

PEKING REVIEW

10

March 8, 1960

Premier Chou En-lai to Meet Prime Minister Nehru

The Chinese Premier's letter of February 26 to the
Indian Prime Minister (p. 6).

The People's Commune Advances Women's Complete Emancipation

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China (p. 13).

The Socialist Transformation of Industrialists and Businessmen

Pen Probes and Other Features

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A WEEKLY MAGAZINE OF CHINESE NEWS AND VIEWS

CHINESE WOMEN IN THE GREAT LEAP FORWARD

This collection of true stories describes the part being played by Chinese women in building the new, socialist China. Here are the facts about their enhanced position in the home and in society; about their happy, busy life and the profound changes that have taken place in their ways of thinking.

Many sides of life and work are touched on: housewives doing a job of industrial work; family life in the people's communes; changes in the marriage system after liberation; an actress's experiences before and after liberation; the emancipation of a Tibetan slave woman; the new life of a former prostitute... Here too is a story of a heroic Chinese woman "Auntie Peng"; who did revolutionary work for over thirty years against the Kuomintang reactionaries, right up to the time of liberation, and is now enjoying a happy old age.

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The 75 photographs with captions in this album graphically show the tremendous advantages the people's communes have brought to the women of China's rural areas.

The people's communes first appeared in the Chinese countryside in 1958. Bigger than the former co-operative farms, they combine industry, agriculture, trade, education and military affairs, and their management and the local government administration are merged. Within a year they were demonstrating their immense advantages and potentialities by setting in motion a big leap forward in production and socialist construction in the countryside (that affects every aspect of the peasants' life and work). They enjoyed national support. It was part of their advantages that they could set up large numbers of community dining-rooms, nurseries, kindergartens, tailoring shops and other collective welfare institutions, that socialize domestic work and have released millions of village women from household drudgery, so that they can now go out to work, get an education and technical skill and take part in various social activities alongside their menfolk. This has opened the way for the achievement of true equality between men and women and the growth of a happy, harmonious and close-knit family and community life giving unparalleled opportunities for the development of the individual.

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北京周报

(BEIJING ZHOUBAO)

A WEEKLY MAGAZINE OF CHINESE
NEWS AND VIEWS

March 8, 1960 Vol. III No. 10

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ROUND THE WEEK

Happy Landing!

An unforgettable welcome was given to the more than two thousand overseas Chinese who returned to the motherland from Indonesia aboard four ships specially sent by the Chinese People's Government to bring them back. As the vessels pulled alongside the wharves at Whampoa harbour, Canton, on February 29, a full-throated roar of welcome went up from the four thousand people who had gathered there. To the clash of cymbals and drums and joyous singing, people swarmed to the ships' side, waving bouquets and colourful balloons in welcome. It was a deeply moving moment to the returnees, most of whom had had to overcome great difficulties before their return as a result of the anti-Chinese activities stirred up by certain influential circles in Indonesia.

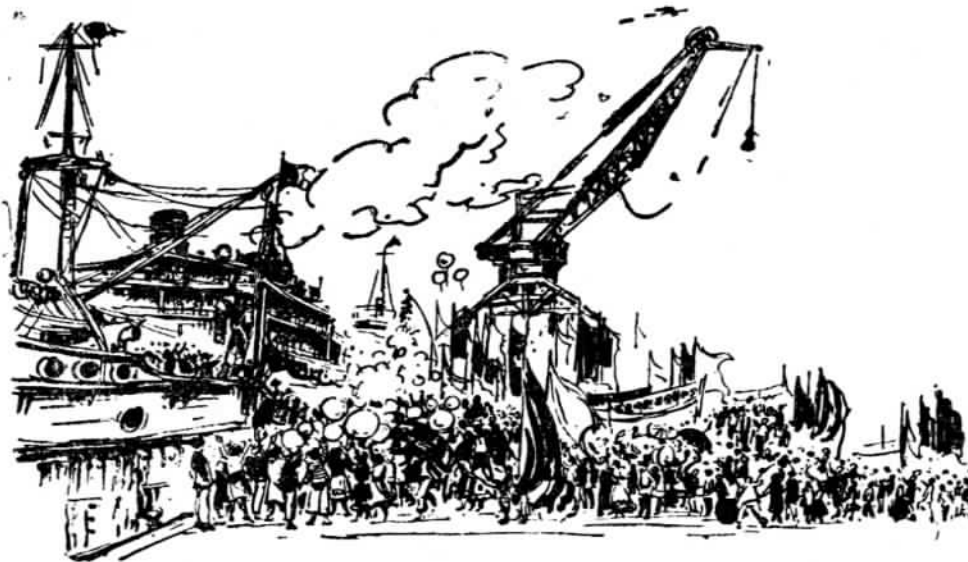
The first to come down the gangway and step on Chinese soil was a 77-year-old grandmother with her grandson. Liao Cheng-chih, Chairman of the Overseas Chinese Affairs Commission and of the Committee for the Reception and Settlement of Returned Overseas Chinese, and Chen Yu, Governor of Kwangtung Province, immediately went forward to greet her. The rest of the elderly returnees followed, supported by keen young helpers of the reception personnel. Customs inspectors lent a hand carrying children down from the ships. A baby had been born at sea on one of the ships. Medical staff had everything ready to carry it and its mother off to a maternity hospital. While the disembarkation proceeded, scores of students dressed in the colourful costumes of China's many nationalities danced in welcome.

The big rally held that day in Whampoa was attended by representatives of all sections of the people of Kwangtung and Canton. Welcoming and expressing the whole country's deep solicitude for all the returnees, Liao Cheng-chih announced that China would, if necessary, send more ships to bring back those overseas

Chinese who wished to return. But this, he continued, would not lessen the responsibility of the Indonesian Government in getting them back to their homeland. Liao Cheng-chih dwelt on the fact that People's China has always been friendly to Indonesia. Overseas Chinese there have abided by the laws and decrees of the Indonesian Government and lived on very good terms with the Indonesian people. But discrimination and anti-Chinese activities have been stirred up by certain influential Indonesian circles last year. He added that if the Indonesian Government were really willing, on the basis of the Five Principles and the Bandung spirit, to maintain friendly relations with China, it should co-operate with China "to settle through negotiations the existing overseas Chinese question, safeguard the proper rights and interests of the overseas Chinese and facilitate the return of those who wish to come back."

Three days later, two more ships sent by the Chinese Government brought back another 1,600 overseas Chinese from Indonesia. These docked at the modern port of Chanchiang in southern Kwangtung, and were given a no less enthusiastic welcome home. Liao Cheng-chih and other leading officials went to Chanchiang specially from Canton to receive them. Many of the returnees had suffered harrowing experiences. Among them was 72-year-old Lo Ho-lin who had been a handicraft worker in Tjilamaja, West Java, for more than fifty years. Last December when the anti-Chinese activities were at their height, six fully-armed Indonesian military police beat him to the ground and severely wounded him. His wounds have not completely healed even after three months, and he had to be helped down from the ship. With tears of joy in his eyes, he thanked the reception personnel for the care his motherland had shown him.

In the city of Canton, three thousand people from all walks of life gathered at the Sun Yat-sen auditorium, on March 1, to give the returnees



Whampoa Welcomes Returning Overseas Chinese

Sketch by Fu Sheng, Fu Li and Tsui Feng

a second big welcome home. With Chu Kuang, Mayor of Canton, presiding, the Governor of Kwangtung Chen Yu welcomed them on behalf of the Kwangtung Provincial Committee of the Chinese Communist Party, the Provincial People's Council and all the 38 million people of Kwangtung. "Our strong motherland," he said, "is the surest safeguard for overseas Chinese." The sending of ships, the first time this was ever done by a Chinese Government, to bring home those persecuted overseas is convincing proof of this.

In his address to the rally, Liao Cheng-chih said: "Influential groups in Indonesia, instigated by the imperialists, have carried on this anti-Chinese campaign since the latter part of last year in an attempt to divert the Indonesian people from their struggles against imperialism and for democracy and to disrupt friendly relations between China and Indonesia. The Indonesian people oppose these anti-Chinese activities, and far-sighted Indonesian individuals have warned against them. Nevertheless these activities have not been stopped... These anti-Chinese activities are in violation of the principles laid down at the Bandung Conference, in the Joint Communique of Foreign Ministers Chen Yi and Subandrio and the spirit of the Treaty on Dual Nationality concluded between the two countries. They also run counter to the tradition of friendship between China and Indonesia which has years of history behind it." Expressing his belief that disputes which may arise between countries

opposing imperialism and colonialism can be solved through friendly negotiations, he added: "The question of overseas Chinese in Indonesia is not merely one of Indonesia's internal affairs, because it concerns the livelihood and safety of the broad masses of overseas Chinese. It is something that concerns both China and Indonesia. Only a negotiated solution can benefit the maintenance of friendly relations between the two countries."

In conclusion Liao Cheng-chih described to the returnees the great changes that have come about in China over the past few years. He told them that a bright future was waiting ahead for them all. He expressed the hope that all the returnees would continue to display diligence, staunchness and patriotism, raise their cultural level and deepen their political understanding so as to make greater contributions to the building of socialism in China.

Kwangtung, Fukien and several other provinces, which have already got special organizations to receive and settle returnees, are making ready to settle these new arrivals. Hostels in many state-run overseas Chinese farms and many special schools for students are being expanded. The State Planning Commission, the State Economic Commission and all other central government departments concerned have given prompt and efficient attention to reception work. Building materials, facilities and all other necessities have been quickly allocated and transported to the various towns and

villages where most of the overseas Chinese will settle down.

Some of the new arrivals have already left Canton for various destinations of their own choice. Some have gone to take up new work in farms or factories in various parts of the country. Students who are in need are given subsidies by the schools in which they are studying. Among those who returned earlier, a small number of the older people went back to their native villages to spend happy days with their relatives, while the great majority of them have found jobs or entered schools in Canton, Peking, Chibi (Fukien) or other places. Those who have chosen to work in the state-run overseas Chinese farms have been given a hearty welcome at grand mass meetings on their arrival.

N.P.C. to Meet

The Second National People's Congress of the People's Republic of China will convene in Peking late this month for its second session. At the same time, the Third National Committee of the Chinese People's Political Consultative Conference will be holding its second session. This was decided at a joint meeting of the Standing Committee of the N.P.C. and the National Committee of the C.P.P.C.C. Prior to the sessions, deputies to the N.P.C. and members of the National Committee of the C.P.P.C.C. will go on inspection tours in various parts of the country.

The coming N.P.C. session will hear a report on the work of the Government, decide on the 1960 national economic plan and examine and approve the final financial accounts for 1959 and the State Budget for 1960.

Steel Leads the Way

March finds China striding ahead in her drive for more iron and steel. The call of the workers of Peking's Shih-chingshan Iron and Steel Works to fulfil output targets for the first quarter of the year ahead of schedule has sparked activity in all the steel centres of the nation. The Shih-chingshan workers themselves are set to reach their goals for steel, pig iron and rolled steel output 24, 5 and 2 days respectively ahead of schedule. They pledged to do this at a meeting of outstanding workers on February 26.

Anshan, China's "Steel Capital," sent an enthusiastic reply to this challenge. Its workers are determined to win the lead in the current emulation drive. In three days of discussions, they devised concrete, practical plans to overfulfil all major targets for the first quarter, pledging to produce 14.4 per cent more steel, 8.5 per cent more pig iron and 7.3 per cent more rolled steel this month than the last. They are sure they can do it. Since January this year, new inventions and innovations have been the order of the day. By February 26, more than 400,000 rationalization proposals had been put forward. Many of these helped to slice a way through crucial problems and open the road to an all-time high in output. The Shihchingshan challenge spurred them to further efforts in this technical revolution; it put them on their mettle to hold their place in the van on China's steel front.

Shanghai's steelworkers, too, have taken up the challenge. They plan to raise steel and rolled steel output this month by 10 per cent and 20 per cent respectively over February. In Wuhan, Paotow, Chungking, Taiyuan and other steel centres, the workers are emulating one another in a concerted effort to win their first victory in this first spring of the historic 1960s, and lay a solid foundation for a continued leap forward in iron and steel production this year.

One of the coveted prizes in this campaign is the championship for the highest utilization coefficient of blast and electric furnace operations. Workers of the Anshan No. 9 blast furnace, one of the largest in the country, are making a reach for the title by increasing average daily output per cubic metre of furnace volume from 2.351 tons in January to 2.5 tons this month. The Penki iron smelters who have defended their title against all comers for 23 months are ready not only to hold but to increase their lead. They are very conscious of the fact that a new serious challenge is now coming from the giants of the industry.

The small and medium-sized blast furnaces that have sprung up in the last two years are also forging ahead. Now passing through their formative stages, they are showing astonishing potential strength. Their average coefficient of utilization has now risen

to one ton; in Anhwei it is approaching 1.7 tons, a more than creditable feat in view of the fact that a little over a year ago their average coefficient of utilization stood at only 0.5 ton. It will not be long when they will be challenging the big, modern furnaces of the key iron and steel centres.

The *kaimenhong* (opening the door to red or a red beginning) mass movement initiated at the turn of the year has given iron and steel production a flying start. Output figures for the first two months of 1960 showed an all-round increase over the same period last year. The initial successes gained leave little doubt that the nation's steelworkers will overfulfil the first quarter's production targets, first step to crowning the whole year red with greater victories.

New Year in Lhasa

Visitors to Lhasa are immediately struck by the difference between the city today and that of a year ago, when the hand of the reactionary upper strata of Tibet laid heavy on the land. The Tibetan people celebrated their traditional New Year's Day on February 27, and Lhasa was lively and gay, bustling with the activity of a people reborn after the rebellion in March last year was quelled and the age-old feudal serf system overthrown.

Streets were colourfully bedecked. The Five-Star National Flag flew atop the Potala Palace and from the roofs of the people's houses; arches, bright with paper flowers, were set up on the streets, and red paper scrolls celebrating the New Year sparkled on the gates of public buildings and private homes. Holiday-makers thronged the streets; children dressed in new clothes added to the holiday atmosphere by setting off firecrackers and flying colourful balloons. Early in the morning on New Year's Day, women dressed in their best streamed to the Lhasa River to fetch water for cooking their New Year barley gruel. There were many get-togethers between Tibetan civilians and officers and men of the People's Liberation Army. The P.L.A. sent out New Year special greeting teams. They visited every district, presenting the people with ceremonial scarves, books and other gifts, while the people in return

gave them coloured barley symbolizing happiness.

