In a village in Szechuan province, new voters show their registration cards at a meeting of electors.
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FRONT COVER: Shen Chian, Vice-Chairman of the outstanding agricultural producers' cooperative headed by Li Shun-ta, in Shanxi province, North China, was a delegate to the World Congress of Women held in Copenhagen in June 1953.

BACK COVER: Pavilion overlooking Taihu Lake near Wuxi in the province of Kiangsu, East China.

Photo: Chin Hung Chi-cheng

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CHINA RECONSTRUCTS

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FRONT COVER: Shen Ching, Vice-Chairman of the outstanding agricultural producers’ cooperative headed by Li Shun-ta, in Shansi province, North China, was a delegate to the World Congress of Women held in Copenhagen in June 1953.

BACK COVER: Pavilion overlooking Taihu Lake near Wushih in the province of Kiangsu, East China.
Photo: Chiang Chi-sheng

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We Found the Source of the Yellow River

CHOU HUNG-SHIH

For the first time in history, a detailed survey is being made of the entire 3,000-mile course of the Yellow River, which rises in Northwest China and flows down through nine provinces to the sea. It is part of the preparation for the first complete plan to tame this mighty body of water, once known as "China's Sorrow" for the devastation it frequently brought to large areas. The survey parties are looking into the causes of erosion and flood and ascertaining the best sites for the reservoirs and electric-power plants of the future.

In the course of the work, one 62-man team located the true source of the Yellow River, unknown until the present time. It found that the river does not rise in Khotun Nor (The Lake of Stars) as previously believed, but in the Yokochunglieh stream, which drains a marsh surrounded by snowclad mountains. In this article, a member of the expedition describes the discovery.

At Singing, the capital of Chinghai province, we tried to get information about the area we were going to survey. We found, however, that very few people had actually been there. Some had gone as far as Huanghoyen, where our survey was to begin. Beyond that, other than that it was wild and very cold, we could get no information.

We set out on horseback on September 3, 1952, accompanied by 173 yaks as pack animals for our equipment and food. The long caravan was an imposing sight. We were dressed from head to foot in furs, weighing in all some 40 pounds for each person. Even our trousers and stockings were fur-lined. Because most of us were city bred and had never before been on horseback, a good many jokes were passed as we started.

The way at first was easy. The road that runs along the Huangshui, one of the two big tributaries of the Yellow River in Chinghai province, led us to the beautiful and flourishing county seat of Huangyuan, surrounded by green mountains with streams rushing along at the foot of cliffs and terraced rice fields on the hill-sides. We passed many pastoral people going to town to exchange their products for daily necessities. Leaving Huangyuan, and going west, we passed through a river valley where a precipice-flanked road led to the entrance of the Sun-Moon Pass.

Entering this pass, we were some 11,550 feet above sea level. Now the scenery changed. Behind us lay a typical Northwest China landscape with tilled land and farmhouses. In front, we could see only treeless pastures dotted with dun-coloured Tibetan tents woven of yak hair.

Riding on, we passed herds of cattle, sheep and horses quietly grazing. Tibetan girls and boys in sheepskin jackets sang in clear voices as they tended their herds.
Strong winds soon rose, and breathing became difficult. Our animals slowed down their pace and we proceeded until we came to Taotangbo, where the road forked. We took the branch that led southwest to Huanghoyen.

From this point the road took us over varied country, winding alongside cliffs, over grasslands, through semi-agricultural areas and over mountains. On one mountain pass, some 14,500 feet above sea level, we became quite dizzy while crossing. On our descent, at about 12,500 feet, we found warm springs bubbling up with other streams in the vicinity already frozen. Here Tibetans with skin diseases come to pray and bathe.

Passing through another valley, we came to two places about which we had been warned—"Bitter Sea Lake" and "Drunken Horse Flat". The water in the lake is a beautiful blue, but it is poisonous, bringing death to men and animals who drink it. The vegetation on the swampy flat is dangerous too. Animals eating it drop down as though dead drunk, hence its name. There is also a kind of wild garlic here that is said to bring blindness to any one eating it.

These two places cover a stretch of some 30 miles. As it was not good to stop where such hazards existed, we covered it all in one day’s march. At Mientsaowan, where we spent the night, the water still tasted bad. The altitude was 13,860 feet and the shrubs on the hillside were stunted, not exceeding five inches in height. After Mientsaowan, we passed through the Hua Shih ("Striped Stone") Canyon, where the greyish white rock was veined with red.

The Survey Begins

Following two more weeks’ travel in the grasslands, we were very excited to see the Yellow River at Huanghoyen. Here we started the survey, leaving the road and going into uninhabited areas where tawny wild horses and blue-grey goats raced by us. At first we surveyed on foot, but could hardly keep up with the yak caravan. So we changed our method and used our horses more, with the vanguard going ahead to set up the rods, and the cartographers following. It meant a lot of mounting and dismounting, but we covered much more ground.

There were many marmot holes in the grasslands with the little animals sitting up at the entrances, looking at us. Sometimes the holes were so thick that our horses would step into them. There were also boggy places we had to be careful not to fall into. In the middle of the day it was not very cold, but every afternoon, the wind rose, and sometimes there was hail, about the size of peas. At night, the temperature would fall to 20 or 30°C below zero. This kind of weather is quite usual in the grasslands, especially from May to July.

The altitude remained about 13,500 feet. The rarefied air made us gasp for breath whenever we bent down or walked too fast. Water boiled at low temperatures so that our noodles, which we cooked over dried cow-dung fires, were always sticky.

The wind was our fierce enemy. It often took several people to steady the surveying instruments. At times the wind and sand were so blinding that we had to await a lull before proceeding. The higher up the river we went, the worse these conditions became.
In spite of our heavy clothing and two pairs of gloves, our fingers cracked and bled.

On the lower reaches of the Yellow River the waters swirl in tumultuous, muddy fury. Here, the water was clear enough for us to see the pebbles at the bottom. Once, in surveying the width of the river, we found it too shallow to use a raft. We all felt great respect for one of our comrades who, pulling off his heavy trousers and calmly stepped into the freezing water, surveying as he crossed.

**Oring and Tsaring**

After leaving Huanghoyen we met no one and, without a guide, simply followed the river until we came to a lake marked on our maps as Oring Nor (Long Blue Lake). The maps turned out to be wrong. Afterward, we found that the Tibetans call this lake Tsaring Nor (Long White Lake), while the real Oring Nor is the one further on, marked on our maps as Tsaring Nor. Each of these lakes has a perimeter of about 90 miles and the two are connected by streams.

Tsaring Nor has a beach like that of the sea. We picked up the pebbles from the gravel bank formed by the incoming waves and skimmed them over the surface for fun. Near us, the water was quite clear, but further on it seemed green, then blue, then a dark blue. The green hills in the distance looked as though they had fallen into the lake. Birds we had never seen before flew overhead.

When we arrived, the lake was quiet and our surveyors and a raftman set out on an inflated sheepskin raft to take soundings. As the afternoon wore on the usual wind rose, and with it the waves. Looking at them from the shore, we became very worried, fearing that the raftman would not be able to navigate through the storm. But the men came back safely, with all the readings required.

**Celebrating National Day**

It was October 1, the anniversary of our People’s Republic of China, when we reached the shores of Oring Nor. Our expedition had members of different nationalities, Tibetans and Muslims as well as Hans, and we all celebrated the birthday of our common Motherland. Though the altitude was too high for good cooking, we still made chiaotze (meat dumplings) as is the custom for festive occasions. Then there was a party under the moon. We sang in different languages and danced to the music of Chinese flutes and a mouth-organ until midnight.

Where the Yellow River flows out of Tsaring Nor we found a pile of stones with a slab about a foot high and six inches wide erected on top. The front of the slab was engraved with a Buddhist image. The other side carried the single Tibetan word muni (Sage).

The mountain which we climbed afterwards is one of the Thirteen Immortal Peaks sacred to the Tibetans. On it were other piles of stones, the obo which the people here revere. The Tibetans among us added more stones to these piles for blessings. The biggest obo was on the summit. It had slabs incised with Buddhist scriptural texts on both sides and was surmounted by a flag.

Looking back on Oring Nor from this place, the river seemed like a yellow ribbon, cutting the blue of the lakewaters in half. This struck us because, standing on its banks, we had not noticed any colour at all.

**Lake of Stars**

Moving further west, we still did not meet anyone, nor did we know the way. From our maps it appeared that we were near the source of the Yellow River as shown on them—Khotun Nor, or the “Lake of Stars”. But we came across so many unmarked streams that it was hard to know which one to follow. We picked the largest and, after a day’s surveying, came upon a tangle of waters flowing into each other like a spiderweb in the long grass. Since there was nothing here that could be called a river in all, we sent out scouts to look for a more likely clue. Finally we picked a rivulet to the south which proved to be the correct one.

Following this for three days, we came to a marshy piece of land, narrow from north to south but three miles across from east to west. It was covered with ponds of various sizes, some of them running into the others. This was the famous Lake of Stars, and a very beautiful spot it was, with grass and shrubs growing around each pool. As our animals picked their way through them, it was like riding through some park. We all agreed it should be called “Garden of Stars” rather than a lake.
To the south was a mountain with a peak 15,180 feet above sea level. It looked like a lotus leaf turned upside down with the snow making marks like veins down its sides. This should have been the end of our quest. At school we had been taught that the source of the Yellow River was at Khotun Nor, at the foot of Kotasu Chilao mountain. Was this the mountain? We began to argue about it because another river flowed into the lake from still further west. So Khotun Nor was not the real source! Excited by finding facts at variance with what had long been accepted, we went on surveying. On the Huanghotan Flat, herds of horses watched us, one of them always remaining to have a good look, then galloping off as we came near and taking up “sentry duty” a little further on. We also met lone bears which would shuffle off until they got to a safe distance, then sit on their hind legs staring at us unblinkingly, providing us with much amusement.

Now we were at 14,000 feet and the great Yellow River was a small brook. When we came to a place where it branched, we again took the stream to the south. But as we crossed a pass, we met two Tibetans, the first human beings we had encountered since leaving Huanghoeyen. They were very kind to us and told us that we were on the wrong path. If we kept on the way we were going we would arrive at the headquarters tent of the Chumalai Tibetan Autonomous Government. “We are looking for the source of the Yellow River,” we said.

“Do you have any idea where it is?”

The Tibetans, replied by singing an old local song:

\[\text{Whence come the waters of the Yellow River?}\]
\[\text{From the stream of Yokochunglieh;}\]
\[\text{And where is the home of Yokochunglieh?}\]
\[\text{In the Yaho-Latahotze mountain.}\]

Excited, we inquired if the mountain that had reminded us of an upturned lotus leaf was the Kotasu Chilao mentioned in the geographies. The two men answered that they knew no mountain of that name, and that the one we had passed was “The White-Faced Goddess”. They told us that the sharp peak we had seen to the west was “Cow Mountain” and that the shorter loaf-like peak beside it was the “Cow's Son”. The legend was that the White-Faced Goddess came every day to milk the cow, while the calf stood by and waited.

We decided to pay a visit to the Chumalai Autonomous Government before going on, and so continued on our road till we came up to the Bayan Kara range. Here, in a 15,708-foot-high pass, we met two more Tibetans. They said that this was the divide between the sources of the Yangtze and Yellow Rivers. So distant from each other on the plains of Central China, here in Chinghai province they were only three miles apart.

**Autonomous Government**

To get to the encampment of the autonomous government took us two days' travel. There were about a thousand households there. The whole region covers the areas between two tributaries of the Tungtien river, the Chumalai and Sewu. Most of the inhabitants came from the east during Kuomintang days to escape the inhuman brutal misrule of Ma Pu-fang, the old warlord of Chinghai province.
Surveyors at work on the main peak of the 16,170-foot-high Lapatze mountain.

The government office was in a tent above which flew the five-star flag of our country. Chairman Mifutang and other members of the government greeted us warmly. They gave us good information about the area, arranged guides for the rest of the way, helped us to make all necessary purchases and presented us with two sheep and much yak butter and milk.

The people in this place believe in Lamaism, and wear an image of the Panchen Ngoerhtheni, Living Buddha, around their necks. They have a tent temple which moved as they changed pastures. They wear sheepskin clothes bordered with bands of red, black or purple cloth, often satin, with the right arm left uncovered from the shoulder in the Tibetan style. The women do their hair in many small plaits, fastened with ribbons and decorated with silver or jewels.

Looking upon us as persons sent by Chairman Mao Tse-tung, whose likeness they wore pinned on their hats or jackets, they asked after his health and wished us to carry back to him the story of their happy new life. They also told us stories out of the nightmare past under Ma Pu-fang, and of the change that had come. Then they had been oppressed, hungry and harried. Now, they were happy and were getting good prices for their wool. They were able to buy many types of goods they need in their daily life cheaply from the state trading company which had a branch in the encampment.

