

China *The Epic Long March* Reconstructs

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Cover Pictures:

Front: Chairman Mao in north Shensi in 1936. Photo by Edgar Snow.

Back: The Tsunyi Meeting was held here in 1935.

Inside front: Today a People's Liberation Army unit on field training marches along the Chihshui River where the Red Army crossed four times during the Long March. (See p. 2)

Inside back: A new mine.

Supplement: More Basic Facts about China

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THE EPIC LONG MARCH

FORTY years ago the Chinese Workers' and Peasants' Red Army, predecessor of the People's Liberation Army, undertook a strategic shift without precedent in history.

Led by Chairman Mao and the Chinese Communist Party, Red Army units started out from the Central Revolutionary Base at Juichin in Kiangsi province and other bases in the Yangtze River valley, broke through constant encirclements, pursuits, obstructions and interceptions by several hundred thousand Kuomintang troops, overcame the interference of the opportunist lines within the Party, conquered untold hardships and finally reached the base in north Shensi province.

The 12,500-kilometer march through 11 provinces was an epic written in blood and sweat. Its completion opened up broad new horizons for the Chinese people's revolution and greatly strengthened their faith in victory.

Background

Before the Long March the Chinese people's agrarian revolutionary war had made considerable progress. On August 1, 1927 the Communist Party had led an armed uprising at Nanchang, Kiangsi province. It was the first shot fired against the Kuomintang reactionaries. In September Chairman Mao led the Autumn Harvest Uprising on the borders of Kiangsi and Hunan provinces, founded the first Workers' and Peasants' Red Army, and established the Ching-kang Mountain base, the first of many rural revolutionary bases. This was the beginning of the road the Chinese revolution was to follow through to success — surround the cities with the rural areas and finally seize the cities.

Soon after, Chairman Mao built a central base around Juichin,

Kiangsi province, and formed the First Front Army (or Central Red Army). Guided by the Marxist-Leninist line advocated by Chairman Mao, in the autumn and winter of 1927 the Chinese Communist Party began more uprisings and armed struggles in more than a dozen provinces. More revolutionary bases were established, more units of the Red Army formed and the masses mobilized. The agrarian revolution deepened.

The swift advance of the revolution panicked the Kuomintang. They launched campaigns of "encirclement and suppression" against the bases led by the Communist Party, hoping to put out the flames of the revolution. From winter 1930 to spring 1933 they unleashed four such campaigns against the Red Army's central base area. Because the enemy was stronger, Chairman Mao worked out strategic principles for active defense — luring the enemy in deep and crushing him within the base area — and a whole set of combat principles for a people's war. By following these, the Red Army smashed all four campaigns.

By October 1933 the Japanese imperialists had stepped up their aggression. The Kuomintang headed by Chiang Kai-shek ignored the threat to national survival and instead mustered a million troops for their fifth and biggest campaign against the Red Army. Half of this force was thrown at the Central Red Army and Central Revolutionary Base.

The provisional Central Committee of the Communist Party dominated by the Wang Ming "Left" opportunist line, which had moved from the Kuomintang-held area to the central base, removed Chairman Mao from leadership of the Red Army and acted on a series of mistaken political and military principles and policies.

First it made the Red Army mount adventurist attacks against well-defended strongholds in enemy areas, trying to engage the enemy outside the base area. When this failed, it turned to conservatism, setting up defenses everywhere and fighting defensive actions at every step. It did not dare attack the enemy's rear, which would have dealt him an effective blow, nor did it dare lure him deep into its own territory and concentrate a superior force to wipe him out. Instead it engaged the enemy in positional warfare and contests of attrition. After a year of bitter fighting the Red Army was unable to break the encirclement and was forced to move from its bases.

The Shift Begins

In October 1934 the Central Red Army left the base in Juichin. The Sixth Corps of the Red Army based in the Hunan-Kiangsi border area had left earlier, in August. The 25th Army left its base on the borders of Hupeh, Honan and Anhwei provinces in November 1934. The Fourth Front Army left its base in the Szechuan-Shensi border area in March 1935. In November 1935 the Second and Sixth Corps left the Hunan-Hupeh-Szechuan-Kweichow border area.

Chiang Kai-shek immediately sent huge numbers of troops in pursuit. Frightened, the leaders pushing the Wang Ming line turned to flightism, which caused heavy losses. After the Central Red Army broke through four enemy blockades and crossed the Hsiangchiang River at enormous cost, these leaders insisted on following their original plan to advance toward west Hunan where huge Kuomintang forces were waiting for them. The Red Army could well have been wiped out.

At this point Chairman Mao proposed shifting westward toward

Kweichow where enemy forces were relatively weak. This had the support of the majority of the leaders in the Party and the Army. Taking the enemy by surprise, the Central Red Army marched west into Kweichow and on January 7, 1935 took Tsunyi, an important city in the north of the province. The army was saved. But the Wang Ming line had already done its work. Only 30,000 were left of the Central Red Army's 80,000 men. Other units also suffered similar losses.

Turning Point

Their bitter experience had shown the Party members and the men of the Red Army that the revolution had suffered setbacks basically because of the Wang Ming line, repudiation of Chairman Mao's leadership and rejection of his revolutionary line. They demanded a change in Party and Army leadership and line and that Chairman Mao be put in the leading post.

In January 1935, at an enlarged meeting of the Political Bureau of the Party Central Committee, the military mistakes under the Wang Ming line were criticized, its rule in the Party Central Committee ended, and Chairman Mao's leadership was firmly established in the Party and the Army. The Party line was brought into the orbit of Marxism-Leninism. This turning point, the most significant in the history of the Communist Party, saved the Party, the Red Army and the Chinese revolution, and laid the foundation for the eventual victory of the Long March and the advance of the Chinese revolution. From then on the Chinese revolution and revolutionary war went steadily from victory to victory.

After the Tsunyi Meeting Chairman Mao's proletarian line in army building began to be carried out.

Under the "Left" opportunist line the Red Army had been purely a fighting force, with no other role. Now it also shouldered the important tasks of working among the masses, teaching, organizing and arming them. In some places it helped the masses establish revolutionary political power and set up Party and mass organizations. Where conditions permitted, it mobilized the masses for anti-feudal struggles — expropriating tyrant landlords and distributing their land to the peasants. Inspired, the people helped the Red Army raise funds and secure provisions and sent their sons and husbands to join the army.

Mobile Warfare

After the Tsunyi Meeting Chairman Mao assumed direct leadership of the work of the Military Commission of the Party Central Committee and personally directed Red Army operations. The Central Red Army now adopted flexible strategy and tactics and was able to seize the initiative everywhere, never again to be cornered and beaten as it had been under the "Left" opportunist line.

By this time Chiang Kai-shek had massed several hundred thousand troops which were bearing down on the Central Red Army, hoping to wipe it out when it reached areas northwest of the Wuchiang River. Chairman Mao decided that the Red Army should leave the Tsunyi area and head for the Yangtze River, cross over to its north bank and go to west or northwest Szechuan to establish a base. This would create the conditions for an eventual shift to strategic counterattack.

Toward the end of January 1935 the Central Red Army crossed the Chihshui River, which flows near the borders of Szechuan, Kweichow and Yunnan provinces, and came to south Szechuan, planning to cross to the north bank of the Yangtze River. But Chiang Kai-shek had already fortified defenses on the Yangtze, rushed troops both to pursue and block the Red Army and hoped to annihilate it before it could cross the river. To coun-

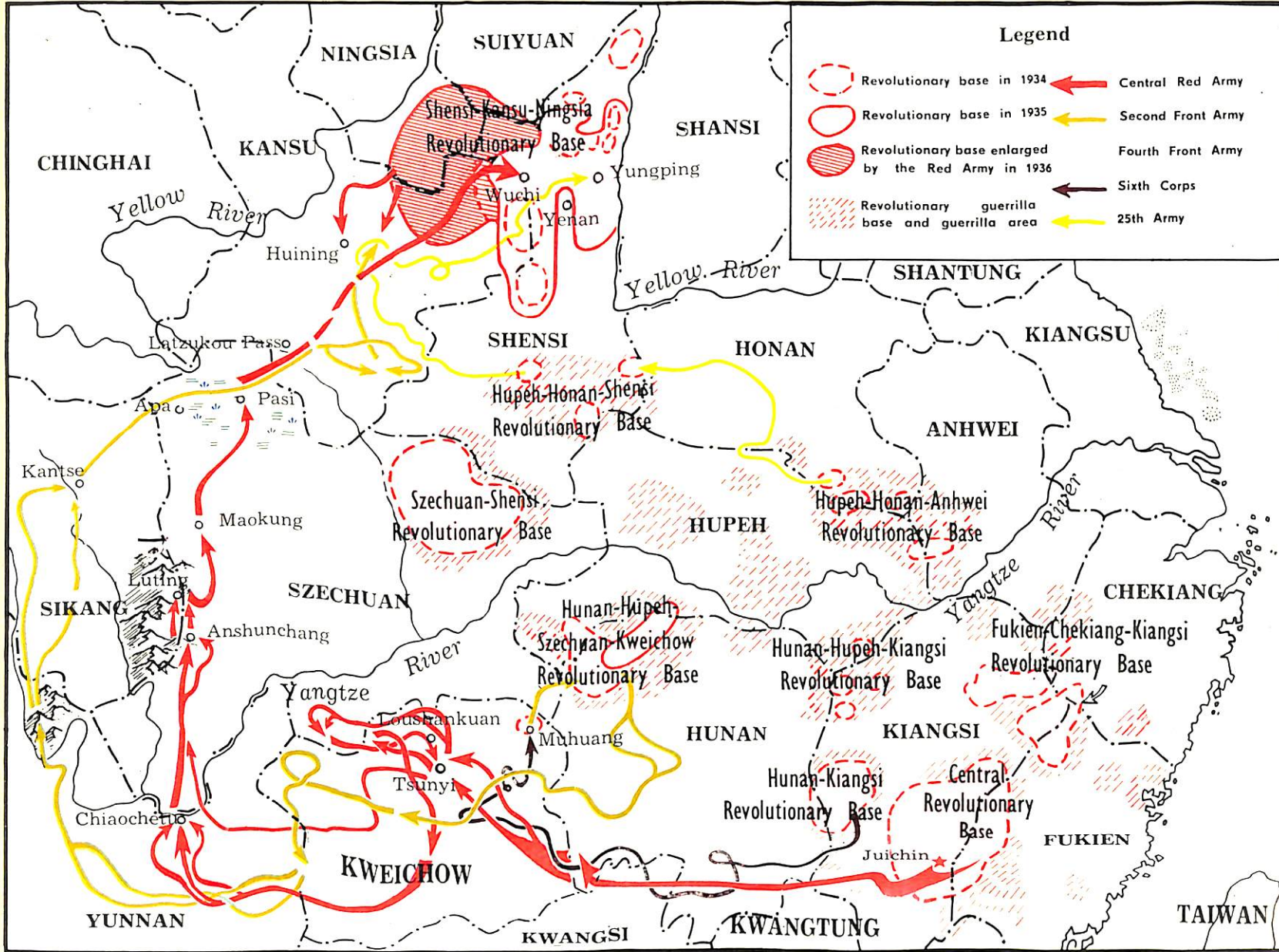
ter the move, Chairman Mao put off the plan to cross the Yangtze, prepared for mobile operations in the border area of the three provinces, and ordered Red Army units to converge on Chasi in northeast Yunnan. The enemy plan fizzled.

In mid-February when the enemy was closing in on Chasi from different routes and had left Kweichow without strong defenses, Chairman Mao suddenly turned the Red Army around, recrossed the Chihshui River and retook Tsunyi and other places, demolishing or routing two enemy divisions and eight regiments. In consternation, Chiang Kai-shek rushed to Chungking in Szechuan province to take personal command of the encirclement operations. In mid-March the Red Army crossed the Chihshui for the third time and again entered south Szechuan. When enemy troops hurried toward south Szechuan, the Red Army again entered Kweichow, crossed the Chihshui for the fourth time, force marched south and at the end of March crossed the Wuchiang River, leaving the main enemy force on the north bank.

Chairman Mao's moves in crossing the Chihshui River four times in two months, shifting the Red Army back and forth in the midst of several hundred thousand enemy troops on the borders of Szechuan, Yunnan and Kweichow, were a good example of mobile warfare. His tactics smashed the enemy scheme to wipe out the Red Army.

Chiang Kai-shek had come to Kweiyang from Chungking. The Red Army, now in the north and northeast of Kweiyang, feinted an attack on the city while also pretending to move east into Hunan province. Fooled, Chiang Kai-shek ordered his troops to close in on Kweiyang and the area to its northeast. But while the enemy troops were still on the move, the Red Army bypassed Kweiyang on its east, quickly marched south, turned west and entered Yunnan province, threatening Kunming. As expected, the enemy troops hastily turned around toward Kunming, but the Red Army suddenly veered

The Long March



FROM THE LONG MARCH



Rifle used on the Long March.



Drawing on a door panel teaching the idea of mobile warfare, done by the Red Army just before its third crossing of the Chihshui River.

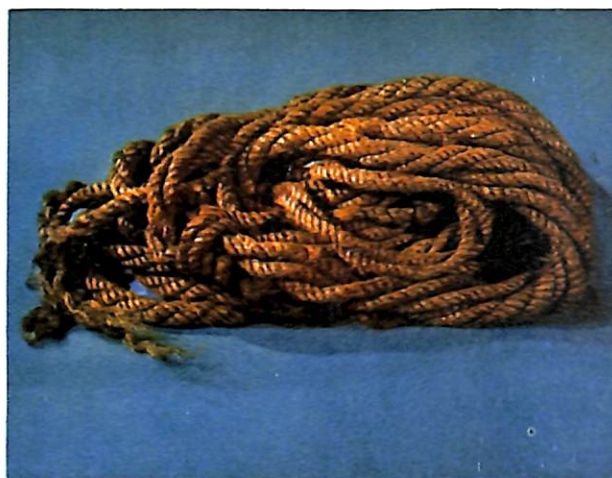


Flag of the Kuchi Detachment of Yi nationality soldiers of the Red Army.

Bamboo basket and plain bowl which peasant Chou Hsing-an of the Tsunyi area used to take food to wounded Red Army soldiers he was sheltering.



Part of the iron chains of the Luting Bridge.



Coir rope used in crossing the Wuchiang River.



Lantern used in a night crossing of the Chinsha River.



A duplicator used on the Long March.



Cooking pan used on the Long March.

northwest and came to the south bank of the Chinsha River (the upper Yangtze), where enemy defenses were weak, and in early May took the ferry at Chiaochetu.

The Chinsha is wide and swift, flanked by high mountains. With the Chiang troops in desperate pursuit, delay here meant being trapped and destroyed in the deep valley. But the town of Chiaochetu on the opposite bank was closely guarded. Enlisting the help of the local people the Red Army found a boat and the advance unit crossed over under cover of night. The men captured seven more boats on the north bank and day and night ferried soldiers across. By the time the enemy's main force arrived several days later the boats had been burned and the Red Army was gone, leaving nothing behind but some wornout straw sandals.

This was a decisive victory for the Red Army in its Long March, for it had shaken off enemy encirclements, pursuits, obstructions and interceptions and now held the strategic initiative.

Through a Minority Area

After a brief rest in Huili in southwest Szechuan the Red Army continued northward. Soon it entered the Liangshan Mountains where the people of the Yi nationality lived. Swindling and fleecing by Han merchants and oppression and plunder by Kuomintang warlords had made the Yis extremely hostile toward the Hans.

Naturally the Yis thought the Red Army no different from the Kuomintang armies. With great patience officers and men explained the nature of the Red Army and what it stood and fought for. Strictly following the Communist Party's policy on minority nationalities, the army men respected the Yi people's customs and living habits. Everywhere they went they helped the poor, treated the sick, opened up granaries and distributed the grain taken from them by the Kuomintang. In one town they opened the prison and released Yis jailed by the Kuomintang. The army gave them clothes, bolts of cloth and money.

Slowly the Yis realized that the Red Army was truly fighting for the liberation of the working people of all nationalities. They would greet the men with shouts of "Red Army *kashasha!*" (Thanks to the Red Army) and "Red Army *wawaku!*" (Long live the Red Army). Many young men joined the Red Army. Whenever the Red Army left a village, young and old came out to say farewell.

In dealing with the upper social strata of the Yis, the Red Army worked to dispel doubts and hostility by patient explanation. In a Yi ceremony at one place a Red Army commander became the sworn brother of a tribal chief and the two exchanged gifts. In this way the Red Army was able to win the help of the Yis and cross the area without trouble.

Crossing the Tatu

In late May 1935 the Central Red Army advance unit took Anshunchang on the south side of the Tatu River and got ready to cross.

A big tributary of the upper Yangtze, the river here was only 300 meters wide, but the swirling current flowed at four meters per second, turbulent waves breaking against treacherous rocks. A sheer cliff rose several dozen meters on the other side. A battalion of enemy troops in blockhouses on top commanded the river and the ferry. Taking the crossing was a formidable task, made all the more pressing by the fast approach of the Kuomintang pursuers.

A shock team began crossing in a captured wooden boat under fire cover. After fierce fighting the men routed the enemy battalion, occupied the ferry and rounded up three more boats.

But the boats were too few and small. The current was too swift for a pontoon bridge. Thirty thousand men would not be able to cross in time to avoid being wiped out at the Tatu as Chiang Kai-shek had boasted. Chairman Mao decided that one division would continue to cross at Anshunchang and proceed north along the east bank (the Tatu turns at Anshunchang and flows north-south).

The main force would march north along the west bank and capture the chain bridge at Luting.

Situated at the vital communications link between Szechuan and Sikang provinces*, Luting Bridge was guarded by two Kuomintang regiments. Two more enemy brigades were rushing to reinforce the defenses. The Red Army had to reach the bridge ahead of them. Without pausing for food, the men began a rapid 160-km. march in the rain. They reached the bridge only to find that the planks on the suspension bridge had been burned by the enemy, leaving only 13 chains swaying over the swirling Tatu.

Without delay men advanced clinging to the bare chains straight into heavy fire from the bridgehead on the opposite side. On their heels more men, each shouldering a plank, laid the bridge as they fought their way forward. In three hours of fighting the Red Army destroyed most of the two enemy regiments and took the bridge and the small town. The division on the east bank also smashed an enemy brigade and entered the town. The main force of the Red Army crossed the Tatu over the Luting Bridge, turning Chiang Kai-shek's boast into a joke.

The Great Snow Mountains

Continuing northward, in early June the Central Red Army led by Chairman Mao came to the foot of Chiachin Mountain 4,000 meters above sea level. The slopes were covered with perpetual snow, the air was thin. The men were already weakened from months of constant marching and fighting. They had little food and no winter clothing. It seemed an unsurmountable obstacle.

But the men started up battling blizzard, cold, rarefied air, waist-deep snow and hunger. Sharp ice drew blood from their legs. Some lost their straw sandals in the deep snow and trudged on barefooted. A sudden cold wave turned the men's sweat-soaked clothes to ice.

* Sikang province was abolished on October 1, 1955 and, except for the Chamdo region, was incorporated into Szechuan province.

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Breathing was difficult, hearts pounded, ears rang, heads ached and stars danced before the eyes. Some sat down never to rise again, for even a brief stop in the 30-km. climb and descent meant freezing to death. The army kept moving and finally left the mountain behind.

In mid-June the Central Red Army and the Fourth Front Army from the Szechuan-Shensi base joined forces at Maokung in west Szechuan.

Struggle Against the Opportunist Line

Every step forward on the Long March was made in a sharp struggle between the two lines. The Red Army had to fight the opportunist line in the Party and smash conspiracies against the Party and the Army.

When the Central Red Army was fighting a successfully mobile war in the border region of the

Szechuan, Yunnan and Kweichow provinces, Lin Piao, who later revealed himself to be a bourgeois careerist and conspirator, tried again and again to interfere with Chairman Mao's leadership and sabotage the operations. After the Central Red Army crossed the Chihshui River the first time, he had refused to move his troops according to the orders of the Military Commission. When the Central Red Army crossed the Chihshui the second time and was retracing its steps to take Tsunyi, Lin Piao had been so afraid of the enemy that he had not dared to fight and pursue the enemy and almost missed the chance to take Tsunyi. For this he was criticized several times by the Military Commission.

Even more serious, while the Red Army was crossing the Chinsha, Lin and Peng Teh-huai, also later exposed as a careerist, conspired to seize power in the Party, proposing to replace Chair-

man Mao with Peng Teh-huai. In Huili, Szechuan, the Central Committee had called a meeting where Lin Piao's and others' mistakes were severely criticized and their schemes crushed.