A New Year banquet was given jointly by the Working Committee of the Chinese Communist Party in Tibet, the Preparatory Committee for the Tibet Autonomous Region, the Tibet Military Area Command of the P.L.A. and the Tibet Committee of the Chinese People's Political Consultative Conference. Chang Chingwu, representative of the Central People's Government in Tibet and Secretary of the Working Committee of the Chinese Communist Party in Tibet; Panchen Erdeni, Acting Chairman of the Preparatory Committee for the Tibet Autonomous Region; Vice-Chairman Pebala Choliehnajje and Ngapo Ngawang-Jigme and many other leading officials who attended the banquet toasted *trazhideleg* (good fortune) and drank to the great victory won in quelling the rebellion and in democratic reforms carried out in Tibet, and to the close unity between the Tibetan and Han nationalities. In his message to Chairman Mao Tse-tung and other Communist Party and government leaders on this occasion, Panchen Erdeni pointed to the great significance of the successes scored in Tibet in the past year. He said that the Tibetan people, now freed forever from slavery, would march unswervingly along the broad path of democracy and socialism.

The Tibetan people had good reason to celebrate their New Year with unprecedented joy this year. Debt-ridden for generations past, with never enough grain to last more than a few months, they now not only have a sufficient supply of grain all the year round, but for the first time in history are opening savings accounts in the people's banks. Democratic reforms which have completely destroyed feudal serfdom in Tibet have set free the creative energies of the people. The farmers are all set for the spring sowing. Dams are being built along the Lhasa and Tsangpo Rivers to irrigate the farmlands. In many areas, wooden ploughs have been replaced by ploughs made of iron. New farm implements ordered from Chengtu and Lanchow are being rushed to Tibet. The peasants are working in the fields with the energy of free men, no longer in the interests of the parasitic serf-owners but for their own well-being and for all the people.

Premier Chou En-lai's Letter to Prime Minister Nehru

Premier Chou En-lai on February 26 sent a letter in reply to the letter of Indian Prime Minister Nehru dated February 5. The full text of Premier Chou En-lai's letter follows. — Ed.

**His Excellency Mr. Jawaharlal Nehru,
Prime Minister of the Republic of India,
New Delhi.**

Dear Mr. Prime Minister,

I thank Your Excellency for your letter of February 5, 1960, which was brought here on February 12 by Indian Ambassador to China Mr. Parthasarathi. At the same time, the reply to the note of December 26, 1959, of the Ministry of Foreign Affairs of the People's Republic of China made by the Indian Embassy in China on the instructions of the Indian Government was also delivered by Mr. Parthasarathi to our Ministry of Foreign Affairs. The reply note of the Indian Embassy will be answered by the Chinese Ministry of Foreign Affairs after studying it.

You have in your letter agreed to the suggestion of the Chinese Government and myself for the holding of a meeting between the Premiers of China and India in the immediate future so as to explore avenues which may lead to a peaceful settlement of the boundary issue, and invited me to visit Delhi in the latter half of March. I express to you my deep gratitude for your friendly invitation. The Chinese Government has consistently held that the friendship between the Chinese and Indian peoples is eternal, that it is necessary and entirely possible to settle the boundary issue between the two countries in a

friendly and peaceful manner, and that the two countries must not waver in their common desire for a peaceful settlement of the boundary issue on account of temporary differences of opinion and certain unfortunate and unexpected incidents. The Chinese Government, therefore, takes a positive attitude towards the forthcoming meeting and has confidence in it. As to myself, needless to say, I am very glad of the opportunity of once again visiting the capital of great India, meeting the great Indian people fighting for the prosperity, strength and progress of their motherland and for world peace, and seeing you as well as other friends whose acquaintance I had the honour of making during my last visits. I particularly hope to see the dark clouds hovering between our two countries dispersed through our joint efforts, so that the long-standing friendly relations between the two countries may be consolidated and develop.

Owing to reasons in connection with state affairs, I shall come to your country in April. The specific date will be discussed and decided upon through diplomatic channels.

With kind regards,

CHOU EN-LAI

*Premier of the State Council of
the People's Republic of China*

红旗
HONGQI

The People's Commune Advances Women's Complete Emancipation

— Commemorating the 50th anniversary of International Working Women's Day on March 8, 1960

by "HONGQI" COMMENTATOR

The following is the full text of an article published in "Hongqi," No. 5, 1960, under the title "The People's Commune Is an Excellent Form of Organization for the Complete Emancipation of Women." — Ed.

THE people's commune is a product of China's political and economic development, a product of the Communist Party's general line for building socialism and the

big leap forward of socialist construction. Emergence of this new social organization marks a change in our society of great historical significance; its influence in every sphere of the political, economic and cultural life of our society is far-reaching. The people's commune enables China's women to advance on the road of their complete emancipation; it is an excellent form of social organization for that emancipation.

The victory of China's democratic revolution and the founding of the Chinese People's Republic brought to an end the thousands of years during which Chinese women were enslaved and oppressed. The mass of women, together with all the working people have become masters of New China. Chinese law gives women equal rights with men in every sphere of life: political, economic, cultural, social and domestic. Successful completion of the socialist transformation of agriculture, handicrafts and capitalist industry and commerce eliminated the social root-cause of the oppression of women down the centuries—private ownership of the means of production. The realization of agricultural co-operation transformed rural individual economy into socialist collective economy and the women of our rural areas took another step forward towards their goal of emancipation.

AFTER the completion of agricultural co-operative movement, women, like their menfolk, became members of the agricultural producers' co-operatives. With their greatly increased opportunities to take part in productive work and other social activities, more than half of those who were able to work took part in social collective labour. This greatly raised women's social position compared with the days of individual economy. But the former farm co-ops were generally limited in scale; they engaged only in agriculture and some small-scale side-occupations; this limited the extent to which the labour power of women could be fully absorbed and their participation in production arranged rationally in accordance with specifically female requirements. The farm co-ops were still unable to provide collective welfare facilities on a large scale and household affairs in peasant families had to be taken care of by their women. Many women found it impossible under such conditions to take part in production regularly; some, with a heavy burden of housework were completely tied by family cares. Though social and political activities and opportunities for cultural and technical education were all equally open to women, their preoccupation with household affairs gave them, compared to their menfolk, less chance of joining such activities. This could not but affect their efforts to advance politically and raise their cultural and technical levels. Before housework was socialized, women's household labour was something society could not do without. Though women did this diligently, the work done by men was the main source of a family's income. This inevitably affected women's position in the family and left some foundation for the remaining elements of the patriarchal system.

Still tied to housework, women did not, in fact, stand on a completely equal footing with men. To that extent, they were still not completely emancipated. For their complete emancipation, it is necessary to socialize housework and enable women to take a wide-ranging part in social labour. Lenin, the great teacher of the proletarian revolution, excellently elaborated this point. He was completely right in saying that "as long as women are engaged in housework their position is still a restricted one. In order to achieve the complete emancipation of women and to make them really equal with men, we must have social economy, and the participation of women in general pro-

ductive labour."* "The real *emancipation of women*, real Communism," wrote Lenin, "will begin only where and when . . . its [petty domestic economy] *wholesale* transformation into large-scale socialist economy begins."** The further advance of our socialist revolution and rapid development of socialist construction, especially the big leap forward on all fronts of socialist construction since 1958 and the setting up of people's communes throughout the countryside, put forward the objective demand for the further, complete emancipation of women and opened up a broad field for women's participation in social labour. These great ideas of the teacher of the proletarian revolution about the complete emancipation of women are being realized step by step in our country.

THE people's commune, characterized by its large size and its public nature, is able to take up the building of farm water conservancy projects on a big scale; to develop a diversified economy including agriculture, forestry, animal husbandry, side-occupations and fishery; and to carry out gradually the simultaneous development of industry and agriculture. This creates unprecedentedly favourable conditions for the participation of women in labour on a wide scale, and it permits them to play their full part through more rational arrangements to utilize their strength. The establishment of people's communes will speed up semi-mechanization, mechanization and electrification in agriculture. This will gradually lessen or end labour-consuming manual work and make it more convenient for women to take part in various kinds of productive labour.

The people's commune is not only an organizer of collective production but of collective life. To satisfy the needs of rapidly growing production and the urgent demands of the masses, particularly the mass of women, the people's communes have all set up community dining-rooms, nurseries, kindergartens and other collective welfare services, and fundamentally solved the contradiction between women's participation in social production and household work. This further freed the labour power of women and enabled them to engage regularly in social and political activities and advance their cultural and technical education.

Distribution in the people's commune now mainly follows a wage system based on the work done, but it also operates a partial supply system that contains the shoots of a system of distribution according to needs. This supply system is a most important and dependable form of social insurance to every peasant man and woman. At the same time, wages are paid directly to every worker and women receive their own wages. Hence, women gain their economic independence and end completely their dependent status in the family—this strikes another shattering blow against the last vestiges of the patriarchal system.

*V.I. Lenin, "The Tasks of the Working Women's Movement in the Soviet Republic," *Selected Works*, International Publishers, New York, 1943, Vol. IX, p. 496.

**Lenin, "A Great Beginning," *Selected Works*, Foreign Languages Publishing House, Moscow, 1952, Vol. II. Part 2, pp. 233-234.



Return from Field Work

Woodcut by Chiang Mi

THE brief period of less than two years since its birth has shown clearly that the people's commune has played a great role in promoting the complete emancipation of women in China. Since 1958 women in the countryside have joined in the work on the various production and construction fronts on an unprecedentedly large scale; they have become a major force on the agricultural production front; these things are inseparable from the emergence of the people's commune. In 1959, the number of women who worked in the rural people's communes generally stood at 90 per cent of the total labour force of women. In 1957, among those who are able to work in the countryside, the men worked an average of 249 days, while the women worked only 166 days. In 1959, the figure stood at about 300 days for men and some 250 days for women, who were steadily moving forward to catch up with the men. The broad mass of women in the countryside advanced from doing mainly subsidiary work to general participation in the main work. As to care of the wheat and cotton fields, pig breeding and accumulation of fertilizers, these jobs are now mainly undertaken by women. The women of the countryside also constitute a tremendous force in water conservancy work. Last year about 30 million of them took part in water conservancy work throughout the country.

This participation of the broad mass of women in social labour and collective social life led to profound changes in their spiritual outlook and greatly enhanced their social position. When their activities were limited to the small circle of the family, their thinking, in general, was comparatively speaking, restricted and backward. After taking part in social labour and various social activities, their thinking will broaden out, they will advance politically fairly rapidly and make very rapid progress in raising their cultural and technical levels. Large numbers of outstanding, socially respected workers will emerge from their ranks. This, in fact, is just what is happening. With the big leap forward, the broad mass of women in the countryside have shown unprecedented enthusiasm in their work and study and greatly raised their level of political consciousness and cultural and technical levels. They have taken to the new style of boldness in thinking, speaking and doing. Gone were the inferiority complexes and timid feelings that had once held back many a woman. Great numbers of women mastered key farm techniques and became "skilled at many jobs." The countryside today knows tens of thousands of women who hold red banner honours, are "skilled hands in production" or "girls with advanced skills." Three million Hupeh girls with high-yield records account for 60 per cent of the total woman labour force in the province. In the rural districts of Kwangsi more than two million women are "skilled hands in production," and there are over a million of them in Hunan. Hopei has more than a million village women holding red banner honours. In Shansi 700,000 girls have the title of "red, diligent and skilful." The leading core of women is also growing fast. There are more than 5,500 chairwomen and vice-chairwomen of people's communes in the country and practically every production brigade has one woman leader at least. Alongside with the men cadres, they shoulder the joint task of directing production.

"In any given society the degree of woman's emancipation is the natural measure of the general emancipation."* It is thanks to the existence of this new form of social organization, the people's commune, that women in our country have been able to score such great achievements in the advance to their complete emancipation; this is a clear sign of the deep-going development of our socialist revolution. However, China's present industrial and agricultural production and the level of our science and culture are still, as a whole, backward; a start has only just been made in mechanization and electrification in agriculture; labour-consuming manual work still limits the area of production open to women; women in general are still at a relatively low level of the technical and cultural development, lagging behind the demands of progress in socialist construction; existing collective welfare facilities still do not fully meet the needs of the mass of women. Under these circumstances, it still cannot be said that our women have achieved complete emancipation. The great ideal of our people is to build communism. The complete emancipation of women will be fully realized in a communist society. The people's commune is a powerful in-

*F. Engels, *Socialism: Utopian and Scientific*, Foreign Languages Publishing House, Moscow, 1954, p. 61.

strument speeding up our socialist construction, the best form of transition from collective ownership to ownership by the whole people and from socialism to communism in our country. Though still fundamentally a unit of collective ownership, the people's commune has elements of ownership by the whole people and contains the shoots of communism. It is precisely this element of ownership by the whole people and the communist shoots that open the great perspectives for development of the

people's commune. As production expands the elements of ownership by the whole people in the people's communes will also grow steadily, thereby facilitating the transition of the people's commune from collective ownership to ownership by the whole people and then from socialism to communism. By holding to the road of the people's commune, the women of our country will certainly reach the great goal of complete, thorough emancipation.

Why We Have Abolished the Feudal Patriarchal Family System

by FAN JO-YU

WITH the profound changes in Chinese society, the family in China has also undergone profound change. We have transformed our semi-colonial, semi-feudal society into a socialist society. Accordingly, we have transformed the feudal patriarchal family, left over by history, into a democratic united family. The Chinese people warmly hail this change, though the imperialists and their hangers-on slander it maliciously.

So far as abolishing the feudal patriarchal system is concerned, this was, in general, done in capitalist countries long long ago. But there it was replaced by the capitalist family. We, on the other hand, have replaced it with the socialist, democratic, united family.

Opposing the progress of human society, opposing socialism and the people's communes in our country, the imperialists and their followers keep slandering the changes in the Chinese family. But, when they do this, they have not the courage to mention the historical fact that the bourgeoisie abolished the feudal patriarchal system elsewhere. Nor do they brag any more of the "magnificence" of the bourgeois family which is rotten to the core. They just brazenly gild the mummy of the feudal patriarchal system. This, they say, is a most wonderful family system; its abolition, they say, is "uprooting the basic values of family life" and "discarding all family relations."