They invited us into their tent homes, where the men invariably sat to the right and the women to the left of the hearth. There were no chairs or tables; everyone sat and slept on the felt flooring, covered with sheepskin rugs. Each tent had a shrine on the left side. This is the place of honour and guests who spend the night are assigned it for sleeping.

Yaho-Latahotze Mountain

Very soon, we left to proceed with our survey. The weather was now invariably below zero, dropping to as low as -36°C at night. After two days we came to the dark purple Lapatze mountains where the Tibetans do not hunt, believing the place to be haunted. There were tracks of wolves, foxes and badgers on the path we took. The mountains around us seemed to be rising and falling like waves of the sea. The majestic Yaho-Latahotze mountain of the folk song loomed in front of us, but it took four more days of hard surveying to get to its base. The 17,052-foot-high summit shone a dark blue. Lower down, the snow gleamed white. Streams came down the mountain gullies. The mountainsides near the foot were covered with thick yellow soil.

One of the Tibetans told us that this mountain was the axis of the Chinghal water system, with some streams flowing north into the Tsaidam basin, others south to the Tungtien River in the upper reaches of the Yangtze. It is separated by another hill from the Yokochunglieh stream, the true source of the Yellow River, but Tibetans believe that the mountain streams seep through to its headwaters. That is why the song refers to the mountain as the "home" of the Yokochunglieh stream.

Reaching the Source

The last sixteen miles of our journey took us over another marsh with pools like those of the Lake of Stars. Finally, the Yokochunglieh stream was before us. The hillsides around were covered with yellow earth, except for one to the north where four cliffs of white rock showed.

It was a great moment for us, and we raced along the edges of the brook, laughing and jumping. Some of us bent down to stroke the pebbled bed. That night we could hardly sleep for joy and every one learnt the Tibetan folk song by heart.

Before leaving we carved an inscription on a neighbouring boulder "Rock of the River’s Source".

Two local Tibetans, one of them a young Lama, offered to guide us back down the stream all the way to Tsaring Nor, into which it flowed.

It had taken us 61 days to get from Huanghoyen to the source and back again, surveying a distance of 473 miles. We returned to Sining bringing back the data of our survey, geological specimens and soil samples and many other things needed in planning the work of harnessing the Yellow River to the needs of the people.
IN the last quarter of 1953, three newly-commissioned major industrial installations began operating in China's “steel city” of Anshan. They were the country's biggest automatic blast furnace, a rolling mill for rails and structural steel and a mill to produce seamless steel tubing. Belonging to the list of 141 industrial enterprises which the government of the U.S.S.R. is helping China to build or reconstruct, they are an important addition to the country's industrial capacity. They also show that Chinese workers, with technical advice and assistance from Soviet specialists, are perfectly capable of setting up and running the most up-to-date and complex plants in the spheres of metallurgy and heavy industry.

Blast Furnace No. 7 at Anshan turned out its first heat of iron on December 19. Its equipment, besides the furnace itself, includes a 130-ton boiler and two coke ovens with a combined annual capacity of 400,000 tons of coke. All operations—weighing, charging and hoisting—are fully automatic. This is the second of Anshan's blast furnaces to be automatized.

The new rolling mill, after trials, also began regular production in December. It is capable of manufacturing annually hundreds of thousands of tons of rails and structural steel for railways, bridges and steel-frame buildings. In its functioning, manual labour has been virtually eliminated. The various processes are directed from the main switchhouse by workers wearing white coats. Steel ingots are automatically expelled from the heating furnace when they reach the right temperature and carried by roller to the rolling stands, then further for cooling and finishing. Rail ends are made more durable through hardening by high-frequency induction-heating machines. Labour productivity per worker in this mill is five or six times that prevailing under the Japanese occupation.

The seamless tubing mill, which was ready last October, is the first ever to exist in China. Seamless tubing is essential to the production of ships, locomotives, automobiles, aircraft and equipment for the oil industry. Its domestic manufacture therefore represents a great step forward in freeing Chinese industry from dependence on foreign imports.

Automatic equipment for all three plants was supplied by the Soviet Union. While construction was going on, workers to operate them were trained both on the spot and in the best steel mills of the Ural area of the U.S.S.R.

The men on the job developed their skills very quickly. Chinese workers who had had little or no previous experience installed one powerful electric motor for the rolling mill with a mechanical error of only 0.03 millimetres, and a second with an error of only 0.005 millimetres, although technical standards allow for 0.05 mm.

The finishing of these three projects is one step in the continuous construction which will ultimately transform Anshan into one of the world's biggest iron and steel centres. This year several more plants are scheduled to be completed—including an automatic sheet steel mill, a third automatic blast furnace and two new coke ovens. As production increases and skills improve, housing and welfare facilities for Anshan workers are also being extended. More than 358,800 square yards of housing floor-space is to be built in the city in the course of 1954.

More pictures on next two pages
ANSHAN’S NEW ROLLING MILL

A Soviet expert inspects samples from one of the first batches of structural steel produced by the new mill.

This mill’s production of rails is sufficient to supply all railway building in China during the first Five-Year Plan.

SeAMLESS TUBING MILL

(W) Many workers gathered to see China’s first seamless tube leaving the piercing machine.

(R) Ho Shan-shu, a welder, helped build both the seamless tubing mill and the No. 7 furnace.

(R) It takes only three workers to operate this huge automatic switchboard in the power-station of the mill.

MARCH-APRIL, 1954
GRAIN PRODUCTION VICTORY

WU TA-SING

Since the liberation, and particularly since the land reform, Chinese peasants have worked better and more enthusiastically than ever before. Under the new and favourable conditions created by the people's political power, they have achieved an annual growth in grain output that has changed the food situation in China. The days when the country had to depend on foreign imports of food are now long past. So has the situation described in the peasant proverb, “Chaff, wild herbs, and half-a-year's grain to last a whole year”. At the time of writing, the full statistics for the 1953 grain crop are not yet in. Those already available, however, show that it certainly equalled and might well exceed that of 1952—the all-time record year in which the pre-war high mark was exceeded by 17 per cent. This is a very great victory, because weather conditions in some places were poor.

Many Local Advances

The good nationwide picture is a sum of many local advances. Kwangtung province, never before self-sufficient in grain, became so in 1953. In Central-South China as a whole, grain production was 6 per cent above the 1952 total. In Southwest China grain output grew by 8 per cent in the same period. An investigation covering 410 counties in this region showed that 72.9 per cent of them had exceeded their 1952 crop.

In Northwest China, bumper harvests were gathered on 53 per cent of the total area planted with grain, ordinary harvests on 29 per cent, below-normal ones on only 18 per cent. Shensi, the chief grain growing province in this region, raised its output 20 per cent above the 1952 figure.

These improvements, and others elsewhere in the country, were the result of policies adopted and implemented by the Communist party and the People's Government. The great land reform, basically completed in 1952, made the peasants masters of their land and crops, raising their enthusiasm for production. In 1953, there was a further increase in financial and technical aid to agriculture. On the basis of such aid, the peasants took new steps forward in organizing to work in common instead of separately, with a corresponding rise in efficiency and output. Adoption of scientific methods led to higher yields. The total area under cultivation was increased.

Policies for Production

In policy, many measures were taken to promote agricultural production. One important example is the agricultural tax. The principle is to base assessment strictly on the normal yield of the given piece of land, with such reductions and exemptions as are prescribed by law. A cultivator who increases his yield per unit above the normal level pays no tax on the excess. The incentive for increased productivity is thus very great. A government ruling adopted in 1953 lays down that agricultural taxes will not be raised in the forthcoming three years. The peasants can confidently buy more livestock, farm implements and fertiliser, being sure that the greater output resulting from the investment will remain wholly in their own hands.

The People's Government has also raised the prices it pays for some agricultural goods which it buys in the countryside, and cut the prices of some industrial goods. This has increased the real purchasing power of the cultivators, enabling them to live better — and to put more money back into production.

In all rural areas, the state trading organizations and supply-and-marketing cooperatives bring in goods needed by the population and contract in advance to buy their grain and other crops, enabling the peasants to work in the fields without worry.

Improvements in the procedure for government loans to peasants, introduced in 1953, encourage them to organize and make it still easier for mutual-aid teams, agricultural producers' cooperatives and needy individual cultivators to overcome temporary difficulties or make necessary outlays for productive purposes. In case of natural calamities, loan repayments are reduced, deferred or cancelled altogether to help the peasants get back on their feet.

Large-scale construction of water conservancy projects was continued and supplemented in 1953. Water-control installations built in the northwestern provinces of Shensi, Kansu, Ninghsia, Chinghai and Sinkiang extended irrigation to an additional 188,340 acres of land. In Hopei province in North China, where there was too much rain in the autumn of 1953, the government led the peasants to drain between 70 and 80 per cent of the soaked land in less than a month, so that the wheat was planted on time. In some rice-growing districts threatened by drought, new water-sources were found and the difficulty overcome. Normal yields were thus guaranteed and in many cases exceeded.

More use was made of airplanes in the struggle against insects. In Sinkiang province, ten planes were employed to fight locusts. Such work is facilitated by the fact that China now produces a sufficient supply of her own modern insecticides such as DDT and "666". In addition to chemical sprays, peas- ants in the rice areas have been trained to destroy the eggs of borers and to kill moths by various methods. In Kiangsi province before the liberation, rice-borers affected more than 43 per cent of the paddy fields. In 1952, the proportion was down to 2.14 per cent, and in 1953 it was reduced further to 2 per cent. Disinfection was widely promoted: in 1953, 40 per cent of all wheat sown in Northwest China was so treated, an increase of 11 per cent over 1952. Statistics gathered from five counties showed that only 2 per cent of wheat from infected seed suffered from this pest. Where untreated seed was used, the proportion was 15 per cent.

 Advances made in weather forecasting have helped the peasants, enabling them to prepare for bad conditions in adequate time.

Support to Peasants

Finally, direct state economic support given to the cultivators serves further to increase the productive forces in the countryside.
as well as stimulated the adoption of better organization and techniques. More than 100,000,000 million had been lent to the peasants. Over 3.6 million tons of fertilizer were supplied to parts of the country other than the Northeast. The use of chemical fertilizers almost doubled as compared with 1952. New-type farm tools, sprayers for insecticides and other equipment were made available in great numbers. Most of these things reached the peasants through supply-and-marketing cooperatives in the rural areas.

Government authorities in South-west China, after buying $40,800 million worth of farm implements, distributed them free of charge in the national minority districts, improving previously backward ways of cultivation and increasing the production of foodstuffs.

In calamity-stricken areas elsewhere in the country, large amounts of money and food were allotted for relief and the people were rallied to undo the damage due to natural causes. Some 100,000 tons of seed were distributed in areas of central and eastern China which suffered from late frosts.

Organization Grows

In 1953, more peasants became convinced of the benefits of joint labor. Voluntary organization for production increased in scope and improved in quality. The number of mutual-aid teams, which enable peasants to overcome shortage of manpower, implements and draught animals, grew to nearly 19 million. The agricultural producers’ cooperative, a more advanced form in which the members invest their land as well as their labor, animals and tools, became more popular. The number of such cooperatives grew from 3,600 in 1952 to more than 14,000 in 1953. At the end of the year, out of 110 million farm households in China, some 47,000,000 had joined one or other form of productive organization.

Agricultural producers’ cooperatives, incorporating over 273,000 households, achieved particularly good results in increasing both the production of various crops and the income of the peasants. They are able to make proper use of the land, carry out a scientific division of labor, employ better methods and concentrate enough capital to buy chemical fertilizers and farm machinery. They represent a step forward from the simple mutual-aid team just as the mutual-aid team represents a step forward from individual farming.

A study of 212 agricultural producers’ cooperatives in Northeast China showed that more than 88 per cent were producing better yields than neighboring mutual-aid teams. In Shantung province, an investigation of 757 cooperatives showed that 69 per cent of them had harvested better crops in 1953 than in 1952, some as much as 20 per cent more. In Shandong province the 901 agricultural producers’ cooperatives in the Changchih district exceeded their 1952 grain crop by about 329,000 bushels. Moreover, the average yield on their fields was some 41 bushels per acre, 23 per cent more than their own figure for 1952, and 36 per cent above the average for the whole district. Similar results were observed elsewhere.

Technicians Improved

As a result of land reform and increased organization, it has become possible to improve farming techniques. The principle has been to find the best methods in use among the people themselves, merge them with the lessons of modern science and spread them to whole areas.