After the Central Red Army and the Fourth Front Army under Chang Kuo-tao joined forces, Chairman Mao had to struggle against Chang's splittist and flightist line. The Japanese were penetrating deeper and deeper into north China. The Kuomintang government was continuing its policy of national sellout, civil war and suppression of the people. Angered, the people throughout the country, especially in north China, were rising in a new upsurge of the anti-Japanese democratic movement. Chiang Kai-shek went right on massing troops and building fortifications in hopes of hemming in the Red Army in the barren region west of the Min River in Szechuan and waiting for a chance to wipe it out.

Chairman Mao decided that the First and Fourth Front Armies should move northeast and, together with the Red Army in north Shensi, establish a base in the border region of Shensi and Kansu provinces. From this home base, the Party would push for a hightide in the national democratic movement to resist Japanese aggression. The Party Central Committee sent out an appeal to the whole country to unite and fight Japanese aggression.

Chang Kuo-tao's Right opportunist line of flightism was based on an exaggerated view of the enemy's strength and underestimation of the Red Army's. He opposed the decision of Chairman Mao and the Party Central Committee to go north and proposed retreating to the borders of Szechuan and Sikang provinces. He schemed to seize power in the Party and the Army. Chairman Mao and the Party Central Committee fought Chang's Right opportunist line and conspiracy against the Party.

In July the Red Army, after scaling several more snow-covered mountains, arrived at Maoerkai on the edge of the marshlands.

Across the Marshlands

In early August 1935 the First and Fourth Front Armies mixed their units and continued north along two routes. Soon they came to a vast uninhabited expanse of treacherous bogs and swamp shrouded in mist. The weather was unpredictable, it was hard to tell the direction and almost impossible to find a track. Stagnant water lurked underfoot everywhere, oozing to the surface with a rotten stench. Clumps of grass would tremble and suddenly give way under walking feet, sometimes completely swallowing a heavy-footed man. Often the men had to spend the night standing in a raging storm, drenched to the skin.

Worse still, not a single grain of food could be found on the marshlands. Even wild roots were scarce. But the soldiers never wavered. Around their fires at night, as they boiled their leather belts and wild roots in wash basins and enamel

cups, they talked of their ideals and the future of the revolution. Smoke curled up and the sound of song and laughter rose over the marshlands. This courage, unity and mutual help brought them through seven days and nights of tremendous hardship to reach the Apapasi area in north Szechuan in late August.

Triumphant Arrival

Now Chang Kuo-tao openly tried to split the Red Army and the Party. He deceived and forced the Fourth Front Army and some units of the First Front Army into marching south to the border region between Szechuan and Sikang provinces, where he set up a bogus central committee. Lin Piao at this time spread apologies for Chang's mistakes, again setting himself against Chairman Mao's revolutionary line.

Chairman Mao and the Party Central Committee saw through Chang's scheme and ordered the First Front Army to continue north according to plan. In south Kansu province the Red Army took heavily-defended Latzukou Pass in the Minshan Mountains, avoided enemy blockades, scaled Mount Liupan in Ningsia and in October 1935 reached the revolutionary base in north Shensi. There it joined with the 15th Corps (now including the 25th Army which had arrived earlier) which was then incorporated into the First Front Army.

Under the command of Chairman Mao, the First Front Army engaged Kuomintang troops at Chihlochen southwest of Fuhsien county in Shensi, roundly trounced it and lifted the siege of the north Shensi base. This victory enabled the Party Central Committee to set up the national headquarters of the revolution in the northwest.

In February 1936 the First Front Army crossed the Yellow River to fight Kuomintang troops in Shansi, then in May turned around to meet enemy troops in Kansu, scoring a string of victories which helped consolidate and expand the north Shensi base and push the national anti-Japanese democratic movement forward.

At the same time, the Fourth Front Army and some units of the First Front Army under Chang Kuo-tao suffered heavy losses after reaching the Szechuan-Sikang border and failed to secure a foothold. In March 1936 it left southwest Szechuan and took refuge in the Kantzu region farther northwest, in Sikang province.

The Second Front Army, following Chairman Mao's line to go north, had started out from the Hunan - Hupeh - Szechuan - Kweichow base and reached Kantzu to join forces with the Fourth Front Army.

Toward the officers and men of the Fourth Front Army, Chairman Mao and the Party Central Committee carried out a correct line and policy and patient education. This plus the victorious progress of the First Front Army and the help of the Second Front Army enabled the officers and men of the Fourth Front Army to realize that Chairman Mao's line to go north and resist Japanese aggression was correct. Chang Kuo-tao was thus forced to dissolve his bogus central committee and agree to go north with the Second Front Army. In October 1936 the First, Second and Fourth Front Armies joined at Huining in Kansu province.

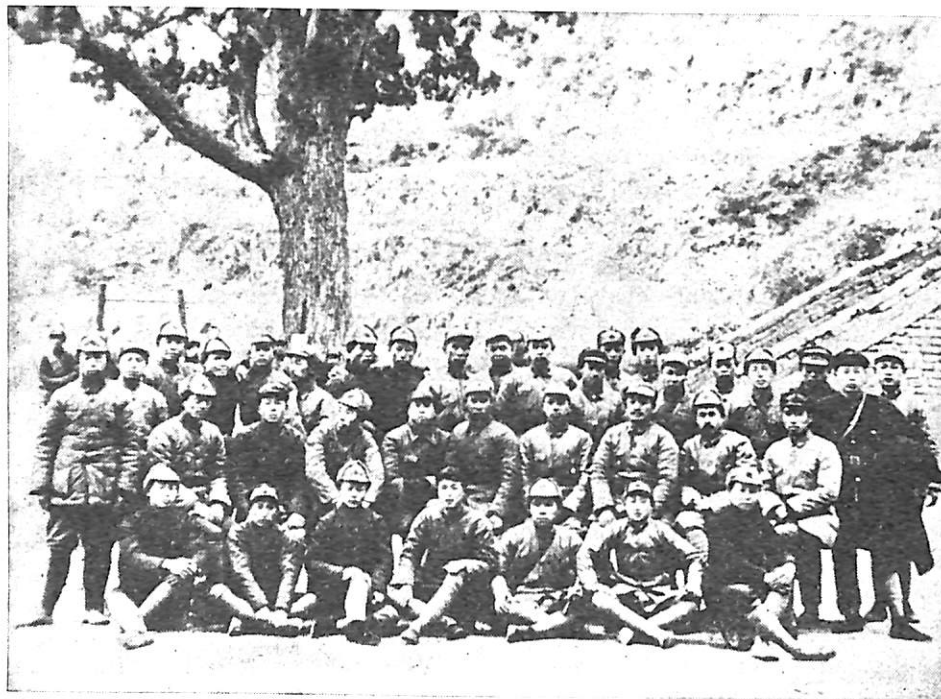
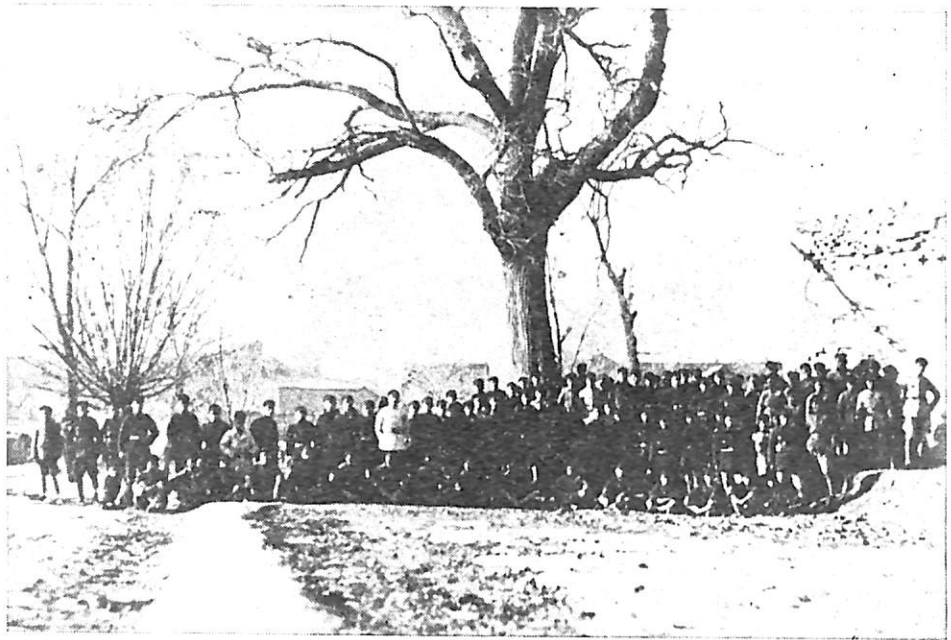
Significance

"The Long March has ended with victory for us and defeat for the enemy."

The victory of the Long March was of great strategic significance and deep and far-reaching historic importance. It widened the political influence of the Communist Party and the Red Army. Chairman Mao has said, **"The Long March is the first of its kind in the annals of history . . . it is a manifesto, a propaganda force, a seeding-machine. . . . It has proclaimed to the world that the Red Army is an army of heroes, while the imperialists and their running dogs, Chiang Kai-shek and his like, are impotent. It has proclaimed their utter failure to encircle, pursue, obstruct and intercept us. . . . It has announced to some 200 million people in eleven provinces that the road of the Red Army is their only road**

to liberation. . . . In the eleven provinces it has sown many seeds which will sprout, leaf, blossom, and bear fruit."

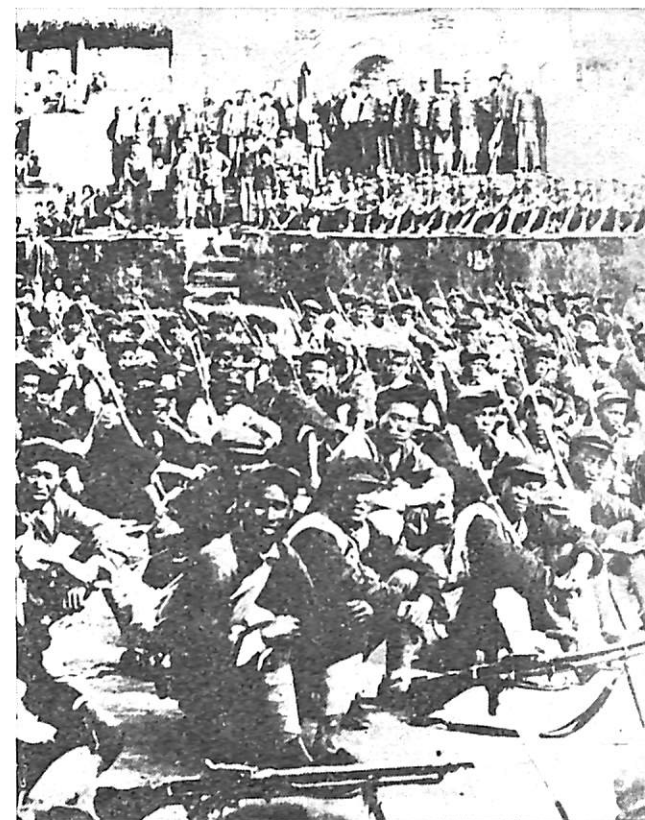
The success of the Long March was a victory for Chairman Mao's Marxist-Leninist line. As soon as it was over, a new situation arose. Yen-an became the headquarters of the Party Central Committee and Chairman Mao, and the center of the Chinese revolution. The Party and the Army, united under the Party Central Committee headed by Chairman Mao and following Chairman Mao's revolutionary line, plunged into the war against the Japanese invaders and pushed for a new upsurge in the Chinese people's revolution.



Parts of Red Army units after reaching north Shensi at the end of the Long March. First Front Army (above), Second Front Army (center) and Fourth Front Army (below).



Soldiers of the 15th Corps.



Nine Company Cooks

HSIEH FANG-TZU

DURING the Long March I was quartermaster of a company in the Third Corps of the Central Red Army. There were nine cooks in our mess squad. Their leader, a short, dark and taciturn man, was named Chien. The vice leader was named Liu, who was of medium height and fond of telling jokes. The one who fetched most of the water was named Wang. These three were from Kiangsi province. So was I. The names of the others I don't remember any more.

We marched and fought almost every day. The company commanders had ordered that no one in the mess squad was to carry more than 20 kilograms so they would not get too tired. But the cooks hid the grain in the pots and pans so that each man was carrying at least 30 or 40 kg. At Communist Party group meetings they criticized me, the quartermaster, for not thinking of the soldiers enough. What were the men going to eat if we got to a place where we couldn't buy grain? They were right and I let the cooks carry as much as they wanted to.

On the march Vice Squad Leader Liu was always telling jokes or singing. Much laughter, accompanied by the clank of pots and pans and utensils, made the mess squad the jolliest in the company

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and earned it the name "our theater troupe". Sometimes the cooks were in such high spirits that they would start racing each other, whooping and yelling as if they didn't have 30 or 40 kg. on their shoulder poles.

Yet they worked the hardest. When the men halted for rest, they promptly built fires and boiled water for drinking. When we reached a camp site, they set up their stove and got busy with splitting firewood, washing vegetables and cooking rice. They got no more than two or three hours of sleep at night.

In the mountains of Kwangsi there were few peasant houses and it became difficult to buy grain. The cooks often had to travel far ahead of the troops to get it, usually unhusked, which meant additional work husking it. Once they spotted an unused millstone in a village and bought it from a peasant — another 60 kg. to carry. One of them picked up a sieve and a winnow, battered and obviously discarded, and added them to the loads swinging from his shoulder pole. Now the mess squad acquired another name, "our traveling mill".

Outside Tucheng in Kweichow province, the army had to intercept enemy troops on a hill. Our company was holding down a forward position, cut off from our mess squad by a line of enemy fire. Several times the cooks attempted to take meals to the soldiers but

were beaten back by machine gun fire. A day and night passed. Liu paced around the stove impatiently, then stopped and conferred with the others in a low voice.

He came to me and said, "Listen, Chief, Wang and I are going to make another try."

They strapped the food packs on their backs and went out. As we watched them from a hilltop, the two ran right into the line of fire. We were just about to cheer when Wang pitched over and rolled. Liu also fell. We were stunned. Two comrades killed right in front of our eyes.

At midnight the two suddenly appeared in front of us! "We went to the King of Hell to report for duty," Liu said, grinning, "but the little devils guarding the gate wouldn't let us in."

They had faked the fall and then picked themselves up and run hard. Their courage and quick wit got the food to the men.

After we left Kweichow, Squad Leader Chien developed eye trouble. His eyes became red and swollen. But he shouldered his loads as usual, walking with the aid of a stick. At first his eyes were just watery, then there was blood in the secretion. But he went about his work as usual.

When we came to the formidable Snow Mountains we were told to carry the lightest possible loads on the climb. Utensils not absolutely necessary were left behind and we carried only food for two days for the whole company, some fresh ginger and hot peppers, and firewood.

It took the army a whole day to climb the first of these mountains. The air was rarefied, the slopes covered with perpetual snow, and icicles hung from the trees. At the summit some men sat down to rest and could not get up again. The cooks immediately made them chew fresh ginger and drink hot pepper soup, and pulled them

to their feet. "We won't let one man die in the Snow Mountains" was the mess squad's slogan. But while reviving the soldiers, two cooks collapsed. We did everything we could but they never opened their eyes again.

Before entering the terrible marshlands the army had a longer rest at Maoerkai. The mess squad collected enough food for ten days and bought some *chingko* barley for emergency use.

On the second day of our struggle through the marshlands, Squad Leader Chien told me, "Chief, the swamp is ruining the men's feet. We must have hot water every evening for them to soak their feet in." I had thought of the same thing but I also saw that the cooks were having a hard time carrying their loads and cooking. They didn't rest as much as the others. I said no, but when we stopped to camp for the night they had the hot water ready anyway.

One morning, as I was walking behind a cook who was carrying the big copper pot, he suddenly swayed and fell to the ground. He never got up again. Another cook, tears running down his face, picked up the pot and walked on. Blinding windstorms alternated with icy rain. At noon the rain was so heavy that the troops were forced to halt. The cooks found a sheltered spot and set up the pot to make ginger broth and pepper soup. The cook who had picked up the pot from his dead mate took a bowl of ginger broth to a soldier, then pitched over and stopped breathing.

Two comrades gone in half a day!

On the evening of the fifth day our company commander was talking about sending a few soldiers to help the mess squad. The cooks got wind of it and sent their leader Chien over. "You can't take more men from combat, Commander," he said. "You need every one you've got for fighting. We can carry on by ourselves."

The commander was quiet. After several battles, our 100-man company had been reduced to less than forty men. It was true, he couldn't spare more men.

A little after midnight Chien got up and began to boil water for the dawn march. The day before he had been running a high temperature. I tried to make him sleep some more but he wouldn't so I helped him. His gaunt face made me think of many things in the past.

We had been neighbors back in Kiangsi. He had no family or relatives and lived by himself. Then the Red Army came and he joined the revolution. He would come to my house and say, "Aren't you going to join the Red Army, Hsieh? Chiang Kai-shek is shitting all over us, 'encircling and suppressing' us at every turn. Are you going to swallow all that?"

He said many things that showed me the only way out for us poor people was revolution. I joined too.

On the Long March he always took the biggest loads and would not let anybody relieve him. In camp he was always taking work away from others so they could rest. He became a bag of bones. We urged him to take care of his own health too. "Don't worry about me," he always said. "I can eat and I sleep well. Nothing will knock me down."

He put his whole heart into getting more food for the soldiers. Even when we were on the march for weeks without stopping he always managed to give the men an extra good meal every now and then. All the salt fish and pork we expropriated from despotic landlords he saved for the soldiers and never tasted any himself. "With Old Chien in the kitchen," the men said, "we don't have to worry about food."

Chien's voice brought me back to the present. "Go and get some

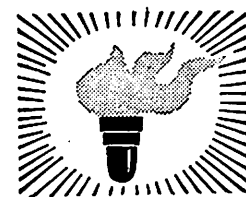
sleep, Hsieh," he said, "I can handle it."

In the flickering light of the flames I saw beads of sweat on his forehead. I was about to ask him how he felt when he suddenly whispered, "Give me some water." As I lifted the lid of the pot, I heard a noise behind me. I turned around to see Chien crumpled up on the ground. I bent down and shook him, calling his name. The fire under the pot was now roaring but Chien's body quickly grew cold. Many of our finest comrades died on the battlefield, others under enemy torture. Just as heroically our mess squad leader died at his post — the stove.

The cooks were awakened by my calls. The company commander and the men came. They stood around Chien in tears.

The next day another cook hung the copper pot from his shoulder pole and we continued our march. In the evening there was hot water for drinking and washing.

When we reached north Shensi, however, the copper pot was hanging from my shoulder pole. The company commander saw it and bowed his head. The men saw it and wept silently. They knew that all the cooks had died. In the most difficult days many men of our company had died in battle but not one from hunger.