Let us, therefore, look into whether the feudal patriarchal system is in fact such a wonderful thing as they allege; and what is meant by its "basic values of family life" and what are its "family relations."

The Emergence of the Family

The family, as we know, came into being in the last years of primitive society. At that time, the cultivated land hitherto belonging to the communes became the private property of small groups based on blood relationship. And common tillage by the communes was replaced by tillage by these scattered, small units. Composed of members with blood relationship, these small units of private economy were called families. The family appeared with the birth of private ownership. From the

start, it had blood relationship as its natural basis and private property as its economic basis; thus it was an economic unit of society.

Chinese feudal society lasted for some 3,000 years, and under it the family was an economic unit of that society. In the economic conditions of small production under feudalism, people carried on production with the family as a unit by combining farming, which was the main economic undertaking, with handicraft, which was a side line.

Of course, in the sense that some toil and some do not, some exploit and others are exploited under feudalism, there is an essential difference between the families of landlords and those of peasants. But, so far as private ownership and the organizational form of production are concerned, both the landlord family which owns feudal estates and the peasant family which runs a small-producer economy are economic units of society.

The economic basis of a landlord family, as an economic unit of the feudal society, is feudal land ownership. Such families meet their needs through the possession of land and exploitation of the surplus labour or even a part of the necessary labour of the peasants. Where land rent is collected, the surplus products created by the peasant in his own economy are snatched away, in this form, to become the income of the landlord family. On landed estates, another form, the holder virtually turns the peasants working on them into his household slaves, producing for him and turning out the things he needs. The landlord-class family, therefore, is a socio-economic unit which holds the land and exploits the labour of the peasants.

The peasant family too is an economic unit in feudal society. Small plots of land and tools of production, a small-scale private economy in which he himself toils—such is the economic basis of the peasant family. The small-producer's economy of the peasant is an organic part of the feudal mode of production. The greatest part of the output of a peasant family, as an economic unit of feudal society, goes to the landlord class and the feudal state. Such a peasant family, therefore, is a socio-economic unit of small, private ownership, based on indi-

vidual labour and subjected to exploitation by the landlord class.

The feudal society, however, also allows the peasant family to produce some necessary means of consumption for itself. The reason why the feudal mode of production tolerates this is "not to 'provide' the peasant with the means of livelihood, but to 'provide' the landlord with labourers."*

To ensure a supply of labour power for itself, the landlord class also uses the family links of the peasants as one way of tying them to the land. If a feudal state, said Chao Tso (2nd Century B.C.—tr.), did not make farming the principal branch of its economy, it could not tie the peasants to the land and the peasants would leave their native soil and think little of their families. In other words, not to tie the peasants to the land is to the disadvantage of the landlords. And in order to tie the peasants to the land, it is necessary to make use of the peasants' family links. Chin Hsueh-yen of the Ming Dynasty suggested to the emperor that the best way to govern the peasant would be "to provide relief to him so that his family stay together" and "to hold his flesh and blood together in order to capture his heart." Quite obviously, it is through making use of the family ties of the peasant, i.e., making use of this socio-economic unit which "holds his flesh and blood together," that feudal society subordinates the peasant family to its needs.

In the conditions of the small-producer economy of feudal society, the family, as its socio-economic unit, must necessarily have its own system in keeping with its role as such a unit. Such is the patriarchal system. "Paternalism is a product of small-producer economy."** The feudal patriarchal system is the family system in feudal society.

As Comrade Mao Tse-tung has pointed out, old China was "a country of small-scale production and dominated by the patriarchal system."*** In such a system, the patriarch was responsible for seeing that the burdens imposed by the state and society were shouldered by the family. All feudal laws, moral teachings and customs stood guard over this patriarchal system. The laws of past feudal monarchies made the patriarch the sole person responsible for paying rents and taxes. In addition, there were laws and customs providing that "the father is to be detained when the son violates the law"; when other members of the family violated the law, the head of family was often held responsible for it. It is precisely because the landlord class and the feudal states want to ensure, through the patriarch, that their economic and political demands are met by the family, that they especially strengthen his authority over the family and make him its absolute lord.

"In family affairs the patriarch is the sole head." This was stipulated in the laws of past feudal dynasties. The "Family Law" of the Kuomintang still provided: "Family

*Lenin, *Development of Capitalism in Russia*.

***On the Historical Experience of the Dictatorship of the Proletariat*.

****The Role of the Chinese Communist Party in the National War*.

affairs are to be governed by the head of the family." Feudalism demands that the members of a family subject themselves absolutely to the patriarch's rule.

Prerogatives of the Patriarch

What are the prerogatives of the patriarch? And how are they connected, directly or indirectly, with the fact that the family is a socio-economic unit?

The patriarch has authority to govern and supervise the family members in production. This is precisely because the family is the economic unit of the society.

The patriarch is also vested with the authority to dispose of family property. This has two reasons. On the one hand, within the family, private ownership is embodied in "ownership by the patriarch"; thus the patriarch who is vested with the masculine authority of a husband and with the paternal authority is the "bourgeois" within the family while its other members are its "proletariat."* On the other hand, to preserve a small amount of means of production and labour power indispensable to the family as a socio-economic unit, it is necessary to prevent the dispersal of the family's property and thus of its labour power. Since the family property belongs to the patriarch, and since there is a need to preserve the financial resources and labour power necessary for the family as a socio-economic unit, it is a logical necessity that the right of disposing of the family property belongs solely to him.

Under the feudal system, the patriarch is given authority to decide the marriages of his children and enforce his will. According to feudalist ideas, wedlock is not a union of man and wife based on love. Such wedlock, as Engels pointed out, is "definitely decided . . . not by individual inclination, but by family interest."** From the point of the economic interest of the family, when a man took a wife, his family got a working unit for household chores. In feudal union when a daughter was married off, her family got *pingli* (gifts of betrothal). The so-called "*nacai*" and "*nazheng*" of the series of feudal ceremonies from betrothal to wedding could in fact be considered the price of the woman paid by the family of the groom to the family of the bride in the form of *pingli*. Since feudal marriage is an economic act, the right to arrange for it, as for all other economic matters of the household, is naturally vested in the patriarch.

Certainly, marriage, at all times, has the natural aim of begetting children. But under the system of private ownership, this natural aim is intertwined with economic ones. Feudalism in China declared that the purpose of taking a wife and begetting children was to "worship in the ancestral temple and continue the family line" ("Wedding Ceremony" from the *Book of Rites*). The aim of "continuing the family line" is the inheritance of private property. As Engels put it:

*In his book *The Origin of the Family, Private Property and the State*, Engels pointed out that under the patriarchal system, the patriarch "had under him wife and children and a number of slaves," that "the wife became the first domestic servant"; and that in a bourgeois family, "he [the man] is the bourgeois; the wife represents the proletariat."

**F. Engels, *ibid*.

... its express aim is the begetting of children of undisputed paternity, this paternity being required in order that these children may in due time inherit their father's wealth as his natural heirs.*

Parents, at all times, have the duty to educate their children. But under the system of private property, this duty of parents towards their children becomes a prerogative. One of the aims of marriage is to beget children who can inherit the wealth of the family. And one of the aims of family education is to train children who can hold on to this wealth. Since to educate the children is a necessary means of holding wealth in the family, the right to control this means, like the control of the family wealth itself, is vested in the patriarch.

The patriarch has the right to punish members of the family. Any family member who offends him is liable to punishment. What is meant by this? A Kuomintang book called *The Law of Family in China's Civil Code* (Hu Chang-ching) offers an explanation:

By punishment is meant those actions on the part of the parents that cause bodily or spiritual pain to their children with the aim of making the latter mend their ways. The forms of punishment are not specified in our Civil Code. The parents may interpret it with reference to the actual situation and they may choose such appropriate methods as *scolding, corporal punishment, locking-in or reducing the food* as the case may call for.

As we see, almost every penalty except decapitation is included here.

Whether they deserve it or not, members of feudal families are required to bear all punishment meted out by the family head. Why should he go so far as to take such measures against his wife and children? In the last analysis, it is because the landlord class wants to safeguard its own system of exploitation by means of such feudal order. Like slave society, the feudal society maintains the discipline of labour—with the whip and the stick, even within the family.

In the feudal patriarchal system, there is a whole system of vexing "family rituals" and stern "rules of the home." Even more inhuman and vexing are the "family rituals" specially set forth for women.

These complicated and vexing feudal "rules of the home" and "family rituals" stem naturally from the ideas of the landlord class and are advocated by it. Furthermore, the ways in which they have been carried out in peasant and landlord families are different. As Comrade Mao Tse-tung has pointed out:

As to the authority of the husband, it has always been comparatively weak among the poor peasants, because the poor-peasant women, compelled for financial reasons to take more part in manual work than women of the wealthier classes, have obtained more right to speak and more power to make decisions in family affairs.**

However, because feudal ideology is the ruling ideology in feudal society which needs it for upholding the family as its socio-economic unit, even the peasant families are not free from the influence of such "rules of the home" and "family rituals."

*F. Engels, *ibid.*

**Report of an Investigation into the Peasant Movement in Hunan.

To maintain the feudal order, it is of course necessary to maintain the feudal order in the family which is its socio-economic unit. This is because so long as the feudal order in the family, the socio-economic unit, is consolidated, the feudal order in the entire society can also be consolidated thereby. All feudal "rules of the home" are in fact a supplement to the laws of the feudal state; and the powers of the feudal patriarch are actually part of the function he performs for the feudal state.

Antagonisms and Family Tragedies

Marx pointed out that:

The modern family contains in embryo not only slavery (*servitus*) but serfdom also, since from the very beginning it is connected with agricultural services. It contains within itself in *miniature* all the antagonisms which later develop on a wide scale within society and its state.*

Hence, no matter how feudalism uses law and moral teachings to intervene in family life, and no matter how great the power of the feudal patriarch in the family, such contradictions cannot be resolved within the framework of the feudal society. Although feudalism has laid down many "rules of the home" and "family rituals," they have never, in fact, been thoroughly observed. Even in the families of landlords who advocate these "rules" and "rituals," family tragedies are enacted and re-enacted behind the thin curtain of "happy family life."

"Outside its closed gates, there is a serene peace; inside are feuds and bitter feelings. This is true of every family throughout China, from those on top which have representatives in official life and are well-versed in learning from generation to generation, to those of commoners, of ordinary men. . . . The greater its fame for filial piety, the worse the discords and evils in its inner apartments. The country may have periods of peace. But the family can never pass a single day in peace. Quarrelling tongues are even sharper than arms in war. Feelings are as antagonistic as water and fire. . . . All the wise maxims and proverbs in all the Confucian classics cannot save the situation. All the stories about rewards in heaven and punishments in hell are unable to change it." (From *Universal Harmony*, by the philosopher Kang Yu-wei, 1913.)

This is a true picture of the family as it was under the feudal patriarchal system for thousands of years past, also of the "basic values of the family life" and "family relations" which the imperialists and their followers extol to the heavens.

After the feudal society of old China turned into a semi-colonial and semi-feudal society, and especially after the May Fourth Movement of 1919, the feudal patriarchal system was shaken and began to disintegrate—both in fact and in the hearts of the people.

Changes Since Liberation

After the liberation in 1949, Chinese women in the countryside, like their menfolk, received land in the agrarian reform. The Marriage Law, promulgated and enforced, gives protection to the legitimate interests of

*Quoted by Engels, *The Origin of the Family, Private Property and the State.*

women. It has emancipated young men and women, especially women, from the feudal marriage system.

But most important of all is the socialist revolution on the economic front in our countryside which has played a decisive role in changing the peasant family. This revolution brought about the abolition of private ownership of the means of production and set up socialist collective ownership. It turned the former individual way of production, which had the family as a unit, into collective production, with the advanced agricultural co-operative as a unit. Henceforth, the peasant family was basically no longer a unit of production but a unit of consumption — it was still the unit in which all members of the family consumed the payment for their work in the collective economy.

In 1958, people's communes were set up throughout the rural areas of China. This further reduced the function of the family as a socio-economic unit. Thanks to the numerous collective welfare services, the universal establishment of public dining-rooms, nurseries, and sewing services, household work is being gradually socialized. Women are being freed from the shackles of domestic chores. Like men, they take part in social production on a large scale.

As the system of distribution adopted by the commune combines the wage system with the free supply system, and wages are paid directly to the earners irrespective of sex, every working member of the family, man or woman, can take his place independently and with equal status in social distribution. At the same time, precisely because of the collective welfare services run by

the communes and the system of distribution in the communes, a large part or much of the consumption by the peasants does not take place through the family as before.

Thus the family is basically no longer an economic unit of production, nor entirely one of consumption, and in consequence the power once vested in the patriarch to manage and supervise production and dispose of domestic property, has lost its sense and utility. With this power of the patriarch ceasing to exist, all survivals of the feudal patriarchal system are bound to vanish. At this point, the survivals of the feudal patriarchal system, left behind by history, have finally become things that must be and in fact have been abolished. In his *Report of an Investigation into the Peasant Movement in Hunan*, Comrade Mao Tse-tung pointed out long ago that the abolition of the clan system "will follow as a natural consequence of victory in political and economic struggles." Precisely this is the theoretical and historical ground on which we have abolished the feudal patriarchal system.

Democratic, United Families

What we already know for certain today is that, following the disappearance of private ownership and of the small producer economy, the family is no longer a socio-economic unit. Ended too is the patriarchal family relation under which, for thousands of years, the man oppressed the woman and the woman relied on the man for her means of life, in which the patriarch oppressed all other members of the family and they relied on him for their living. A family life of democracy and unity is being fostered genuinely realizing the old saying: "Father and son are true to each other; husband and wife are in harmony and brothers are congenial."

Yes, we have "uprooted" those "values of family life" which spring from the family as a socio-economic unit and "discarded" the "family relations" of the feudal patriarchal system. Not only this. We have already avoided, once for all, the setting up of capitalist family relations which are based "on capital, on private gain" and are "a mere money relation."* The bourgeois insists that "Cash Payment is the only nexus between man and man. Even the relation between himself and his wife is, in ninety-nine cases out of a hundred, mere 'Cash Payment.'"**

The family system of capitalist society is not much superior to the feudal patriarchal system. Having abolished the feudal patriarchal system, we do not in the least fancy the capitalist family relation.