A particularly striking example was the work of Ji Jie, secretary of the Communist party committee of Chaoyuan county in the Northeast, for which he was awarded the Gold Star Medal of the Ministry of Agriculture. His analysis of local farming experience and the resulting new methods of planting and transplanting corn led to a virtual doubling of grain production in the whole county in 1951-52.* This method is being propagated as a model for the entire nation. It proves the importance of scientific methodology in the increase of agricultural yields, shows how to tap the latent reserves and strike the interest of the people.

In 1953, similar analysis of local conditions, with the development and popularization of new methods suitable to the conditions in each area, raised the grain yield in many places. Altogether, such methods resulted in the added nearly a million tons to the nation’s 1953 grain crop.

The model peasant Chen Yung-kang, who grows rice on flooded paddy fields near Sungkian in Kangtung, East China, has applied the same principle with consistent success. He sow the seeds at fair wide intervals to ensure healthy sprouts, then transplant them in such a way as to get more mature plants per unit area. In Chenshou district of Szechuan province, Southwest China, the peasants used the Chen Yung-kang method to overcome the effect of adverse natural conditions and grew 18 per cent more rice in 1953 than in 1952. Rice grown in flooded paddy fields accounts for more than 49 per cent of all grain grown in China. Last year, the nationwide yield on such fields was above the 1952 figure.

Scientific procedures were a big factor in the increase of the wheat crop in Shenbei province in the Northwest, which has some 3.8 million acres planted with wheat. Half of this acreage was treated with top-dressing in 1953. The peasants of the Paoh district of Shenbei province used to plant wheat by sowing broadcast, but in 1953 they planted more than 60 per cent of their wheat-land fields by drilling. The amount of seed used per acre was increased from the old average of 66 lb. to 79 lb. and 82 lb. More than 130,000 acres of wheat land were irrigated in the spring and winter. All this led to an average yield, throughout the province of nearly 20 bushels per acre, an increase of 30.6 per cent over 1952. The very best areas reaped double this figure or more.

Deep Ploughing Results

Deep ploughing, as well as close planting, has helped to increase production. In 1953 both methods were adopted by more peasants. In Northeast China, deep ploughing has become general because modern agricultural implements have been promoted to a greater extent. Their use by agricultural producers’ cooperatives in the suburbs of Shenyang (Mukden) resulted in a per-unit-area yield of 50 per cent greater than that of individual cultivators in the same locality (for sugarcorn, millet and maize the yield was double). In Shenbei province, close-planting was practised on one-fifth of the entire area under wheat. In Hopei, wheat yields were raised by 12 to 20 per cent. In 57 counties of North China, the average for millet was 45 bushels per acre.

*For further details see "Zen Kung-kung and the Bumper Crop County," China Reconstruc.no., No. 6, 1952.

Other aids to good crops which were introduced on a much wider scale than heretofore were heavier manuring, the use of selected seed, and autumn or winter ploughing. At the same time, there was an increase in the sown area throughout the nation by about 9 per cent as compared with 1952.

Fundamentally, the victory on the grain front in 1953 is a result of the fact that the people are in power. As the organization of agricultural production improves further and more and more peasants join mutual-aid teams and agricultural producers’ cooperatives, the conditions will be created for the establishment of a socialist agriculture in China.
Election in the Countryside

HSIAO FENG

For several months now, China's first nationwide election movement has been sweeping the country, opening new vistas of political activity for the people. Everywhere, and particularly in the agricultural areas, one of the achievements of the movement has been the awakening of women to fuller participation in public affairs. All these features were well illustrated by what happened in Taikungchuan, on the western outskirts of Peking.

The basic rural electoral unit is the hsiang (an administrative unit composed of several villages). Taikungchuan, with its eleven villages, belongs to this category. The registration of voters there began last June, at the height of the busy season. The peasants were at work, day and night, on their wheat, corn and vegetable plots. String beans and strawberries were just being got ready for the market. When representatives of the Peking municipal election committee, sent to start off the campaign, arrived in Taikungchuan, it was already dark, but the squeaking of waterwheels and the sound of the cucumbers being watered could still be heard.

The Work Begins

The next morning the visitors helped the local government personnel and peasants active in social matters to form their own local election committee. The committee had the job of propagating the election law, making the peasants fully conscious of their rights, and carrying out the registration. After this was completed, it was their task to divide the whole body of voters into small groups for more convenient discussion during the period of nomination of candidates. Finally, they were to record the actual votes cast. To be elected were 33 deputies to the hsiang people's congress, who would in turn elect, from their own number, the hsiang people's government and two delegates to the people's congress of the next highest administrative unit, the district.

From the beginning, the committee had to face many problems. One was to carry out the campaign without interfering with agricultural work. The peasants themselves insisted on this. Things were so busy that they grudged every moment spent at mutual-aid team meetings necessary to the work itself. They were still not too clear about what the election had to do with them, and if they thought it would hurt production they would lose interest altogether.

The first way the committee tried to tackle the difficulty was to borrow a loudspeaker system from a nearby building project, so that they could speak to the peasants in the fields. This did not improve matters much; it was no substitute for personal contact. Yet to get people to meetings was very hard too. The mutual-aid team headed by Mao Ching had nine men away on a building job and was still filling their wheat and sorghum plots with its remaining manpower. The team's wheat was ripe, the sweet-potato fields badly needed weeding and the peasants were at their wits' end as to how to manage. The members of the committee realized that success or failure in the local campaign depended on whether they could solve this knotty but typical problem. So they went to all the other mutual-aid groups in the hsiang and asked for volunteers to help the hard-pressed team. They succeeded in getting seven men working on the construction who agreed to put in extra time in the fields when they came home at night. Soon the urgent jobs had been done and Mao Ching, the team leader, was so relieved that he agreed to take on the chairman-ship of one of the election groups.

In the registration of voters and the concurrent taking of the nationwide census, four booths were set up in the fields. When even quizzing up at those proved burdensome to the peasants, still another method was adopted. The election committee went out to the fields in the noon work-break to take names and do the registering. They also visited homes to list the housewives, the old and the children.

Activizing the Women

Another thing that had to be done was to make women active in the campaign. Under the laws of new China, women have equal rights with men in all respects, including the right to vote and to be elected. It is the policy to see not only that they participate in every field of productive work but also that they are properly represented in the organs of state power, so that their needs and desires may be met by the government.

In Taikungchuan, as elsewhere, women formed about half the population. Some were busy with household duties and children, but most worked in the fields, having received land in the land reform which they had shown themselves determined fighters. Since that time, however, they had taken little part in public matters. The women's association was dormant and one could still hear, among the old women, such sayings as: "We eat the leftovers; let the men manage affairs." The election committee itself was formed with four women members who were natives of the hsiang. Through them contact was made with several young girls who had worked as propagandaists in the various villages and had good friends in many a household. These young girls grasped the importance of the elections readily. They accompanied the election committee members on visits to talk to the local women. Because the local government personnel had paid little attention to them in the past, these women were surprised, but they made the election workers very welcome and relations were quickly established. Women began turning up at meetings, many with their children. The older ones stopped referring to themselves as "eaters of leftovers" and came too, bringing stools to sit on and following the proceedings with the greatest attention. If one didn't see it with one's own eyes, one would hardly believe that our rural women, so long home-bound, could develop such an enthusiasm for politics.

In Taikungchuan, even though the women worked in the fields and many had become model labourers, they had seldom been included in important discussions. Kuo Chien-chien, for instance, the wife of the hsiang chairman, was respected by everyone in the mutual-aid team to which she belonged for her conscientiousness in work. But when village meetings or even meetings of her own mutual-aid team were called, nobody ever bothered to tell her. When someone had suggested it, the answer was: "She's fifty already. Being out in the fields all day is hard enough. Why disturb her any more?" But when the committee invited her to an election meeting Kuo Chien-chien not only did not feel that it was an imposition but was very happy to be asked. Before long she was one of the hsiang's 60-electors group chairman, and among the most active.

The lists of voters, written in bold black characters on red paper, were posted in the villages nine days after the registration. Before they had been up for ten minutes crowds gathered around them despite the drizzling rain. Mothers came out with their children, over whom they carefully held umbrellas. Some of the women had used their legal
option and registered under their maiden names. Thus Wang Shu-haien appeared as Shih Shu-haier and Wang Chao as Chiao Chien-chih. Many who read the lists wondered: Who were these people? Why had they never been seen in the village? When they finally made the connections, they couldn't help smiling and laughing. Happiest of all were the women themselves. It was something undreamed of to have their names in such a place, for everyone to see.

How Nominations Were Made

The next step was the discussion of nominations in each group. First, there was much talk about the desirable and undesirable qualities in a candidate. Sentiment was strong against putting up losers, or hot-tempered ones whose eyes "pop out like bugs when they are annoyed". But after a while it was decided that good temper and honesty were also not enough. It was necessary to have representatives who had shown that they could get things done, and who would therefore make able public servants. But what constituted ability? Some said the important thing was to get around the hsiang, and talk to everyone, so they suggested those who owned bicycles. Others insisted that education was a pre-requisite, because "how can an illiterate have our wishes to the government and interpret government directives to us?" Still others said that knowledge of farming was most important, because every local matter was tied up with it, and that only good workers who could work well with the people in production should be named. After long discussion, a list of the necessary qualifications was drawn up: "The candidate must be politically dependable and a good worker, have a sense of justice and be loyal to the people. He or she must have a good personal attitude, and be capable of leadership in production."

Having settled this general question, the next one was: who would fit the bill? Hot discussions arose. Some favoured one person, some another. Soon the nominations far outnumbered the number of deputies to be chosen, and all were so earnestly put forward that no one wanted to withdraw a choice. Now there were no more complaints of too many meetings: it was felt that more were needed to thrash things out. After each gathering, groups of people stood around arguing far into the night. The elections became the main topic of conversation.

Discussing the Candidates

The hsiang Communist party, the Youth League, Women's Association and other people's organizations put out a tentative list which was discussed along with the other suggestions. The most time was spent in talking about all the hsiang government personnel, who had been chosen among the local people for their talents in the land reform. Should they be re-elected? How could their work be improved?

Kuo Ying-hai, a propagandist for the local Communist party committee who was vice-chairman of the village's people's hsiang government, was a poor peasant who had a small public plot in 1950. Because he consulted with the people in everything he did, his prestige was high. He was never arrogant with anyone who came to him, and never delayed in what had to be done. As an enthusiastic leader in production, he had always helped others with their harvests before attending to his own. His selflessness was universally appreciated and the suggestion to nominate him was accepted by all.

Ch'i Yu-ho, secretary of the hsiang government, also won quick approval. Although he had a large family and many dependents, he was not a spendthrift. When the village baby, nobody had ever known him to plead family burdens when there was food even at night. He had a very clear mind and did not meddle with things or make mistakes.

The voters decided, without dissent, to nominate these two men as deputies and to recommend that they be sent up to the district congress as well.

Not all the government personnel, however, had the same good reputation. One man, Wu Ching-chu, was disliked. After the land reform, he had managed to manoeuvre the division of land to the extent of getting a deputy's role in a way as to get a lot of furniture for his own use. What he liked most was to issue orders, and if anything was not to his liking he cursed and raged. When the group discussed who had one peasant got up and said: "Why talk about it? Now is our chance to depose this little emperor." This was the general opinion, and he was not on the list of nominees.

Many candidates developed around Fang Ying-kuei, the hsiang government chairman. His diligence and strictness in the land reform were tireless and often stayed on the job, without going home, for days on end. He had small peasant and his record in the land reform was spotless. His habits were simple; simple was his usual food was rolls of millet bread which he carried around wrapped in a cloth. In his work he was never pushy, but he was also terribly impatient. If he thought of something, he expected everyone to do it, and it was good to do it on the run. At first very few were willing to vote for him.

At a criticism meeting which all candidates had to go through, one person asked him: "Why do you always put off your whiskers and pop your eyes? Why, if there are three things one can do, why do you do the wrong one?" He got up at a meeting and said: "I'm just like a tree; if it isn't pruned it grows strong. My criticism is the pruning I need. It will help me to serve you." After this they 'a little the due talk to him about his good points and decided to give him another chance. Among the prominent nominees who had not held public office before was a personable young fellow named Chang Kung-ting. Everybody liked him, he was kind to everybody, that is, who hadn't had to work with him. In hsiang matters, he was not popular at all. He had once been its chairman and had started off with very big ideas about streamlining the team. But his leadership had been so poor that the members were always querying difficulties and finding new. Finally, the team members had replaced him with Yang Fu-hai, a person who did not make any sort of impression at all at first glance. Yang proved a born chairman. The team put him up as candidate in the electoral group, which it believed. In meeting of several groups, it challenged the nomination to Chang Yang-ping, whose name was dropped.