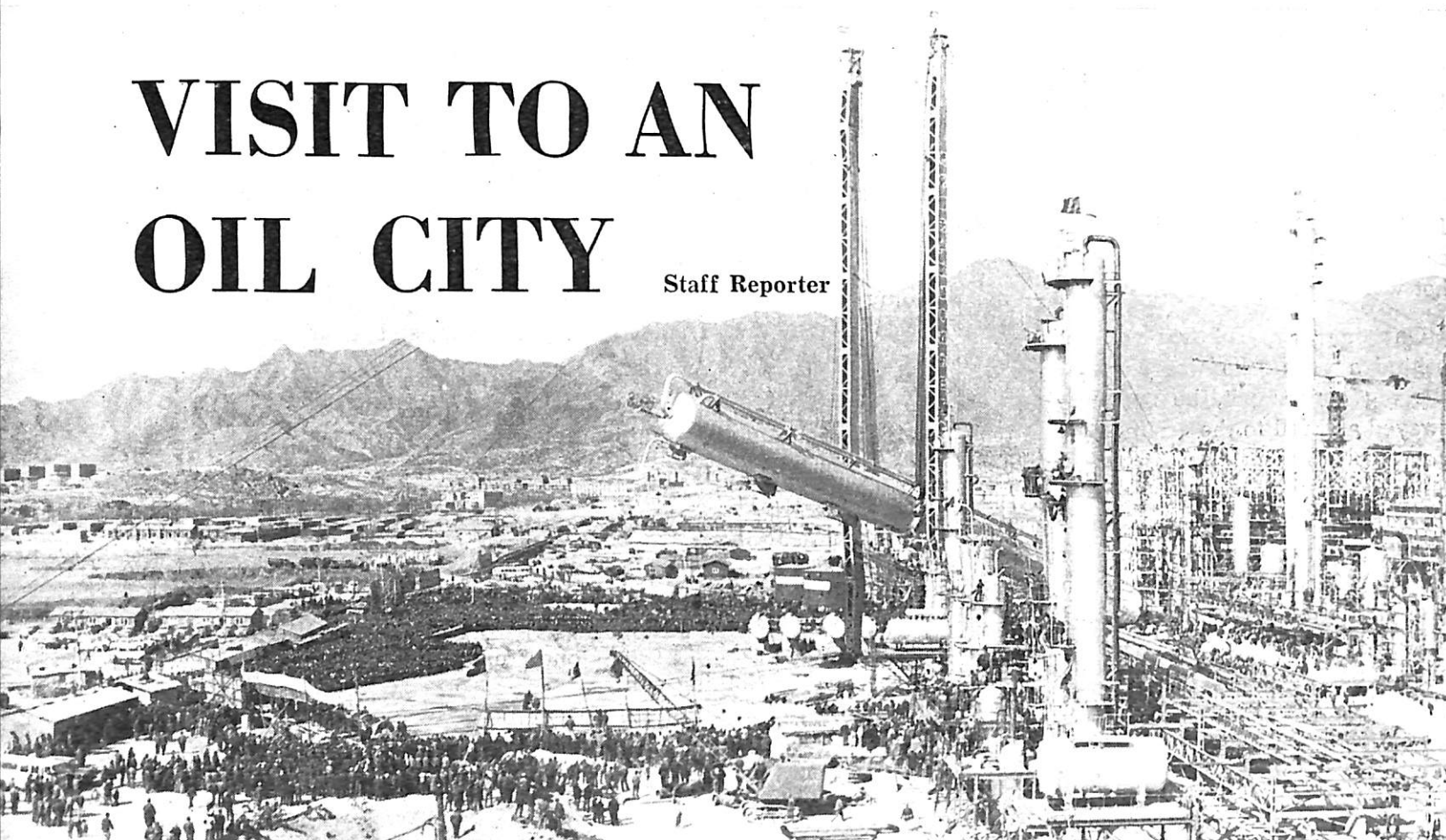
CORRECTION

In the October 1975 issue of *China Reconstructs*, p. 37, column 2, last line, 1935 should read 1934.



VISIT TO AN OIL CITY

Staff Reporter



Hoisting the complete tower into place.

RECENTLY I read a Hsinhua News Agency report on the achievements of the Peking General Petrochemical Works in the foothills southwest of the city and went to visit this modern enterprise.

Seven years ago the area was nothing but hills, stones and brush. Today eight works containing 18 petrochemical plants are set among 30 square kilometers of hills. There are railroad spurs, a water purification system, long-distance oil and water lines,

300,000 square meters of housing and service facilities. These plants and their equipment were designed, built and installed by Chinese engineers and workers.

The works turns out 50 petroleum products, including every

◀ **The Peking General Petrochemical Works at night.**

kind of oil China needs. It processes more oil in one year than the whole country produced in the 50 years before liberation. The total value of its output last year was more than nine times that of Peking municipality in 1949. In the five years it has been in operation it has accumulated twice the funds the state invested in it. It now gets oil from the Taching oil fields through a pipeline completed last June which stretches for 1,500 kilometers across four provinces and two municipalities.

Source of Strength

As I visited different plants, I searched for the reason for the workers' success in building the complex so rapidly and well. Their strength comes from applying Mao Tsetung Thought and relying on their proletarian spirit, hopes

and determination. They adopted the work style developed in building up the Taching oil fields, the national pacesetter for industry: "Speak honest words, do honest deeds and be an honest person; strict demands, tight organization, serious attitude and strict discipline." This, in fact, has become the tradition in developing China's oil industry.

I visited the catalytic cracking plant. At first the consumption of catalyst was high. The refinery Party committee organized several attacks on the problem and grasped some of the laws involved, but never cut consumption.

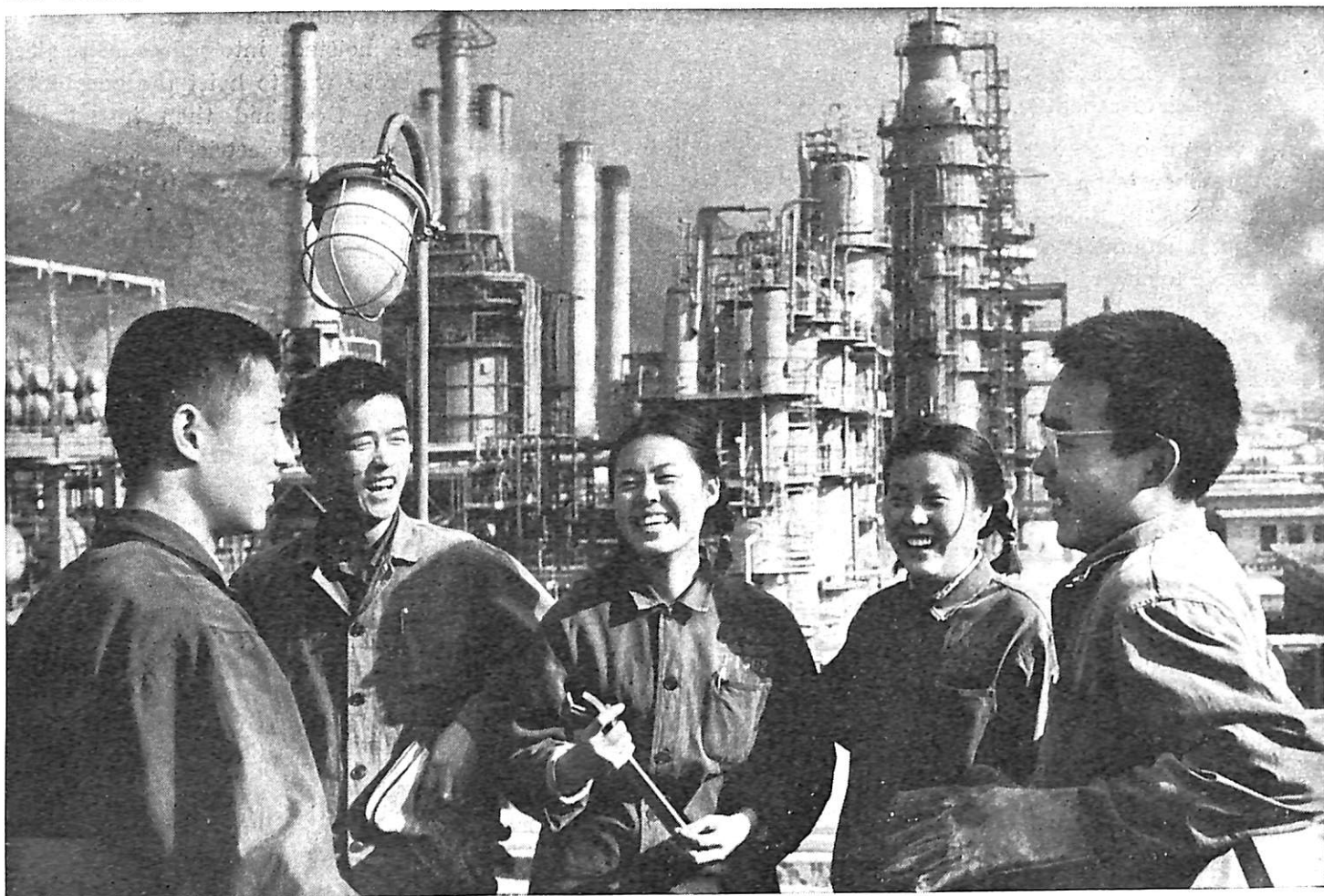
One of the results of the movement to criticize Lin Piao and Confucius in the refinery was the repudiation of the Confucian fallacy that "those above are wise and those below are stupid". This meant that leaders should rely on the masses in solving problems.

The Party committee took the matter to the workers and made cutting catalyst consumption the main target of the year, deciding to make major changes in the large plant. Worker-engineers took on the task of reaching certain scientific and technical levels. They made 30 series of measurements on the reactor and regenerator, accumulating 10,000 items of primary data on their operation.

Extensive investigations such as these revealed the various factors causing high catalyst consumption. A special group was formed to tackle this problem and 18 meetings were held to get the workers' ideas on technical modifications. They reduced catalyst consumption by 80 percent, a considerable saving to the state.

In the finished product section of the cis-polybutadiene rubber plant, I saw white chips of rubber jumping on vibrating screens and

New workers.





Synthetic rubber.

blocks of rubber moving along conveyer belts. This plant now operates continuously for fairly long cycles. It met its production plan for 1975 two and a half months ahead of schedule.

Two years ago the cycle was too short. Rubber often clogged the towers, vessels and pipelines, interrupting production. People had to crawl inside to clean them out with knives and saws, working in foul air. Today the operating cycle is many times longer and rubber production has gone up sharply. How was this achieved?

"Rubber is an essential strategic material for developing our national economy and strengthening national defense," Tan Chung-chun, an engineer in the plant, told us. "The imperialists blockaded us and the social-imperialists took the opportunity to try to strangle our socialist motherland. The workers and staff of our plant decided to break the stranglehold."

With this revolutionary will and the leadership of the Party branch,

the workers, leaders and engineers attacked the problem together as masters of the country. Four hundred workers organized 30 groups to solve technical problems. Veteran workers and technical specialists from other factories and mines came to help.

To grasp the laws and "temper" of the installation, workers and staff held over 100 discussions, analyzed 34,000 items of raw data and made 250 proposals. When they understood why the towers clogged up and the rubber stuck to things, they mapped out a plan. In 20 days of intense work they improved and installed 22 pieces of equipment and 1,200 meters of pipeline with framework and foundations. Paying attention to speed, safety and quality of work, they solved the problem of blockage and the first trial run was successful. The operating cycle was lengthened to advanced levels.

These were China's first steps on her own path to making synthetic rubber from petroleum gas. When

we reporters remarked on the workers' achievements, they said, "We haven't done much. The state has called for the basic mechanization of China's agriculture by 1980. How much rubber will be needed for tractor tires alone? We have to set our sights high!"

On a large site busy with expansion stands a shining steel tower over 80 meters high, the rectification column for high-purity allyls. Consisting of 280,000 parts, it weighs 590 tons and is the tallest, heaviest tower in China's petrochemical industry. The special steel parts that make up the tower body had to be preheated to 200° C. before welding and then annealed afterward. When the welders began, the seams cracked. They tried a new technique, working with hot plates in cold winter winds, testing over and over again. Finally they developed a new technique for welding the special steel and did a high-quality job of welding the body of the tower.

Now the massive tower had to be hoisted into place. Practice abroad was to hoist the body into place first and then install the pipelines, electrical equipment, platforms and insulation. Though this lightens the load to be lifted, it means lots of work at great heights, which is slow, risky and hard to do well. "In a socialist country," veteran worker Hsu Chin-ti said, "work methods should first consider safety — and then aim for more, faster, better and more economical results." The workers decided to install all the tower's auxiliary equipment on the ground and then hoist the completed tower into place.

This doubled the load that had to be lifted, too much for existing cranes. To solve the problem, construction team leaders ate, slept and worked on the site with the workers. In three months, leader-engineer-worker cooperation produced a system of booms and

pulley blocks capable of lifting 700 tons. All equipment was rigorously inspected before hoisting began.

On March 30, 1975 everything was ready. Installation workers took their places with walkie-talkies. Whistles blew, signal flags waved and the giant tower rose slowly. Sixty-seven minutes later the tower was firmly in place, with no swinging or bumping — a new achievement in installing such large equipment.

We talked with Kuo Hsiao-yeh, 30, who commanded the hoisting. We asked him the source of the workers' success. "Every time we blow a whistle," he answered, "we think of being a credit to China's working class. Every time we wave a flag, we think of working for the motherland."

Pollution?

Everywhere in the sprawling petrochemical complex we saw clear skies and breathed fresh air. Green grass grew along clear streams and trees were thriving. We city dwellers were thankful to those who handle the waste water, slag and gas of the huge works. Chairman Mao has always taught us **"to proceed in all cases from the interests of the people"**, and thus the leaders and workers take environmental protection as an important task. Everyone contributes to solving the problems. Aside from regular treatment of wastes, several campaigns have been organized in which the workers give their ideas and carry on a "people's war" on wastes.

The leaders of the refinery once decided to enlarge their wastewater treatment facilities. The workers didn't think this was the best way to solve the problem. It would be better, they thought, to find a way to reduce the amount of waste water itself. Workers in the benzene platforming plant carried out a mass investigation on the use of water. Studying the process at each stage, they worked out a simple water circulation system which cut hourly consumption from 210 to 60 tons. This reduced the daily output of waste water

by 3,600 tons, making the planned expansion of the waste treatment plant unnecessary.

In the beginning quantities of gas produced in the refining process had to be burned off. This polluted the surroundings and injured the health of workers and residents of the area. The workers wanted to recover and utilize the gas.

Leaders, workers and engineers criticized the idea of sticking to the old ways and not daring to do anything new, and the view that "oil refineries have always burned off gas; it's inevitable". They stressed a sense of responsibility to the people.

In August 1973 they laid 900 meters of pipe, set up a system for gas recovery and utilization and within four months converted their furnaces to gas. This did away with the burn-off, eliminated pollution and saved 50,000 tons of fuel oil per year.

In producing alkyl benzenes, each day the complex produces six tons of sludge containing benzene, oil and aluminum trichloride. The water purification facilities could not handle it. If sold as fuel, the smoke is choking and corrosive. All they could do was store it in drums which piled up on a hillside streaked with black liquid. When too much accumulated, they

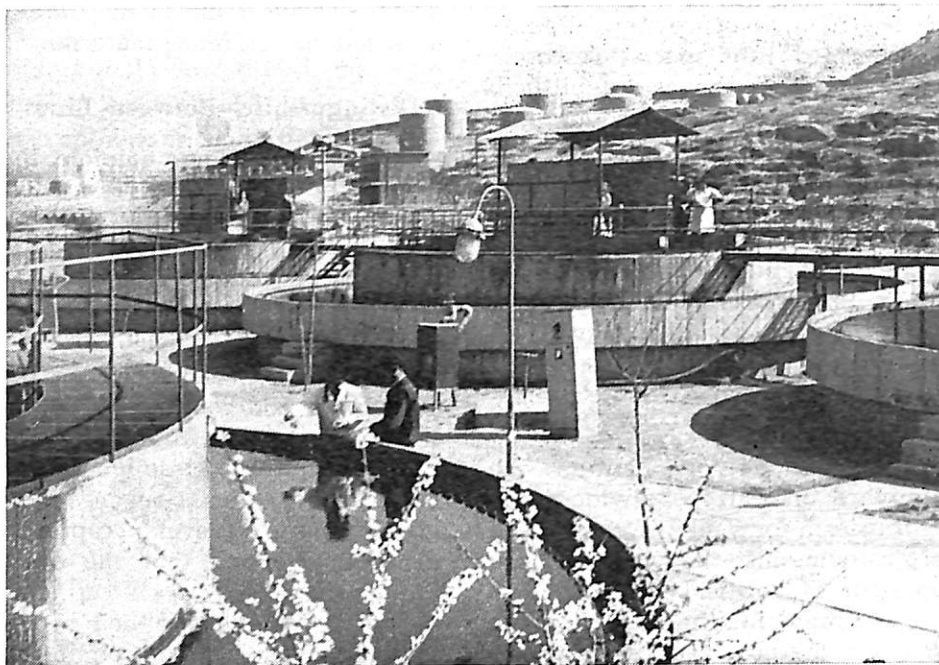
burned it, producing billows of heavy smoke.

Led by the plant Party committee, workers started experimenting with utilizing the sludge in 1974. A leader who had studied physics volunteered to be the technician. Eleven women workers got together to run the experiments, learning as they worked. They got pipes and troughs from the scrap heap and carried out 50 experiments in three months. By the end of the year they had built an installation which recovers benzene, oil and aluminum trichloride worth 200,000 yuan per year. The aluminum trichloride is used as a flotation agent in purifying water from the refinery. All the sludge is now put to use.

At the Fourth National People's Congress Premier Chou En-lai proposed building China into a modern socialist country by the end of the century. The workers and staff members of the Peking General Petrochemical Works feel that this calls for growing wings and flying faster and higher.

The complex is now building a larger and more complicated petrochemical plant. When completed, the value of production will triple and the output of plastics, synthetic rubber and synthetic fibers will also multiply. This will have a marked impact on China's developing petrochemical industry.

A purification plant for waste water.



Over the years since the cultural revolution began, and especially during the movement to criticize Lin Piao and Confucius, thousands of worker study groups concentrating on Marxist political theory have arisen. The members came from activists in the study of the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao. They explain Marxist theory to their fellow workers, prepare articles criticizing revisionism, do research on theoretical topics and write books from the working class viewpoint.

Why are Chinese workers concentrating on Marxist theory so earnestly today? Our staff reporter went to the Talien Red Flag Shipyard in China's northeast to look for the answer.

— Editor

To Defend Socialism Workers Study Theory

Staff Reporter

WE study Marxist theory to make sure that our country doesn't backslide to the evil old society in which the working people would suffer again, to see to it that the working class goes on with socialist revolution and construction until communism is finally reached."

This was Liu Hsien's answer, a fitter for 30 years in the Red Flag Shipyard. Since 1949 China's workers have had regular political studies. Today, of the yard's 10,000 workers, all of whom are studying Marxist theory, 3,000 have formed groups to concentrate especially on theory in their spare time. Many are formed into special research groups which have established their own sparetime philosophy and social science research institute. Relating Marxist theory to actual problems in the revolutionary struggle, these groups make a systematic study of the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao according to different subjects. Liu Hsien is the institute's vice-director.

As soon as one enters the shipyard, one can feel a widespread enthusiasm for study. Once a week after their shift the workers have an hour of political study or current affairs in their shop. The sparetime study groups carry on

their activities after supper once a week. Workers' articles, poems and cartoons criticizing Lin Piao and Confucius appear everywhere — on the blackboard newspapers in front of the main office building, in shops, under huge cranes and on the slips. The articles tell what they have learned in their studies of theory, suggest what to keep in mind in study and answer questions raised by fellow workers. During breaks or the lunch-hour brief small-scale meetings to criticize revisionism are held right on the slipways or in the shops. Often members of the theory study groups can be found in the library absorbed in reference material.

Distinguishing Between Lines

Lenin said, "In our opinion, the absence of theory deprives a revolutionary trend of the right to existence and inevitably condemns it, sooner or later, to political bankruptcy." Liu Hsien explained why this is pertinent today. "After liberation we workers became the masters of the country. Our socialist country is flourishing and life is getting steadily better. Nevertheless, the struggle since liberation to prevent capitalist restoration shows that the overthrown landlord and capitalist classes never give up, their representatives inside the Communist

Party never stop trying for a comeback by pushing a revisionist line disguised as "socialism". We workers must grasp Marxism — otherwise we won't know a revisionist line when it shows up and might follow it blindly."

Before the cultural revolution some of the workers in the shipyard had organized to study Chairman Mao's works in order to raise their socialist consciousness. But at that time the influence of Liu Shao-chi's revisionist line was strong in the yard. Not enough attention was paid to inspiring the workers to work wholeheartedly for socialism. Instead, material incentives were put in command. For some workers, money and rewards became the motive for working. In piece work, for example, they would only strive for speed and ignore quality. The revisionist line was turning the masters of a socialist shipyard into hired labor working only for money.

Studying Chairman Mao's works on class struggle during the cultural revolution, the workers began to see the revisionist line for what it was — the road to the restoration of capitalism. As the workers put it: "Material incentives are a chain, a gold one dragging us toward the capitalist road!" This success in analyzing revisionism made the workers realize the need for study-

ing Marxist political theory and their enthusiasm grew.

The Need for Theory

In 1970 Chairman Mao called on the people to “read and study conscientiously and have a good grasp of Marxism”. It was necessary to raise their ability to distinguish between true and false Marxism. The shipbuilding workers responded by setting up ten groups of young activists in the study of theory. They spent more of their leisure time than others in study, reading reference materials and giving talks on questions raised by fellow workers in their units. Such talks were very popular.

In September 1971 Lin Piao's attempted coup d'etat failed and his counter-revolutionary nature was exposed. This was the very man who, while he was plotting to restore capitalism, had always boasted of being “a staunch Marxist-Leninist”! The workers saw that as the cultural revolution became more successful and the dictatorship of the proletariat grew stronger, the class enemy inevitably had to resort to methods of “waving the red flag to bring down the red flag” in its efforts to overthrow socialism.