The imperialists and their lackeys may lament the change in the family system of our country if they like. As for ourselves, men and women, young and old, this change has brought us family happiness which we have never before experienced.

(Abridged translation of an article published in Hongqi, No. 5, 1960. Subheads are ours. — Ed.)

*Karl Marx and Frederick Engels, *Manifesto of the Communist Party*.

**F. Engels, *On Conditions of the Working Class in England*.

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PARSONS' BLIND ALLEY

by "RENMIN RIBAO" OBSERVER

The following commentary was published in "Renmin Ribao," March 4, 1960.—Ed.

DURING the past few months, there have been quite a few comments in the foreign press on the trend of U.S. policy towards China. Certain Western journals claim that U.S. policy towards China has changed. In this, the Yugoslav press has gone the furthest. It even tries to blame China for the present state of Sino-American relations. The *Slobodni Dom* wrote on January 28: "The change in the U.S. Government's policy towards the Peking government has taken a path where hopes have arisen for establishment of state relations in the not distant future. . . . China's stand is being awaited."

But what is the reality of U.S. policy towards China? A clear answer to this was given in a speech by U.S. Assistant Secretary of State J. Graham Parsons on February 19.

For all the carefully picked words and phrases in his speech, Parsons made no secret at all of the deep-rooted enmity of U.S. imperialism towards the Chinese people. Parsons said: "We do not ignore Communist China's growth into a strong economic and political force. As a matter of prudence we must accept this fact." But this did not at all mean that the United States would now abandon its policy of hostility to China. Proving otherwise, Parsons immediately went on to proclaim that U.S. policy "seeks to deal with this fact." He blatantly admitted that the United States still "expected" China's "collapse from within," but "the point is that our China policy is not grounded on an expectation of collapse." Instead, Parsons continued, the United States is implementing a "policy which seeks to offset such growth [of China]" and is "adhering to measures designed to cope with that strength." In other words, U.S. imperialism will not sit idly by in its den merely cursing and shouting that China will "collapse," but will persist in hostile activities against China.

In pursuit of this policy, Parsons repeated that the United States is determined to continue its occupation of China's territory of Taiwan and to intervene with armed force against the liberation of Taiwan by the Chinese people—which is China's internal affair. He said in a threatening tone: "We will not tolerate the solution of the problem by force." Meanwhile, he did not hide the fact that "the military preoccupation of the United States in East and Southeast Asia" was to main-

tain a "deterrent force" against China. He described as a "protective shield" the military encirclement and aggressive bases set up by the United States in the Western Pacific area, which have China as their target. And he ranted: "We cannot afford to put it down."

What is the sole conclusion to be drawn from Parsons' entire speech? It is that the U.S. policy of hostility towards China, of aggression and threats against China, has undergone no change whatsoever.

While admitting Washington's continued adherence to the policy of hostility towards China, Parsons however tried to shift the responsibility to the Chinese people. He has arrived at the strange logic that U.S. hostility to China is the result of Chinese hostility to the United States. He thus tries to turn the entire history of U.S. imperialist aggression against China upside down. But the fact is: no one can change history.

True, the Chinese people have seen clearly that U.S. imperialism is their Enemy No. 1. This conclusion is drawn from a century of U.S. imperialist aggression against China. We must point out that it is the U.S. imperialists who, with numerous naked facts, sanguinary facts, "educated" the Chinese people to understand this truth. We will not refer to the remote past. In the post-World War II years alone, the United States has "taught" the Chinese people more than enough lessons. By its naked deeds of aggression, U.S. imperialism has proved itself the deadly foe of the Chinese people. It was the United States which gave several thousand million dollars in aid to the Chiang Kai-shek reactionaries for launching a large-scale civil war against the Chinese people. It tried to take the place of Japanese imperialism and turn China into a U.S. colony. It was the United States which, only eight months after the birth of New China, started the war of aggression against Korea. It extended the flames of war up to the Yalu River, declaring that the boundary line between China and Korea did not lie at the Yalu! It was again the United States which, simultaneous with unleashing the war of aggression against Korea in 1950, seized China's territory of Taiwan and Penghu Islands, turning both into U.S. military bases. Moreover, the United States interfered in China's internal affairs by attempting to encroach on China's sovereignty over the Tibet Region. U.S. Secretary of State Herter, in his recent letter to Dalai Lama, openly announced the U.S. plot to split off Tibet in the name of supporting Tibet's "self-determination." It is the United States too which, with the aim of overthrowing New China, constantly threatens

and provokes the Chinese people and attempts to suffocate and strangle their liberation and construction, both from within and without, politically, militarily, economically and in other ways.

But the Chinese people can no longer be wilfully bullied. In the face of the frenzied U.S. aggressors, the Chinese people have neither given in nor retreated in fear. Instead they have waged resolute, stubborn struggles and dealt repeated heavy blows to the U.S. imperialists. So it is none other than the United States itself with its aggression against China that has hardened the fighting will of the Chinese people to struggle against imperialism.

THE Chinese people have always loved peace and from first to last have been friendly to the American people. No matter how hard Parsons tries to counterfeit history, he just cannot name a time or place in which China has ever sent one soldier, warship or aeroplane to intrude on U.S. territory by land, sea or air. China and the United States are far apart, separated by a vast ocean. If the United States had not extended its aggressive designs to the Western Pacific, invaded China and threatened it, any tension between the two countries would be simply impossible. The Chinese people are constant advocates of peaceful coexistence with the people of all lands, of non-aggression and peaceful settlement as international disputes arise.

Long ago, at the Bandung Conference in 1955, Premier Chou En-lai of our country declared that the Chinese people did not want war with the United States; that they were willing to sit down and enter into negotiations with the United States to discuss the question of relaxing and eliminating the tension in the area of the Taiwan Straits. Later, at the Sino-American talks held in Geneva, the Chinese side proposed time and again that the two countries make a joint statement that disputes between them should be settled through peaceful negotiations without resorting to threats or force. But the United States rejected all these proposals. Right up to the present, it still refuses to pledge not to use force in Sino-American relations and stubbornly persists in armed aggression against China's territory of Taiwan and in military threats against China. The grave U.S. military provocation against the Chinese people in the Taiwan Straits area in the summer of 1958 was one instance of this. These facts show that the tension between China and the United States was not a result of the so-called Chinese "challenge" to the United States; on the contrary, it was brought about by U.S. persistence in enmity towards China, in invading and threatening China.

Parsons even regarded the strength of New China as a justification for U.S. hostility, aggression and threats against China. Since China has become a great power and the "free nations" around China are weak, he said, it is the "first task [of the United States] to assist the survival of these countries" so as to maintain a "balance" in the Far East. Parsons also cited the demand of the Chinese people that U.S. forces of aggression vacate the Western Pacific area as proof of the need for the United

States to maintain a system of "joint defence" and "bases and sea power" in this region. Parsons' logic is the epitome of confusion. If it is true that the United States is hostile towards China because China is too powerful, then why did the United States seize China's Taiwan when the Chinese people were not so powerful as they are today? If the United States is hostile towards a country because it is too powerful, why does it commit armed aggression, subversion and intervention against countries like Guatemala, Lebanon, Cuba and Cambodia even though they are not so powerful? If this U.S. theory of "balance" were valid, since those countries surrounding the United States could also be considered weak in comparison, would not the nations of Asia and Europe be justified, on the same ground, in sending fleets to stage provocations along U.S. coasts, in occupying U.S. territory, establishing military bases around it and lining up its neighbours in a "protective shield" to threaten it?

Proceeding from such logic, wouldn't any country in the world feel justified in encroaching on and threatening any other country? It is crystal clear that this logic is nothing but the gangster's logic for world domination. It does not add an iota of reason to U.S. acts of aggression, but on the contrary exposes it in its true colours. It is under these very slogans of "assisting the survival," "forming a joint defence" and "establishing a balance" that the United States is corraling many countries in the Asian and Western Pacific region, subjecting them to its control and enslavement and making them at once the objects and tools of its aggression.

It is however a fact, as Parsons said, that there are certain "nations" which owe their survival to U.S. protection. The most corrupt, dark, brutal and reactionary forces in Asia—such as the Syngman Rhee and Ngo Dinh Diem cliques—could not indeed exist for a single day without the United States. However, these reactionary cliques, instead of "growing" under U.S. patronage as Parsons has claimed, are daily rotting away and are on their last legs. Because the aggressive actions of the United States have harmed the interests of the Asian peoples and threatened their peace, the Chinese people, the Korean, Vietnamese, Japanese, Filipino and all other Asian peoples suffering from U.S. aggression, including those in south Korea and south Viet Nam, have demanded that U.S. imperialism get out of the Western Pacific. The U.S. aggressors must go back where they came from! The Western Pacific belongs to the peoples of this region. No matter what pretexts they advance in self-justification, they will not be able to stay. Sooner or later, they will be driven out.

PARSONS' speech is nothing but a collection of worn-out clichés. But it is not without reason that he chose this time to expatiate on the logic of the deceased Dulles. He conceded to his audience that "you may point out that no real solutions of our problems are in sight. Communist China exists and is growing stronger. We cannot afford to ignore or turn our backs on 600 million Chinese. You may suggest we must therefore have a new policy." In other words, U.S. policy towards China is

in a blind alley and cannot find a way out. This policy has drawn so much criticism that it has become necessary for Mr. Parsons to painfully try to justify it.

In his speech Parsons emphatically "refuted" the arguments for creating "two Chinas" advanced by certain bourgeois political figures in the United States. This proposal is, in essence, an "offer of recognition" to New China in exchange for the legalization of the U.S. occupation of Taiwan so as to ensure continued manipulation of the Chiang Kai-shek clique as a counterpoise to New China while awaiting an opportunity to stage a comeback. This proposal has something in common with the present policy towards China pursued by the U.S. Government: both insist on the continued occupation of Taiwan. They differ only in the refusal of the U.S. Government to recognize New China. Parsons found it necessary to "refute" this "two Chinas" proposal simply because the U.S. Government fears that the mounting pressure of public opinion might sweep away the whole policy of "non-recognition" of New China and that this would not be advantageous to its cold war policy of creating tension, especially to its intensified aggression and war preparations in the Far East.

In his speech, Parsons unequivocally denied that the U.S. Government had been carrying on activities to create "two Chinas." This statement is equivalent to that of a thief posting a marker saying "the missing treasure is not buried here." In recent years, particularly after the talks between Chiang Kai-shek and Dulles in 1958, U.S. intrigues for creating "two Chinas" and putting Taiwan under "trusteeship" have come to light with each passing day. A statement issued by the U.S. State Department on October 8, 1959, publicly denied that the Chiang Kai-shek clique on Taiwan was "a country or part of a country," but labelled it as some anomaly having neither territory nor yet being a government in exile. This was followed by a State Department pamphlet on Taiwan, giving details on the "geography" and "history" of Taiwan, praising its capacity for "independent development," and describing Taiwan as an independent political unit. In his news conference on October 22, 1959, Eisenhower deliberately stated that many countries in the United Nations "recognize the independence of Formosa." As to the report prepared by the Conlon Association and made public by the U.S. Senate Foreign Relations Committee last November, it openly advocated the establishment of a "Formosan Republic." All this is not merely the prattling of some bourgeois politicians, but represents the statements and actions of the U.S. Government itself. All this shows that the U.S. Government calculates, on the one hand, to persist in its policy of "non-recognition" of New China and, on the other, maintain its occupation of Taiwan; it seeks to evolve a theory of Taiwan's "independence" in order to legalize the seizure while at the same time using the Chiang Kai-shek clique as a counterpoise to New China in international activities. This, too, is essentially a trick to create "two Chinas" and will deceive no one. "Two Chinas," whether in the form opposed by Parsons or in the form practised by him—in whatever form or on whatever occasion—is absolutely intolerable to the Chinese people and will be firmly opposed by them.

The attempt of U.S. imperialism to take this way out of the blind alley of its policy towards China has led it into the realm of pure fantasy.

CHINA has consistently adhered to a peaceful foreign policy. We shall not encroach upon any country, but we firmly oppose U.S. imperialism's aggression against us. It is as clear as day that as long as the United States continues to occupy our territory Taiwan, insists on meddling in our internal affairs and clings to its policy of hostility towards the Chinese people, the Chinese people have no alternative but to struggle to the very end to safeguard their territorial integrity, sovereignty and national dignity. This is the solemn stand which anybody having national self-respect will take. U.S. imperialism is unwilling to renounce its aggression against China. Well then, let it cling to its policy of enmity towards and non-recognition of China, for a century or even ten centuries for that matter. What difference will it make? Isn't it true that in the past decade the Chinese people lived better with each passing day—without the "say-so" of the U.S. "overlords"?

Even Parsons had to admit this. The vain efforts of the United States for the past decade to "contain" and strangle New China have resulted in the very opposite—New China has become increasingly powerful. Parsons said: "Indeed, it is imperative that all Americans understand" that "in this new decade of the 60s, Communist China may well grow yet stronger." He went on to say that "we [U.S.] cannot prevent Communist China from increasing its power in absolute terms." It would not be a bad thing if U.S. imperialism drew a lesson from its dismal failure. But the U.S. ruling clique could not reconcile itself to admitting failure, let alone mending its ways. In his speech, Parsons expressed agreement with the conclusions of the Rockefeller Brothers Fund report on U.S. foreign policy, i.e., with regard to People's China "the alternative policies [for the U.S.] are, for the short run, lacking in creative possibilities." This is the inevitable result of the U.S. monopoly clique placing itself in a position hostile to the 650 million Chinese people. What can other people do if U.S. imperialism is determined to get itself into a blind alley? Be it the so-called "two Chinas" or the "non-recognition of China" insisted upon by Parsons, it can no more "prevent" or "offset" China's prosperity and might than could the U.S. policy towards China of the past ten years.

The Chinese people long ago perceived the reactionary essence of U.S. imperialism. They entertain no illusions whatsoever. In the eyes of the Chinese people, there is nothing unusual at all about Parsons' speech. If that speech serves any purpose, it is that it has placed in a very awkward position those who enthusiastically spread the "theory" that the United States has "changed" its policy towards China—particularly the Yugoslav revisionists who maliciously slander our country as creating tension in Asia. As for the Chinese people, we shall continue to treat the hue and cry of U.S. imperialism and its lackeys with the contempt and disdain they deserve and march forward in great strides with heads high and full of confidence in our own way.