A Festive Election

The election itself was on July 16, after discussion had continued for a month and most of the eliminations had already been made. Dressed up in their best, the peasants went to the hsiang polling centre, a big tree-shaded courtyard festooned for the occasion with red cloth streamers. The young people sang and carried flowers. The women wore gay cotton prints. The old men had combed and smoothed their beards with special care. There were even some blind people, stroking their voting certificates and smiling as broadly as anyone else.

Most of the people had already agreed on the names remaining on the list, and there was a big show of hands as each was announced. It was remarked that the wife of secretary Ch'i Yu-ho, who had been against his being a deputy because he would have even less time to attend to family affairs, nevertheless voted for her husband. What was more, her face shone with happiness when she saw every hand go up for him.

Ch'i Yu-ho and vice-chairman Kuo Ying-hai were elected. So was Chairman Fang Ying-kuei. Among the new deputies were seven women. Shih Yu-hai was the vice-chairman of Manchú nationality, a worker in the women's association.

Tseng Shu-haien, a young girl, was one of the village propagandists. The 35 deputies elected also included mutual aid-team leader Yang Fu-hai and the Young League member Chang Kung-ting. Most of the people's hsiang remained unrepresented—the peasants, the construction and cement-factory workers, or the merchants.

The New Deputies

Every elected deputy was presented with flowers and took a seat on the rostrum. Each gave a brief speech. Chiang Shu-ming, a housewife with a big family who was known as capable and hard, had not taken part in public affairs before the election campaign, spoke in a voice that trembled impartially. "I have never talked in front of so many people before. Now you've chosen me, please help me by criticizing any faults I show while they're still small; don't let them grow into big ones. That way, the people's work will be well done."

Going back to their homes, the voters of Tsatingchung felt that they had carried out an very important task. More than ever, they felt they understood the government, and the whole country were their own. They were also happy that the election campaign had been so thorough. "Everyone chosen is fully qualified," said one woman, echoing the general feeling. "We satisfy ourselves with second-raters. We picked the best people in the hsiang."
Highway Workers Build a Club

HUANG YUAN

Welcome to our club...

CRETE bridges across ravines and rapids. It's not much of a job to fix up a little house.

"You must be very happy," I said. I hadn't intended to say anything so trite, but the words just came out of my mouth.

"Sure we are," Teng grinned. Then he touched my shoulder:

"Listen, Doctor." From the direction of the club came the sound of a melodious soprano voice accompanied by a Chinese violin and flute. The song was the popular favourite Erh Leng Shan, about the peaceful liberation of Tibet.

"Come on in," said Teng, taking my arm as if afraid that I would be reluctant. Actually, I needed no urging.

"Who is singing?" I asked curiously, since I did not remember seeing a woman in the team.

"The wife of one of our workers," he answered. "Don't you think she's good?" This was the first time I had heard anything about her, and since his own opinion was obvious.

I nodded in agreement.

The gathering was in the rear court, where some twenty workers were sitting on stools made by themselves. The singer was rather young, and when she saw us she blushed and stopped. There was more applause but despite persuasion she would not go on. I would have felt very embarrassed if a young worker of about twenty had not produced a harmonica and begun to play it.

I enjoyed the entertainment very much. "Do you do this every day?" I asked Teng.

"No," he said. "Some evenings the workers like to play chess or read, and we are beginning to rehearse a play.

After the performance, Teng took me into the main hall and showed me various photographs of the union organ, The Worker, many well-thumbed picture books, and sets of chess, playing cards and other games. "We have some more stuff, also symbols, drums, gongs and pipes. Do you want to see them?" he asked.

I shook my head. How little I knew about the workers, I thought to myself as I thanked him and went back to my own affairs.

A COUPLE of days later, returning at sunset after spending a whole afternoon with a delirious malaria patient, I saw Teng standing out in the open blowing his whistle.

"What, going to work again?" I inquired.

"Yes, work," he said in his usual joking way. "We're going to learn what's happening in the world.

In a few moments many of the men had gathered in a circle, bringing the stools out of their quarters. One of them, Chou Hsiu-kung, produced a copy of the newspaper and began to read aloud. He started with an item of international news, adding his own comments on its relationship to the war in Korea. Then he began another, "This one teaches our own work here," he said by way of introduction: "It's about the emolument drive. We'll see how others do things well, and then do them ourselves."

I admired the way Chou was able to stimulate the interest of his hearers beforehand. The next day and answer questions afterwards. I spoke of this to Teng, who said:

"Yes, he is a clever fellow. You may find it hard to believe, but when he joined our work team he couldn't read a single character. He's come a long way by studying hard."

"Do you have classes all the time?" I asked.

"Not exactly. But besides learning by ourselves, we set aside a month or two each year especially for study. Before we came on this job, we studied for two months..."
and you'll see something new almost every day. And even when you don't, you'll have a good time."

During the rest of my stay, I formed a habit of dropping into the club when free. One thing that surprised me was the workers' skill at chess. I have always been fond of the game and am considered a fairly good player, but here I very often came off second best. Over the board, the workers would encourage my opponent:

"Come on, show the Doctor something about chess that he never knew before."

And he usually did.

ONE SUNDAY afternoon last September, just before National Day, I saw a whole bunch of the highway builders starting out for the nearby town in holiday dress. Their faces were a picture of happiness.

"Where are you off to?" I asked.

"To a competition," my friend Teng WO-lang shouted back. "We're going to have a tug-o'-war with another trade-union team there."

"Don't let them lick you," I said encouragingly.

"How can they?" he laughed. "We'll win."

THE SOLICITUDE of the government for the workers' culture and recreation was evidenced in other ways. Along the whole highway tract, there was a special cultural instructor for every hundred or so workers. One evening, I saw the one assigned to our group leading a chorus in the song We Workers Have Strength. About fifty of the men were leaning into the words and melody verse by verse. They were working hard at it, some of them even sweating with the effort. After a few repetitions, they had mastered their parts and their voices were coming out clear.

We put up tall buildings, dig mines and build railways.

And we have altered the face of the earth.

During a period of two months, we were visited twice by a movie projection team and once by a cultural troupe. Besides newsreels, three documentary films were shown: Harvesting the Huai River, Building Our Industry and Constructing the Chengtu-Chungking Railway. After seeing them, the workers who had animated discussions and made pledges to do more for the industrialization that is the road to prosperity for all. The cultural troupe caused something of a sensation. They presented choral numbers, dances and short plays. Before they departed, our workers reciprocated by putting on their own Chinese drama show. Some of them showed considerable talent. The visiting artists enjoyed it and gave suggestions for improvement.

TOWARD the end of my stay I was called to treat a young fellow of 24 named Tsao Teh-wen, who had fallen ill. He was the husband of the start I had heard singing on my first visit to the club. Noticing a pamphlet by his bed, I picked it up and found it was about the Marriage Law.

"You're married already," I exclaimed. "I haven't heard a little late for you to read this."

He answered: "It's just because I'm married. Doctor. My mind has been full of old-type nonsense about husbands and wives and I want our family to be in tune with the new society."

"So you should, or else I'll haul you to court one day," his young wife, who was standing by him, shot back, quick as a flash.

And they both smiled.

Leaving the happy couple, I noticed a sign on the doorpost of their hostel.

"Let us never forget our libera tor, the Communist party!"

Indeed, the workers will never forget the great force that made them masters in their own land, that led them to a new way, and opened the door to the limitless future.

SPRING in 1953 was as warm as in former years. The sun shone on the wheat shoots in the fields of Honan province along the Yellow River.

A production drive was under way in the countryside. Villages where the crops were growing well were held up as examples to their neighbours. Emulation drives were launched at better techniques promoted. The peasants cared for the wheat shoots as loving mothers care for their infants. Through newspaper articles, broadcasts and meetings, the progress of the wheat crops in each locality was made known to the people. A good harvest seemed certain.

Then, one April morning, peasants farming some two million acres awoke to find that most of their precious green wheat had turned black and limp. This was the effect of a sudden frost in the middle of the night. Such spring frosts disappear before daybreak, leaving only the blackened plants bending low in the fields. Hence the name "black frost" which the peasants gave to this dread calamity long ago.

History of Disaster

Centrally located, Honan province had long been the country's worst disaster area. In ancient days it was constantly ravaged by wars between North and South. The Yellow River flooded it repeatedly, wiping out crops and people.

Because the calamities here had been so much more protracted and severe, the recovery was slower than in other places. This explains why, even in 1953, the echoes in the hands of the people were not sufficient to enable them to stand the loss of a year's crop. It also explains why the first reaction of the peasants to the "black frost" was the old, familiar one of despair.

In the old days when a "black frost" occurred, men and women, old and young, would lie down in the fields between the rows of stricken wheat beating their chests and crying in the local custom known as "wailing over the wheat". They mourned for the crop as for a beloved person who had died. When such catastrophes happened in times past, great numbers of peasants simply moved away, selling their cattle and implements for whatever price they could get.

The Fight Begins

But the peasants today are not living in old China. On the fourth day after the cold wave, the Honan Bureau of Agriculture and Forestry issued detailed directions on how the frost-bitten wheat could be saved with irrigation and extra manuring. These instructions breathed confidence. They were accompanied by a report on how state farms and agricultural experimental stations had already revived 85 per cent of their wheat shoots.

On the fifth day, the Honan provincial committee of the Communist party mobilized all its workers to go to the villages to help the people and to put a stop to such desperate measures as the sale of cattle and tools and the pulling up of wheat shoots to make place for other crops. The organized village forums at which the old men were asked to tell what ways of fighting the "black frost" they remembered from the past. Some of the stories that came out dated back a hundred years or more. The lesson they contained coincided with that of the authorities: new shoots could spring from the roots of frost-nipped wheat if enough water was supplied.

The old men's words made a particularly deep impression on the people. So did a letter from model peasant Su Tien-huan, who reported the agricultural producers' cooperative to which he belonged and had taken prompt action to reach the record of 27.4 bushels per acre which it had set itself, still helped to get 19.6 bushels— which was more than the previous year's average. After this the
After the new shoots had sprouted, the peasants needed the fields with extra care to ensure a maximum crop.

peasants worked in their fields with energy and hope. At the same time, they undertook "self-relief through subsidiary production", weaving baskets and mats for the market to make up for losses in crop income.

The Tide Turns

In the course of continuous discussions, peasant after peasant got up to recall how life in Honan had changed in the few years since liberation, how population had increased, production and income had risen, new houses had been built, and new implements and cattle had been bought. The whole atmosphere began to change. The ancient fear of being "forbidden" disappeared as each day brought concrete proof that they were not alone. In a period of only five days the provincial people's government of Honan distributed Y3,363,000,000 in direct relief. It also increased the number of subsidies to students in the schools and, in the seriously affected areas, re-arranged school times so that the pupils could help in saving the crops and still not miss out on their education. These measures had a calming effect upon the peasants and there was no more talk of moving away.

The provincial trade union council, with 600,000 members, pledged concrete aid by direct contributions; and the mobilization of handiworksmen, trades people and transport workers to make sure that consumers' goods continued to flow in. The federation also undertook to see that merchants did not hoard or raise prices to take advantage of the calamity.

State trading organizations dispatched buyers to the villages to purchase subsidiary local products other than grain, such as pigs, home-spun cloth, lumber, baskets, mats and saltpetre, in return for which they supplied goods needed by the peasants.

Whole Nation Helps

On the eleventh day after the frost, the Vice-Minister of Food of the Central People's Government came to Honan and made a survey. By that time rice, wheat, millet, sorghum and beans were already arriving from the Northeast, from Shanxi and Suiyuan provinces in North China, Hubei and Hunan in the Central-South, and Szechuan in the Southwest. Unloaded at railway stations and wharves throughout Honan, the grain was taken deep into the countryside by bullock cart, wheelbarrow or barge. A part of it was put on the market to stabilize prices and counteract any attempt by speculators to profit from the scarcity. A part was distributed free to peasants whose fields had suffered badly.

As harvest-time approached, the government gave further aid to the peasants. Households whose crop was less than 40 per cent of normal were exempted from taxation and the repayment of agricultural loans. Other families, which had suffered less badly, had their taxes cut and received time-extensions on debts. For the next planting, high quality seeds were distributed. Who was to benefit from the cancellation or reduction of taxes and loan payments, as well as from relief in seed and supplies, was decided upon in each case by meetings of the peasants themselves.

Such is the story of how the people, led by the Communist party and the government, combatted the calamity and overcame it. When the frost struck, the peasants of Honan, basing themselves on past experience, did not expect to harvest more than 20 per cent of the expected wheat crop. But in fact, owing to the active and many-sided fight that was waged, they harvested 60 per cent of the 1953 estimate—not less than that of an ordinary year. No one went hungry. There were no refugees. Seeing the prosperous towns and villages of the province, one could never believe that 1953 was a year of the "black frost".