During the nationwide criticism and repudiation of Lin Piao, when a sparetime theory group in the tools shop was denouncing Lin Piao's crimes in their criticism meetings, they discovered that on a theoretical level they couldn't analyze deeply enough what was reactionary about the things Lin Piao had said. The struggle needed Marxism.

The workers in this group began digging into Marxist teachings on scientific socialism. They studied *The Communist Manifesto* drawn up by Marx and Engels, the *Critique of the Gotha Program* by Marx, *The State and Revolution* by Lenin and *On the Correct Handling of Contradictions Among the People* by Chairman Mao. As they studied the struggle between scientific socialism and various forms of sham socialism over the past 100 years, the workers learned how to better distinguish between the two and increased their ability to criticize sham socialism. It was

clearer now that Lin Piao's “socialism” was just another version, under new historical conditions, of various forms of sham socialism that Marx, Engels and Lenin had repudiated long ago—the same stuff that the Soviet revisionists are pushing today.

As this study and criticism deepened every shop in the yard organized a sparetime group to study theory. The workers began to suggest that their studies be divided according to different research topics and, with the shipyard's Communist Party committee support, they then set up ten research groups to go into such subjects as philosophy, political economy, scientific socialism and the dialectics of nature.

The Connection Between Lin Piao and Confucius

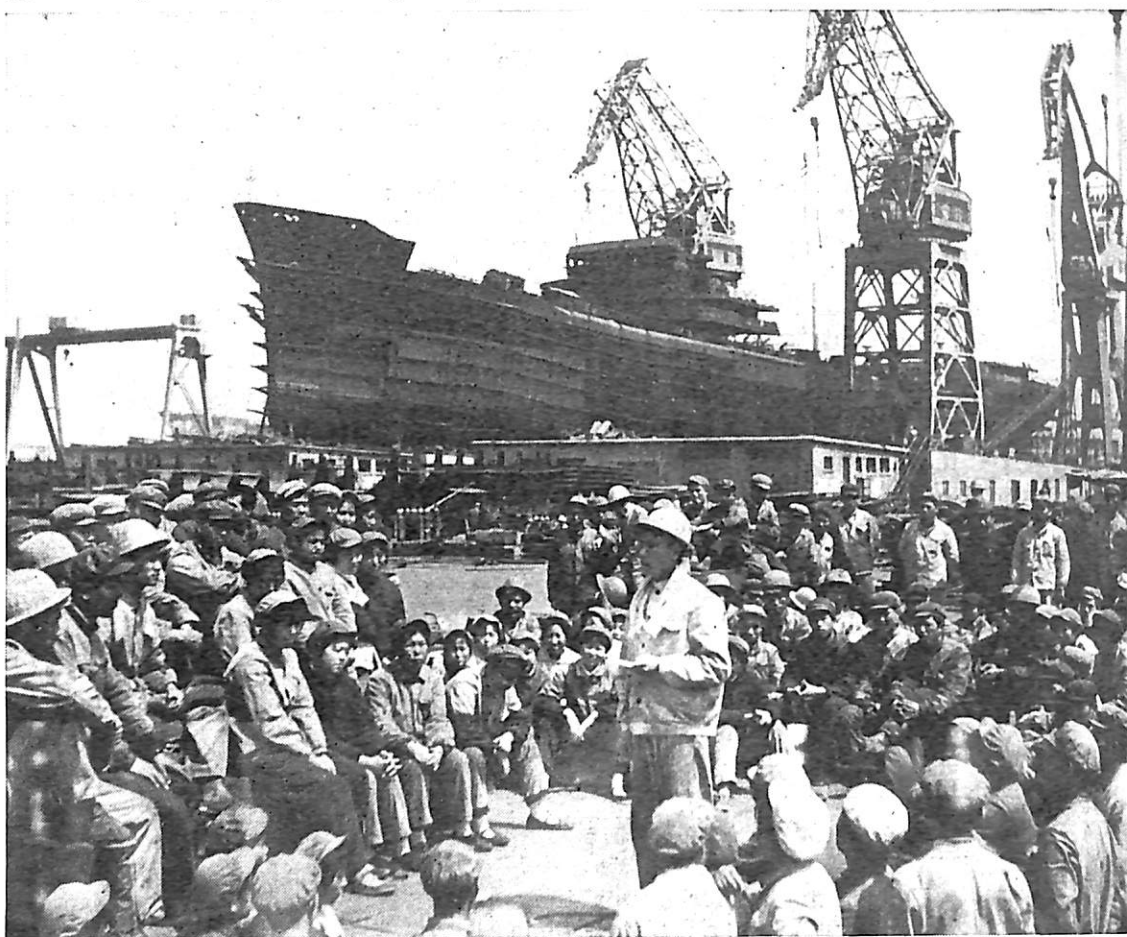
In 1974 the criticism and repudiation of Lin Piao was linked with that of Confucius. Like groups of workers, peasants and soldiers studying theory all over the country, the shipyard's study groups helped the rest of the workers with

a critical analysis of revisionism on a theoretical level.

A research group on the history of Chinese philosophy in the valves shop started with a talk to their fellow workers on why Confucius must be criticized when criticizing Lin Piao. Their analysis showed that the doctrines of Confucius and Mencius were the root of Lin Piao's reactionary philosophy. They pointed out that Confucius was the ideological representative of China's first reactionary class—the declining slaveowning class which was then being overthrown by the new and rising landlord class. A hundred years after Confucius died, Mencius taught and expanded Confucian doctrines.

Because these doctrines advocated retrogression and maintaining the old order—they have been ideally suited to the needs of all reactionary classes in holding on to their rule ever since. Thus, for two thousand years reactionary rulers forced Confucian doctrines upon the people like religious dogmas so that they infiltrated every aspect of Chinese life. In the past fifty

At a meeting on the slip workers give reports about their studies in Marxist theory.





Woman painter Tso Wei-ping was one of the authors of the *Outline of the History of European Philosophy*.

years, representatives of the exploiting classes inside the Chinese Communist Party, leaders of various opportunist lines, have also made use of Confucian doctrine to oppose revolution.

Lin Piao was no exception. He used "Restrain oneself and return to the Rites" — which was Confucius' banner for restoring the slave system — as his political program for restoring capitalism. In his notes in preparation for a coup d'etat, Lin Piao wrote that the enemies of the dictatorship of the proletariat "shall all be politically liberated". This was a copy of Confucius': "Revive states that have become extinct, restore families that have lost their positions, and recall to office those who have fallen into obscurity." Confucianism was the ideological base for Lin Piao's plot to restore the overthrown landlord and capitalist classes who would once again ride roughshod over the working people.

Such analyses helped the workers see the reactionary nature of Lin Piao's emulation of Confucius and they enthusiastically pushed ahead with their criticism.

Each of the worker groups studying theory took on a different topic,

criticizing Lin Piao's reactionary program of "Restrain oneself and return to the Rites" from a different angle. As different needs arose in the mass's criticism, the groups broadened their study to include philosophy, history, education, literature and art, military affairs and so on. The original ten research groups became thirty-nine which gave over 1,500 talks to the workers of the shipyard.

A new proposal came up. "Since our shipyard has a technical research institute," workers suggested, "why shouldn't we also have a workers' sparetime philosophy and social science research institute?" The Party committee supported this and on July 1, 1974 the workers celebrated the establishment of their institute with drums and gongs. They started their own magazine, *Take Over the Theoretical Domain!* which carries research papers written by workers. The institute also exchanges the results of the workers' studies with professional departments of theoretical research outside the shipyard.

During the criticism of Lin Piao and Confucius, fitter Liu Hsien made a study of historical material on Emperor Chin Shih Huang (see *China Reconstructs*, September 1975). Chinese and foreign reactionaries, both ancient and modern,

have always vilified Chin Shih Huang as a tyrant because after unifying the country he stopped the circulation of Confucian books, which were for the slave system and against the unification of China. He executed Confucian scholars caught plotting to restore the slaveowning class.

Liu Hsien pointed out in his lecture that from a historical materialist viewpoint the emperor's role in history was positive, that he was the first ruler to unify China, finally abolish the slave system and establish the feudal system. He showed that Lin Piao's motive in denouncing Chin Shih Huang, dead over 2,000 years, was really to attack today's dictatorship of the proletariat. Given in many factories and schools in Luta, Liu's talk was widely appreciated among workers and students.

The workers do theoretical research in connection with specific problems. In their reading they found that some of their philosophy books by bourgeois writers did not mention the role and position of the working people. "We workers must write books from the working-class point of view," they declared. Valve workers and brass-fitters got together to write *Talks on the History of Chinese Philosophy*. Painters wrote *Outline of the History of European Philoso-*

The shipyard's Communist Party committee secretary studies Marxist theory together with the workers.



phy. These two books emphasize the philosophy of the working people in different historical periods and were well received.

Applying Theory to Reality

Applying theory to reality is a characteristic of the workers' groups studying theory.

Since July 1974 a political economy research group has studied such books as *Capital and Wage Labor and Capital* by Marx and *Imperialism — the Highest Stage of Capitalism* by Lenin. As part of their criticism of Lin Piao's attempt to restore capitalism, they applied Marx's teaching on surplus value to their investigations on the capitalists' exploitation of the workers before liberation. An example: In the old days the Talien Wentien Iron Factory processed 60-mm.-diameter steel balls. Deducting the production cost, including raw materials, wear and tear of machinery and the workers' wages, the capitalists made a net profit of 48 yuan from the value created by each worker per day. The worker's daily wage, however, was never over half a yuan, only enough to keep him in abject poverty.

The group's figures made it all clear: 48 yuan against half a yuan — this was the criminal in-

justice of the capitalist system and the basic contradiction which capitalist society could not resolve.

The group also had Yang Yunhai, an old painter in the shipyard, describe the oppression and exploitation workers like himself had suffered in the old society.

Yang had been a child laborer in the shipyard when it was in the hands of the Japanese imperialists. All day long he had to squeeze himself in among the pipes in the hold to scrape rust and paint. Barefooted even in the winter, his feet would stick to the frozen pipes. In the summer, cement dust would burn his sweaty skin. Often the foremen would force these children to work continuously several days and nights. But their monthly wage could hardly buy even half a month's food. A detailed calculation of this kind of exploitation showed that the imperialists were even more ruthless than the Chinese capitalists. By applying theory to reality in this way during the mass criticism the workers were able to understand more clearly the essence of the capitalist society Lin Piao had plotted to bring back.

Cooperation with Professionals

In response to a Party call the Liaoning Teachers' College sent

ten teachers of theory to join various workers' sparetime research groups. These teachers help the workers in theoretical studies and in turn learn from the workers to relate theoretical study to reality.

Huang Yu-ai, one of these teachers, studied the theory of surplus value with bench workers. "I've been teaching this theory for 20 years," she said, "but because I never suffered from exploitation in the old society, my lectures were dry and full of formulas and statistics. Now, living with the workers and carrying out investigations with them, listening to their criticism and denunciations of Lin Piao and Confucius, I've really come to understand and to feel what Marx wrote, that capital came into the world **"dripping from head to foot, from every pore, with blood and dirt"**."

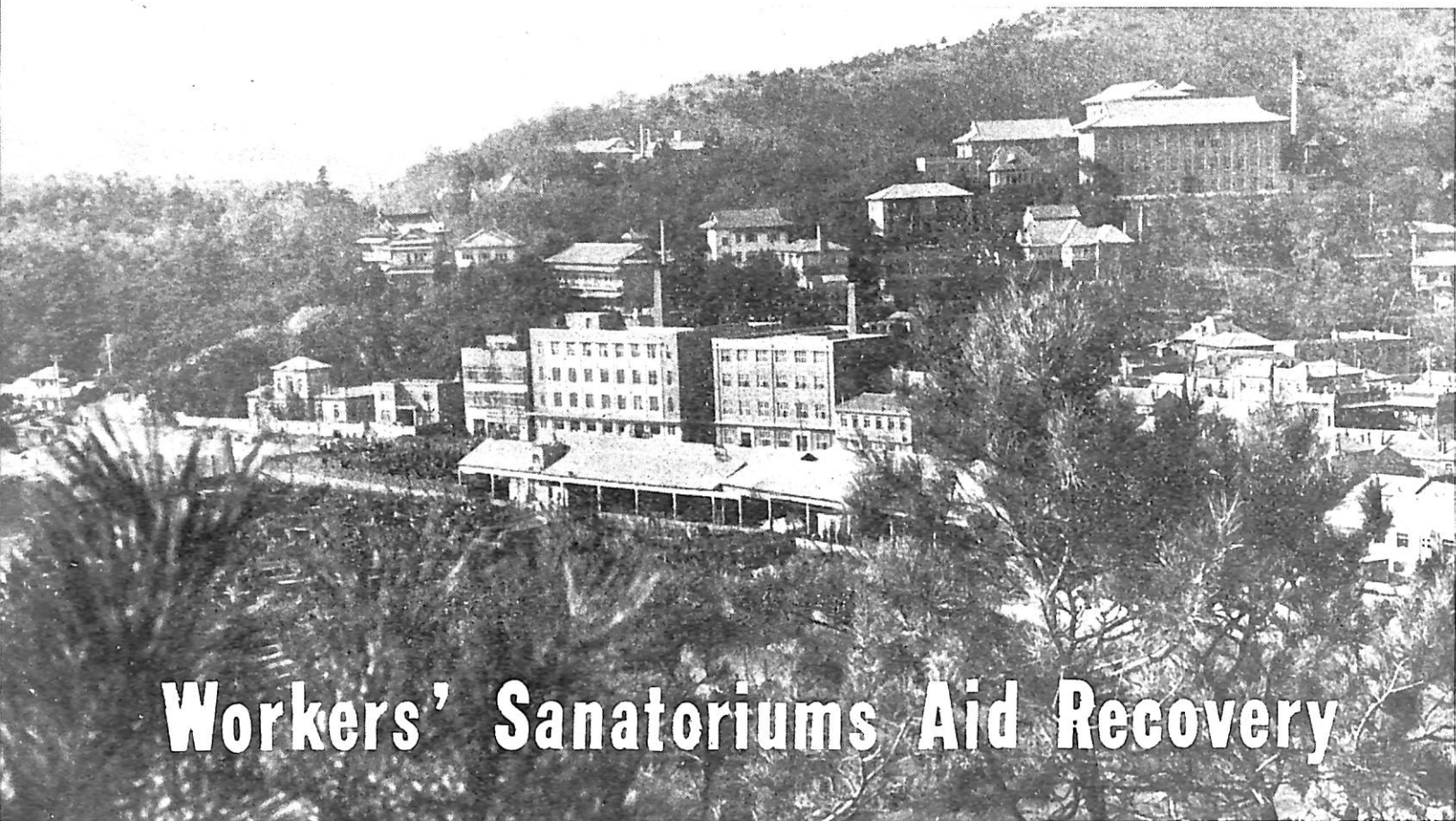
The workers and peasants are the main force in theoretical studies and the professional theoreticians are the backbone. Their working together has greatly increased the number of China's Marxist theoreticians.

In February last year Chairman Mao called for study of the theory of the dictatorship of the proletariat as vitally important in preventing revisionism. The shipyard's worker-students of theory concentrated on studying it from different aspects. In cooperation with professional theoreticians they wrote *Lenin's Struggle to Consolidate the Dictatorship of the Proletariat* and *Explanatory Notes on the Theory of the Dictatorship of the Proletariat* as supplementary political theory material. The electrical workers analyzed from a Marxist-Leninist class viewpoint how the world's first socialist country degenerated into a revisionist country. This example deepened the workers' understanding of the absolute necessity of the dictatorship of the proletariat.

During the first half of last year the Red Flag Shipyard set up 260 political night classes in which one third of the workers and staff participate. The workers' theoretical force is growing in the new upsurge among the masses for studying Marxism.

Veteran fitter Liu Hsien (center) discusses the progressive role of Emperor Chin Shih Huang of the Chin dynasty (221-207 B.C.) with a professor (left) from the Liaoning Teachers' College.





Workers' Sanatoriums Aid Recovery

Tiger Beach Workers' Sanatorium, Luta.

THE city of Luta, on a peninsula where the Pohai Gulf meets the Yellow Sea, is one of China's famous resort areas. It is also the site of a number of sanatoriums where workers can receive treatment for chronic illnesses. The area's mild climate and beautiful surroundings make it especially suitable as a place for rest and recovery.

Shortly after liberation four sanatoriums were set up at Tiger Beach and other scenic spots for patients with locomotor, nervous, digestive and respiratory disorders. A fifth was built after the Great Proletarian Cultural Revolution, bringing the total number of beds to 1,200. More than 30,000 patients or one tenth of the city's total number of workers have been treated. Patients get electrotherapy, heliotherapy, paraffin or hydrotherapy according to their needs.

The Tiger Beach Workers' Sanatorium on the Yellow Sea side is the biggest. When Talien was occupied by the Japanese imperialists, this was their brothel area. In the 1930s they forced the Chinese

people to build them magnificent houses and gardens on the cliffs. Tiger Bay was a playground for their high military officers but prohibited to the Chinese.

After liberation the people's government rebuilt the old structures and added three traditional-style buildings with a floor space of 8,000 square meters to create a well-equipped 300-bed sanatorium. Since the cultural revolution it has received microwave, ultra-short wave and other types of modern diagnostic and therapeutic equipment. One type is the China-made audio-frequency equipment which can be used on more than 20 chronic ailments.

The usual course of treatment lasts three months. Patients are referred from the hospitals which give free medical care to the people in the mine, factory or other place where they work and have contracts with the sanatorium for a certain number of beds.

Here is what some of the patients say.

YUN YEN-MIN, 53, a milling machine operator in the Talien

Mine Car Plant: Before liberation a worker would never have dreamed that he could be treated in a sanatorium. And Tiger Beach — when we passed it we dared not look twice at it for fear of being arrested as political suspects.

I began working at 14 as an apprentice in an iron factory run by the Japanese. We ate a kind of meal made from ground acorns and couldn't afford cotton padded clothing or shoes in winter. Nobody cared if we got hurt on the job, to say nothing of whether we got sick or not. If an illness was a minor one we just had to bear it; if it was serious we could do little but wait to die. Who had the money to get into a hospital?

Today we workers have become masters of the country. We have free medical care. I was sent here with very high blood pressure. All expenses for medicine and hospitalization and half the cost of our food are borne by the government. I get my full pay while here.

The peace and quiet and fresh air of the sanatorium and treatment with acupuncture and both

modern and traditional herbal medicine brought my blood pressure back to normal in two months.

WU YU-SEN, 46, kelp grower for the Aquatic Products Company: I was a peasant before the liberation when poor peasants could never make a living. Imperialist aggression and the oppression by the Kuomintang reactionaries and landlords made it impossible. Almost every year we'd have some kind of natural calamity. Once there was a drought and half the people in my native village in Honan province died. My family had to go begging. I was lucky not to die of starvation. Who could talk of treatment in a sanatorium?

After liberation I joined the People's Liberation Army and came to Luta when I was demobilized. Not long ago I got neuralgia in

Physical therapy.



Sanatorium patients.



my neck after I'd had a high fever. Though my own hospital did its best I still couldn't turn my head. They sent me here to see whether the sanatorium's audio-frequency treatment could have any effect. I've had audio-frequency therapy combined with acupuncture and modern and traditional herbal medicine and my neuralgia is cured.

The kelp I grow is used for medicinal purposes as well as for food. I'm glad I'll soon be back at work producing more.

FU MING-HSUN, 65, retired primary school teacher: What moves me most is the concern the socialist society shows for us old people. I retired ten years ago on my pension, which is 70 percent of my salary. I still get free medical care. Since my husband died I live with my son, a worker, and his wife, a teacher. The doctors suggested I come to the sanatorium for my neurasthenia and arthritis. At first I didn't want to. I felt that since I was too old to work for the country I should not be occupying a bed in the sanatorium. I didn't want to be so much trouble to the government.

The city's Civil Administration Bureau, which is in charge of retirees, finally talked me into coming here. At the beginning I could hardly walk. Every day the doctors, nurses and other patients helped me walk about the gardens and grove. They urged me to relax. They said it would help me recover. I felt this warmth of the revolutionary community very deeply and it gave me confidence that I might regain my health.

I had serious insomnia. After physiotherapy and medicines, I now sleep well and have a good appetite. My legs are better, too. I can climb the hills without help. I often think, who would take care of a retired teacher like me if I were ill in the old society?