A New Attempt to Create "Two Chinas"

by OUR CORRESPONDENT

A NEW move to further Washington's old scheme of "two Chinas" by Avery Brundage, American President of the International Olympic Committee, has been roundly denounced by sports circles and public opinion in China. This underscores the Chinese people's determined opposition to the creation of "two Chinas" in any manner, shape or form at any place or time.

On February 16, Brundage issued a statement on the granting of permission to the sports organization of the Chiang Kai-shek clique in Taiwan to participate in the 17th Olympic Games to be held in Rome in August. He also declared that the I.O.C. at its next session would discuss the question of accepting the sports organization of the Chiang clique under the name of the "Olympic Committee of the Republic of China."

Interviewed by a Hsinhua correspondent, a responsible official of the All-China Athletic Federation emphatically stated on February 28 in Peking: "Brundage's action was taken on orders of U.S. official circles. Its aim is to try to make the participation by the sports organization of the Chiang Kai-shek clique in the Olympic Games an accomplished fact, so as to confuse the public, manipulate the I.O.C. into illegally accepting the sports organization of the Chiang clique and continue to play the 'two Chinas' game."

"The Chinese people and sportsmen resolutely oppose the intrigue to create 'two Chinas,'" declared the official of the athletic federation. "No matter in what form the intrigue appears, it is doomed to ignominious failure. There is only one China, and that is the People's Republic of China. Taiwan is an inalienable part of Chinese territory. The sports organization in Taiwan can only be a regional organization of the All-China Athletic Federation. We are firmly opposed to international sports organizations permitting Taiwan to participate separately in their activities under whatever name and in whatever form."

A Time-Worn Trick

Behind the camouflage of "sports having nothing to do with politics," Brundage and his like have all along been playing dirty politics and faithfully implementing U.S. imperialist policies. At first, these people tried hard to block the I.O.C. from recognizing the legal status of the Olympic Committee of China (the All-China Athletic Federation), the only sports organization that can represent China. Later, when their obstructionist efforts failed and recognition was accorded the Olympic Committee of China, they pulled another trick. Without any discussion or decision by the I.O.C., they put the so-called "China

National Amateur Athletic Federation" of the discredited Chiang clique on the list of the national Olympic committees recognized by the I.O.C.

Protesting this step to create "two Chinas," the Olympic Committee of China officially declared in August 1958 that it refused to recognize the I.O.C. and severed all connections with it. The Chinese committee further stated that it could reconsider co-operation with the I.O.C. only when the latter corrected its mistake and withdrew recognition of the so-called "Chinese Nationalist Olympic Committee" (the "China National Amateur Athletic Federation" of the Chiang clique).

Following this, the sports organizations of the Soviet Union and other socialist countries and many fair-minded people in the sports world firmly demanded the eviction of the Chiang clique's sports organization from the I.O.C. Constrained by these circumstances, Brundage tried another sleight-of-hand at the Munich session of the I.O.C. in May 1959. He introduced a resolution which, while removing the name of the so-called "Chinese Nationalist Olympic Committee" from the list of recognized Olympic committees, stated: "If a new application for recognition under another name be sent to the chancellery of the I.O.C., it would be considered." This was an obvious attempt to enable the sports organization of the Chiang clique to stay on in the I.O.C. under another name. It was in pursuance of Washington's political conspiracy to separate Taiwan from China and turn it, in effect, into a political entity.

In his February 16 statement, Brundage announced that the I.O.C. at its next session to be held in Rome in August would discuss acceptance of the Chiang clique's sports organization under the name of the "Olympic Committee of the Republic of China." "I have recommended the new name," he brazenly declared, "and it is my opinion it will be approved."

Exposing the same plot which inspires Brundage's various moves, the official of the All-China Athletic Federation said in his interview with Hsinhua: "No matter how Brundage varies his tricks, the Chinese people and people of all other countries will not be taken in."

The Long Hand of the State Department

The hand of the U.S. State Department is seen clearly behind Brundage's manoeuvres. After circumstances compelled Brundage to table the resolution at the I.O.C.'s Munich session requiring the sports organization of the Chiang clique to change its name, the U.S. State Department blatantly poked its nose into the business. Exercising crude pressure and with no regard for the pious

dictum that "sports have nothing to do with politics," it publicly and repeatedly demanded that the Chiang clique be allowed to participate in the I.O.C. in the name of "China."

Chinese public opinion has sternly denounced this U.S. intrigue. *Renmin Ribao's* Commentator (March 1) wrote: "U.S. imperialism, which persists in its policy of hostility towards China and at the same time gropes

for a way out of the blind alley of that policy, has for many years been carrying on all sorts of scheming activities to create 'two Chinas.' It tries hard to push the Chiang Kai-shek clique into various international organizations and international activities as a counter to People's China; this is one of the specific steps it takes to achieve that end. . . . But the 'two Chinas' plot hatched by individuals like Brundage and their masters is an illusion which will never become reality."

Pen Probes

Blood (Segregated) Brothers

EXPANSION in Africa is now an important part of Washington policy-makers' *realpolitik*, not only for the ordinary purposes of capitalist profits, or, as presidential-hopeful Chester Bowles puts it: "because Africa is the richest untapped source of mineral wealth still available to the world," but because it wants Africa as a rear staging ground "for the next war."

There is obviously a need for beautiful words to describe all this. If the idea of the United States moving into Africa is to be sold to the African people, as every advertising man knows, there's got to be a "gimmick." Now, it appears, that gimmick is "U.S. kinship with the African."

Last year, Lodge, U.S. representative at the U.N., declared that "for the U.S. which has more people of African Negro descent than any country in the world except Nigeria," the entrance of African countries into the U.N. "is a particularly welcome prospect." This has since become a Washington theme song. Christopher Phillips, official U.S. observer at the recent meeting of the U.N. Economic Commission for Africa, declared that "African development will be based on the same principles of

freedom" as with the United States, and that the United States has "a special interest in Africa: one out of every ten Americans is of African descent."

It is a stirring thought: "Let the African Negro recognize that Uncle Sam is their own kith and kin, then if they belong to the same family there's no need to distinguish between yours and mine — what's yours is mine!"



"Won't you feel hot in that get up?"
"Don't worry, I'm used to it!"

Cartoon by Fang Cheng

Satterthwaite, U.S. Assistant Secretary of State for African Affairs, was franker than others when he went to Africa last year to sell this same idea of U.S. concern for the Africans. Trying the "soft sell," he said: "In view of our own domestic problems in the field of racial equality, the U.S. should in good conscience avoid attempting to force on any African territory specific solutions to these problems." In simple words this meant — and one couldn't agree more — that while there is racial discrimination in the U.S.A. it is better for Washington to tone down its pretensions to be a champion of equality and freedom in Africa.

—SU MIN

13 Rules for Women

Next time you go to Washington, if you're a lady, you can't do better than memorize the 13 suggestions which its police have made for the safety of the female population. Besides giving general advice, such as not to enter a poorly lighted street, not to carry jewels or other valuables or not to hesitate to call the police for help, they add:

"If you must enter a poorly lighted street, take a good look first to see if anyone is loitering. . . .

"Carry your purse hugged close to you. A purse hanging loose over the arm — or worse yet, an over-the-shoulder bag flapping behind you — often is an unbearable temptation to an 'impulse' purse thief. . . .

"If a brash thief does grab for your closely held purse, at least you have a chance to look at his face. . . .

"If you are accosted despite these precautions, don't struggle. 'Co-operate' for the safety of the person. . . .

"Scream if you like. But remember that it may excite the thief and cause him to turn back and belt you."

Washington, like other cities of the U.S.A., reports *U.S. News and World Report*, has had a continuing wave of purse-snatchings, robbery and other criminal assaults on its streets which have "frightened many women into not venturing out at night." Facing this "violence and terror," the Washington police department was stumped about what to do especially after Mrs. Donald Quarles,

widow of the late Deputy Secretary of Defense, was knocked down by a pickpocket last August. Hence the thirteen rules for women.

But if you are a man or a policeman, what then? The Washington police department hasn't any advice for you, but as one Washington woman said: "The way that one policeman was beaten up recently, they're not very safe themselves. They used to travel in twos. I think maybe they should go in three or fours."

So far, nobody has yet thought of the obvious—move the capital of the United States to a safer place.

—PIEN HSUEH

人民日報
RENMIN RIBAO

The Socialist Transformation of Industrialists and Businessmen

A joint session of the Second Congress of the China Democratic National Construction Association and the Third Congress of the All-China Federation of Industry and Commerce was held in Peking from December 16, 1959, to February 21, 1960. At the session, the delegates appraised the progress made by industrialists and businessmen in accepting socialist transformation, discussed the relationship between working for socialism and self-remoulding, the attitude towards self-education in the manner of "soft breezes and gentle rain," and questions relating to further self-remoulding. The session adopted a resolution and a message of greetings to Chairman Mao Tse-tung. In his opening address, Huang Yen-pei, Chairman of the China Democratic National Construction Association, described the joint session as one of great historic significance—a session of unity under the leadership of the Communist Party, self-education and mobilization for a still more active participation in socialist construction.

Following is a slightly abridged translation of the "Renmin Ribao" editorial of March 1, 1960, commenting on the joint session.—Ed.

THE joint session of the Second Congress of the China Democratic National Construction Association and the Third Congress of the All-China Federation of Industry and Commerce closed recently in Peking. Almost 2,000 industrialists, businessmen and their dependents attended. Following full discussions in which views were freely exchanged in the manner of "soft breezes and gentle rain," it summed up the achievements of industrialists and businessmen in service to socialism and in self-remoulding since the struggle against bourgeois rightists and the rectification campaign in 1957. And it put forward the task of further self-remoulding. The various tasks laid down

by the meeting, we believe, will have the universal support of industrialists and businessmen throughout the country and will help push their socialist transformation to a new stage.

The peaceful socialist transformation of the national bourgeoisie is a fundamental policy of the Chinese Communist Party in the period of socialist revolution. Already in the early days of the founding of the People's Republic of China, the Central Committee of the Party and Comrade Mao Tse-tung had pointed out that after the winning of political power by the proletariat and on the basis of a firm worker-peasant alliance, alongside the socialist transformation of agriculture and handicrafts, it was absolutely necessary and entirely possible to achieve the peaceful, socialist transformation of capitalist industry and commerce.

In the past ten years, China's industrialists and businessmen have undergone a profound socialist transformation. The great victory of the socialist revolution on the economic front in 1956 fundamentally changed the capitalist system of ownership; it changed the social and economic status of industrialists and businessmen as well. The socialist revolution on the political and ideological fronts in 1957 completely smashed fanatical attacks launched by the bourgeois rightists. In the struggle between the socialist and capitalist roads, most of the bourgeoisie learnt a profound and important lesson: "Never oppose the Communist Party, never take the capitalist road, never become a rightist." Many took a big step forward in changing from a capitalist to a socialist stand.

In 1958 and 1959, under the three red banners—the general line for building socialism, the big leap forward and the people's communes—many industrialists

and businessmen actively took part in the practice of labour, and in industrial and agricultural production. Many of their dependents also took part in production or service activities in the district where they live. In the practice of labour and of political and ideological remoulding, many raised their political outlook to a higher level, continued to lean ever more closely towards the Communist Party and the workers, and began to change somewhat in their thoughts and feelings towards socialism. All this shows that most of the bourgeoisie have again taken a big stride forward along the road of transformation from exploiters into labourers.

THE facts of the last ten years fully bear out the complete correctness of the conclusion made long ago by the Central Committee of the Party and Comrade Mao Tse-tung: that the great majority of the bourgeoisie would be able to accept transformation, although a minority would firmly oppose the socialist revolution. The Party's principle and policy of peaceful transformation of the national bourgeoisie has gained a great triumph.

But it must be pointed out that when we speak of the great progress by the industrialists and businessmen, we are comparing what they are today with what they were in the past. So far as the fundamental transformation of exploiters into labourers is concerned, the progress is far from sufficient. The dual nature of industrialists and businessmen still exists today. During the period of socialist revolution, they on the one hand exploit the working class for profit; and on the other hand, they support the Constitution and are willing to accept the socialist transformation. Because their class prejudice is still deep-rooted, most of them are still sceptical and wavering in varying degrees about accepting leadership by the Communist Party, about the general line, the big leap forward and the people's commune; some of them are still dissatisfied with or even opposed to all these. Even those who have made achievements in the practice of labour and in political and ideological remoulding need to go further in changing their bourgeois world outlook thoroughly.

What is especially important is that our country is now in a new historic period in which the socialist revolution is being further developed and socialist construction is making a big leap forward. In this new historic period, great changes are taking place and will continue to take place in the Chinese society. All the survivals of capitalism will be finally and completely wiped out—not only in the economy, but also in politics, ideology and indeed in all other spheres. This is a protracted historic process; also one in which every forward step will involve fierce struggle. All the changes referred to completely contravene the bourgeois stand and world outlook. Capitalism versus socialism, the bourgeoisie versus the proletariat, the bourgeois world outlook versus the proletarian world outlook—this antagonism is irreconcilable. In his famous speech "On the Correct Handling of Contradictions Among the People," Comrade Mao Tse-tung pointed out that in China's actual historical conditions, the antagonistic contradiction between the bourgeoisie and the proletariat, if properly handled, can be transformed into a non-antagonistic one and resolved peacefully. Whether in the past, present or future, our

Party has followed, and will continue to follow, the policy of uniting with, criticizing and educating the bourgeoisie, the policy of peaceful transformation. The point here is that the bourgeoisie too must accept this policy, completely give up their bourgeois stand and thoroughly change their bourgeois world outlook.