Traditional Painters Find New Themes

WANG CHAO-WEN

Examination for Mamma
by Chiang Yen

EVERYONE who has seen traditional Chinese paintings knows how successfully they unite the portrayal of objects with the communication of feeling. No matter what they painted, human figures or landscapes, flowers or birds, the best artists of old China did more than reproduce their appearance. They aimed at penetrating deeper into reality by showing the inter-relation between different objects and phenomena. At the same time, through their pictures, they expressed their own thoughts and feelings. It was their opinion that every image must be steeped in the emotion of the painter.

This ancient Chinese tradition of realism later underwent a decline, reaching its low point under the Kuomintang regime. With the exception of a few remarkably talented and creative figures like Chi Pai-shih*, most painters confined themselves to imitating the form and content of ancient masterpieces. At that time only a small number of wealthy up-starts could afford to purchase works of art, and the vulgar tastes of the buyers influenced the productions of some painters. Moreover, the painters became separated from the infinitely rich experience of life and struggle. They made a fetish of technical conformity, following most punctiliously the time-honoured rules of composition, brushwork and colouring. But they were unable to make these techniques, devised by artists whose work reflected the life of another epoch, serve the needs of the present. The result was poverty of content and monotony of form.

A Fresh Beginning

Since the liberation, Chinese artists in the traditional style have been deeply influenced by Chairman Mao Tse-tung's writings on literature and art. They have

* For colour reproductions of this artist's work, see "Four Paintings by Chi Pai-shih", China Reconstructs No. 1, 1953.
accepted the principle that art should serve the working people—and the people have become their patron and audience. Today, paintings hang in meeting halls, palaces of culture, trade union clubs and exhibitions open to all. Naturally, the people want art works that reflect the new life of which they are the builders, and the new thoughts and feelings that agitate their minds and hearts. They ask for paintings that are imbued with the active, optimistic spirit of present-day life in China.

During the four years since the liberation, Chinese painters have been struggling to meet the fresh tasks and opportunities that now face them. They have worked hard to shake off the deadening influences of the old society and to respond to the demands of the times. The National Exhibition of Traditional Chinese Paintings, held in Peking in the autumn of 1953, showed the first results of this process. It consisted of 345 paintings, chosen out of a total of 942 collected from all over the country by the Ministry of Culture of the Central People's Government. Represented was the work of some two hundred artists, ranging from a distinguished contingent of well-known painters headed by the 94-year-old Chi Pai-shih to young men and women, previously unknown. The style was traditional—but the appearance of new names made the exhibition more varied in subject matter and treatment than any in the past. Alongside the pictures showing the grandeur of our country's mountains and rivers and depicting its flowers and birds which the people love, there were paintings reflecting the contemporary life of China: economic construction, the struggle for peace, cultural activities and the people's leaders. The latter included "Offering a Horse by Ho Jo-su" showing a man and a child, a painting of past engagements, "Chief Chu Teh receiving a gift from members of the minority nationalities and Vice-Chairman Soong Loves Children," by Liu Tan-chai, in which Vice-Chairman Soong Ching Ling is seated among the children on whose behalf she has done so much work.

Other paintings which reflect the greatness and beauty of life in the new China include "Examination for Mamma" by Chiang Yen and "The Forest" by Li Hualing-tai, which are reproduced in these pages; "Life Gets Better Year by Year by Chiang Chao-ho; "New-Year Visit by Liu Tae-chu; "Morning on Chiliyen Mountain by Tung Hsi-wen; and "Day Lily" by Shao I-ping. Their creators have broken out of the confining custom of imitating ancient paintings which showed the men, women and events of a past age. Their appearance demonstrates that to paint new people and events has become more than an intention of our artists; that it is an exciting fact.

The Way Forward

Though the many thousands of visitors to the exhibition did not think that every work had fully developed the potentialities of our fine national tradition, or that every attempt to reflect the living realities of today was as truthful or moving as it might have been, all were happy that our artists had taken this new direction. The guest book was full of statements of congratulation and gratitude to the painters, coupled with criticisms and suggestions for further improvement.

Our painters themselves are aware that this is only a beginning. They too are in no way complacent about the results so far achieved. At discussion meetings organized by the Union of Chinese Artists, they have expressed their determination to gain a more intimate knowledge and deeper understanding of the people's life. It is in their conviction that only in this way can they develop the realistic tradition of national painting and achieve the combination of form with emotion that is its very essence. If the artist does not feel and fully comprehend the character of the new people who are changing the face of China, he cannot use the well-tried techniques that we have inherited to portray what is going on today.

Precious Legacy

Ancient Chinese painting was distinctly national in character. The old artists found beauty everywhere. They could see a common thing like a tree, a stone, a bird or a flower so that it appeared lovely and full of the joy of life. The technique was precise and expressive. Paintings were executed with soft brushes, black ink and water-colour on specially-prepared absorbent paper or silk. The best of the painters could create living, interest-exciting forms with a few firm brush strokes, presenting what was most essential and significant in both the outward appearance and the inner nature of the subject.

The artists of new China prize this heritage not because it is old, not because it produced great works in its own time, but because it can be put to use in reflecting and serving the liberated people. The masters of the past never looked upon their art as stagnant; they saw it as a living thing. This is proved by their sayings: that art should "provide education and help human relationship"; that artists should "learn from nature"; and that the "innermost thoughts of the ancients cannot replace our own". The painters of the new China agree with this view. They recognize that art must educate, that life is the only source of creation and that it is important to bring one's outlook and emotions into harmony with the foremost thought of today—Marxism-Leninism. Their aim is to create paintings that give a true reflection of reality and at the same time move, unite, encourage and educate the people.

Pioneer Works

Can the traditional technique serve as a vehicle for new ideas and feelings? A positive answer is given by such works as "Examination for Mamma". Though not without technical defects, this painting has the merit of being a creative, truthful and living reflection of contemporary life. The theme is one that can be observed daily in the villages and towns of New China—a little schoolgirl teaching her mother to read. The artist has captured the drama of this seemingly commonplace situation. The mother, who is being examined on her lessons, is musing happily. She seems to smile and yet does not. Her eyes are neither on the paper nor on the child. The daughter, wanting to "stump" her mother, has raised a difficult question and thinks this great fun. The two are teacher and pupil but not ordinary teacher and pupil. They are mother and daughter but not only mother and daughter. By ingenious arrangement of significant and characteristic detail, the painter makes a natural, simple and reasonable statement of the relationship between the two.

Besides showing the love between the mother and daughter, the painting conveys the warm sympathy of the young woman artist for the two characters she has painted. Because she has this feeling, and understands the social significance of the situation, the picture is free from cold objectivism and all tendencies merely to imitate an old theme.

"Examination for Mamma" and other paintings, such as the exquisite "Day Lily", moved visitors to the exhibition deeply. This was because their creators faced reality. The reality of the new China enables artists to exert their creative powers fully. It is a guarantee that Chinese painting will grow in beauty and vigour.
Five Chinese Paintings

Mandarin Ducks
by Wang Hwei-tao

Dad Goes off to Fight Old Chiang
by Hsiung Tsou

Magnolias
by Chao Meng-chu

Bumper Harvest
by Tang Yun

The Forest
by Li Hsien-ku

Photos: Ku Shu-hsing, Wu Yin-po and Wu Pao-chi
NEW CHINA'S PAPER INDUSTRY

HSU HO-KUEI

China is now filling most of its own constantly-growing needs for paper in the housing, packaging, and industrial use. Her output of newspaper, for example, has increased threefold since the liberation. Moreover, despite the relative poverty of her timber resources, the problem of pulp supply has been solved by the adaptation of other raw materials. This, with the domestic production of modern paper-making machinery, guarantees the further growth of this industry which is of such tremendous importance to a nation's culture, economy and trade.

As is generally known, paper was invented in China by Ts'ai Lun, who lived during the second century A.D.—more than a thousand years before its first appearance in Europe. The Chinese people have used it ever since, and developed some of the best handmade papers the world has ever seen. But under the rule of the feudal landlords, the country gradually fell behind economically and educationally. And in the last hundred years, imperialist nations dumped their goods into China, ruining her handicrafts and making it still more difficult for her to build her own industrial strength.

Obstacles and Crisis

The first modern paper mills were set up in China at the end of the last century but were unable to develop. A series of severe governmental restrictions, of which the Kuomintang was the worst, sacrificed national sovereignty in the economic field, facilitating the inflow of foreign goods while imposing crippling taxes on indigenous industry at home. As a result, most of China's paper mills remained poorly equipped and technically backward. Furthermore, they had to import machinery and even pulp, at prohibitively high prices from the U.S.A., Japan and England.

At that time over 90% of the population was illiterate and living in deep poverty. The per capita annual consumption of paper before liberation was less than one pound. Yet even this small demand could not be met by home production; the bulk of the machine-made paper was bought from abroad.

During the anti-Japanese war, when imports of foreign paper were cut off, most newspapers, magazines and books were printed on handmade paper, the production of which experienced a certain revival. But immediately after V-J Day the American monopolies, helped by Chiang Kai-Shek in his Chiang Kai-shek state, completely took over, and the national paper industry suffered a fresh, almost fatal, blow.

In 1949, at the time of liberation, most of China's few paper mills were out of operation. Profiteering merchants were hoarding their stocks in the hope of higher prices. At a time when the resurgent people were thirsting for education and culture, paper was almost unobtainable.

Measures of Rehabilitation

The People's Government took the situation in hand at once. The first question to be tackled was the improvement and expansion of production in the existing mills. For this purpose, the Ministry of Light Industry allocated very substantial funds, while the paper workers were rallied to the task by the knowledge that their efforts were now for the country and people.

Newspaper production at the Tientsin State Paper Mill. Hanging on the machine are progress reports on fulfilment of the workers' pledge to exceed daily output quotas by 15%.

The history of the Tientsin State Paper Mill is illustrative of the changes that followed. This factory was started by the Japaneses in 1939, and was then taken over by Kuomintang bureaucratic capitalists after V-J Day. In their hands, production kept declining. But by the second year after the liberation, its yearly output was already more than what it had been under the Japanese occupation, and three times the average annual output under the Kuomintang. In 1952, it produced over thrice the annual wartime production of 20 to 150 tons. The Canton State Paper Mill, from which all the machinery was removed to Japan by the invaders, was never properly re-installed at the Kuomintang, although the machines came back and high-salaried foreign engineers had been hired to set them up. The job was completed by the liberated workers, and production of newsprint began in February 1951.

Efficiency was raised until the paper machines were operating at 44 per cent of their rated capacity, the improvement in quality keeping pace with the rise in quantity. At the present, the mill is being enlarged further.

Private paper mills also began to thrive. In Shanghai, two new ones have come into existence since liberation. The privately-owned Kongming Paper Mill in Kwangtung province, nearly bankrupt at the time of liberation, experienced a spectacular revival after the democratic reform of its management and operations. Its 1952 profit was 3,400,000 million, one of the highest in the country.

The number of workers required will be required to be only one-third of that needed in an old-type mill of similar capacity.

In the main, however, China's paper industry no longer depends on commercial production. Grinders, digesters, filters, bleaching tanks and other machinery are already being made in the Northeast, Tientsin and Shanghai. Two big new state-owned paper mills, in Kiangsi and Hupshu provinces, respectively, are equipped entirely with machines made in China.

The different varieties of paper now produced fulfill nearly all the country's needs—with the exception of a few types of industrial paper and some high-quality items like superfine bond and art paper, which are not at present in great demand. China is approaching self-sufficiency in newsprint and now imports very little writing and typing paper, Kraft paper, and cardboard. Cigarette paper and banknote paper, always imported in the past, are now supplied by our own industry. For the first time in history the volume of machine-made paper produced in China exceeds that of handmade paper.

Solving the Pulp Problem

The most difficult problem in building our paper industry was that of pulp. It is a striking evidence of the semi-colonial position to which China's economy was reduced that not only did the paper industry depend on imported pulp but the equipment in the factories was adapted to the native varieties only. Though wood-pulp was produced on a large scale in the Northeast during the Japanese occupation, most of it was shipped to Japan for her rayon industry. The small beginnings of a pulp industry which sprang up in West China...
A worker in the newly-built Nepah Paper Mill setting the motor attached to one of the digester. All the machines in this mill were made in China.

During the anti-Japanese war were crushed by foreign monopolies afterwards. Because most of China's timber output is needed for other purposes, such as building, the paper industry has had to find substitutes. During the past three years, with the help of the Soviet experts, much has been done in this regard. Pulp is now made from rice-straw, bamboo and sugar-cane residue, which China has in plenty.