TANG HSUEH-CHUN, 55, accountant in a bicycle factory: I have had an ulcer for years. This is my second time in the sanatorium. I was here for a while before the cultural revolution. Life here is more interesting than before. In the morning we have physical exercises suited to our conditions.



Wu Yu-sen (right) back at his job.

Most people do *tai chi chuan* (shadow boxing). Some go for walks or climb the hills. Then we have our treatment. In the afternoon, after a nap, we play chess, read, swim, fish and play badminton or ping pong. In the evening we watch TV or movies. Troupes from the city frequently come to perform for us. Sometimes the patients put on performances or we have poetry readings. We have visitors twice a week. We like to take our families for walks in the park, or up on the cliffs where you get a magnificent view of the bay.

Now in the sanatorium we are no longer separated from the political life outside. Before the cultural revolution when the sanatorium was influenced by the revisionist line, they saw to it that the patients ate and rested well and had all kinds of recreation, but totally overlooked the political aspect. Now we have political study every week just like workers in the factories. We join the doctors and nurses in studying Marx, Engels, Lenin and Stalin and the writings of Chairman Mao, and in criticizing Confucius, Lin Piao and revisionism.

Recently during a discussion in connection with our study of the dictatorship of the proletariat, comparison of our life today with our bitter experiences in the old society made us all feel even deeper love for our socialist country under the dictatorship of the proletariat. Though we are in a sanatorium at present, we vowed to keep the revolution and a will to build socialism in our hearts.

Tideland Area Becomes Big Producer

SU WEN

CHUNGMING Island, China's third largest island lies just beyond Shanghai in the Yangtze River estuary. It has been built up from layer upon layer of silt picked up by the Yangtze in its 5,800-kilometer course and deposited along the western tip and northern shore of the island. Only 16 years ago this part of the island was a stretch of tideland waste. Today a solid dyke stretching for over 200 kilometers from east to west protects it from the pounding of the tide. Within it are eight state farms, two county-run forest farms, a farm for cultivating good strains of seed, and fields, orchards and crisscrossing irrigation canals belonging to some 20 people's communes.

At the western end of the island is the Hsinchien (New Construction) Farm set up in 1973 and now one of Shanghai's suppliers of farm produce. Seventeen land reclamation brigades from the people's communes enclosed it in less than a year. A hundred canals and channels and 35 electric pumping stations guarantee good harvests on its 3,000 hectares of land in spite of drought or heavy rains.

When I was there 660 ha. of watermelons were ready for picking and, warmed by the sun, spearmint and other medicinal herbs filled the air with their fragrance. At the dairy farm 50 milk cows were resting under a shelter, while 50 head of young stock grazed

leisurely in the pasture and reed marshes outside the dyke. Flocks of white-feathered, red-billed Peking ducks dotted the river and its grassy banks. The highways and streams are lined with locusts and elms. Twelve hundred thousand fish are being bred in the farm's freshwater areas. The whole place is filled with an air of activity. Almost every inch of the reclaimed land seemed to be utilized.

In the past three years the farm has supplied Shanghai with 35,000 tons of watermelons, 400,000 head of poultry and 10,000 pigs. A new sugar refinery has just begun operation using sugar beet grown on 200 ha. of land.

I was impressed by the spirit of hard work and the plain style of living of the farm's leaders. The offices are huts made of reeds and rice straw. When I asked why they did not put up a brick building, one of the leaders replied, "We don't have a lot of money, as our farm was set up only a few years ago. We feel we should use every cent to develop socialist production."

By walking north and then turning east on the dyke, one can pass all eight state farms. On one side of the dyke stretches the broad river running into the boundless sea, inside it are the lush green fields of the farms. This once-

Shen Pai-kang (center), a pioneer, tells the newcomers how the farm was built up.





Over 30,000 peasants from 17 communes built the dyke for the Hsinchien Farm in the winter of 1971.

barren tideland now produces over 6 tons of grain or 750 kilograms of cotton per ha. Though some of the farms were set up in the early 60s, only since the cultural revolution have they really been carrying out Chairman Mao's policy, **"Take grain as the key link and ensure an all-round development"**. Today, farming, forestry, stock-breeding, fish-raising and sideline occupations are all flourishing.

The First Battle

The island's original farmland has been augmented by 40 percent through fields converted from tidelands during the past 16 years. Work on the dyke and land reclamation began on a large scale only after 1958, when the formation of the people's communes increased the collective strength and heightened the enthusiasm of the peasants. In the winter of 1959, with unified leadership from the county office for land reclamation, 20,000 men and women from the people's communes began the battle with the tideland.

Their first task was to build a dyke enclosing the many bays strung out along the coast. What a job it was to build on a quagmire a tall, broad dyke involving 10 million cubic meters of earth!

When building the section at Hsiaohung, during ebb tide thousands of peasants laid down bags of earth for the foundation, but when the tide came in these were washed away. They tried again, with the same result. Then they filled up all the broken-down old boats they could find with earth, sank them at the site and weighted them down with sandbags. After four days and nights of struggle they were successful. The foundation held and soon a dyke began to rise.

The battle was by no means over. One night following a howling north wind the temperature dropped suddenly and the tide rose unexpectedly. The current rushing out of the Yangtze and into the bay became so strong as to endanger the dyke. An army of builders, lanterns in hand, rushed to the scene. Shih Pan-tao, a Communist Party member, and a dozen others bravely plunged into the current. Many more followed to create a human wall which slowed the current. Up on the dyke others toiled unremittingly to raise it with sandbags. After a four-hour struggle they added a meter to its height, which saved it.

Success at the Hsiaohung section was an encouragement to dyke-builders elsewhere. Section after

section was completed and joined up. Sluice gates were installed and inside, canals and channels were dug for irrigation and drainage. By the next spring more than 7,100 ha. of land were enclosed and ready for cultivation.

Transforming the Marshes

The year 1960 arrived. China was suffering as a result of severe natural disasters, and the imperialists, revisionists and other reactionaries struck up their anti-China chorus of slanders on her socialist system and attacks on the people's communes. But it was also in 1960 that the people's communes on Chungming Island reaped their first harvest on the once tideland waste — and launched their second land reclamation battle.

A 30,000-strong army, mainly industrial workers from Shanghai, flocked to a vast stretch of reedy marsh still to be enclosed. While continuing its own industrial production, the metropolis was sending manpower to lighten the burden in the countryside during those difficult times. Many cadres from government offices also joined in the labor.

Recalling the hardships of those days, Li Chen-ya, an old hand at land reclamation and now secretary of the Communist Party committee

A bird's-eye view of Chungming Island.



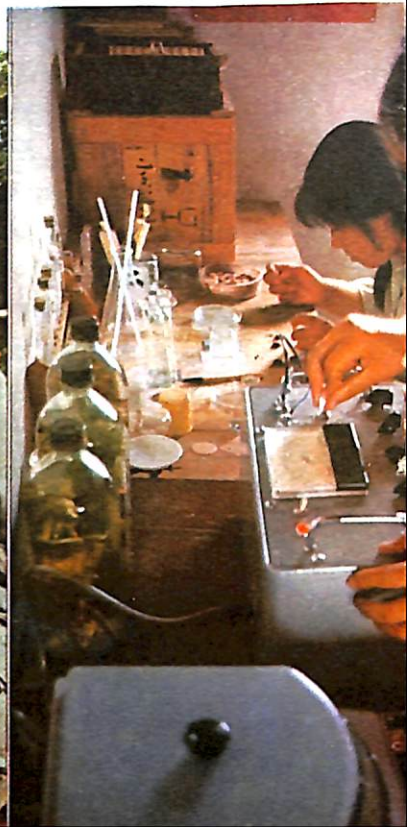
Studying how to improve the cotton cultivator.



Chu Yu-mi, one of the leaders at a farm machinery repair shop.



Members of a farm-scientific research study cotton pests and test soil



Young people at the Chienchin Farm transplant early rice.



Watermelons are shipped to Shanghai by boat from the Hsinchien Sideline Farm.

A farm broadcasting station tapes a poetry-reading session.



Mural.



On the way to work.



group
activity.



at the Chienchin (Forward Advance) Farm, says, "Everything we did was achieved against great odds, whether it was getting food and water or setting up living quarters. But uppermost in our minds was the aim of transforming these marshes into a granary to refute the enemies' slanders with hard fact."

After a winter of strenuous work, they had another large section of the dyke and 6,600 ha. of land reclaimed from the marshes. Then they leveled fields and dug ditches for irrigation and drainage. The next spring rice was planted there.

In the winter of 1968, during the cultural revolution, 60,000 commune members again attacked the marshland, determined to do away with the remaining holes and swamps. The mud in these places was knee-deep and as soft as mashed beancurd so that it could not be piled up. Night and day they cut reeds, tied them into bundles and laid them down layer upon layer until they had a road. Then they carried in earth from elsewhere to build a dyke. In four months they enclosed 7,300 ha. with surprising speed. Meanwhile, most of the irrigation and drainage projects



Juicy peaches are now produced there.

had been completed on the other former marshland, and 6,000 ha. were planted to crops in spring.

Today the great dyke stretches majestically along the entire shore. The 26,700 ha. of land reclaimed within it has produced a total of 500,000 tons of grain, 30,000 tons of cotton and large quantities of meat and other foods. Last year's grain output on these reclaimed lands alone exceeded 70 percent of the whole island's grain output in

1958 before the tideland reclamation began.

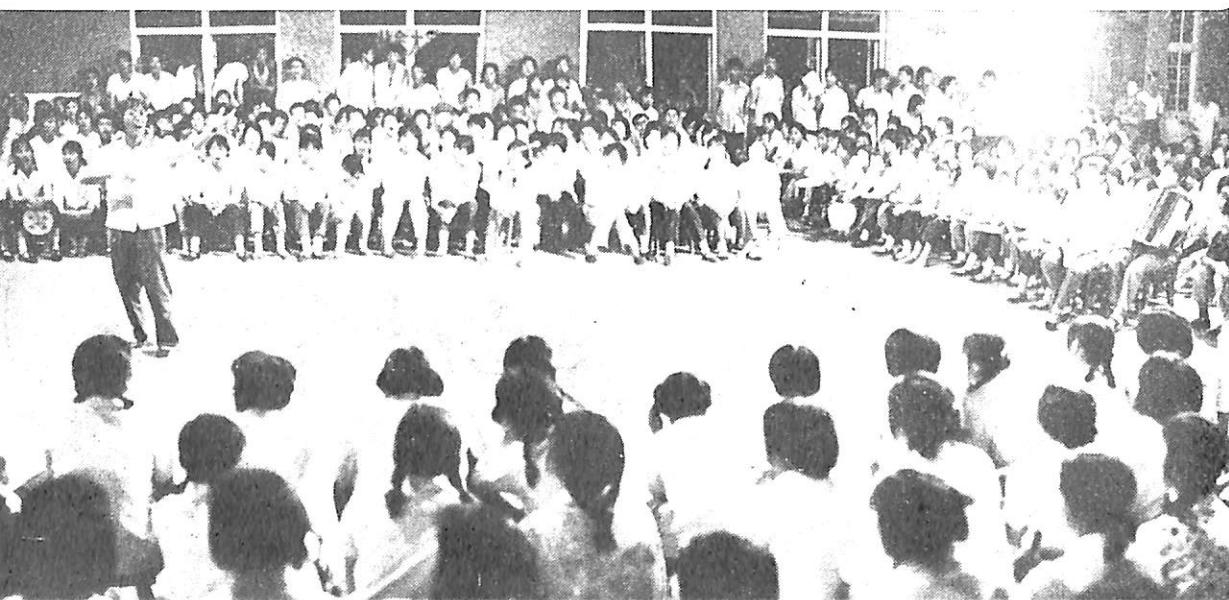
The Successors

Most of the workers, cadres and commune members who worked on the dyke and reclamation projects have returned to their regular jobs. The main force in the eight state farms now set up in the area are 150,000 young people. Since the movement began to settle in the countryside in the cultural revolution, one group after another of middle-school graduates has come to Chungming Island.

The 15,000 young people at the Chienchin Farm make up 95 percent of its total personnel. When I was there the wheat had been harvested and most of the paddy rice had been transplanted. In spite of rain, young men and women were winding up transplanting on the last 67 ha. by hand and machine.

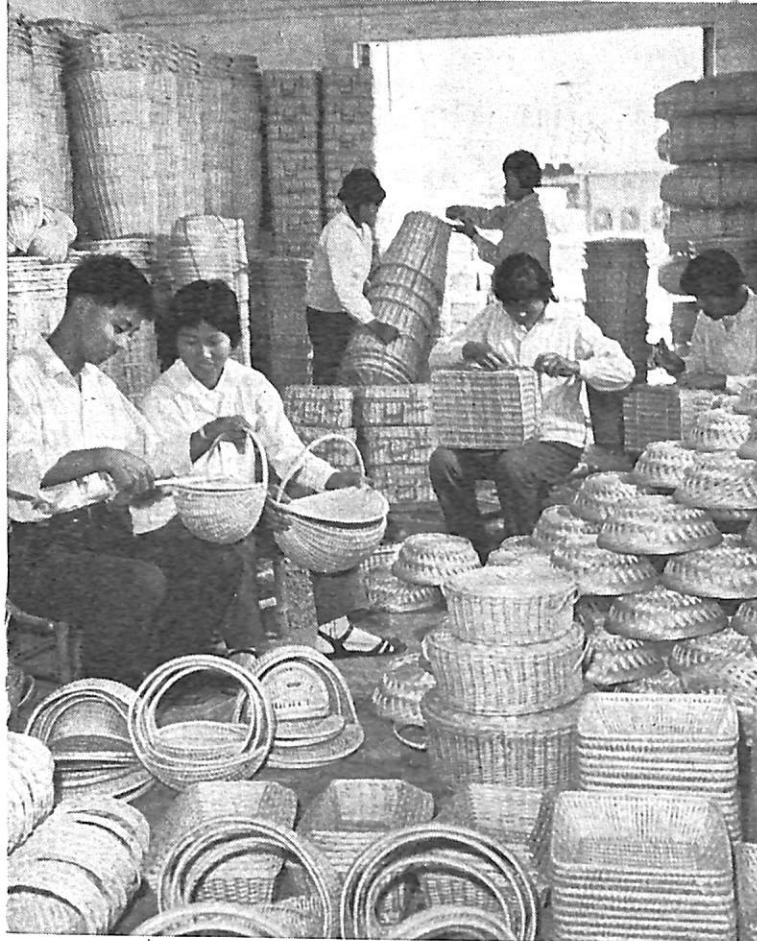
When this area was waste the soil had a very high alkaline con-

A singing contest at the Chienchin Farm.





Sika deer from northeast China in their new home at the farm.



Making willow baskets.

tent, but years of hard work by the original reclaimers and the young people have made it productive. In 1970 the farm still had one white, alkaline tract of 40 ha. on its far north side. A team of 300 young people led by Meng Ching-sheng and Chang Li-ting dug ditches so that the alkali could be washed out. They brought in fertile soil to create a new top layer seven inches thick. After four years of hard work they obtained the high grain yield of over 7.5 tons per ha.

Efforts are being made to farm scientifically and improve field management. A record yield of cotton was achieved in 1970 — 1.5 tons of ginned cotton per ha. on eight ha. of fields — by a team of 80 young people led by Yu Yung-chiang. In 1975 per-hectare yields for the farm as a whole have exceeded 7.5 tons over 870 ha. for grain, and 750 kg. over 350 ha. of cotton.

When I was there it was the height of the season for catching baby crabs. From the top of the

sluice gates in the dyke one could see the young people casting their nets from small boats on the river.

A chicken farm near the sluice gate has more than 20,000 chickens of various breeds. Not far away is a deer farm amid fruit trees. Thirty wild sika deer have been domesticated. Thirteen fawns have been born in captivity.

While the farms engage mainly in agriculture, they have also set up small industrial plants. Half of those set up in recent years serve agriculture, such as the farm machinery station, ball bearing plant and grain-processing shop. Agricultural mechanization is proceeding rapidly. Plowing, irrigation, threshing and processing of farm and sideline products are now done by machine. In addition to repair work, the young mechanics now make a number of small and medium-sized farm implements such as threshers, winnowers and cotton cultivators. Recently the young people at the farm machinery station have formed a

group to study how to improve the rice transplanters. These are already used on 60 percent of the paddy fields.

In recent years one group after another has been chosen to attend the spare-time college run by the farm. Students have a six-month course of study which includes Marxism-Leninism and agricultural or industrial skills. Many of the small plants and the farm's production teams have set up their own night schools which groups of the young people attend in rotation.

The young people here are spurred on by their communist ideals. Shen Pai-kang, 25, put it this way, "The difference between town and country, between industry and agriculture and between mental and manual labor are all remnants of the old society and manifestations of bourgeois right. By helping to develop socialist agriculture and modernize the backwardness of the countryside we are doing our share to narrow these differences."

TWO NEW ACHIEVEMENTS IN SEED BREEDING

A New Grain

Agricultural scientists discuss breeding triticale seed.



An experimental field of triticale in the China-Albania Friendship People's Commune near Peking.



A new rice variety.

ALLO-OCTOPLD triticale, a new grain that does not exist in nature, has been created in China. Chinese scientists and peasants crossed ordinary wheat and rye, then used biological reagents and selection.

Planted over fairly large areas by people's communes and state farms, triticale has given high yields. This opens up a new way to increase grain production in high, cold mountain areas and arid, alkaline soil.

Scientists began experiments in the 1950s. During the cultural revolution, they criticized the revisionist line in scientific research, abandoned their method of working behind closed doors and went out to work in the fields. Experimenting together with commune members speeded up seed breeding.

In 1972 a group of scientists went to the Weining Yi-Hui-Miao Autonomous County in Kweichow province in the southwest. Over 2,000 meters above sea level, the county is cold, has a serious frost problem and poor soil. Rye and oats were the traditional crops and yields were low. The small area planted to wheat yielded even less.

Trial plantings of triticale over a fairly large area produced 20 per cent more than rye and 30-40 per cent more than wheat. Delighted, the local people have increased the area under triticale every year since. In spite of cold, drought and hail, it gave a bumper harvest in 1974.

Scientists have planted triticale in several areas with differing natural conditions in southwest, northwest and north China over the last few years. Repeated assessment has shown that the new grain is high yielding, resistant to disease and lodging, and tolerant of poor and alkaline soil. Its flour contains more protein and rises better than wheat, and retains the characteristic aroma of rye. The area under triticale in Szechuan, Kweichow, Ningsia and Kansu in 1975 was 20 times more than in 1974.

High-producing Rice

LEADING cadres, scientists and peasant seed breeders attended meetings on rice breeding in Peking and Heilungkiang province last autumn. They visited paddy fields, assessed new varieties of rice and proposed new ways of speeding up seed breeding.

The development of triticale is a relatively recent achievement in world science. Some countries began research on this project at the end of the 19th century, but some major problems remained unsolved. In the course of evolution wheat has developed from diploid — containing two sets of chromosomes — to quadruploid and sextuploid. Most wheat currently planted in China is sextuploid.

According to this law of evolution, scientists set out to develop a new octoploid grain, choosing different genera — wheat and rye — for the parents in order to get the good points of both in the offspring, the new triticale. This overcame the limitations of only crossbreeding different varieties of the same species. Scientists now working with triticale are trying to remedy its shortcomings: tall stalk and late ripening.

Small-scale experiments for several years have already yielded better harvests than locally popular elite varieties. The new varieties are more uniform, more resistant to disease and lodging, and absorb fertilizer more readily.

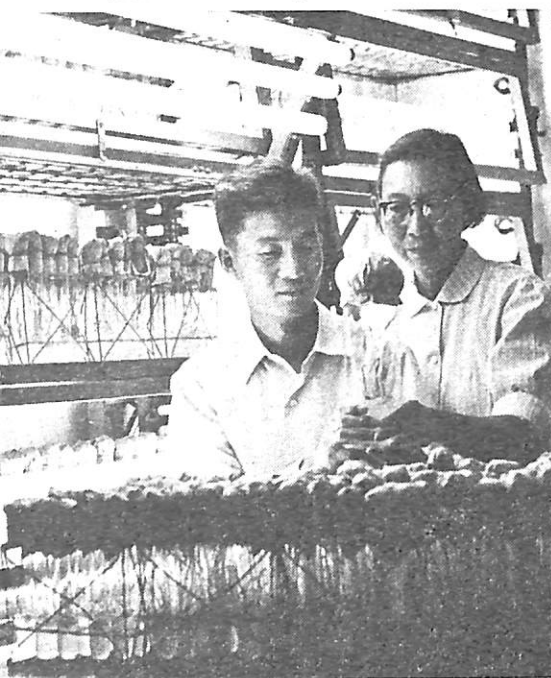
Pollen culture is efficient and economical. Developing a new variety takes only three or four years, half the conventional time. The procedure is simple and increases the efficiency of selection.