After long years of capitalist practice, the bourgeois stand and world outlook of the industrialists and businessmen are deep-rooted. Therefore, it will require long continued practice in the service of socialism, and in thoroughgoing political and ideological remoulding, for them to transform their bourgeois stand and world outlook, gradually establish a proletarian stand and world outlook, and foster in themselves the ideology and sentiments of the proletariat. So that they can meet the demands of historical development, and catch up with the leap forward pace of the working people, we hope that industrialists and businessmen will continue to march forward on the basis of the progress they have already made and continue to remould themselves. We hope that, on the one hand, they will actively take part in the practice of labour and serve socialism wholeheartedly; and on the other hand that they will make efforts to take part in political study, further transform their political stand in the course of practice and study, and step by step build up the proletarian world outlook. We hope that step by step they will come to be at one with the workers and peasants, and transform themselves step by step from exploiters to labourers. Only thus will they be able to continue to play their active part in the big leap forward of the motherland's socialist cause.

"SERVE one end," "lean to one side"—this is the crucial question confronting industrialists and businessmen at the present moment in going a step further to accept socialist transformation. Inevitably, during socialist transformation, each of the industrialists and businessmen will face the question of the relations between his personal interests and those of the state and the people. Is he to serve personal interests heart and soul, disregarding the interests of the state and the people? Or is he to serve personal interests as well as the interests of the state and the people, that is, to serve both ends and treat them as equally important? Or is he to serve the interests of the state and the people heart and soul, and subordinate personal interests to the interests of the state and the people? This is an acute question. Its essence is making a choice between capitalism and socialism. Is he to firmly uphold capitalism; or to waver and shilly-shally between capitalism and socialism; or to lean to the side of socialism? For the sake of the state and the people and at the same time, for that of the future of the industrialists and businessmen, we hope they will make a wise choice—that they will serve one single end—the interest of the state and the people heart and soul; and that they will lean to one side—that of socialism.

"Serve one end" and "lean to one side." Does this mean that the interests of the industrialists and businessmen are thereby impaired or ignored? This question can be considered from two angles. On the one hand, industrialists and businessmen as a class—the bourgeoisie—must in the course of the socialist revolution completely

relinquish its class interest in exploitation of the working class through its possession of means of production. Capitalism must be thoroughly eliminated. On the other hand, however, industrialists and businessmen as individuals will be looked after by the People's Government when they have accepted socialist transformation and given up their ownership in the means of production. As a matter of fact, our Party, in the course of socialist transformation, has always taken into account the reasonable political and economic interests of the industrialists and businessmen. The Party and the Government will continue to follow the policy of peaceful transformation, including the policy of redemption, and will always concern itself with and ensure the livelihood and opportunity for work of the industrialists and businessmen who accept transformation. This is a fixed and unswerving policy which the Party and the Government have followed in the past ten years and will continue to follow in the future. Regarding this point, there is no need for the industrialists and businessmen to be doubtful or anxious. Chairman Mao Tse-tung, as early as 1950, pointed out in his speech at the Second Session of the First National Committee of the Chinese People's Political Consultative Conference: "If those who really wish to serve the people, really help the people when the latter still face difficulties, if they do good deeds and do them consistently without breaking down half way, then there will be no reason for the people and the People's Government to reject them or refuse them the opportunity to live and work." That is to say, so long as the industrialists and businessmen "serve one end," "lean to one side," work wholeheartedly for socialism and keep the interests of the people and the state in mind, the people will look after their legitimate personal interests. There is unity in the contradiction between personal interests and the interests of the state, and the people. The correct handling of this contradiction means the subordination of personal interests to those of the state and the people and the subordination of temporary to long-term interests. To lay undue stress on personal interests and raise them above those of the state and the people is a reflection of the bourgeois world outlook, and is entirely wrong. It should be understood that under socialist conditions, one who single-mindedly pursues his personal interests will in the end fail to achieve his aim. On the contrary, one who "serves one end," "leans to one side," and wholeheartedly fights for the interests of the state and the people will assuredly gain the esteem and confidence of the people, who will reward him accordingly, with the result that not only will he not lose both ways but, with the enhancement of the interests of the state and people, his personal interests will also be ensured. Both interests will be served. In short, the most fundamental principle is that everything should be subordinated to the supreme interest of the overwhelming majority of the people. So long as the industrialists and businessmen faithfully adhere to this fundamental principle, strive single-mindedly to remould themselves and serve the people, contribute to the interests of the people and persist in so doing, they will assuredly enjoy the confidence and solicitude of the people. The people are magnanimous and ours is a big country of 650 million people. It is entirely within their power to provide good care for the life and work of the industrialists and busi-

nessmen. We hope the industrialists and businessmen will clearly understand this, stop all faltering, wavering and hesitation and make up their minds to "serve one end," "lean to one side," and work wholeheartedly for socialism. In this way, by practice in a long period, they will be able to make greater contributions to the state and the people.

IN order to replace their bourgeois outlook with the proletarian world outlook, the industrialists and businessmen must, first of all, make a conscientious study of Marx's historical materialism. This would enable them to grasp theoretically the objective laws of the development of human society, and understand that it is the working out of these objective laws governing the development of history independent of human will that capitalist society must inevitably die and communist society inevitably triumph. This will increase their confidence and enable them to take the initiative in becoming progressives and revolutionaries facilitating the advance of human history. In this way they will be able to achieve personal success and be happy. If they do not grasp these objective laws, do not foresee the great events in the historical development of society and do not prepare themselves mentally, when the time comes, they will only advance with the people in a passive way and not too happily and may even act in some manner against the laws of the development of human history.

Marxist historical materialism has long shown that the proletariat is the only leading class on the contemporary historical stage, and that the Chinese Communist Party is the vanguard of the proletariat and the leading core of people throughout the country. The Chinese people, led by the Chinese Communist Party, have won two great victories in the democratic and socialist revolutions and have to their credit brilliant achievements in socialist construction. The practice of nearly 40 years of revolution and construction has fully demonstrated that the Chinese Communist Party is a glorious, great and correct Marxist political party. If the industrialists and businessmen want to serve socialism and remould themselves into socialist working people, the most fundamental requirement is firm reliance on the Communist Party and determined acceptance of leadership by the Communist Party. Man must have something on which to depend. In our country, the landlord class and the comprador capitalist class have long been overthrown, the economic basis for the national and petty bourgeoisie has been essentially eliminated and the peasants will eventually become workers. Who else is there on whom the industrialists and businessmen can rely? Clearly there is no other way than reliance on the working class. The working class and its vanguard, the Communist Party, have the greatest future and are therefore most reliable. Increasing numbers of people in industrial and business circles have come to understand this truth. They have stated that they would "listen to Chairman Mao Tse-tung's words, follow the Communist Party and take the socialist road." We welcome this positive attitude. The industrialists and businessmen will not only make steady progress in the course of the present socialist transformation but will also have a promising future so long as they firmly rely on the Communist Party, exert every effort to remould themselves and work single-mindedly for socialism.

SIDELIGHTS

S.O.S. from Shansi

Tuesday, 4 p.m. Peking

The State Pharmacy was about to close for the day. The staff was looking forward to that evening's concert specially put on by the capital's top-notch artists for those who had worked through the busy four-day Spring Festival holiday. Tickets were being handed out when the telephone rang. It was a long-distance call; the Party Secretary of Pinglu County was speaking: one thousand ampules of B.A.L. were urgently needed. Sixty-one road-builders had accidentally eaten tainted food. Their lives were in danger.

The pharmacy's Party branch secretary mobilized the staff to meet the emergency. No one gave a second thought to that evening's well-earned entertainment.

Tuesday. Pinglu County, Shansi

The Pinglu County Party Committee was holding a meeting when news of the accident reached it, and took prompt action. A team of the county hospital's best doctors and nurses was dispatched by car to Chang Village where the sixty-one men had been taken. Here they found the commune's doctor and assistants already treating the stricken men. Everything was done to bring them round, but in vain. "The only thing that can save them is B.A.L. But it must be administered right away. . . . Before Wednesday midnight at the latest!" the doctors said after a hurried consultation. The county Party secretary sent two men to get what B.A.L. they could in Sanmen Gorge Town across the Yellow River while calls were put in all round to locate stocks of B.A.L.

Wednesday Noon. Pinglu County

Word had come in that there was no B.A.L. at Sanmen or in other nearby centres either. Chang Village Hospital rang to say that if the B.A.L. did not arrive that night, at least fourteen of the sixty-one would die before dawn.

The county Party secretary decided on drastic action. Turning to the operator, he asked her to put calls through to Peking to the Ministry of Health and the State Pharmacy.

Wednesday 4 p.m. Ministry of Health, Peking

When the Pinglu call came into the Ministry it was given top priority. Hsu Yun-pei, Vice-Minister of Health, ordered that everything possible be done to save the men. The State Pharmacy was notified and the civil airline company. The next plane? Tomorrow morning. Too late! "Call the air force!" On call the air force went into immediate action.

The air base near Peking hummed with activity. Wind strength and other data were not immediately available and the broken terrain and a river complicated the airdrop. But for every problem a solution was quickly found. And arrangements made for every possibility. A special plane was readied, and an experienced crew picked and briefed for the airdrop.

Wednesday 5 p.m. State Pharmacy, Peking

The staff of the State Pharmacy was worried. They couldn't find the township on their map! They were about to ring the G.P.O. when a call from the Ministry of Health came. All arrangements for delivery were ready. They were asked to pack the ampules for the airdrop and have lights attached to the package: "Be ready in thirty minutes!" Packing was no trouble, but lights! Someone rushed round to a shop which repaired torches and within twenty minutes, came puffing back with a string of torches ingeniously wired together.

Wednesday 7.30 p.m. Chang Village Hospital, Pinglu County

There were now over forty doctors and nurses, some coming from as far afield as the Shansi Provincial Hospital. Everything that their medical knowledge suggested had been done but it was clear that the B.A.L. was their only hope now; but it must be used before the night was out. The situation was desperate. A telephone call from the county Party secretary made everyone's eyes light up; Peking was sending a plane tonight, with the B.A.L.!

At the county township, the post master himself had taken over the switchboard, and passed on the air force message to the Party secretary. A clearing was picked well away from the river and cadres, school children and members of the commune carried out armfuls of cotton and dry maize stalks. Soon four big bonfires marked

the site for the airdrop. Thousands waited for "the medicine Chairman Mao is sending for the sixty-one road-builders." Suddenly the night resounded with a mighty cheer when the engine of the aircraft was heard approaching. The fires were lit. Dollops of diesel oil raised brilliant flames!

The county head and a group of actors, their faces still gaudy with grease paint, were the first to reach the parachute with its lighted freight. Within seconds, the medicine was rushed by car to the hospital.

The press published thanks and congratulations to the squadron for their successful mission from the sixty-one men, the Ministry of Health and the Pinglu County Party Committee. The staff of the State Pharmacy received a government citation, and messages of praise for the communist spirit of concern they had shown for their fellow workers. The story was published in the leading newspapers. It inspires the whole country to emulate the fine communist care and concern of all those comrades whose joint efforts have saved sixty-one precious lives.

Longest Tunnel in China. Kweichow Province with Kweiyang, its provincial capital as the hub, is rapidly expanding its railway network. Trunk lines now under construction radiate out to Szechuan, Yunnan and Hunan and over 200 kilometres of branch lines are also being built. Some of the lines run over difficult terrain. Sixty-odd tunnels had to be cut on the Szechuan-Kweichow stretch and the Liangfengya Tunnel here is the longest so far in China.

Concrete Proof of Progress. The Kwangsi Chuang Autonomous Region in South China produced no cement before liberation. Now it has more than 150 commune-run cement factories and eleven modern cement plants. One of the biggest, the Liuchow Plant, has an annual capacity of 600,000 tons. In January this year, its modern plants backed by around two dozen small plants and several scores of little commune-run cement works, produced one-quarter again as much cement as the region did last year. By remodelling its grinders and adding a motor, one commune chemical and cement works increased production by 60 per cent and improved the quality as well.

THEATRE

"Quyí" Balladry

Balladry, the art of the wandering minstrel, singing his rhymes to his own accompaniment in the streets and fair grounds, has long died out in most industrialized countries. In China, socialist industrialization has come on the scene while balladry is still a living and vital folk art form. Modern Chinese society has preserved its folk character while providing it in addition with the benefits of modern mass communication media—the radio, television, workers' club and concert hall . . . and a new content. That *quyi* ballad singer you heard in the centre of an attentive audience on a Peking lane you'll, as likely as not, hear now on Peking radio telling an ancient ballad of the Three Kingdoms or a new one about the battle for high yields in a people's commune.

Quyí, literally "the tuneful art," is the general name for all of the many old forms of balladry, story telling in verse or prose, ballad-singing with or without accompaniment or a combination of reciting and singing, usually performed by one or two entertainers but sometimes more. The first national *quyi* festival was held some sixteen months ago (see *Peking Review*, No. 26, 1958). Peking was recently the venue of the second which, though not as wide in scope as the first, showed many new themes and innovations in presentation.

Altogether 75 items were performed representing 25 forms of *quyi*. They



Reciting a "Tanci" (poem to plucked strings)

came from all parts of the country. Most of them dealt with modern themes ranging from the new things in steel making and the communes to tales of model workers, farmers, shop-assistants, nursery workers, barbers and cooks. Some sang the praises of the men of the historic Long March. Others ridiculed the futile attempts of U.S. imperialism to hold back People's China. Though one of the "small forms" of theatrical art, *quyi* gives a giant's boost to socialist construction and is becoming more popular than ever before.

Kuaiban (quick rhythm rhymes) is a type of folk ballad recited by the entertainer to the accompaniment of a pair of bamboo clappers. One of the best of these performed at the festival was *Chinghai Is Good*. Not a few people still harbour the old notion that Chinghai Province is a remote western wasteland even now. This new *kuaiban* sets this idea to rights. It draws a striking contrast between the old and the new, Chinghai in the days of warlord rule and the rule of the people. Thus it describes the neglect of this area's rich borax deposits:

*This borax wealth they didn't see;
The British took it stealthily.
Rich deposits were left unmined
The borax they bought was the
"English" kind.
Away through Tibet our borax
went;
Back through Hongkong it was
graciously sent!*

The language of this ballad is lively. This was how it describes road conditions in the past:

*Riding a lorry your heads were
bound
To roll like coal balls in a basket,
round and round.*

Everyone in China, Peking residents especially, knows the familiar scene of moulding coal balls, by rolling them in a basket. *Quyí's* homely images are part of its strength.