N. Z. Verechitin, a Soviet expert, was largely responsible for working out the necessary mass-production techniques, which did not exist in the past. He applied the latest theories of fiber disintegration in his research and his first achievement was the production of a semi-chemical rice-straw pulp. It went into large-scale production in the Pekking State Paper Mill in the spring of 1952 and is being produced all over the country. The chief merits of this pulp are its high production rate, the small percentage of chemicals needed, improved tensile strength and the short time and simple equipment needed for its preparation. The new pulp has increased the production of paper and lowered its cost. It represents an important forward step in the history of the paper industry of China.

Verechitin also visited the South-west, where he led in the solution of similar problems with regard to cooperation between state and private enterprises were worked out. Each component of the industry was assigned its own tasks to avoid wasteful overlapping and competition. Handicraftsmen were encouraged to organize themselves into cooperatives and to concentrate on the output of pulp, thus helping the mechanized mills. They were also given the job of producing certain special papers for cultural needs.

Since that time, other conferences have met to exchange views on problems of technique, the fight against poor quality and the rectification of practices which impair efficiency. In addition there is a pooling of experience through various publications, including a monthly magazine put out by the Ministry of Light Industry.

As in every other branch of the economy, state-owned paper-making enterprises are taking the lead in exploring new techniques of production, management and organization of labour. The results of such research are to be freely to the private and handicraft sectors.

The new atmosphere which government leadership has created throughout the industry has released a flood of initiative and enthusiasm among workers and technicians. A model worker in the Tientsin State Paper Mill, until recently an illiterate, succeeded in repairing and re-assembling old but serviceable machinery that had been relegated to the scrap heap by the small handicraftsman. An older worker in the same plant saved over 8,000,000 for the country by a single rationalization proposal. The workers of a paper mill in the Northeast discovered a way of utilizing the pulp waste that was lying mountain-high around their factory to make sound-proof boards and writing paper. These are only a few examples.

China was the birthplace of paper. Now that the necessary conditions have been created, the people will certainly restore her paper industry, on a modern basis, to the glorious place it held in ancient times.

CHINA RECONSTRUCTS
MARCH-APRIL, 1954
A dispatcher sits at a desk in a soundproof room and gives orders by telephone. He can talk to the various stationmasters for years and know their voices, but if he met them on the street he would not recognize them. This seemed strange to me. I was sure the Zagorko method would make for better work and decided to go by train, after work, to the nearby stations.

My first trip was a failure. Arriving at my destination, I tried to strike up a conversation with the engine drivers. But they kept their distance and were unwilling to talk. Thinking about it later, I realized that I had behaved awkwardly and talked in a dead, dogmatic way. Naturally they were unresponsive.

The next time I went, I put on an old uniform so as not to look too different from the drivers in their grease-stained co-ops. I was stationed in Kiamusse, near the opposite end of one of the lines many hundreds of miles from the capital. He promised to send me a book. When it came I saw it was all about the Zagorko method of dispatching used in the Soviet Union. I read every word over and over again. Then one night when I was lying awake I suddenly realized that the essence of the Zagorko method was: “Know the conditions; keep on top of the situation; know the people you work with personally and rely upon them.”

“This,” I thought, “is the way we should work.” I talked to the head of the dispatching office and told him what I had read. I expected he would be very enthusiastic and want to introduce the new method. But he did not say whether he agreed with it or not. I also told it over with other dispatchers. Though they were interested they were not too clear about how to apply it. Only a few were against the whole thing. “You are only twenty-one,” one said. “I have worked for twenty-three years. Isn’t it too early for you to start teaching me?”

“A week ago we said that the dispatcher is like the commander of an army,” I said. “What kind of commander can he be if he does not know the condition of his enemy or the power of his own forces?” These arguments struck the men as sensible and afterwards many of the other dispatchers began to take an interest in the new method.

The load on the line was heavy and we did not have enough engines. We had to get more work out of what we had. One day a hot-tempered engine driver named Sung was asked to pull eighty-good wagons. He protested that it was too much and the dispatcher snapped, “It’s an order.” Sung shouted back down the phone, “I won’t take such talk from you or anybody else. I won’t pull more than the norm and that’s that.”

The next day I was on duty. I remember that Sung had great self-respect and prided himself on being a man of his word. I went to see him.

“King Coal-Saver,” I said jokingly, for he was good at saving fuel, “how is it that you say one thing and do another?”

“What do you mean?” he shot back.

“At a meeting sometime ago you said, ‘I can’t say anything because men hate me.’ What is it?”

Sung pulled eighty-three wagons that day and managed to reach his destination ahead of time. His success was written about in the blackboard newspaper. Later, others pulled a hundred wagons.

The stationmasters and engine drivers often quarrelled with the dispatchers. The reason was that the latter gave instructions without knowing the conditions of the engines or the line. I made a point of discussing schedules with the stationmasters and drivers well in advance and we enjoyed working together.
Once a train was pulling into a station at 8 p.m. Traffic was particularly heavy at that time and it was necessary for it to leave after a shorter interval than usual. I knew that it would be late if the driver went out for a meal. So I asked him through the dispatcher's telephone to get a snack on the train. This annoyed him and he started the train without eating at all.

Calling the stationmaster at the next point where the engine had to refuel, I asked him to have a hot meal ready for the driver in a comfortable room and to arrange for others to fill the engine with water and coal while he ate his supper. The driver was so appreciative that he rang me up on the phone and said: "I must see what you look like when I get back."

Working in this way, I learned the names of all the stationmasters and engine drivers of the area, their special abilities, history and other characteristics just as if they were members of my own family. Some like to be spoken to gently; others prefer a plain business-like approach. I go to them with my problems and try my best to solve theirs. Because I know the people I work with and what is on their minds, I am able to make plans that get fulfilled.

In July 1951 the Northeast railway administration sent four model workers on a tour of all the big stations in the region. They were Yang Mao-lin of Harbin, inventor of a new loading method, Cheng Hai-kun of Anqing, an expert in extra traction, Li Hui of Mukden, who worked out methods to raise shunting efficiency, and myself. We travelled for more than a month telling railway workers everywhere what we had experienced.

IN MAY 1952 the railway workers of China threw themselves into a big campaign for more efficient haulage.

When I first heard about this, I thought, "Raising efficiency means moving more goods more quickly for the construction of our country," and determined to have a part in it. Going over the situation of the entire area under our administration in my mind, I concluded that the most difficult place for pulling loads above the norm was the slope between Hainan and Yian. If we could solve this problem then it would be easy to carry out the extra-traction movement.

I went down to that section of the line to make a careful investigation. Talking the matter over with the engine drivers, I felt there was something could be worked out. The point was to find a driver willing to make the first attempt. I thought of Ma Hung-tao who was very skilled, had plenty of initiative and was always ready to take up a new idea.

"What do you think?" I asked him. "Is it possible to haul greater loads on the steep Hai-tun-Yian grade?" He thought for a while, then said: "We can try."

There was a dispatcher who was very dubious about our plan. "We used to haul only 700 tons of freight during the Japanese occupation," he said. "Now we pull 1,700 tons. Isn't that enough?" I took him up. "How can we make comparisons with pre-liberation days? For whom did we work then? Now we are working for ourselves! Should we always stick to the same old way? Let's work it out together." He finally agreed. To haul an extra-heavy load up such a steep grade was something that had never been done among us before. We gave the effort advance publicity and everybody became enthusiastic. The old computer ordered a special, special for Ma Hung-tao, and served him himself.

On the morning of May 28, a large crowd, including the administration chief, was on platform at Peian Station waiting. Bedecked with red streamers Ma's engine, No. 1159, pulled in four minutes ahead of time. It had achieved its task safely, pulling a load of 2,250 tons over the most difficult section of all. The minute he got off the train, the driver was showered with flowers and telegrams and people rushed forward to shake his hand. Everyone shouted "Speech! Speech!"

"The honour should go to the dispatcher," he said. "It's all her doing."

"If you had refused to try when I asked you," I broke in, "I could have done nothing.

It became plain that it was not the impossibility of the task, but only a too conservative approach that prevented a victory.

Since the liberation, Chinese musicians have had to come to terms with the creative genius of the Chinese people in this field. Besides inventing many wind, string and percussion instruments, Chinese musicians at various times have assimilated the music of neighbouring countries, and re-made and developed foreign instruments for their own needs. Such borrowings have not been one-sided. Enriching itself from many sources, the music of old China also influenced that of adjacent lands.

CHINESE musical instruments have a history of several thousand years. References in ancient writings, specimens excavated by archaeologists and the great variety used by musicians today all testify to the creative genius of the Chinese people in this field. Besides inventing many wind, string and percussion instruments, Chinese musicians at various times have assimilated the music of neighbouring countries, and re-made and developed foreign instruments for their own needs. Such borrowings have not been one-sided. Enriching itself from many sources, the music of old China also influenced that of adjacent lands.

LI YUAN-CHING

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Since the liberation, Chinese musicians and musicologists, under government sponsorship, have been studying the musical legacy of both the majority Han people and the national minorities. It has been established that 3,500 years ago, when China was gradually changing from a primitive communal society to a slave society, many musical instruments were already in existence.

Relics of Shang

Some instruments as well as oracle bones on which the names of others were inscribed, have been found on the site of the capital of the Shang dynasty (16th to 11th century B.C.) near Anyang in the present-day Honan province. These substantiate later
society to a feudal society. Later, with the change in the social system, there was a flowering of culture. The social effect of music was formulated theoretically. Ritual and music began to be regarded as essential means of establishing and holding together a feudal state. Confucius (551-479 B.C.) was one of the most outstanding thinkers and teachers of the feudal era. An enthusiastic music-lover himself, he was an important promoter of ritual and music, and his teachings on the subject dominated musical aesthetics in later feudal times. From the "Book of Odes," the collection of poems and ritual songs which he personally edited, we can learn much about the court and popular music of that time.

Many scholars contemporary with Confucius paid special attention to the social effects of music. In their writings they mention the names of over a hundred musical instruments, the rigid system to be followed in court performances, the classification of musical instruments, with some specifications as to how they are to be made. These authors also show a knowledge of acoustics.

The musical instruments of early Confucian times were the ones that worshippers of the ancients in the later feudal period were most interested in reviving. Because most of the originals were lost, they were painstakingly reconstructed from the books, or simply from imagination, and placed respectfully in court buildings by the officials. Isolated from the people they did not develop as they might have under other circumstances.

Variety of Instruments

The pi'ên ch'ung, or bell-chimes, (Fig. 2) pi'ên ching or stone-chimes, and fang k'uang which were equivalent to the glockenspiel in the modern symphony orchestra were the largest and most valued percussion instruments in the court orchestras of ancient China. They consisted, respectively, of sixteen bronze bells, stones or pieces of iron of different thicknesses which could produce sixteen notes forming a chromatic scale. They were thus easily modulated.

Recent study has proved that in China, as far back as 2,300 years ago, the standard pitch was back to the time of Confucius. It has twenty-three strings, and appears to be the forerunner of the modern ch'eng or sau. There is good reason to believe that our archaeologists, in their future work, will unearth the originals of many other musical instruments described in the old literature.

The dynasties of Han (206 B.C. - 219 A.D.) and Tang (618 A.D. - 906 A.D.) were remarkable for extensive communication between China and countries lying to the west of her. In these periods, many musical instruments were brought in from Central Asia and India. Among those adopted and modified by the Chinese was the pipa (Fig. 5), a fretted guitar-like instrument with four silk strings which is still popular, and which came from Central Asia. Improved by Chinese musicians, it has become truly a national instrument; indeed it is no longer to be found in its countries of origin. Comparing the modern pipa with an old specimen which was presented to Japanese monks by the Tang dynasty court and is still preserved in Japan, we see obvious improvements.

The Tang Period

During the Tang dynasty, visitors from countries to the west of China could be seen everywhere in the capital, Chang-an (the Sian of today). They enriched the culture of the Chinese people, especially those of the capital, with their music and dances, both secular and religious. The Tang emperor Hsuan Tsung, whose musical talent far exceeded his administrative capacity, founded a college of music in the year 714 A.D. He himself taught there and composed for the court's music and dance troupe. Hsuan Tsung invited many folk artists, as well as many from abroad, to his court. The best of them were selected for further training. In this reign, music and dance in the imperial palace reached new heights, greatly influencing the later development of Chinese music.
According to Chinese historians, many types of music were used in the Tang period. The music for state banquets included those created during the preceding Sui dynasty (581-617 A. D.). Besides this, there was the music of the Turkic peoples of Liangzhou, the modern Wuwei in west Kanau; of Kucha, Khotan and other areas in what is now Sinkiang; of Central Asia to the west, and the Viet-Nam and Khmer (Cambodian) peoples to the south.