From the point of view of cellular genetics, all crop plants are at least diploids, that is, their cells contain at least one set of chromosomes from each parent. But pollen culture involves inoculation of the anther (pollen sack) and parthenogenetic reproduction of haploids, the cells of which contain only one set of chromosomes. Artificial doubling produces diploids.

Over 200 organizations and groups in 20 provinces and municipalities have begun studies of this method. In addition to research units, work has been carried out on a mass scale in many areas. This has provided new experience on combining basic research and production which has great significance for speeding up the development of Chinese agriculture.

The new varieties were produced by pollen culture, a technique developed in recent years. Though a dozen other countries are conducting research on this subject, so far none of them have applied their results in production. Chinese scientists began this work in 1970.

Researchers in a pollen culture laboratory.



Research workers and commune members evaluate a new variety of rice produced by pollen culture.



NEW FILMS

THE latest films, feature films, documentaries and science education shorts, depict socialist advance in all fields.

After seeing the color feature film *Second Spring* the noted Chinese poet Yuan Shui-po wrote, "There is a political lesson in every shot." The film depicts the struggle of the workers and technical personnel in a naval shipyard to augment the national defense by building a new torpedo boat through their own efforts. When the story begins it is the first spring of the 1960s. As watchers are cheering the newly-designed torpedo boat *Sea Eagle* on its first

trial sea-run, an explosion destroys the main engine.

Some, including shipyard director Chi Ta-tung, begin to doubt whether the project should be continued. Over the opposition of the workers and Liu Chih-yin, a young woman designer, he decides to scrap the *Sea Eagle* and turn to making the *Flying Fish* according to a design from a "fraternal country". This means he is pinning his hopes for more ships for China's navy on foreign aid.

Feng Tao, secretary of a Communist Party work committee sent by the navy to help on the torpedo

boat project, who happens to be an old friend of shipyard director Chi's from the war, has learned otherwise during his years in the navy. "If we rely on others we won't have a navy," he tells Chi. "We must make our own ships as quickly as possible!"

He supports Liu Chih-yin and the workers and conducts an investigation with their help. They finally find the reason for the explosion—one of the materials used in the main engine cannot withstand the intense heat. But this, known as material 646, is not produced in China. "You've found the reason for the explosion, but you've come to a dead end," Chi says and once again argues for giving up the *Sea Eagle* and concentrating on the *Flying Fish*. Meanwhile the workers find that some crucial specifications on some

Feng Tao encourages *Sea Eagle* construction personnel to build the torpedo boat self-reliantly as Chairman Mao teaches.



of the drawings given them for the *Flying Fish* don't jibe.

The specialist from the "fraternal country" offers to provide the shipyard with material 646 and proposes that the two countries make the *Sea Eagle* jointly. Then he asks to see its drawings.

Feng Tao recognizes this offer of "aid" as a bid to control China's naval shipbuilding. He reasons that Chi's view is taking a scheme for friendship and an enemy for a friend, and that the principles of Marxism-Leninism are being lost. The "fraternal country", which is in the control of modern revisionists, suddenly withdraws its specialists and tears up its contracts with China. But Feng Tao, by relying on the workers and young technical personnel and uniting with an old Chinese specialist who is vice-director of a research institute, is able to keep the *Sea Eagle* project going without external help. Together they also uncover a hidden class enemy who plots to steal the *Sea Eagle* drawings for the "fraternal country". As the second spring of the 1960s comes around, the *Sea Eagle* once again takes to the seas, this time passing its test.

The film provides an excellent education in the realities of life. Whether or not to continue with the *Sea Eagle* is in essence a struggle over whether or not to stick to building China's industry independently and self-reliantly. "It's not really whether or not we make a torpedo boat that the imperialists, revisionists and other reactionaries fear," Feng Tao says. "What they are afraid of is that we will follow Chairman Mao's revolutionary line of self-reliance and hard work."

ANOTHER color feature film, named *Hung-yu* (Red Rain) after the main character, a young barefoot doctor, shows how he matures through struggle with guidance from the Party. It is 1968 and commune members in the Ching-shan brigade in the Taihang Mountains have begun construction of a reservoir. The project is affected because some of the people working on it are kept out by small illnesses. The only doctor in the village is Sun Tien-fu, a hid-



Hung-yu saves the old stonemason who has been poisoned by class enemy Sun Tien-fu.

den class enemy, who shows no concern for the poor and lower-middle peasants*. The elderly stonemason, the key technical person on the reservoir project, has a recurrence of an old ailment and has to be carried to the county hospital. The medical situation in the village worries sixteen-year-old Hung-yu, who has helped to take him. The young man wants to do something about it.

Learning that the county hospital is setting up a class to train barefoot doctors, Hung-yu asks brigade leader Erh-huai to let him go. Sun Tien-fu also asks to go. Erh-huai, who is not very sensitive to the class struggle around him, tends toward Sun, but is persuaded by brigade Party secretary Ching-ling and the old stonemason to send Hung-yu.

The old stonemason is asked to address the first class. With his own bitter family history he denounces the old society, in which if the children of the poor fell ill they could only wait for death. This strengthens Hung-yu in his determination to be a good barefoot doctor. When he returns from his course he sets up a clinic in the brigade. Never without his medical kit, he serves the poor and lower-middle peasants wholeheartedly.

*The term poor and lower-middle peasants refers to original class status, not present economic position. In the democratic revolution as well as in the socialist revolution and construction they are the most reliable ally of the proletariat.

The growth of new things is never easy. Hung-yu has to fight not only against sabotage by Sun Tien-fu, but also against the wrong and backward ideas of some of the brigade cadres and members. He resolutely struggles against the rumors Sun Tien-fu spreads to discredit him. On a stormy night he climbs slippery mountain trails and brings a sick baby back from the brink of death. He also proves himself by curing a man of a long-time trouble with his legs and a woman of the flu, each victory a refutation of Sun Tien-fu's slander.

Then Sun Tien-fu secretly puts poison into the herbal medicine Hung-yu has prescribed for the old stonemason. Hung-yu finds out in time to give an antidote and save the old man. When Hung-yu investigates and uncovers the truth, Sun Tien-fu, now desperate, tries to kill him on his way back from the county town. In the struggle Hung-yu, though of slighter build, maneuvers him to a bridge and pushes him off. He jumps in and dunks Sun, who cannot swim, until he confesses.

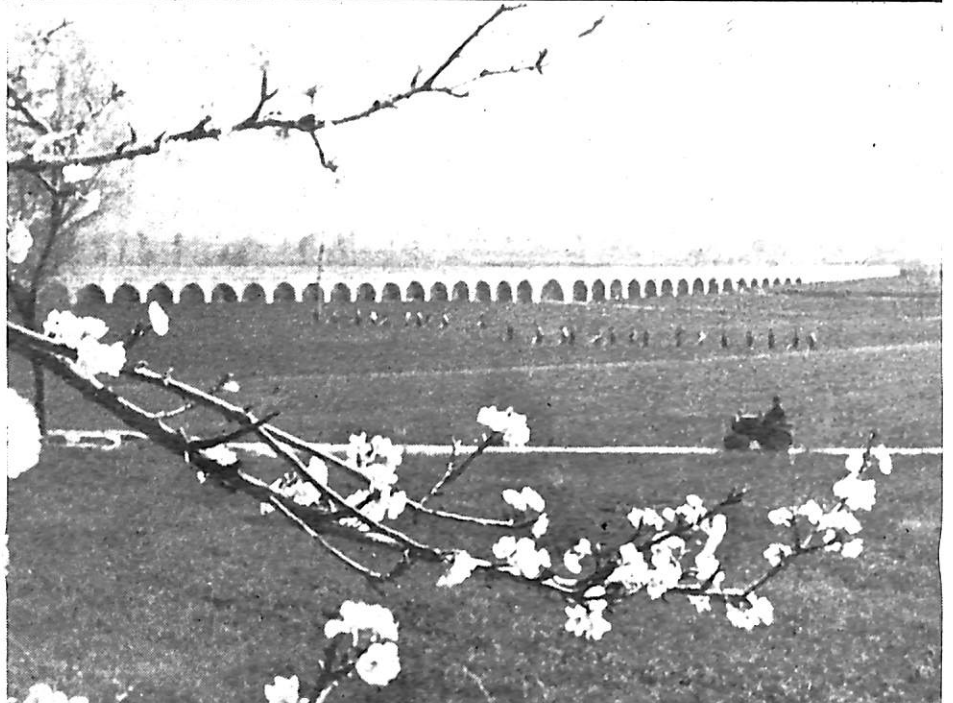
The incident is a profound lesson for brigade leader Erh-huai. At the end of the film the poor and lower-middle peasants give Hung-yu the honor of cutting the ribbon at the opening ceremony for the new reservoir. As the water rushes through into the fields, Hung-yu leaves to answer another call.

A barefoot doctor is also the main character in *Chun-miao* (Spring Sprout). It is the story of a young woman who becomes a barefoot doctor during the Great Proletarian Cultural Revolution.

OTHER new color feature films include *Battle of the Shipways* on how a 10,000-ton ship is built on a small way during the cultural revolution and *At the Foot of the Great Wall* eulogizing the People's Liberation Army's wholehearted service to the people through the story of the soldier-inventor of yeast-fermented pig feed. *Conch* is about Little Red Guards on an island in the South China Sea who help capture enemy agents. The opera *The Red Lantern* in the style of the Uighur people of Sinkiang, adapted from the revolutionary Peking opera of the same name, has been filmed to reach wider audiences.

A color documentary, *New Landscape Along the Red Flag Canal*, with moving scenes and striking contrasts extols the heroic spirit of the people of Linhsien county, Honan province, in remaking their land guided by Chairman Mao's revolutionary line and call, "In agriculture, learn from Tachai." The film records achievements since the advent of the Red Flag Canal, which took ten years to build. The formerly bare slopes are covered with fruit trees, and plentiful water has contributed to annual increases in grain production. Farming, forestry, animal husbandry, sidelines and fishing are thriving. Socialism has brought a new life to the people of Linhsien county.

A number of recent science films deal with agriculture, including *Controlling Mole-crickets*, *Turning Alkaline Land into Fertile Fields*, *Deserts*, *Applying Granular Fertilizer to Subsoil* and *Stabilizing Sand for Afforestation*. They provide timely information for the nationwide movement to learn from Tachai. Other scientific films include *Telephoto Transmission*, *Pandas*, *Mobile Chairs for Textile Workers*, *Economizing on Coal*, *Snake Island*, *Artificial Diamonds*, *Treating Snakebite* and *Earthquake-proof Buildings*.



Above: A scene from *Pandas*. Commune members bring the nature preserve a baby panda which has run into their village. Below: A shot from *New Landscape Along the Red Flag Canal*.

Tseden Drolma —

Tibetan Singer

*The red sun rises in the east,
The fragrance of chingko
sweeps over the plateau
Liberated serfs celebrate a
bumper harvest,
The Communist Party has
brought us this happy life.*

.....

THESE words are from the first song sung by Tseden Drolma, a member of the Tibetan Song and Dance Ensemble at the national theater festival held in Peking last autumn. The ensemble which was performing in the capital during the celebration of the tenth anniversary of the establishment of the Tibet Autonomous Region was greeted with warm applause. In colorful national dress Tseden Drolma, one of China's most popular singers, received a prolonged ovation immediately she appeared on stage. Her rich resonant voice, echoing the vastness of the Tibetan highlands and powered by deep feeling, brought demands for encore after encore. She sang "Sending Happy News to Chairman Mao", "Atop the Golden Mountain in Peking" and six other songs before the audience would let her go.

New Life Begins

Tseden Drolma, now 38, was born in a family of working people in the Shigatse prefecture of Tibet. From the age of ten she herded sheep for a serfowner. Her childhood knew only hardship and suffering.

However, she sang from the time she was very small. The theme was always an expression of the bitter life of the Tibetan people: "Even if the mountains turned to butter, they would only feed the aristocrats; even if the rivers flowed with milk, not a drop would be for us."

In 1951 Tibet was peacefully liberated. The people saw hope for a new life, as expressed in a new song:

*The sun in the east has risen,
Chairman Mao's light glows
over the land,
Warming our hearts
And showing the way to
liberation.*

In the winter of 1956 Tseden Drolma toured 14 Chinese provinces and cities, as a member of the Tibetan Youth Delegation, visiting factories, farms, schools and army units. For the first time in her life she saw the natural beauty of the vast motherland and the flourishing of socialist construction. The sincere concern of the various nationalities for her people moved her deeply.

Most unforgettable, at the end of their visit, the group was warmly received by the Chinese people's great leader Chairman Mao in Peking. "What great kindness was expressed in Chairman Mao's face," Tseden Drolma recalls as she describes that happy moment. "When he came forward to shake hands, I could find no words. My eyes fill-

ed with tears as I stood there tongue tied."

Observing her talent and love for singing, when the delegation returned to Lhasa, the Communist Party assigned her to the Shigatse Song and Dance Troupe. Then at the beginning of 1959 it sent her to study voice at the Shanghai Conservatory.

The Party's Care

Under the criminal serf system Tseden Drolma had never been able to go to school. When she first entered the conservatory she not only did not understand the Han language* but she was also illiterate in Tibetan. Although she had a rich voice, a good ear and an aptitude for learning songs quickly, she always used her voice at full pitch. She had had little musical training, did not know how to use her breath, could not reach high notes nor sustain long ones. Tseden Drolma knew the Party wanted her to succeed as a singer for the working people. She thought, "I can't let the Party down. No matter how great the difficulties, I must overcome them!"

Her teachers and schoolmates did everything they could to help her and gave her painstaking guidance in all her studies. One of the conservatory's leaders experienced in voice training personally instructed her. To help Tseden Drolma grasp Chairman Mao's teachings on why

* Han is the language spoken by the majority of the Chinese people.



Performing for the masses.

literature and art must serve the workers, peasants and soldiers, she studied with her *Talks at the Yen-an Forum on Literature and Art*. Her teacher helped her to retain the special characteristics of her voice and style of performance while at the same time mastering new techniques which would enrich her singing.

Soon after Tsenden Drolma entered the conservatory, news came that the People's Liberation Army and the Tibetan people had swiftly put down the counter-revolutionary armed rebellion of the Tibetan reactionary upper strata headed by the Dalai Lama. Under the leadership of the Communist Party, the serfs then waged a stirring democratic reform movement, thoroughly smashed the inhuman feudal serf system and became the masters of their land. Filled with passion Tsenden Drolma went to Shanghai's factories, the docks, schools and

army units and poured out her joy, which was also that of all former serfs in this great revolution:

*All Tibet is liberated!
The people's life gets better
every day.
Thanks to our benefactor
Chairman Mao,
Thanks to our saving star the
Communist Party.*

— Herdsmen's Song

*The light of Chairman Mao
shines over the snow
mountains
The Tibetan people have won
a happy life.
Chairman Mao, the people's
leader,
We wish you everlasting life.*

— The Light of Chairman Mao

Always conscious of the hopes the Party had placed in her, Tsenden Drolma redoubled her efforts. She was meticulous in her study of the smallest details for rendering every

song to bring out the full feelings of her fellow Tibetans.

In May 1961 she was accepted into the Chinese Communist Party. As she matured politically so too the quality of her singing rose. She is especially successful in expressing the exuberant and lyrical characteristics of Tibetan folksongs through the utilization of its particular techniques and its sustained beat with rhythmic emphasis.

For Workers, Peasants and Soldiers

Tsenden Drolma finished her studies in 1965 and returned to Tibet to join the song and dance ensemble of the Tibet Autonomous Region. Soon afterwards the cultural revolution began. The singer plunged into the movement and tempered herself in the struggle. "Through the cultural revolution," she said, as she later recalled what she had learned from it, "I came to

understand the truth: To be a true revolutionary we must stride with unwavering firmness along the road pointed out by Chairman Mao. Otherwise, we will lose our contacts with the workers, peasants and soldiers, divorce ourselves from actual struggle and take the revisionist road." Her resolve to follow Chairman Mao's teaching, serve the people and sing for the liberated serfs with all her heart grew ever stronger.

Within recent years, Tsenden Drolma has become a member of the Communist Party Committee of the Tibet Autonomous Region and a leader of the ensemble. Nevertheless, she continues to work as an ordinary member of the troupe, crossing mountains and rivers in wind and snow, and touring the Tibetan plateau to perform for the people of various nationalities in the villages, pastures, factories, mines and army units.

Once, the troupe arrived in Tingri county at an army post over 4,700 meters above sea level. There it performed to an audience of over one thousand — border guards, road maintenance workers, farmers and herdsmen. Despite the fatigue of the long journey and the effects of the rarefied air, Tsenden Drolma sang five songs in succession. After the performance, hearing that the eight cooks at the army post had been too busy to attend, she hurried to the kitchen and gave them a special show.

During the Spring Festival of 1974 Tsenden Drolma led a group from the ensemble to perform for the border guards in Yatung prefecture. They inspired every army post, company and hospital ward they visited with the joy of this festival. In their spare time they helped the soldiers wash and mend their clothes, or the cooks to wash vegetables and dishes. Once, just as they had finished a performance a new squad arrived on the scene. "These soldiers have come a long

way to see us," the singer thought. "We just can't let them down." She discussed the matter with the others and the ensemble repeated the whole performance. The happy faces of the PLA men gave the artists new strength despite their fatigue.

True to her resolve, "A revolutionary art worker must serve the people wholeheartedly", Tsenden Drolma travels from place to place, performing wherever she goes no matter how long the distance covered nor how small the audience.

In September 1973 when Tsenden Drolma returned from the Tenth Congress of the Communist Party in Peking, without taking a rest, she immediately set out with her comrades for the worksite of a bridge being built in Milin county. She not only sang, but spoke about the Congress and the excellent situation at home and abroad. "Tsenden Drolma is not only an

artist, but inspires us with reports about the domestic and world situation," the liberated serfs say. "She sings and speaks as one of us."

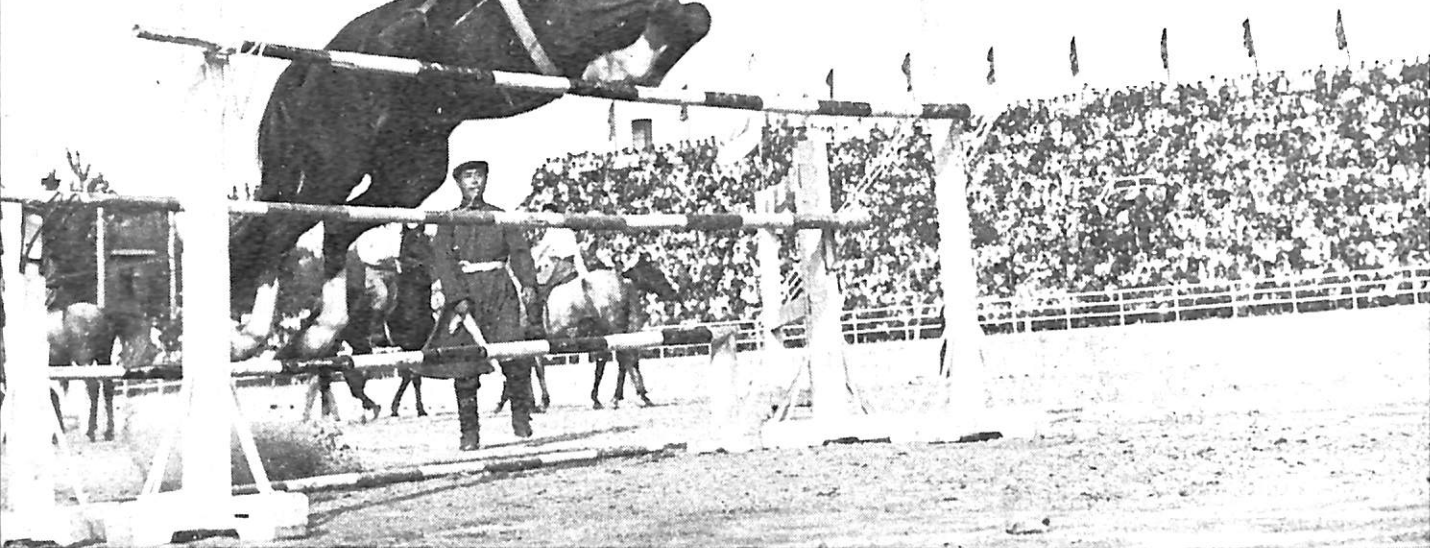
The characteristics of Tsenden Drolma's singing are her fine melodious voice, unaffected style and sincerity of feeling. Every word comes from the bottom of her heart. Her feelings burst forth in song and the song brings out her feelings. As she has accumulated experience, her art has matured. The range of her singing has broadened. Having accurately grasped their style and rhythm, she can now give fine renditions not only of Tibetan songs, but also of those of the Korean nationality of the northeastern border region, the Uighur nationality from the Sinkiang Uighur Autonomous Region, and Han folk songs from north Shensi and the Yimeng Mountains in Shantung province. Her performances have won acclaim both at home and abroad.