Sun Lai-kuei, well-known performer of a kind of Hopei ballad called *xihe dagu* (verses to the beat of a big drum), presented *A Night Visit to the Thousand "Mu" High-Yield Field*. His *Five Thousand and One Hundred "Jin"* was a hit of the first national festival. This new piece is about a conservative father and a progressive son who have an argument about the propriety of

unconventional efforts to level the land for a thousand *mu* high-yield field which their commune wants to sow. The old man is so angry that he refuses to look at the field; yet the love of an old farmer for good crops tempts him to steal a look at night. By chance, his son and daughter-in-law are also out in the night. He overhears their conversation about him and although he is irritated at first, finally realizes that he himself is in the wrong. Commune members who have heard this ballad like it a lot, because it deals constructively with just such problems as they themselves have to tackle in their advance to higher productivity, and happiness. This response is not surprising. While he was writing it, the author went three times to live and work in a commune. There, he used to recite whatever he wrote in the fields during breaks in work, and his peasant friends gave him outspoken and helpful criticism. Sun, glad of this help, revised his ballad again and again until the final version received universal acclaim. No less pleased were the commune members for the entertainment he gave them, and the commune leadership for the boost he gave to morale and production.

Yesterday, an outstanding *xiangsheng* (comic dialogue), was the best comedy number at the festival. The principal character is a sort of Rip Van Winkle pedicab driver who through illness has missed the last ten years of life in Peking and now sees things today with the eye of yesterday. This dramatizes in a humorous way, true to the best traditions of *xiangsheng*, the enormous differences between the old and the new societies.

Among other well received items were a *tanci* (poem to plucked strings) *Hsiang Hsiu-li*, a girl who gives her all to her work; a *jingyun dagu*: *Hsu Hsueh-hui, Daughter of the Party*; a Shantung *kuaishu* (patter): *An Old General Offers His Car*; and a *dadiao quzi* (tuneful melody): *Our Nursery Aunties Are Good*.

Though mainly an art of the voice singing and reciting, good acting and general presentation are always important to *quyi*. They can't make a bad item good, but they can make a good item better. The festival also showed marked improvements in this respect. *A Battle in the Air*, a Shantung patter rhyme, recited by Kao



Performing a "Pingtan" (a monologue to a stringed instrument)
Sketches by Yeh Chien-yu

Yuan-chun and Liu Hung-ping, is well composed. Aided by superb acting, it keeps an audience keyed up, as it recreates the tense excitement of battle, the chase after an enemy intruder and the joy when it is shot down.

With *quyi* being carried more and more to the stage and radio, many performers have enlarged and diversified their orchestral accompaniment, without, on the whole, detracting from the original musical flavour pertaining to each form of *quyi*. Even more impressive for the future of *quyi* is the number of young performers. Many of them at the festival were Young Pioneers. This was only one of the pointers to the fact that, as it's now said, "hoary-headed *quyi* has regained its youth since liberation."

BOOKS

"Chinese Women in the Great Leap Forward"

Foreign Languages Press. 99 pp.

The thirteen sketches in this new F.L.P. booklet published in English, Russian, French, German, Spanish, Vietnamese and Arab editions give a series of real-life close-ups of women in various fields of work and life. They make no great pretensions to literary style but tell their story with simplicity and often with charm. This is a small cross-section of Chinese life but it is enough to indicate how the women of China, like their menfolk, are also making a great leap forward. And this leap in production also signi-

fies a leap in the emancipation of their sex.

These stories also make clear how the leap forward is linked with the growth of socialist consciousness among women. The story *Catch Up with the Capable Hand* by Ma Hsin-teh is an excellent example. This reportage is from the No. 9 State-Owned Textile Mill in Shanghai. The one with the capable hands is Ni

Hai-pao, a woman worker of the mill who helps others catch up with herself. Some, who don't yet see things in the new way, are a bit put out when her position as the most outstanding worker in the mill is challenged by her own "pupils," but her answer is: "If there's only one worker mastering the up-to-date technique, that's nothing! . . . But if it becomes known to all the workers, the potentialities of production will be inexhaustible." She knows, as the people put it, that "one flower does not make a spring; only when a hundred flowers blossom is spring really here."

It is this spirit that has spread like a prairie fire among the women of China's villages especially since they entered the people's communes and play so large a part in their productive work and social life. A lively sketch called *Friends and Rivals* introduces you to Chang Chiu-hsiang, nationally known cotton-grower of Shensi Province. When she loses her record to a girl whom she has helped, she gives the answer: "I hope more and more cotton growers overtake me. But that doesn't mean I am going to stand still. When they have caught up with me, you may be sure I'll go ahead even faster!"

Further sidelights on this socialist emancipation of women come in stories. *Yangchin—A Former Slave Woman of Tibet*; *Peking Housewives Plunge into Production*; and *From Hell to a New World*, the story of Chen Tsui-hua who was once a prostitute in Shanghai and her new life after the People's Government closed down all brothels in 1950. To-

day Chen Tsui-hua is happily married, has a son, and is commended for her good work in a municipal job.

The F.L.P. has also produced a pictorial *Women in the People's Communes* which gives revealing camera shots of women in the fields as well as at home, in their literacy schools and cultural clubs and their many other activities made possible by the commune form of organization. This is in Japanese, Hindi, Indonesian and Urdu, in addition to the seven languages in which the *Chinese Women in the Great Leap Forward* appears.

SHORTER NOTES

Art at the Yellow River Project. An art and literary group organized by the provincial government and the Federation of Literary and Art Circles in Shantung Province, has just ended a month's tour at the Weishan Reservoir construction site, one of the major projects to tame the Yellow River. Creating on the spot, working side by side with the builders and always in sight of a moving panorama of day and night construction, the group produced a rich spring harvest of art—5 novels, 14 reportage features, 1 documentary film, 10 drafts for plays, and an exhibition of sketches and drawings, and a collection of 600 folk ballads. Three professors from the University of Shantung were reciting their new poems to workers there a few days after their arrival.

More than 50 performances of Peking opera, acrobatics and *quyi* were given. Artist-members of the group also helped organize mobile art and photographic art exhibitions, edited and decorated wall-newspapers and produced posters and other shows to popularize the work of outstanding workers and teams. Construction headquarters paid high tribute to the work of the group.

Art for the Collieries. Coal mines all over the country have sent 250 members of their staffs who are engaged in cultural work to attend courses in opera, music and dancing organized by the Coal Miners' Cultural Troupe and sponsored by the Ministry of Coal Industry. At the end of the courses trainees will return to promote cultural activities in the mining districts. The curriculum includes theory and the art of directing as well as stage experience and training for singers, musicians and dancers.

CHINA AND THE WORLD

G.D.R. Army Day

On the 4th anniversary of the founding of the National People's Army of the German Democratic Republic, Marshal Lin Piao, Vice-Premier and Minister of National Defence, sent a message of greeting to Colonel General Willi Stoph, G.D.R. Deputy Prime Minister and Minister of National Defence. The message expressed joy in the great achievements of the G.D.R. National People's Army and wished it new success in the struggle to defend the cause of socialist construction, for the unification of Germany and to safeguard European and world peace.

At a reception in Peking, Senior General Hsu Kuang-ta, Vice-Minister of National Defence, declared: "We resolutely support the reasonable proposals of the Soviet Union and the G.D.R. for the conclusion of a German peace treaty and settlement of the West Berlin question." He pointed out that the nature of U.S. imperialism had not changed and would never change and that U.S. imperialism was the main enemy of world peace and human progress. In Europe, he noted, the U.S. is stepping up the arming of West Germany and the strengthening of German fascist militarism.

Greetings to Cambodia

Chairman Liu Shao-chi and Premier Chou En-lai sent messages of greetings on March 3 to King Norodom Suramarit of Cambodia on his birthday and on Cambodia's National Day. Their messages expressed wishes for increasing prosperity for Cambodia.

Premier Chou's message said that in the past year, thanks to the common efforts of the Governments and peoples of the two countries, there has been a further development of friendly relations between China and Cambodia and more frequent economic and cultural contacts between them. The Chinese people, it continued, are glad to see the great achievements of Cam-

bodia in developing its national economy, safeguarding its national independence and opposing foreign intervention.

Vice-Premier Chen Yi said in his address at a Cambodian National Day reception that "we are very glad to see that the Royal Cambodian Government under the leadership of Prince Sihanouk, has persistently pursued a policy of peace and neutrality with success. That policy not only conforms to the interests of the Cambodian people but plays an active role in promoting the solidarity of the Asian countries and in maintaining the peace of the world. The Chinese Government and people fully support that policy of the Kingdom of Cambodia and are fully confident that, through that policy, the Kingdom of Cambodia will make an ever greater contribution in international affairs."

"China and Cambodia are faithful defenders of the five principles and the Bandung spirit. Let us join hands still more firmly in mutual co-operation for the promotion of Asian-African solidarity and world peace," Vice-Premier Chen Yi said in conclusion.

At the Delhi Fair

Over three million persons visited the Chinese pavilion at the Delhi International Fair in the 81 days ending on February 29. During this time more than 800 meetings and technical discussions were held in the pavilion. Chinese agricultural specialists and leaders of the people's communes have been on hand to answer numerous queries from thousands of Indian peasants, agricultural students, scientists and professors.

The small agricultural implements shown were especially popular with Indian farmers. More than 16,000 visitors wrote in the visitor's book expressing their appreciation of the show. One says: "This Chinese pavilion is of great significance to underdeveloped countries; we can learn much here." Another: "The Chinese pavilion is a testimony that only people liberated from enslavement can advance to great achievements." "May friendship between the two great countries, India and China, remain for ever green," runs still another entry.

Many Indian visitors asked for autographs of pavilion personnel and wanted to be photographed with members of the Chinese exhibition delega-

tion. Many Indian visitors took the opportunity to tell their Chinese friends of their conviction that the border dispute between the two countries would be settled through the friendly efforts of the two Premiers and the two peoples, and commented warmly on the news about the forthcoming visit of the Chinese Premier to India. A Delhi milkman has become a close friend of a member of the delegation who is a director of a people's commune. "I will never forget our friendship," he told him at the close of the show.

Support for Japanese Congress

Chinese mass organizations cabled support to the Japanese national congress called on March 1 for the prohibition of nuclear tests, total disarmament and the prevention of the ratification of the new Japan-U.S. "Security Treaty."

A joint cable by the China Peace Committee, the Chinese Committee for Afro-Asian Solidarity and national organizations of workers, women and youth expressed profound respect for the Japanese people and deep sympathy for the victims of the Bikini nuclear tests conducted by the United States six years ago. It also manifested the appreciation for the achievements of the Japanese people in their fight against nuclear weapons, the Japan-U.S. military alliance and for an independent, democratic, peaceful and neutral Japan.

Solidarity with Panamanian Struggle

The All-China Federation of Trade Unions and the All-China Students' Federation have sent cables to workers' and students' organizations in Panama, expressing support for the Panamanian people's demonstrations on March 1 in defence of their national independence and sovereignty and wishing them success in the struggle against U.S. imperialist aggression.

Ensemble Wins Burmese Friends

The Chinese Nationalities Song and Dance Ensemble on February 28 ended a month's successful tour of Burma with a gala performance attended by an estimated 7,000.

The Chinese artists had given 20 performances in Rangoon and other cities before 100,000 enthusiastic on-

lookers. Some 50 per cent of the entire population of Taunggyi, capital city of the Shan State, attended. And in Moulmein, the third largest city of Burma, about 6,000 people packed the house each night. Many had travelled 100 miles by boat or bullock cart to see the ensemble.

Before opening curtain at the farewell performance, Burmese Cultural Minister U Chit Thong said he was convinced that friendly relations between the two countries would flourish. Chu Tu-nan, leader of the Chinese Cultural and Friendship Delegation, replied that under the guidance of the Five Principles of Peaceful Co-existence, and particularly since the successful conclusion of the Sino-Burmese Boundary Agreement and Treaty of Mutual Non-Aggression, friendship between the two countries would be further strengthened.

The Sino-Burmese treaty and agreement have been warmly received and supported by the Burmese people.

In mass meetings, film showings, sports meets and performances celebrating the agreements the Shan and Kachin peoples inhabiting states near the Sino-Burmese border voiced their strong approval.

Acrobatic Troupe in Ethiopia

On February 24, after completing a successful tour of the Sudan where it had given 18 performances before an audience of more than 50,000, the Chinese Acrobatic Art Troupe had its Ethiopian premiere.

Ethiopian Emperor Haile Selassie I, the Empress, Crown Prince and other members of the royal family attended the performance. Ethiopian ministers, members of parliament and diplomatic representatives in Addis Ababa were also present.

In his welcoming speech, Seyfou Ynesou, Assistant Minister of Education and Fine Arts, acclaimed China's cultural and artistic achievements. He expressed the hope for more visits of Chinese art groups to Ethiopia to strengthen existing friendly relations and cultural ties between the two countries. Chu Wu, leader of the Chinese Acrobatic Art Troupe, noted in his reply that both China and Ethiopia were ancient countries. Friendship between them, established in the common struggle against fascist invasion,

had been further developed since the Bandung Conference, he stressed. He believed the current tour would promote mutual understanding and cultural relations and friendship between the Chinese and Ethiopian peoples.

Chinese Ambassador to Sudan Wang Yu-tien who accompanied the troupe during its visit had presented a letter and gifts from Chairman Liu Shao-chi to the Ethiopian Emperor.

Cuban Film Acclaimed In Peking

This Land of Ours, a documentary on the armed revolutionary struggle of the Cuban people against the feudal *latifundia* system, was shown to enthusiastic audiences in Peking last week. It was the first Cuban film released in China.

The film records the plight of the Cuban peasants under dictator Batista and the courageous struggle waged to overthrow the hated regime. Shots of the ardent welcome by the Cuban people to the victorious Cuban revolutionary army and of land reform now underway provide visual insights into Cuba's revolution.

A review published in *Renmin Ribao* gave high praise to the film's realistic portrayal of Cuba's revolutionary struggle. It said that the first public showing in Peking of a Cuban film brought the Cuban people even closer to the hearts of the Chinese people.

The film is now being shown in Shanghai.

U.A.R. Likes Chinese Art

The large attendance at the Chinese painting, graphic art and photographic exhibition held in Cairo left no doubt that the people of the U.A.R. like modern Chinese art. Visitors came from many cities of the U.A.R. and represented a wide cross-section of the people. Over 2,000 entries in the visitors' book praised the high artistic level of the work shown. Many also paid tribute to the friendship established between the two countries on the basis of a common struggle against the imperialists.