About a century before the founding of the Tang dynasty, the chi hien chis (Fig. 6) had become the favourite musical instrument of our literary men. It appears to have been descended from a similar instrument placed horizontally on the knees for playing, which was depicted in stone sculptures of the Han dynasty. Some of China's greatest scholars are known to have been performers on the chis. A tremendous amount of attention was given to its improvement and development, and over 160 sets of books about it, as well as much specially written music, have been preserved. The volume of the chis is so delicate that it cannot be used as an accompaniment for dances. Some instruments of Tang dynasty spread to Korea and Japan where they have survived to our own day.

The Ching Period

In China itself, as a result of many wars, most of the ancient instruments and music, so brilliantly developed in the Tang dynasty, had regrettably disappeared in the Ching (Manchu) dynasty (1663-1911). The Ching despots themselves were largely responsible for this great loss, through their extreme ideas of reviving only the oldest music, which impeded the improvement of existing instruments. Despite these efforts, however, the growth of the operatic drama led to the development of musical instruments used by the accompanying orchestras, such as the flute and stringed instruments like the sam hian, a three-stringed un-fretted guitar, and the erh hu, a kind of two-stringed fiddle (Fig. 7). Percussion instruments such as gongs and drums remained most popular.

During the Ching Period, many musical instruments of the various national minorities were brought to Peking, but were only kept as curiosities in the imperial palace. Since they were simply stored there, they had no influence on the music of the people, unlike those that came in during the Tang dynasty.

After the intrusion of foreign capitalist states into China, western musical instruments also appeared in our cities, making steady headway. Used mainly in the schools, they presented a stiff challenge to the national musical instruments, and performers on both began to compete for audiences. This was accompanied by the appearance of two extreme parties. One had the set idea of using only what came from China's own past, rejecting everything from abroad. The other considered Chinese instruments obsolete, and wanted to use western ones only. It was not until the new movement in music which developed under working-class leadership, particularly during the anti-Japanese war, that Chinese musicians, combining theoretical study with their actual practice, came to a correct estimation of our national instruments.

Recent Development

Before the appearance of the liberated areas, western and Chinese musical instruments were isolated from each other. The workers and peasants, whose life was hard, had no chance to become acquainted with the treasures of world music. The events of the first quarter of the twentieth century had little influence on the development of our traditional instruments which were rejuvenated only through the force of the rising people's revolution. Both types of musical instruments were used in propaganda work during the revolutionary wars. Orchestras and bands combinational national and western instruments performed in the revolutionary bases. Thus these friends, long isolated from each other, met and established a lasting comradeship.

Liberation of the entire country has brought the national minorities out of oppression, making them equals in blood with Chinese family. Their musical instruments, many of which were previously only known well by the nation, are becoming introduced in the big cities of China. From them we are gaining a fuller knowledge of our varied musical heritage.

Today, western instruments are being used more and more widely. But they cannot replace the national musical instruments which are so deeply rooted in the lives of our people. It is also clear, however, that many of the instruments we now have cannot adequately convey the thoughts and emotions of the people in this new age. Hence there has been a sharp demand for their improvement. It is now being met by further developing many instruments, giving them greater volume, standardizing their manufacture in graduated sizes and modifying them so that they can be more adapted for playing in harmony (Fig. 8).

This work, when completed, will be of great help to the advance of Chinese music as a whole. It brings closer the time when national instruments will be used in combination with those from the West to sing our new life. Bringing the cultures of different nationalities in China into closer cooperation, it will also contribute toward the interchange of musical experience and culture between China and other countries, enlarging the area of mutual understanding and doing its part toward world peace.
TOURNAMENT OF OLD SPORTS

LIN CHIEN

IN CHINA TODAY, alongside the unprecedented spread of modern athletics, the traditional sports of the people are being revived. Among a tremendous variety of forms developed since ancient times, a large number are of great value to health and recreation. Aesthetically too, many of the movements are remarkable for rhythm and beauty, with a close relationship to the dance. In this, as in every other field of culture, the People’s Government has been making great efforts to preserve those positive aspects of the national heritage which are of use in the new life of China.

Regional traditional sports meets were held in Harbin for Northeast China, and Tientsin for North China, in 1951 and 1952. At the same time, many local teams and groups were set up and expanded their activity. Last November, a national exhibition and tournament took place which brought together the best performers from all over the country—in the same way as the best dramatic troupes had been brought together in the National Drama Festival of 1952 and the best folk artists in the National Festival of Folk Music and Dance in 1953.

Originally, it had been intended to incorporate this event in the National Athletic Meet held in Peking in the previous month; there being no intention to separate national from international forms of physical culture. But because there were so many athletes, it proved inconvenient to accommodate both at the same time and the traditional sports meet, the first in Chinese history, was held separately in the new municipal stadium in Tientsin, which seats 13,000 spectators. It went on, before packed stands, for an entire week.

Nativewide Representation
The 397 participants were assembled under the auspices of the All-China Athletic Federation with the cooperation of the athletic departments of the trade-union, youth and other organizations. Contingents came from all the administrative areas—Northeast, Northwest, North, East, Central-South and Southwest China, from the Inner Mongolian Autonomous Region, the People’s Liberation Army and the All-China Railway Sports Association.

Ten nationalities were represented: Han, Hui, Mongolian, Uighur, Kazakh, Tatar, Miao, Thai, Korean and Manchu—their colourful dress adding to the gay spectacle. In ordinary life, the athletes were workers, peasants, soldiers, students, teachers, government workers, members of the professions, Lamas (Buddhist monks) and housewives. Not all Chinese sports depend on strength and stamina. Some are judged on style and grace, so that there are forms suitable to all ages. The youngest participant in the meet was eight years old. The oldest was 80.

“Chuan Shu”
Most of the entrants were enrolled in the categories of chuan shu (“shadow boxing”), and Chinese fencing. They performed solo or in pairs, and occasionally in larger groups, bare-handed or with old-style weapons. Such exercises, which are exceedingly varied, exist in every section of China. In ancient times, they were closely connected with training in self-defence and were used by the armies. Now, after a long period of differentiated development, they have a greater significance as a form of physical conditioning.

“Shadow boxing" is generally done by one person. A performer who was much applauded at the meet was Lan Si-ch’en, a young teacher from the Southwest. In the “soft-flowing style” of which she is an exponent, the movements are dance-like, with superb and effortless control in the most difficult balancing stances. Seeing her, one understood the historical fact that the Chinese dance, which had all but perished as an independent art, has been preserved in some chuan shu movements as well as in the Chinese drama. There are many versions of chuan

Chinese traditional sports have an infinite variety of forms. Shown above are some of the participants in the national exhibition and tournament held in Tientsin last November. Included are different sorts of chuan shu (“shadow boxing”), fencing, weight-lifting and archery.
shu, involving different degrees of muscular tension and types of movement. In all, the entire body is exercised in a balanced way. The benefits of chuan shu were convincingly shown by the great suppleness exhibited by the older men. One of them, aged 67, was able, without any appearance of strain, to lift each leg alternately until it stood parallel to his body with the foot above his head. He had begun to train only after 40, to improve his health which was very bad at the time.

On the general principle of showing all related sports which hold lessons for each other, international style boxing was also shown in this section.

In fencing, performers are matched against each other with the same or different arms. A swordsman, or two swordsmen, fight with a spearman. A man with an ordinary cudgel, or unarmed altogether, fights against edged weapons. Despite the tremendous speed and intricacy of both attack and defense, the opponents only touch each other lightly to show their ability in real combat. Sometimes actual weapons are used, sometimes facsimiles made of less dangerous materials—as in the short sword fights in which the daggers are of leather. This division included international fencing with foils.

In the hands of the traditional Chinese athletes, even weightlifting was combined with lightness of execution. This was demonstrated by Shan Shao-san, a folk variety artist from Kaiseng, who tossed a 22-pound weight in the air with one hand more than a hundred times, juggling it as dexterously as conjurers juggle hollow balls. In this division too, there was a contest in the international style. Some China-wide weight-lifting records were broken, the marks set approximating Olympic standards.

Mongolian Wrestling
The Inner Mongolians put on a particularly impressive demonstration of wrestling which, along with riding, is their favourite national sport. Mongolian men begin to wrestle at the age of six and keep on until past middle age. The Kuoimintang, fearing that this minority would rise against its oppressors, proscribed the pastime as “too combative.” Today, as part of the active revival of all types of physical culture in Inner Mongolia, it has come back into its own.

At the periodic Natam fair in their home region, the Mongolians form two opposing ranks according to weight and height, after which they wrestle, pair by pair. The contenders may grip each other anywhere between the neck and waist and try for a single throw which decides the winner. The contests at the All-China meet were attended by traditional ceremonies. Team-members not engaged in the current bout lined up in long blue gowns, round hats and cowhide boots and struck up a rumbbling hans chant, “Pick your best wrestlers and begin.” As they did so, the wrestlers came out hopping from foot to foot in a warming-up dance with legs and arms spread-eagled. Big magnificently-nurtured men, they wore cowhide neckbands with bright-coloured pendants standing for a victory, brass-studded belts, bellowing trousers of many yards of whole field of material, leather belts and embroidered leggings. After wrestling, the dance and chant were repeated.

In the heavyweight finals, the Mongolian herdsman Tsengkhir fought with the 200-pound Tientsin stevedore Chang Kwei-yuan, representing North China. After Chang threw Tsengkhir bodily out of the ring but failed to floor him according to the rules, another bout was fought with Tsengkhir winning. Inner Mongolia’s wrestlers got their first two places and third.

Steекe of Sinkiang province, an athlete of even greater reputation, won great applause in a breathtaking feat—walking and dancing along a tight-rope stretched at a 45-degree angle from the ground to the top of a pole 66 feet high. Steекe tells how, when performing in the past, he was pushed around by Kuoimintang police. Today he is a regular member of the Kashgar district cultural troupe and is teaching his art to seven pupils, including his two daughters.

Feats of Archery
Archery was well represented. Two Inner Mongolian hunters and a peasant, were the victors in the main events. Other performers showed that many more things can be done with bows than just shooting arrows at targets. The bow as a test strength was demonstrated by Chang Ying-chieh who drew four of them, using both arms and legs. He exhibits

at Peking’s Tienchiao bazaar with his father, who taught him how to do it. Kao Chuan-yung, a Peking linotype operator, can shoot marbles from an ordinary bow with amazing accuracy. One of his feats is to balance a marble on the upturned sole of one foot which is bent back toward his thigh, and, twisting his body and head around, to hit it with a second marble shot from his bow.

Kao was very disappointed that he had no one to compete with in this unique type of archery, which he used to exist in the past but has now virtually died out. He developed his own skill, he said, when he used to go out hunting pigeons to supplement his diet in the hungry days before liberation. Now he is teaching the art to three fellow-workers in the print shop where he is employed.

While all these events were taking place in the centre of the Tientsin stadium, various feats of horsemanship were performed in the outer circle, with the Inner Mongolians once more excelling. Regular-style polo was also played.

Popularization and Renewal
A notable feature of the meet was the beginning it laid in the working out of standards for the performance and judging of traditional Chinese sports. Previously there had been no systematization, and the more highly-skilled practitioners clung to various "secrets," sharing them with only a few or with no one. Now athletes from all over China have exchanged experiences. In addition, perhaps 200,000 people were present at the meet and thousands more at later exhibition performances when the prize-winners went on tour. Films, photographs and newspaper accounts have informed millions of others. The whole field of Chinese national athletics has been classified into four categories—callisthenics, dance, physio-therapy and defence—and much progress is expected along all these lines.

The All-China Traditional Sports Meet was treated as an important event in the athletic life of the country. It was part of the process of popularization and renewal of the rich culture that has come down from the past. Its significance was emphasized by messages, received specially for the occasion, from Chairman Mao Tse-tung and Vice-Chairman Chu Teh of the Central People’s Government, as well as in the full treatment given by the press. Now a series of local meets is scheduled to take place. They are certain to result in new discoveries and new developments.
At The Ferry

LIU SHAO-TANG

Ching-lin, waving a long sorghum stalk, was driving ducks to the river. He was barefoot and striped to the waist. From behind a hill to the east the early morning sun threw its golden light over the water. The river was rising and had already overflowed into the ditches along its banks. Tied to a mooring post was a big wooden ferryboat.

A large, fully-loaded lorry sped down the highway and came to a halt on the opposite bank near the ferryman's edge. The young man sitting on top of the cargo called across the river and asked Ching-lin to get the boat for them.

"No need," Ching-lin shouted back. "I'll ferry you across."

The man on the lorry pretended he had not heard and called again.

"Hey! Do me a favour, will you, and find the boatman?"

