province, to Tsingtao on the southern coast of the Shantung Peninsula. A new railway built after liberation extends northeast from Lantsun on the Tsingtao-Tsinan line to Yentai across the peninsula.

Fishing and salt production are important in developing the economy on the peninsulas. The Pohai Sea averages 21 meters in depth and sunlight penetrates to the bottom, a fact favorable for fish breeding. Big rivers, such as the Liaoho, Luanho, Haiho and Yellow River, empty into it and bring various nutrients to the fish. It is therefore a varied fishing ground.

There are more than 70 kinds of common fish here. With prawns, crabs, molluscs and edible seaweed, there are about 170 kinds of marine products. Every spring small yellow croakers, hairtails, long-finned herring and prawns go north around the Shantung Peninsula through the straits into the Pohai to feed and spawn. In the autumn they return south to the deep waters of the Yellow Sea and East China Sea for the winter. Thus great hauls are made in the spring and autumn during these migrations.

Mineral resources such as iron, gold and magnesite are abundant on the peninsulas. These have been mined and utilized gradually since liberation in 1949. The industrial foundation was very weak before liberation. After two decades of strenuous efforts by the people, today the ship building and chemical industries of Talien, and the textile mills, locomotive and railroad car industries of Tsingtao occupy an important place in the national economy. Clock making and wineries have a long history in Yentai. With only handicraft production in the past, this port city has now a small iron and steel industry set up during the cultural revolution.

The two peninsulas used to be covered with green forests. But these were plundered by the reactionary ruling class and the imperialists. Thus, in rainstorms, the steep mountainsides could hold neither soil nor water. By the eve of the liberation the hills were bare, with rocks sticking out of thin soil. The short and narrow rivers flooded in the rainy season and were without water in dry weather.

After liberation, under Communist Party leadership, the working people undertook water conservation projects by relying on collective strength. They built many reservoirs, dams and ponds, and terraced fields on the mountains and hillsides. Members of the Hsiatingchia brigade in Huanghsien county on the Shantung Peninsula set an example in transforming their land through hard work.

The brigade's land, lying among bare mountains, used to yield only 1 to 1.5 tons of grain per hectare. After the cooperation of agriculture in 1956, and especially since the cultural revolution began in 1966, the people here have dug over 1.6 million cubic meters of earth in basic construction and built 360 kilometers of stone walls

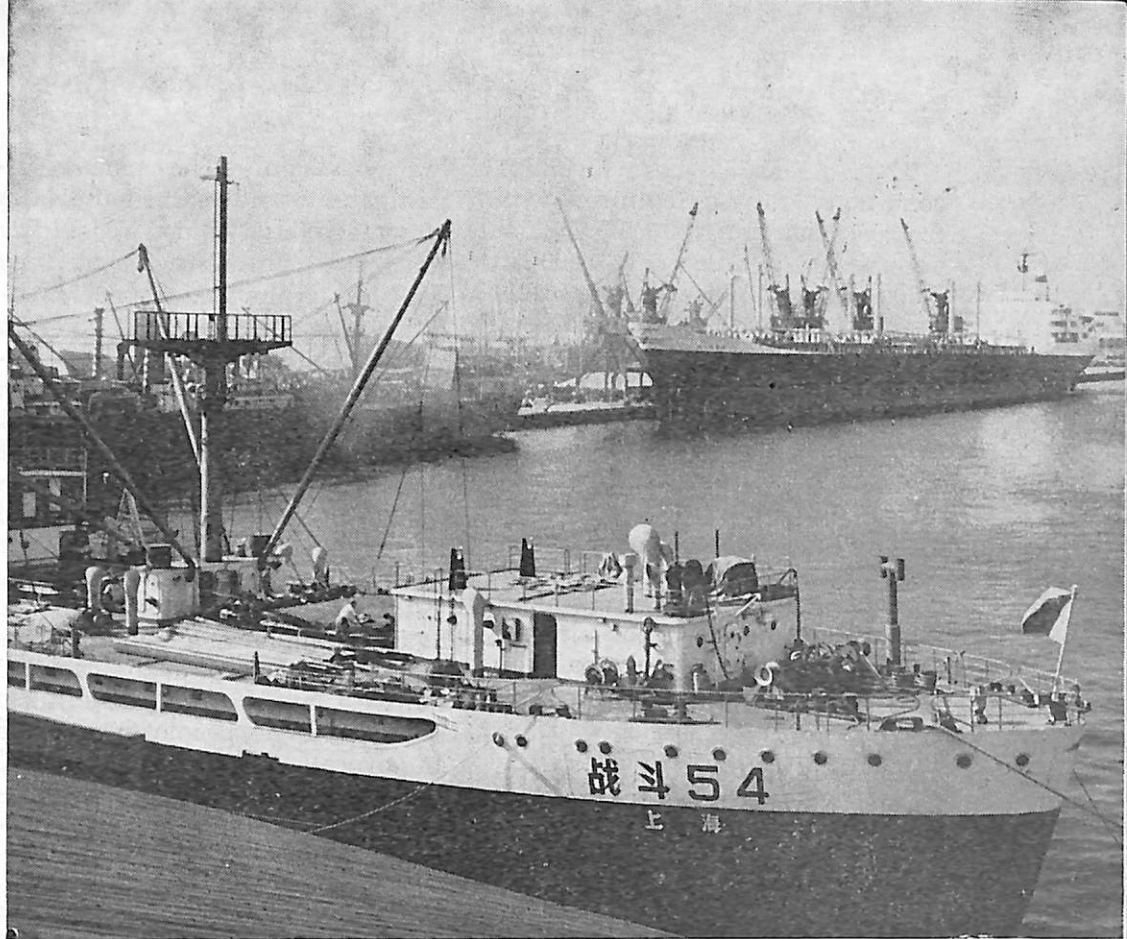
around terraced fields. Today all the brigade's 36 mountains are covered with pines, locusts and poplars, the gullies with orchards and the hillsides with terraced fields. This brought a big increase in production. In 1970 the per-hectare yield of grain reached 7.5 tons. In 1972, in spite of drought, output rose to 9 tons. In 1973 it went up to 10.5 tons.