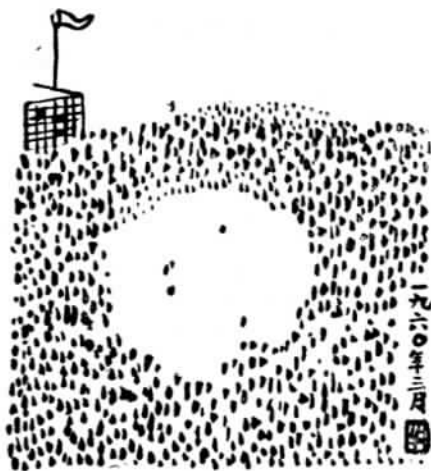
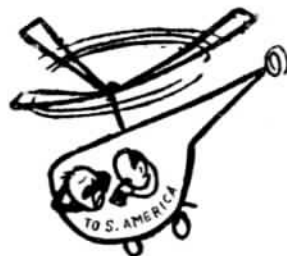
Photographs of China's big leap forward in industry and agriculture attracted particular attention at the exhibition.

CHINESE PRESS OPINION

Unquenchable Flames in Cuba

Renmin Ribao editorializes (March 2) that the recent reply of the U.S. Government to the Cuban Government's note proves once again that U.S. imperialism is intensifying its monstrous conspiracy for armed intervention against Cuba. Eisenhower's tour in South America is part of this conspiracy. The editorial calls on the people the world over to maintain high vigilance against this rapacious U.S. vulture which, with an olive branch in its beak, is stretching out its sharp claws to Cuba.

In the past year, the new-born Cuba has been growing in stature and becoming stronger in the midst of struggles, the editorial says. U.S.



Eisenhower: How come there's such a crowd at the airport?
Secretary: Don't worry, they are all policemen.

by Hua Chun-wu

imperialism, on its part, has carried on incessant military, political and economic intervention in an attempt to strangle the Cuban revolution in its cradle.

The Cuban people are determined to eliminate the backwardness of the country caused by the long period of colonial rule. They know that to win economic independence and develop agricultural production, they must first and foremost uproot the *latifundia* and complete land reform. In order to recover and protect the resources of the country, the Cuban Government has proclaimed the abolition of all concession leases to U.S. companies and promulgated petrol and mining laws which restrict exploitation by U.S. capital. It has begun to take over land seized by U.S. iron and steel, nickle and cobalt enterprises. On the basis of land reform, the Cuban people have devoted themselves to developing a diversified economy, national industry and foreign trade, the editorial continues.

At present, the Cuban people are faced with a twofold task — to resist foreign intervention and develop their national economy under difficult conditions. Nevertheless, in the past year, their standard of living has improved, the editorial points out.

The victory won by the Cuban people is bound to have a tremendous impact on the other Latin American countries, the editorial declares. Since Cuba, a small country with a population of six million next door to the U.S., is capable of doing it, the people of the other Latin American countries have every reason to believe that they, too, are capable of doing it. Inspired by the victory of the Cuban revolution, the national and democratic revolutionary movements in the other Latin American countries have advanced in the past year. It is just because of this that the U.S. ruling circles bear a bitter hatred for the Cuban revolution. On the other hand, it is also this general awakening of the Latin American people that has so far prevented U.S. imperialism from taking reckless actions against Cuba.

Since the new year started, the U.S. has intensified its intervention against Cuba. U.S. ruling circles believe that before it launches armed intervention in Cuba, it is necessary to estrange and isolate Cuba from the other Latin American countries. Consequently, U.S. government officials and the U.S.

propaganda machine have left no stone unturned in distorting actual events in Cuba. At a press conference on January 26, Eisenhower described the anti-U.S. feelings of the Cuban people as "a conspiracy of international communism." *U.S. News and World Report* went further alleging that "a communist state is rapidly taking shape" in Cuba. This kind of propaganda prompted by ulterior motives is a customary tactic of the U.S. to create pretexts for interference in the internal affairs of other countries and suppression of their national independence movements, the editorial says. What has happened in Cuba, the editorial points out, is a national and democratic revolution. What the Cuban people have done is the minimum right of any nation which refuses to be slaves. U.S. rantings about "communist menace" are aimed at scaring the other Latin American countries so that it will be able to repeat what it did in subverting the Guatemalan democratic government. And this is also one of the chief aims of Eisenhower's "goodwill mission" to South America. But, the editorial stresses, the flames of revolution in Cuba are unquenchable.

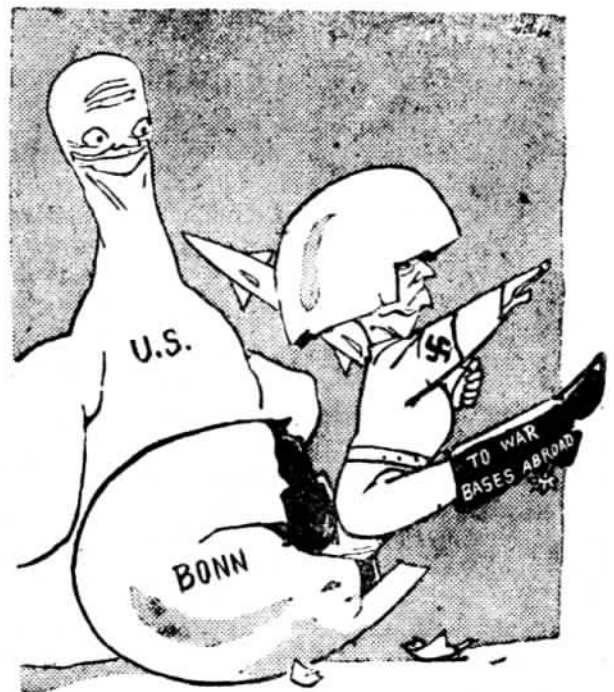
Today, the struggles of the Latin American peoples to oppose U.S. colonial rule have converged into an irresistible tide. The people of many countries have declared that they regard the Cuban people's struggle against U.S. intervention as their own and have pledged their wholehearted support. Surely, it is not the Cuban people but the U.S. imperialists who will become ever more isolated in Latin America, the editorial concludes.

Bonn Militarism Steps Abroad

The secret deal between Bonn and Madrid on military bases in Spain and the demand of the West German Government for the establishment of bases in Portugal, Turkey, France and Italy put up a danger signal of the expansionism of the German militarists, writes *Renmin Ribao's* Commentator (March 3).

The West German militarists are gradually encroaching on their "allies" in the West and preparing for attacks against the East. The recent big atomic war exercises held by the Bundeswehr and Adenauer's continuous clamour about "liberating the Eastern territory" make it clear that the West German militarists want to seize the territory of other countries by establishing military bases there and to annex the German Democratic Republic by a blitz attack. The ambitious West German militarists have openly taken to the road of revanchism, declares Commentator.

History has already shown how German imperialism, having restored its political, economic and military strength and possessed itself of the means for aggression, began to expand abroad and provoke war. Commentator recalls that only 15 years have elapsed since the end of World War II, yet West Germany has already become a powerful economic competitive force in the capitalist world and started up a large-scale militarized economy. Militarily, West Germany has built the biggest army in Western Europe and is making big efforts to equip it with atomic weapons. Its pretext for establishing military bases in Spain gives food for thought. It claims that West Germany does not have enough territory, so it demands a bigger sphere for the growth of its army. This was precisely Hitler's argument in demanding



Hatched by the U.S. "Peace" Dove by Fang Cheng

more "lebensraum" (living space). The collusion between Adenauer and Franco cannot fail to recall memories of the defunct Berlin-Madrid axis. This is why West German military expansion is a danger signal, says Commentator.

This latest frenzy of the West German militarists is a result of the policy of rearming West Germany by the Western countries, particularly the U.S. The U.S. has recently speeded up the arming of West Germany with atomic weapons. Even the Western countries and the West Ger-

man press do not conceal the fact that Bonn's demand for military bases in Spain is a long-planned plot concocted with U.S. consent and support. Commentator points out that the fact that the Bonn government's plan for military bases was broached shortly before the East-West Summit Conference, indicates that there are other ulterior motives behind this scheme. He quotes an A.P. report on a British view that the plan is aimed to disturb and poison the international atmosphere on the eve of the East-West Summit Conference.

Disclosure of this West German plot for military expansion abroad has set off a wave of public condemnation throughout the world. Nevertheless the Western countries have tried their best to whitewash those moves of the West German militarists. This shows that the British and French ruling circles are once again gambling with the national interests and security of their countries. But the people of Western Europe and the rest of the world will never permit history to repeat itself, concludes Commentator.

WHAT'S ON IN PEKING

— Highlights of Current Entertainment, Exhibitions, etc. —

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

THEATRE

▲ **COMRADES, YOUR ROAD IS WRONG!** A new play based on recent history. It describes the staunch final struggle waged during the War of Resistance to Japanese Aggression by the Communist Party against the capitulationists, who, because of their wrong policies, cause the Party to suffer heavy losses. Produced by the Shanghai People's Art Theatre.

(See daily press for dates and places)

▲ **THE MIRACULOUS YEAR, 1958** This new play tells how the people of Shanghai working with boundless enthusiasm set up a modern steel plant with an annual production capacity of 600,000 tons. Produced by the Shanghai People's Art Theatre.

March 12 or 13, 7:15 p.m. Tianqiao Theatre

▲ **PRELUDE TO THE EASTWARD MARCH** This play, produced by the P.L.A.'s Cultural Troupe, tells how the Communist Party waged a vigorous struggle to rally the nation against the defeatists and splitters of national unity at a time when the reactionary Kuomintang clique was on the verge of capitulating to the Japanese invaders.

March 8 or 9, 7:15 p.m. Peking Workers' Club

▲ **SONG OF COMMUNISM** A play based on a true story. In saving his apprentice, a steelworker in the Shanghai Steel Works is severely burned. A doctor with a blind faith in orthodox medical theories gives up hope of healing him; but his daughter, inspired by the bold thinking of the new society is determined to save him, and she does with the support of the Party and the people of Shanghai. Produced by Shanghai People's Art Theatre.

March 9-11, 7:00 p.m. China Youth Art Theatre

▲ **ON THE EVE OF SHANGHAI'S LIBERATION** A new play produced by the Shanghai People's Art Theatre. Underground revolutionaries in Shanghai give powerful support to the People's Army during the War of Liberation. Close co-operation between them saves Shanghai from much destruction by the enemy on the eve of liberation.

(See daily press for dates and places)

▲ **DETAINED BY FLOOD** Flood has destroyed a section of a railway's roadbed and a train is marooned on high ground. The Communist Party group on it organizes its passengers and staff to overcome their difficulties. Produced by the Experimental Theatre of the Central Drama School.

March 8-10, 7:30 p.m. Shiyun Theatre

MODERN OPERA

▲ **TWO GENERATIONS** A new opera produced by the Urumchi Ensemble. A father and son are both railway workers, but their fates are very different. The father lived in poverty under Kuomintang rule; the son lives happily in New China. It proved too difficult to build a railway to Sinkiang Province in old China; today railway construction advances smoothly and swiftly with the support of the peasants in the people's communes.

(See daily press for dates and places)

PINGJU OPERA

▲ **MISSION TO THE ENEMY'S REAR** A thrilling tale of underground revolutionary activities of the Communist Party in an enemy-occupied city during the Japanese invasion. Produced by the China Pingju Opera Company.

March 8, 7:00 p.m. Da Zhong Theatre

CONCERT

The Brazilian pianist, Arnaldo Esgrella, is coming to Peking and will give two recitals including

Rachmaninoff's Concerto No. 2
Haydn's Sonata in F Major
Chopin's Sonata in B Minor
and works by Schumann and Schubert.

(See daily press for dates and places)

FILMS

New film week celebrating the 50th anniversary of International Women's Day.

▲ **CHIN YU-CHI** A feature film in colour. The adventures of Chin Yu-chi, a woman Communist of Korean nationality, in fighting against the invaders during the War of Resistance to Japanese Aggression in the Changpai Mountains. Produced by Changchun Film Studio.

March 8-14, Shoudu Cinema, Shengli

▲ **FIVE GOLDEN FLOWERS** A comedy of mistaken identities from the Bai people, a national minority in Southwest China. Five able and beautiful girls all have the same name, Chin Hua. An outstanding young blacksmith at the market fair falls in love with one of them at first sight, but he visits the people's commune where his love works and has a hard time in finding his own particular Chin Hua. Produced by Changchun Film Studio.

March 8-14, Shoudu Cinema, Da Hua, Jiao Dao Kou

▲ **SILVER FLOWERS IN THE BLUE** A feature film telling how New China's first women parachutists are trained. Produced by Xi An Film Studio.

March 8-14, Shoudu Cinema, Da Hua, Ertong

▲ **EVERYWHERE IS SPRING** A feature film in colour describing how housewives in a Shanghai lane organize themselves to play a bigger part in socialist construction. Produced by Hai Yan Film Studio.

March 8-14, Shoudu Cinema, Da Hua, Jiao Dao Kou, Ertong, Shengli

▲ **YOUTH IN THE FLAMES OF WAR** A feature film tribute to the men of the People's Liberation Army. Kuo Shan is appointed deputy platoon leader during the War of Liberation, but his platoon leader thinks he is too young for the post. Despite this prejudice he works well and fights bravely, winning the respect and trust of the whole platoon. The platoon leader sees the error of his uncomradely attitude.

March 8-14, Shoudu Cinema, Da Hua, Ertong

▲ **A SMILE ON EVERY FACE** A feature film. There is a clash between a progressive wife and a conservative husband. But nothing succeeds like success... and they rebuild their joint life on a new, socialist basis.

March 8-14, Shoudu Cinema, Da Hua, Ertong

EXHIBITIONS

▲ **NATIONAL AGRICULTURAL EXHIBITION** Open daily (except Mon.) 8:30 a.m.-4:30 p.m.

At Agricultural Exhibition Centre

▲ **EXHIBITION OF PAINTINGS** by contemporary women artists in celebration of the International Women's Day. Open daily 9:00 a.m.-4:00 p.m.

At the Gallery of the Artists' Union

SPRING 1960

APRIL 15 — MAY 15



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