Tsenden Drolma chatting with her audience.



SPORTS

INNER MONGOLIAN HORSEMEN



Jumping over an obstacle.

WHENEVER the Inner Mongolian Equestrian Team holds a training session on the 2,000-meter long racecourse at the foot of the Taching Mountains outside Huhehot (the autonomous region's capital city), hundreds of spectators gather to watch. When, on holidays, the horsemen put on a show many thousands flock to the scene. Members of the team also often go to the surrounding pastures to perform. News of them brings herdsmen from many miles away traveling by horseback, in oxcarts or on tractors to watch the spectacle. Their displays are greeted everywhere with enthusiastic applause.

Last September the team came to Peking to take part in the Third National Games. They gave 19 shows, including flat and hurdle races, polo, cavalry sword-play and horseback gymnastics. Their daring and skill left a deep impression on the spectators.

China has a long history of horsemanship. Riding is an essential part of the daily lives of the herdsmen in the vast grasslands of the north and west, and horsemanship is one of the most popular

traditional sports in these areas. In the old society the horses were owned and racing controlled by the princes and aristocrats. But since liberation, with the growth in production and the emphasis given to militia training along China's border it has become a real mass activity.

Horsemanship was listed as one of the events at the PLA's First Sports Meet in 1952. The Inner Mongolian team now has 66 members, one third of them women. Seventy percent are of Mongolian nationality. It has collected, examined and created a total of 140 actions for use by horseback riders in competitions and demonstrations.

The Inner Mongolia Autonomous Region is situated on China's northern frontier. The team has included some of the swordplay used by the PLA's border guard cavalry units and people's militia in its demonstrations. Men and women at a fast gallop, swords flashing, slash right and left through standing twigs, knock stuffed bags off posts and flip

rattan wreaths off stakes and high into the air.

They are equally skilled at shooting on horseback. Astride the horse, sometimes facing its head, sometimes its tail, they canter down the track raising their rifles to shoot at balloons or other targets. As preparation in case of war the horses are well trained in jumping over hurdles, fences, walls and double-spread fences. Also includ-

Gymnastics on horseback.



ed is jumping through a flaming hoop, only two meters in diameter.

The team's display of horseback gymnastics always draws special applause. At a fast trot, without the slightest change of pace, the riders stand on the saddle, ride astride facing either the horse's head or tail, and holding on to the pommel swing themselves on and off the horse. They do all kinds of acrobatic riding with two riders on a horse, or one rider with two horses. In the latter case, the horses gallop along side by side while the rider is hidden horizontally between them, holding on with one hand on each saddle pommel.

Horseback gymnastics have been worked out by coaches and experienced riders through long years of study and practice. One veteran coach named Dedzu and two young coaches, Huril and Pai Ming, have done outstanding work to develop these skills. They have made a careful study of gymnastic and acrobatic movements and tried to adapt a number of them for performance on horseback. Among those they used were side vaulting and the horizontal stand in horse vaulting and from free gymnastics, the arabesque. From acrobatics

they adapted the six-man pyramid — the top man holding a red flag — for three horses and six riders. Whenever they want to introduce a new movement, they try it out and find the key difficulty to be mastered for good performance before teaching it to the team members. They have created about 100 movements.

Most of the team members whose average age is 18 lived in the pasturelands and villages before the cultural revolution. Through hard work and close cooperation they have made rapid progress and quickly mastered many skills.

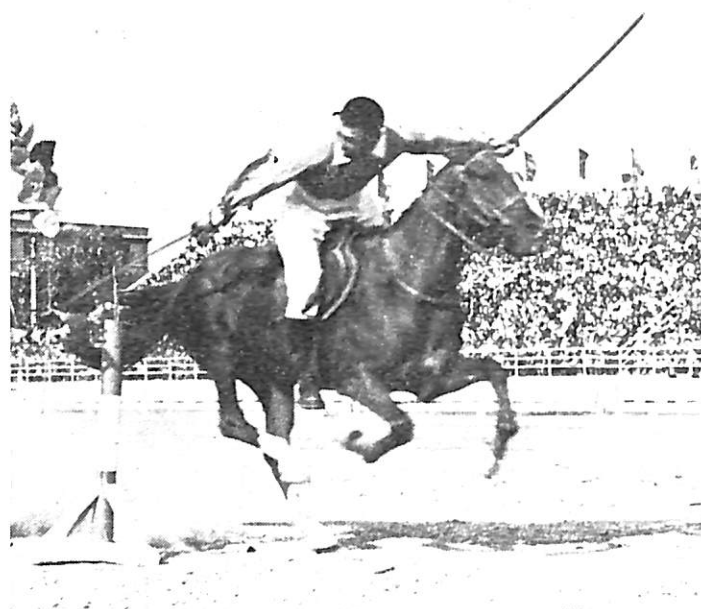
Take hurdle racing which is one of the more difficult skills for beginners to master. The rider must have great nerve and complete control of the pacing, direction and speed of the horse. Sodo, a 19-year-old herdsman from a commune in the Silingol League has been a good rider from the time he was a small boy. Once when he was learning to hurdle, he and the horse had a heavy fall due to faulty timing. Sodo lost his nerve. The team leader, Tubden, an outstanding national hurdle race rider, discussed the technique with him in great detail and for long hours. Veteran

rider Alta lent him his horse to practice on. With this help and that of the collective, Sodo regained confidence. He not only practiced on horseback but also, whenever he had a spare moment, would simulate the basic movements astride a bench — sitting upright in the saddle, leaning forward as the horse rises to clear the hurdle. Sodo is now one of the best riders in hurdling.

In 1972 the team recruited a group of new members and obtained 50 horses from the stockbreeding communes. Twelve young people were assigned to break in and train the horses. After two months' hard work the animals were broken in for riding and jumping, and the schooling to fit them for horseback gymnastics began. This took much patience and time, especially the training to get them to stand motionless while the rider did somersaults, handstands and other gymnastics on their backs.

Wherever it goes, the team impresses its audience with more than its spectacular skills. They often tell the horsemen, "What inspires us most is your courage and perseverance. This we must learn from you."

A sword in either hand, a rider slashes through standing twigs at a gallop.



Reminders of the Long March



Fig. 1.

TOWARD the end of the Second Revolutionary Civil War (1927-1937) the Chinese Workers' and Peasants' Red Army led by Chairman Mao and the Communist Party made its great strategic shift, the 12,500-kilometer Long March, which shook the world. On the march the Red Army propagated revolutionary theory and sowed the seeds of revolution. It proclaimed that the way of the Red Army was the way for liberation of the Chinese people. Many precious reminders of that time have remained.

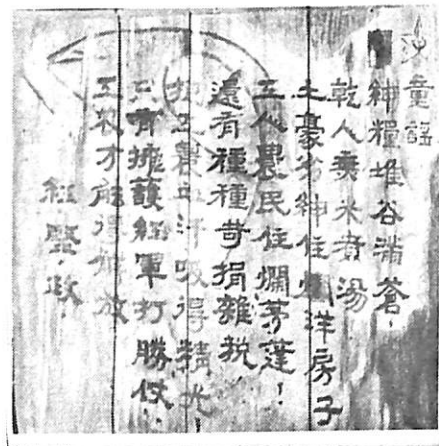
Mass Work

In January 1935 the Red Army arrived at Tsunyi, Kweichow province. There the Party Central Committee held a meeting which was of great historical significance. It ended the rule of Wang Ming's "Left" opportunist line in the Party Central Committee and established Chairman Mao's leadership over the Party. After the Tsunyi Meeting the Central Red Army directed by

Chairman Mao took to mobile warfare in the area where Szechuan, Yunnan and Kweichow provinces meet. Chairman Mao gave a brilliant example of flexible tactics by crossing the Chihshui River four times to throw the encircling enemy off track. The message about mobile warfare was spread in many ways, like the picture on page 4. The red flag on the mountain top is labelled "mobile warfare" and the sentence alongside it reads, "Bring the strong points of mobile warfare into full play!" Painted on a door by Red Army soldiers in Fenghsiangpa near Tsunyi before they crossed the Chihshui for the third time, this picture shows that Chairman Mao's thinking on mobile warfare had been revived and developed and that it had become part of the thinking of the Red Army's commanders and soldiers.

In addition to fighting, the Red Army educated the masses about the Party's program, line and policies. Fig. 1 is a copy of the Ten-Point Political Program of the Chinese Communist Party publish-

Fig. 2.



ed by the political department of the Chinese Workers' and Peasants' Red Army which was posted in the Hsishui area in Kweichow. The program proposed the overthrow of imperialist rule in China and confiscation of its enterprises and banks, and unifying China by overthrowing the Kuomintang warlord government and setting up a democratic government of the workers, peasants and soldiers. It proposed confiscation of the land of the landlords and distributing it to the peasants, an eight hour day, higher wages, unemployment relief and social insurance.

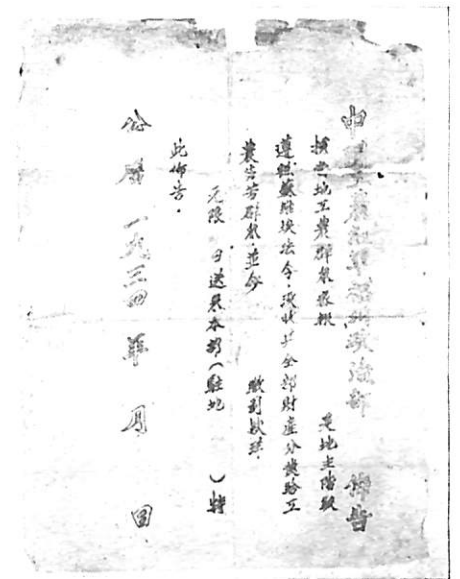


Fig. 3.

Fig. 2 is a propaganda poem put up by the Red Army not far from Tsunyi. It says: "Grain is heaped up and fills all the barns; the poor have not enough rice to make porridge. Local tyrants and evil gentry live in good houses; the peasants in rotting huts. Heavy taxes and levies squeeze out their sweat and blood. The poor can win their

liberation. Support the Red Army!" The poem expressed what the laboring people had been longing to say for thousands of years. The revolutionary truth it propagated left a deep impression on the masses.

Along the way the Red Army also mobilized the peasants to expropriate and divide the local tyrants' land where conditions were ripe. Fig. 3 is an announcement posted by the political department of a unit known as the "Foochow" unit of the Red Army while it was leading the Kweichow peasants in one such struggle. Fig. 4 is a travel permit issued by the confiscation commission of the Red Army.

Two pictures depicting the peasants struggling against the local tyrants and dividing the land (Fig. 5) were painted by a Red Army unit on the walls of a landlord's house in Muko village in Luchuan county, Yunnan province in April 1935. The landlord, who had run away when he heard the Red Army was coming, returned when the army left and demanded that the peasants remove the murals. The people cleverly preserved the drawings by coating them with the juice of a wild plant before whitewashing them. After liberation when the landlord's house had been confiscated and turned into a primary school the teachers and pupils

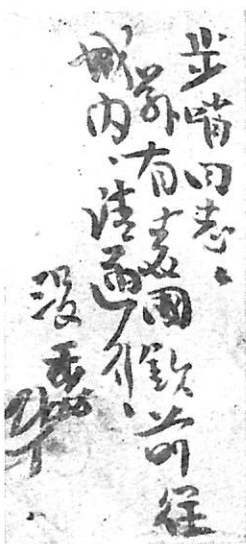


Fig. 4.



Fig. 5.

scraped off the whitewash. The murals were well-preserved.

The Army and the People

With its strict discipline and heroic spirit, the Red Army was deeply loved by the people. They volunteered to serve as guides, build bridges, repair guns and do transport work for it. Viewing the army as their own, they were glad to have their sons and husbands join it. In Tsunyi alone over 5,000 men enlisted. After her husband left with the Red Army, a village woman named Lo Su-chen from Taohsien county, Hunan province followed the troops for 41 days helping to transport supplies with her carrying pole. She travelled 1,250 kilometers through 17 counties in Hunan, Kweichow and Kwangsi provinces. Her carrying pole has been preserved and is shown in Fig. 6 on page 40.

In the summer of 1935 the Red Army reached the Liangshan Mountains in Szechuan, inhabited by the Yi people. According to the Party's policy of equal treatment for all nationalities, it was careful to respect the customs and religion of the Yis. The army abolished all exorbitant taxes and other levies

and opened the Kuomintang jails. This helped the local people to understand the nature of the Red Army. Many young Yis joined up, becoming part of the Yi Kuchi detachment of the Red Army, whose flag is shown on page 5.

The Long March provides many moving stories of relations between the army and the people. During a lull in the fighting in January 1935 a medical orderly of a Red Army company stationed in Sangmuya near Tsunyi toured the area treating the local people for a dozen kilometers around. While he was spending the night with a typhus patient who had a high fever, his company was ordered to withdraw before dawn. The orderly learned of this from Uncle Liu, with whom he was living, when he arrived back in Sangmuya at noon the next day. A note from his company commander told him to catch up with the unit. He set out at once but as he left the village he was ambushed and killed. Sadly the peasants buried him beside the road.

Not long afterwards a Kuomintang official passing through Sangmuya heard about the soldier's

Fig. 6.

grave and ordered the village head to have it leveled. The masses refused. Sometime later this official passed through again. Seeing the grave still there, he again ordered it to be dug up. The peasants led by Uncle Liu resisted and in the end the Kuomintang had to send its own soldiers to level the grave. As soon as they left, the masses built it again, adding earth and stone to make it even bigger than before. Today it is still there in Sangmuya.

A company commander wounded in the fighting in Weihsin county in northeastern Yunnan was left behind in the house of Tao Yuchen, an elderly woman of Miao nationality. She nursed him like her own son and his condition improved, but when the Kuomintang troops searched the village he was captured and killed. Grandma Tao carefully preserved the commander's straw handbag, his only possession, in memory of him (Fig. 7), and after the liberation presented it to the local people's government.

Fig. 11.

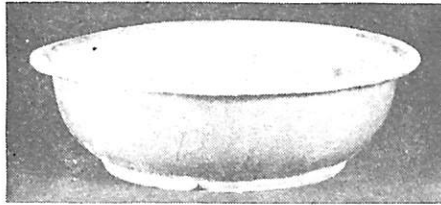
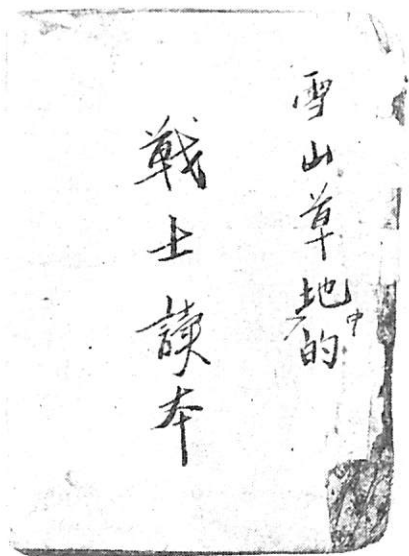


Fig. 9.



Fig. 10.

Unity Conquers Hardships

In August 1935 the Red Army entered the region of the Great Snow Mountains in Szechuan province. It spent 31 days there and marched 1,300 km., crossing five big mountains, the highest 4,000 meters above sea level. The soldiers were wearing only thin clothing and the cold wind on the mountain peaks cut to the bone. The rarefied air made breathing difficult. Every step forward was a test of the Red Army men's revolutionary fortitude. Revolutionary concern for class brothers helped them to survive the cold.

The patched cotton-padded vest in Fig. 8 was worn by a soldier who made the march. He was wounded and on the verge of collapse when his company political instructor took off his own vest and gave it to him. He has preserved the vest as a symbol of the relations between officers and men that existed in the Red Army.

After the Great Snow Mountains the Red Army entered a vast expanse of marshland. Food was the

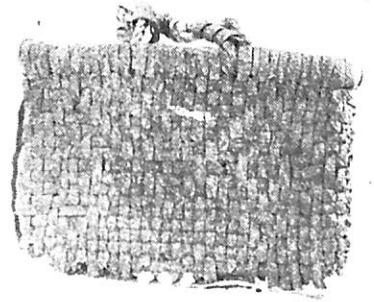


Fig. 7.



Fig. 8.

biggest difficulty there. The men tackled it with hard struggle and revolutionary optimism. They ate wild vegetables, grass roots and even their leather belts. The basin in Fig. 9 was used to cook wild vegetables. The belt in Fig. 10 was originally part of a larger piece of leather captured in an enemy fortress. The rest of the leather was first roasted, then boiled and eaten, and this strip which was left a soldier made into a belt.

Even under the most difficult conditions the Red Army leaders always gave attention to study of revolutionary theory and the policies of the Party because they understood its importance. Fig. 11 is a textbook for soldiers mimeographed while crossing the Great Snow Mountains and marshlands. It explains the strategy and tactics for dealing with enemy cavalry attacks, the Party's policy toward minority nationalities, the customs and habits of the minority nationalities and things the Red Army should pay attention to when passing through their areas. The soldiers preserved the book all the way to Yen-an in northern Shensi.

'Across Rivers and Mountains'

— A Play about the Long March

TUNG CHING

THE ten-act play, "Across Rivers and Mountains", was restaged to commemorate the 40th anniversary of the completion of the Red Army's Long March. It was performed by the drama troupe of the General Political Department of the People's Liberation Army.

Written and directed by Chen Chi-tung, a veteran of the Long March, the play had extensive runs in Peking in the late 50s and early 60s. After revisions in mid-1964, some 170 trial performances were given to collect comments and criticisms from workers, peasants and soldiers. More revisions were made. The first formal public showings opened on October 1, 1975.

The response was enthusiastic. Veterans of the Red Army, reliving the struggles of those days, drew from it fresh encouragement to continue the revolution under Chairman Mao. For workers, peasants and soldiers, especially the younger generation, it was an education in the struggle between Chairman Mao's revolutionary line and the opportunist lines, and in the revolutionary traditions of the Communist Party and the people's army.

Based on history and combining revolutionary realism with revolutionary romanticism, the play recounts the Long March story through events in the Taishan Battalion in the Central Red Army (or First Front Army), a unit close to Chairman Mao and the Party Central Committee, whose political director is Li Yu-kuo. The central theme of the play is the victory of Chairman Mao's revolutionary line which first defeats the Wang Ming

opportunist line, then Chang Kuo-tao's Right opportunist flightist and splittist line, and brings the Long March to a successful conclusion.

THE play begins as the Red Army reaches the border of Hunan and Kweichow provinces. It is autumn 1934. A battle is raging.

As adherents of the Wang Ming "Left" opportunist line have removed Chairman Mao from leadership in the Party Central Committee, taken command of the Red Army and pushed a "Left" adventurist line, the army was unable to break up the Kuomintang's fifth "encirclement and suppression" campaign against the central base. All the other bases were lost too. All Red Army units have suffered enormous losses and have had to leave their bases.

Now the adherents of the Wang Ming line turn to a Right flightist line. When the Red Army comes to a ferry on the Shechiang River on the Hunan-Kweichow border, it is surrounded by large numbers of Kuomintang troops. The Taishan Battalion has already driven back more than forty enemy charges and held the ferry. But the situation becomes critical as casualties mount. Some of the companies of the Taishan Battalion have less than 40 men left. The battalion commander is killed in action. But the pushers of the Wang Ming line keep issuing orders to "fight it out".

Men of the Taishan Battalion ask one another: We are the same men using the same guns, why is it that yesterday we fought winning battles and today we keep losing? The answer is clear: Under Chairman Mao's leadership we were

following a correct line. The men want Chairman Mao in the leading post because only he can save the revolution and the Red Army.

News arrives that at an important meeting Chairman Mao has argued strongly for giving up the original plan of going to west Hunan to join forces with the Red Army's Second and Sixth Corps and presented an alternative: Throw away heavy baggage, avoid the enemy's main force and move toward the Tsunyi area in Kweichow province where enemy strength is relatively weak. This proposal has the support of the majority of the comrades. The original plan is rescinded. Chairman Mao sends a compass to the Taishan Battalion and orders it to break through the encirclement and open a path for the whole army. The compass becomes a symbol of the correct orientation.