There are now many advanced units like Hsiatingchia brigade on the two peninsulas.

Tropical Leichow Peninsula

Leichow Peninsula, in southwest Kwangtung province, lies between the South China Sea and the Bac Bo Gulf. Ten miles across the Chiungchow Straits to the south stands Hainan Island. The peninsula is about 140 kilometers long and 60 to 70 kilometers wide, about 7,800 square kilometers in area.

The east and west sides of the peninsula slope down to the sea and the central part is lower than the mountains to the north and south. Most of the land resembles platforms and staircases lying from dozens to over 200 meters above sea level. The flat-topped platforms, making up half the area of the peninsula, rise in the north and south. Their thick laterite soil is easy to plow with machinery. The land rising like stairs from the river valleys, lakesides and sea-coasts, constituting a quarter of the area, lines both sides of the



The port of Talien.

central river valley and has clay or sandy soil. Between such land lies an alluvial plain, making up 11 percent of the area. About 15 percent are coastal plains surrounding the staircase land.

Ancient volcanic cones rise from the platform land, breaking the monotony of the gentle topography. Of these, the Shihluanling, 272 meters above sea level, is the highest on the peninsula. Most of the volcanoes in the north have

obvious craters. Twenty kilometers west of Chankiang, biggest port on the peninsula, stands Mount Hukuangyen, an extinct volcano over 100 meters high. On top of it is an oval crater lake of 3.6 square kilometers. It is a scenic spot attracting tourists coming for rest and recreation. The lake is now a natural reservoir of 26 million-cubic-meter storage capacity with channels leading from it for irrigation.

Tree-protected fields on the Leichow Peninsula.



The peninsula has favorable conditions for agriculture, with tropical monsoon climate and an annual precipitation of 1,200 to 1,600 mm. Rice, sugarcane, peanuts, rubber, pepper and sisal thrive. There are also some unfavorable conditions. The high temperature and strong wind make evaporation exceed precipitation. The amount of rainfall meets only 60 to 70 percent of crop needs. From 70 to 80 percent of it is concentrated in summer and autumn when the pouring rains rush off the hillsides or disappear into the sandy soil. Frequent cold waves in winter affect the growth of tropical crops.

Before liberation, the feudal emperors, warlords and Kuomintang reactionaries plundered the natural resources. Many parts of the peninsula became bare slopes and sandy wastes where plants could hardly grow. Natural calamities were frequent and few people lived on the peninsula.

After liberation, and especially since 1958, the people here have been guided by the Party's General Line, "Go all out, aim high and achieve greater, faster, better and more economical results in build-

ing socialism." They made investigations and learned the laws of water conservation. To utilize river and subsurface water, they built reservoirs and ponds in the hills. On the Chiuchou River in the north, they built the Hoti reservoir, 122.6 square kilometers in area and 1,100 million cubic meters in capacity. From this reservoir they dug the 236-kilometer Youth Canal through Suihsi county and the outskirts of Chankiang to the Nantu River by the city of Haikang in the central part of the peninsula. South of the Lokangling Mountains they dug a branch of the canal to the west coast. Since the cultural revolution, the people have made an overall repair of the canal, strengthening the banks and channels and ensuring farmland irrigation.

The Leichow Peninsula is located in a windstorm area. The average annual velocity of the wind reaches 3.5 to 4 meters per second. From April to October, the wind rises from the sea at noon and continues until late in the night. Every year the peninsula is swept by typhoons. Hence the people have planted many shelter belts, mostly of eucalyptus, beef-

wood and acacia. Since 1955 the Leichow Forestry Bureau set up more than 10 eucalyptus forest farms covering 34,000 hectares.

The forest belts reduce the velocity of the wind by two thirds and evaporation by 20 percent. The rise in soil and air moisture makes for good crops.

The coastline of the Leichow Peninsula is not as winding as the other two peninsulas and there are not as many good harbors. But Leichow Bay (Kwangchow Bay) on the eastern coast provides favorable conditions for harbors. After liberation the port of Chankiang was built to accommodate 10,000-ton ships. It is a port for foreign trade in southern China. A new railway line now runs from here north to Litang on the Hunan-Kwangsi railway, thus connecting it to the inland areas.

West of the Leichow Peninsula is the Bac Bo Gulf, an important fishing ground. The resources in the tropical waters are much richer than those in the temperate zone. Pearls are being cultivated on the South China Sea coast at Haikang, formerly called Leichow, from which the peninsula got its name.



Stamp 3, 8 fen. Aerial split on the balance beam. Light blue, green, white, buff and flesh-colored.

Stamp 4, 8 fen. Full-twist on a single-hand stand on the parallel bars. Rose, white and brown-red.

Stamp 5, 8 fen. Backward grasp on the high-low bars. Buff, white, red and flesh-colored.

Stamp 6, 8 fen. Scissors on the pommel horse. Light peach-red, white, light yellow-brown, and red-brown.

All stamps measure 30 × 39 mm. Perf. 11½.

Gymnastics

STAMPS OF NEW CHINA

ON January 1, 1974 the Ministry of Posts and Telecommunications of China issued a set of six special stamps entitled "Gymnastics". The designs reflect the Chinese people's active participation in sports.

Stamp 1, 8 fen. Free exercise. Light apple-green, white, red and flesh-colored.

Stamp 2, 8 fen. Inverted cross on the rings. Lavender, white, yellow and brown-red.