Act II opens to find men of the Taishan Battalion outside Tsunyi waiting for the results of the enlarged meeting of the Political Bureau of the Party Central Committee being held in the city. They write a letter to Chairman Mao and the Party Central Committee demanding that the Wang Ming opportunist line be criticized and that Chairman Mao take command of the Red Army.

After delivering the letter, Political Director Li Yu-kuo returns to tell the men that the Wang Ming line has been criticized and Chairman Mao's leadership and his revolutionary line have been firmly established in the Party. The revolution and the Red Army are saved. Cheers go up, songs from the old Chingkang Mountain base are sung.



A propaganda team rallies men of the Taishan Battalion on their forced march during the battles around the Chihshui River.



Li Yu-kuo presents a book of Chairman Mao's writings to a local Red Guard.

In Act III, the Taishan Battalion, following Chairman Mao's instructions, starts on the long trek north to fight the Japanese invaders. Under the personal command of Chairman Mao the Red Army fights

a mobile war in its four crossings of the Chihshui River, leading the enemy by the nose, eluding its pursuits and seizing an opportunity to wipe out twenty of its regiments in the Tsunyi area.

From the Chihshui to the Wu-chiang to the Chinsha rivers, the Red Army leads the Kuomintang troops in a chase that utterly exhausts the latter. The enemy finally staggers to the Chinsha only to find a wornout straw sandal and the Red Army long gone.

The close ties between the army and the people finds moving expression in this act as, after the recapture of Tsunyi, the Red Army forces open a prison and brings out the poor held by the Kuomintang, opens up granaries and distributes the grain, and a peasant woman pleads with the army to accept her son into the ranks. Before leaving, Political Director Li Yu-kuo, spreading the seeds of the revolution, gives the local Red Guards a book containing Chairman Mao's "A Single Spark Can Start A Prairie Fire" and writings on guerilla warfare.

ACT IV is set in a Yi village in the Liangshan Mountains. Some of the Red Army soldiers, not having a good grasp of the Party's

policy toward the national minorities, take a low-ranking Yi chief captive. Li Yu-kuo, however, releases him, returns his rifle and gives him two clips of cartridges to make up for the ones he has lost. The Yi people realize that the Red

The Red Army and the Yi people of the Liangshan Mountains sing and dance together.



Army is a friend, not an enemy. Li's firm adherence to Party policy is an education to his comrades. The Red Army and the Yi people get together to sing and dance.

In Act V the Taishan Battalion, helped by the Yis, comes to the swirling Tatu River. The enemy has set up heavy defenses on the opposite side and its reinforcements are due to arrive that night. The Red Army must cross before that time but there are no boats. While some of the men make rafts, others find an old boatman who suffered bitterly under the reactionaries. Persuaded that the Red Army is on the side of the poor, he repairs the only boat around, finds some local boatmen and proposes crossing at a point where the current is swift and the opposite side is undefended.

On the crossing, however, a shock team runs into enemy fire which lights up the men's faces with its glow. They succeed.

Act VI, scene one, in a forest in the Great Snow Mountains. Music and singing in the background where the Taishan Battalion of the

First Front Army and the Chingchiang Battalion of the Fourth Front Army and Tibetan people living in the area are celebrating the joining of the two units. Li Yu-kuo and Chingchiang Battalion Commander Han Yung meet and talk. They recall the progress of the revolution since Chairman Mao led the Autumn Harvest Uprising and founded the Red Army; the struggle in the Chingkiang Mountains and how the sparks of the revolution are becoming a prairie fire; how Chairman Mao's revolutionary line guided the Red Army to victory over Chiang Kai-shek's four "encirclement and suppression" campaigns. Han Yung tells how Chang Kuo-tao, a commander of the Fourth Front Army, is trying to sabotage Chairman Mao's strategic move to go north and resist Japanese aggression.

The bugle blows and Han Yung says goodbye. Li Yu-kuo takes out Chairman Mao's writings and gives them to Han.

The two-line struggle continues.

Scene two. The Red Army scales a snow-covered mountain in a bliz-

zard. Helping and encouraging each other, the men inch toward the summit. An avalanche blocks the way, the way behind is cut off, the men are blown to the ground and lose their bearings. Li Yu-kuo takes out the compass given him by Chairman Mao and finds the way. The Red Army continues northward.

ACT VII, the marshlands, stagnant quagmires hidden under overgrown reeds. Li Yu-kuo, wounded in action, leads the way. Because there is no medicine his wound worsens, but he refuses to be carried on a stretcher. In spite of his pain he chats and laughs, more concerned about his comrades than with himself.

"When the revolution succeeds," he says, "we'll come here and build socialism. Plow up the earth with tractors, grow rice. Can't you just smell the fragrance of the ripening rice?"

When the First and Fourth Front Armies join forces, Li Yu-kuo and Han Yung meet and talk about the successes won under Chairman Mao's revolutionary line.





While the Red Army is trapped at a ferry on the Shechiang River, political instructor Li Yu-kuo (right) of the Taishan Battalion receives a compass sent to him by Chairman Mao and feels he sees the correct orientation for the revolution.



Li Yu-kuo (foot on rock), returning to battalion headquarters, tells his men that the Tsunyi Meeting is a success and Chairman Mao is now at the helm of the revolution.



As men of the Taishan Battalion climb a snow-covered mountain in a blizzard, Li Yu-kuo takes out the compass given him by Chairman Mao and encourages his men to advance in the direction pointed out by Chairman Mao.



On the marshlands, Li Yu-kuo and two other battalion commanders recall their first meeting with Chairman Mao after joining the Red Army in the Chingkang Mountains and his teaching that they must be able to stand the test of every kind of hardship in order to defeat a strong enemy.



At a Yi village in the Liangshan Mountains, Li Yu-kuo, following the policy of the Party and Chairman Mao toward minority peoples, sets a captured Yi chief free, returns his rifle and makes him a gift of bullets.

At the conclusion of the Long March, the First, Second and Fourth Front Armies and the 15th Corps join forces at Yen-an. The Army and people celebrate the victory of Chairman Mao's revolutionary line.



Han Yung of the Fourth Front Army suddenly appears. He has come to tell Li Yu-kuo that Chang Kuo-tao is against Chairman Mao's decision to go north and plans to make the troops under him turn around and go south, actually to run off and split up the Red Army. Li tells Battalion Commander Chao Chih-fang to report this at once to Chairman Mao and the Party Central Committee. Han Yung asks Chao to give his regards to Chairman Mao and to tell him that the men of the Fourth Front Army long to be under his command.

With the opportunists trying to split the Party and the Army, the revolution faces difficulty. Li Yu-kuo gives Han Yung the compass Chairman Mao had presented to the Taishan Battalion. As the bugle summons Han, he says to Li, "The officers and men of the Fourth Front Army will follow Chairman Mao in making revolution."

Act VIII. Some soldiers camped under a big cypress tree are grieving for a comrade who has collapsed and died, just when another day and a half's march will take them out of the marshlands.

The three commanders of the Taishan Battalion, Li, Chao and Lo, talk about the unity, fraternity

and mutual help their men have shown in the march and recall their first meeting with Chairman Mao in the Ching-kang Mountains. The beginning of the revolution is full of hardships, Chairman Mao had told them, because our enemy is strong. We must be able to stand up to tests of all kinds of hardship if we are to defeat this strong enemy.

An enemy cavalry battalion makes a surprise attack on them at night. The soldiers repulse it and wipe it out. Li Yu-kuo orders his men to send the captured horses to Chairman Mao and the Party Central Committee. "Let the revolution advance on horseback!" he says.

Act IX, autumn 1935. The Central Red Army, struggling against the Right opportunist splittist and flightist line of Chang Kuo-tao, walks out of the marshlands, breaks through the heavily-defended Latzukou Pass, scales Mount Liupan, and joins with the Red Army's 15th Corps. The revolutionary forces expand. Fighting shoulder to shoulder the two units wipe out a division and two regiments of the Kuomintang, securing a firm foothold for setting up the headquarters of the national anti-Japanese democratic movement in the northwest.

Red Army units from different routes of the Long March, guided by Chairman Mao's line for unity, come together.

Act X, a spring morning in 1937. The First, Second and Fourth Front Armies and the 15th Corps meet below Pagoda Hill in Yen-an. The army and people celebrate the union. Red flags are flying and there is singing and dancing. "The Red Army has come to a warm home," Li Yu-kuo says. "The north Shensi base is both our journey's end and another take-off point for the revolution."

He speaks for all the Red Army men when he says: The Long March has concluded with victory for the Red Army and defeat for the enemy. Historical experience shows that when Chairman Mao's revolutionary line is firmly carried out the revolution advances. Departure from it results in setbacks and failures. The Party and Army must persist in unity and oppose splits and, guided by Chairman Mao's revolutionary line, shoulder the important task of leading the national movement to fight Japanese invasion and push for a new surge in the revolution.

The troops march to band music. Shouts of "Long live Chairman Mao!" echo in the valley.

STAMPS OF NEW CHINA

Ascent of the World's Highest Peak

TO celebrate the recent success of the second Chinese expedition to reach the top of the world's highest peak, Qomolangma Feng (Mount Jolmo Lungma), the Ministry of Posts and Telecommunications of the People's Republic of China issued a set of three stamps on September 25, 1975 entitled: "Chinese Mountaineering Expedition's Second Ascent of Qomolangma Feng".

Stamp 1. 43 fen. Beautiful snow-capped Qomolangma Feng. Printed in the upper right corner of the stamp is: "8,848.13 m. above sea level" — the precise height of the mountain recently determined by Chinese

surveyors and cartographers. In the lower left corner is the date the summit was reached — "May 27, 1975". Deep blue, blue, white, light grey, silver and red.

Stamp 2. 8 fen. Members of the expedition (painting). Red, blue, yellow, black and silver.

Stamp 3. 8 fen. Chinese mountaineers, including one woman, unfurl the five-star red flag of China on the summit. Blue, red, grey, grass-green and silver.

All stamps 30 × 40 mm. Perf. 11. Color photogravured. Serial numbers: T15 (3-1 to 3-3).



Lesson 13

北京动物园 Běijīng Dòngwùyuán Peking Zoo

今天是星期天，午饭后，我和我爱人
Jīntiān shì xīngqītiān, wǔfàn hòu, wǒ hé wǒ àiren
Today is Sunday. Lunch after, I and my wife

带着两个孩子去动物园玩儿。
dàizhe liǎng ge háizi qù dòngwùyuán wánr.
took two children go (to) zoo (to) play.

孩子们一进动物园，就变得
Háizimen yí jìn dòngwùyuán, jiù biàn de
Children once entered zoo, (they) then became

更加活泼了，东张西望，又跑又
gèngjiā huópo le, dōngzhāngxīwàng, yòu pǎo yòu
more lively, east glancing west looking, running (and)

跳，他们特别喜欢大熊猫。大熊猫
tiào, tāmen tèbié xǐhuān dà xióngmāo. Dà xióngmāo
jumping. They especially liked giant pandas. Giant panda (is)

胖胖的，象个大皮球，浑身
pàngàng de, xiàng ge dà píqiú, húnshēn
plump just like a big rubber ball. (Its) whole body

雪白，只有肩膀、耳朵和四条腿是
xuěbái, zhǐyǒu jiānbǎng, ěrduo hé sì tiáo tuǐ shì
(is) snow-white, only shoulders, ears and four legs are

黑的，两只眼睛的周围也
hēi de, liǎng zhī yǎnjīng de zhōuwéi yě
black, two eyes' surrounding area also

长着两圈黑毛。有的在
zhǎngzhe liǎng quān hēi máo. Yǒude zài
(are) growing two circles (of) black hair. Some (of them) at

地上打滚儿，有的爬树，有的
dìshàng dǎ gǔnr, yǒude pá shù, yǒude
ground on (were) rolling, some climbing trees, some

抱着盘子吃东西。还有一个玩儿累
bào zhe pánzi chī dōngxi. Hái yǒu yí ge wánr lèi
holding plates eating things. Also there was one play tired,

了，四脚朝天，躺在地上喘气，
le, sì jiǎo cháo tiān, tǎng zài dìshàng chuǎn qì,
four feet toward sky, lying at ground on panting,

逗得孩子们哈哈大笑。
dòu de háizimen hāhādàxiào.
provoked children ha ha big laugh.

另外一个吸引孩子们的地方是猴
Língwài yí ge xīyǐn háizimen de dìfāng shì hóu
Another one attract children place was monkey

山。一群猴子打秋千、翻跟头。
shān. Yí qún hóuzi dǎ qiūqiān, fān gēntou.
hill. A group of monkeys played (on) swing, did somersaults.

有一种金丝猴，浑身的毛都
Yǒu yí zhǒng jīnshóu, húnshēn de máo dōu
Have a kind (of) golden monkey, (its) whole body's hair all

是金黄色的，很好看。它也和
shì jīnhuángsè de, hěn hǎokàn. Tā yě hé dà
is golden-yellow, very good-looking. It also with giant

熊猫一样，是中国的特产。
xióngmāo yíyàng, shì Zhōngguó de tèchǎn.
panda alike is China's special product.

北京动物园一共有三百多种，
Běijīng Dòngwùyuán yí gòng yǒu sānbǎi duō zhǒng,
Peking Zoo altogether has 300 more kinds (and)

四千多种动物。除了中国产的以外，
sìqiān duō zhǒng dòngwù. Chúle Zhōngguó chǎn de yǐwài,
4,000 more animals. Besides China produced (ones),

还有亚洲的象和黑豹、非洲的
hái yǒu Yàzhōu de xiàng hé hēibào, Fēizhōu de
also has Asian elephants and black leopards, African

长颈鹿、美洲虎、欧洲的野牛、
chángjǐnglù, Měizhōuhǔ, Ōuzhōu de yěniú,
giraffes, (American) jaguars, European bison,

澳洲的袋鼠等等。有些动物是从
Aozhōu de dàishū děngděng. Yǒuxiē dòngwù shì cóng
Australian kangaroos (and) so on. Some animals are from

外国来的礼物。世界五大洲
wàiguó lái de lǐwù. Shìjiè wǔ dà zhōu
foreign countries come (as) gifts. The world's five continents'

的人民向中国人民赠送这些礼物，
de rénmín xiàng Zhōngguó rénmín zèngsòng zhèxiē lǐwù,
people to Chinese people presented these gifts

表达了他们和中国人民的友谊。
biǎodá le tāmen hé Zhōngguó rénmín de yǒuyì.
(to) show they and Chinese people's friendship.

因为时间不多，后来我们只看了
Yīnwèi shíjiān bù duō, hòulái wǒmen zhǐ kànle
Because time (was) not much, later we only saw

象，见到一只小象正在吹
xiàng, jiàndào yí zhī xiǎo xiàng zhèngzài chuī
elephants (and) saw a small elephant blowing

口琴。孩子们玩儿得很高兴，要求
kǒuqín. Háizimen wánr de hěn gāoxìng, yāoqiú
harmonica. (The) children played very happily, (and) asked

下星期天再去。
xiàxīngqītiān zài qù.
next Sunday again go.

Translation

Today is Sunday. After lunch my wife and I took our two children to the Peking Zoo.

As soon as the children entered the zoo they became more lively, running and jumping and looking here and there. They especially liked the giant pandas. The giant pandas are round like balls. Their bodies are snow-white with only their shoulders, ears and four legs black. Around their eyes are two black circles. Some of them were rolling on the ground, others climbing trees or eating out of plates held in their paws. Another one was tired from playing, lying panting on the ground with his four legs toward the sky. This made the children laugh.

Another place which attracted the children was the monkey hill. A group of monkeys were playing on the swings or doing somersaults. There is a kind of monkey with golden-yellow hair all over its body that looks very fine. Like the giant panda, it is particular to China.

The zoo has over 4,000 animals of more than 300 kinds. Besides those from China, it also has Asian elephants and black leopards, African giraffes, American jaguars, European bison, Australian kangaroos, and so on. Some of the animals were gifts from abroad. The people of the five continents gave these gifts to show their friendship for the Chinese people.

Because we did not have much time we saw only the elephants after that. We saw a small elephant playing the harmonica. The children had a great time and want to go again next Sunday.

Notes

1. Yí.....jiù..... 一.....就.....

Háizimen yí jìn dòngwùyuán, jiù biàn de gèngjiā huópo le 孩子们一进动物园, 就变得更加活泼了 (As soon as the children entered the zoo they became more lively). 一.....就..... shows that the action "became more lively" immediately followed "entered the zoo". Sometimes this form shows cause and effect, as in Yí dào xīngqītiān, háizimen jiù yāoqiú qù dòngwùyuán wánr. 一到星期天, 孩子们就要求去动物园玩儿 (As soon as Sunday comes the children want to go to the zoo). Here Sunday is the cause for "going to the zoo".

2. Dōngzhāngxiwàng 东张西望

Háizimen dōngzhāngxiwàng, yòu pǎo yòu tiào. 孩子们东张西望, 又跑又跳 (Running and jumping, the children looked here and there). Both 张 and 望 mean "look", 东.....西....., literally "east and west", means here and there. Other examples: dōngkànxikàn 东看西看 (look here and there), dōngzhǎoxīzhǎo 东找西找 (search here and there).

3. Yòu.....yòu..... 又.....又.....

Háizimen yòu pǎo yòu tiào 孩子们又跑又跳 (The children were running and jumping). 又.....又..... here shows that both actions are simultaneous. In Zhètiáo yú yòu dà yòu xīnxiān 这条鱼又大又新鲜 (The fish is big and fresh), it shows the coexistence of both qualities.

4. Yǒude 有的

Yǒude xióngmāo zài dìshàng dǎ gǔnr, yǒude pá shù. 有的熊猫在地上打滚儿, 有的爬树 (Some of the giant pandas were rolling on the ground, others were climbing

trees). When 有的 is used as an attributive of a noun, it means "some". Háizimen dào dòngwùyuán yǐhòu, yǒude yào kàn xióngmāo, yǒude yào kàn hóuzi 孩子们到动物园以后, 有的要看熊猫, 有的要看猴子 (After the children entered the zoo, some wanted to see the giant pandas, others wanted to see the monkeys).

Other forms of yǒude are: Yǒurén xǐhuan xióngmāo, yǒurén xǐhuan hóuzi 有人喜欢熊猫, 有人喜欢猴子 (Some people like giant pandas, while others like monkeys). Wǒmen yǒushíhòu qù dòngwùyuán, yǒushíhòu qù Yīhéyuán 我们有时候去动物园, 有时候去颐和园 (Sometimes we go to the zoo, other times we go to the Summer Palace). In the two sentences above, 有的人 and 有的时候 are simplified in idiomatic use into 有人 and 有时候.

5. Xuěbái 雪白, jīnhuáng 金黄

Xuěbái 雪白 (snow-white) and jīnhuáng 金黄 (golden-yellow). 雪 and 金 are modifiers of 白 and 黄. Other examples: huǒhóng 火红 (fiery red), tiānlán 天蓝 (sky-blue).

Exercises

1. Read aloud the following new words and notice the difference between the aspirated and unaspirated sounds:

b, p	表演 (biǎoyǎn performance)	皮鞋 (píxié leather shoes)
d, t	调查 (diàochá investigation)	身体 (shēntǐ body)
g, k	旅馆 (lǚguǎn hotel)	好看 (hǎokàn pretty)
j, q	飞机 (fēijī airplane)	年轻 (niánqīng young)
zh, ch	准备 (zhǔnbèi preparation)	生产 (shēngchǎn production)
z, c	祖国 (zǔguó motherland)	参观 (cānguān visit)

2. Read aloud the following dialogue:

- 小红: 妈妈, 今天是星期天, 带我和弟弟去动物园玩儿吧!
- 妈妈: 上星期刚去过, 怎么今天又要去?
- 小红: 上次去只看了大熊猫, 没有看见老虎(lǎohǔ tiger)、狮子(shīzi lion)。
- 小华: 也没有看见猴子。
- 小红: 大熊猫真好玩儿(hǎowánr lovable), 胖胖的, 象个大皮球。
- 妈妈: 好。我们午饭以后去吧。
- 小华: 爸爸, 北京动物园有多少动物?
- 爸爸: 有三百多种、四千多只呢。有中国产的, 也有世界各大洲的。
- 小红: 有的是外国朋友送给我们的礼物。
- 爸爸: 对了, 这些礼物表达了世界人民和中国人民的友谊。