"Don't ignore me like that," Ching-lin shouted. "We are river people. Handling a boat is like play to us." And he ran to the boat, freed it from its moorings, pushed it from the bank and poled it smoothly across the river.

When the lorry had been driven aboard the ferry the man on top of the cargo took a close look at Ching-lin. He saw a tall, slim youth with a boisterous expression. "He can't be more than eighteen at most," he thought.

"Careful, little brother," he said. "We are bringing farmers, implements for the cooperative."

When Ching-lin heard this, he pulled his pole out of the water, climbed on top of the lorry in great excitement and stood staring at the new-style ploughs, hand-operated straw cutters and scythes. He looked and looked and it seemed as though he could never look enough.

"Hey," the lorryman cried in alarm. "The boat will overturn."

"You're a brave one," said Ching-lin, and with one stroke of his brown arms he pushed the boat back on to its course again. In a few minutes they reached the opposite bank.

"You're very clever," said the man giving Ching-lin a friendly slap on the shoulder. "We'll look for you when we return."

"Better come quickly," Ching-lin replied. "By evening the water will be racing. It will be rough and dangerous to cross."

The man thanked him, asked his name, paid the fare and drove off. Ching-lin took the money to the ferryman's hut. Old Chang, the ferryman, was still asleep.

At Noo the river was still rising and the tall wild hemp growing on the bank was almost submerged.

Ching-lin stood there straining his eyes along the road to the far distance, but he could see no sign of the lorry. The ferryman pulled the boat up close to the bank and tied it up securely.

Wang Fu-liang struck his chest and boasted: "Men who live by the river can manage boats just as easily as they can eat home cooking."

The man remembered that Tu Ching-lin had said nearly the same thing just that morning. "All right," he said. "Let's go."

But Wang was not ready yet. "Let's talk about the fare first," he said. "You will have to pay extra. It's a long way across and it's hard work."

The driver readily agreed to Wang's demands, and the lorry was driven to the ferry. Li Yu-tu held the rod of the rudder. His heart was thumping loudly.

When the boat was unchained it rushed downstream like a wild horse, the water lashing its sides leaving a stormy white wake behind.

Li pulled hard on the rudder but he could not control it. Wang tried to use the long bamboo pole but was unable to reach bottom. "It's dangerous I'd better get out of this," he thought. Turning to see if anyone was ferrying such a big load across, he let go of his pole and leapt with a splash into the water.

Li also wanted to run, but the lorryman was standing just behind him watching. So were the girl and the driver. He felt as if he was being boiled in oil. "I tried to catch a fox but all I got was the stink," he thought to himself, biting his lip as beads of sweat broke out on his fore-head. Suddenly, he shut his eyes and slid into the river. The girl grabbed at his clothes, but she too lost her balance and went over the side. However, she managed to catch hold of the boat and the lorryman pulled her back.

The driver took hold of the rudder and stirred it around in the water. The big boat drifted like a leaf, then began to turn around in circles.

The girl saw a group of people in a field near the bank. "Help!" she shouted at the top of her voice. "Save the boat! The truck is carrying public property!"

Before she finished a youth shot forward like a pebble from a sling. The rest of the group started running after him. "Two is enough," a voice shouted as a second man plunged into the water.

Ching-lin and Kuan Shan were strong swimmers. They soon reached the boat and hauled themselves out of the water. Kuan Shan took the rudder and Ching-lin managed the pole. They worked hard and soon reached the opposite bank.

A girl of sixteen was sitting on top..."
The lorryman embraced Ching-lin and pulled some money out of his pocket. "You've had a hard time," he said. "Please buy some wine for yourself and your friend."

Ching-lin pushed his hand away. "To protect public property is everybody's business," he said. "Why should you reward us?"

The lorryman had no answer. He shook both men warmly by the hand. The day was drawing to a close and a brilliant red sunset spread across the cloudy sky.

* * *

T'YE GIRL who had been riding on the lorry went into a field of hemp to wring the water out of her shirt. She heard the lorry start up and hurried back to the road. Then she looked up at the sky and frowned: "It will be late when I get to Peking," she said to herself, "I won't be able to find a place to stay."

Ching-lin heard her and asked, "Why are you so anxious to get to Peking?"

"I'm going to see my brother who has just returned from Korea," the girl answered. "This is the first time I've been to Peking. It's late and I'm all wet."

Ching-lin feeling he was being very bold said, "You'd better come and stay with my mother."

The girl accepted happily.

That evening Ching-lin went to keep watch on the river bank. The girl took a straw mat and also went to sit on the river bank. It was a dark night; the stars shining brightly with the Milky Way high overhead.

"Yu Ching-lin," she said, "you are eighteen years old and a member of the Youth League. Isn't that right?"

"How do you know?" he asked.

"Your mother told me." "And you?"

The girl was modern-minded, so she answered without the least embarrassment. "My name is Li Ch'un-lan. I'm seventeen. Last April I joined the Youth League in Elm Forest village."

"How many are there in your family? Have you joined the mutual-aid team?" Ching-lin summoned up his courage to ask.

"You'd better not wait for the bus to start," she told Ching-lin.

But Ching-lin did not move.

"You and your mother are very good to people," she said and the colour rose to her cheeks. "After the harvest I'll come and see you."

With a happy smile on his face Ching-lin went off home.

A warm breeze swept across the land, with the scent of the ripening crops. The sound of peasants singing while they worked rose from one field after the other.

*The Herdsman and the Weaver Girl* are tales of Aquila and Vega, the two constellations which face each other across the Milky Way. According to Chinese folklore they are man and wife who, having incurred the wrath of the gods, only see each other once a year on the seventh day of the seventh moon.

* * *

I LIVE in Canton during my childhood. I remember how, every time I went to the embarkation along the Pearl River, I was fascinated by all the ships and boats, but especially by the big passenger tows. This was not only because of their special build, with layers of cabins one on top of the other, which made them look like the ships in paintings done hundreds of years ago. It was also because these huge boats were pulled by tiny tugs far into the interior and, in those days, were often boarded by pirates who stripped the passengers of all their valuables. Thrilling stories were told about the fights between the pirates and the special guards that all ships used to carry. To hear the grown-ups exchanging such tales always held a thrilling fascination for an impressionable child.

Not long ago, I had the opportunity to go back to Canton. The window of my hotel room overlooked the Pearl River, and out of it I could see the same old vessels, crammed with passengers moving along the surface of the river like satisfied ducks. But when I told the friend who met me at the station about my early ideas about them, he thought it a great joke. "If you had come a few years ago when the Kusmin- tang was still in power," he said, "you'd have found the same old conditions." "But," he laughed, "you'll have to revise your memories now!"

During my ten-day visit, I found that what he had said was true. The changes of the last four years have indeed been tremendous.

TODAY the Pearl River is like a busy highway filled with an ever-increasing volume of traffic. Every month, it carries over 300,000 tons of cargo and 200,000 passengers between Canton and the interior of the country. Every day, thousands of boats of all sizes move along it, weaving the fabric of trade. They connect Canton, the largest city in South China, with many other towns and villages over a spreading network of waterways formed by the Pearl River and its tributaries.

In October 1960, dredging was begun in the Lilho section of the channel which connects Canton with the sea. The work, which was finished last autumn, opened a route that had been unused for over a century. In 1840, during the first Opium War, this channel was blocked with rocks and timbers by the patriotic viceroy Lin Tse-hua, to prevent enemy warships from forcing their way up to Canton. Now, large vessels can use the channel freely once more. The tributaries of the Pearl River have also been cleared. All this has led to a much greater volume of traffic.

Motor-cars, horse-drawn vehicles and people stream constantly over Canton's Haischu Bridge that crosses the river. In October 1949, when the city was liberated, hardly anything was left of this 200-yard span—the longest in South China—which had been blown up by the fleeing Kusmin-tang troops. The People's Government undertook its repair at once, and it now carries heavier traffic than ever.

THE CITY itself is taking on a new form. The new building programme of the municipal government can be seen going into effect everywhere, in the centre of town and in the suburbs. Besides many types of public buildings, new housing had been built for 30,000 people. The old open
sewers have disappeared, and have been replaced by underground ones. The mileage of paved streets had been trebled since liberation. The electricity supply has been doubled, and electricity charges have come down. The water-rate has been halved and piped water is now supplied to an additional 300,000 people.

All kinds of health and recreational facilities are being provided for Canton's working people. Every one of the city's eleven districts now has its own Mother and Child Welfare Centre, fully equipped to look after maternity cases. Around these centres a network of 25 branch clinics has grown up, and the neighbouring villages have their clinics too. The result has been a sharp fall in infant mortality.

A new workers' sanatorium has been built in the picturesque suburb of Yiloh. The expenses for workers receiving treatment are met out of their labour insurance. Patients there continue to receive their wages, as provided for in the insurance regulations.

**LATE ONE AFTERNOON, I went up Yueshi Hill. Here there is a five-storey temple, 500 years old and painted in vermilion.** Up to the liberation, it was slowly falling into decay, its gardens choked with weeds and neglected bushes. Now the whole hill has been turned into a huge park. Roads have been built through which 100,000 new trees and shrubs have been planted. As I looked down over the expanse of the gathering dusk, the many-coloured neon signs of the business section began to illuminate the sky and the boat gliding over the river were marked by twinkling lights. Below, in the valley, I could see the new sports stadium which seats 50,000 people, and two fine swimming pools where, because the climate is warm, people come all the year round for sport. Two years ago, none of these things were in existence.

There are several swimming pools, too, at Lichee Bay where some of China's famous lichees grow. People come here for swimming and boating. Groups of picnickers buy all sorts of Cantonese pastries from the small boats which are poled about the bay. When I arrived in Canton, I was surprised after the heat-wave that the lichee trees were loaded with fruit.

Fresh lichees, once tasted, are never forgotten. They are red, sweet and firm, the new, horned, dark-red skin and pop the white fruit, dripping with juice and sweet as honey, into your mouth.

South China also produces delicious pineapples, bananas, papaya, mangoes and coconuts. These are now being sent all over the country, finding their way to fruit stalls in faraway cities where they are rarely seen before. The life of the fruit-grower has been transformed by the opening of new markets and they are increasing production enthusiastically.

**IMMEDIATELY after its political liberation, Canton began its struggle to transform its industry. My friends told me about it. Up to 1949, the city was a dumping-ground for foreign imports. All business transactions were based on foreign currency, and prices were pegged to it.**

Following the liberation, more than 3,000 factories and enterprises were mobilized to go through the city urging everyone to bank or exchange their Hongkong dollars, U.S. dollars and Sterling to take them out of circulation. This was now acceptable to the holders because the purpose for which most of them 'had hoarded foreign money was to protect themselves from inflation, and the new People's Currency was stable. All bank doors were opened, moreover, were now guaranteed in terms of commodities under the "parity unit" system, under which they would retain their full purchasing power even if the currency should fluctuate. The government took over a great deal of the distribution of everyday necessities, and sold them at reasonable prices. Through this dual drive, the central government and the citizens of Canton.

**GATHERING the pineapple crop in the suburb of Canton.**

---

**CANTON'S new railway station is a small terminal, built in 1949.** The station, has a grandstand which seats 8,000 spectators.

**Canton's new railway station, built in 1949.**

---

**August 1953 alone, exhibitors from the city took part in 68 fairs in other parts of China, where they transacted over 50,000,000 yuan's worth of business. Retail sales in the Canton State Department Store have shown a steady increase. The figure for August 1953 was 65 per cent higher than that for June.**

**PRIVATE-OWNED factories now sign contracts with the state so that their products can be distributed in accordance with the national plan. Government buying and retail centres take delivery of their products at agreed intervals. This solves the marketing problem for private industry, helps to stabilize production and keeps capital circulating. The factories can thus concentrate on raising production, improving quality and lowering costs. By October 1953, some 166 privately-owned factories manufacturing 25 types of goods, had signed distribution agreements with government retail agencies.**

---

**In Southeast Asia and elsewhere, there are some six million Chinese who originally came from Canton and the province of Kwangtung. They have always taken a keen interest in helping the construction of the homeland, but owing to reactionary rule, could not do so in the past. Now, in conjunction with the local Chinese businessmen, overseas Chinese have set up three big enterprises in Canton— the South China Industrial Corporation, the Overseas Chinese Industrial Construction Corporation and the Canton Investment Corporation. These firms are engaged in building, production, trade and transport in the interest of the people. Though their part in the whole national economy is small, they are making a valuable contribution to the country's economic advance.**

---

**During the first year of China's first Five-Year Plan, Canton's economic position in the South China area has grown considerably. Its productive enterprises are multiplying, its import and export trade is expanding. But the great difference between the present and the past is that the prices prevailing today are all necessary for China's industrialization and the exports are no longer at a loss.**

---

It is true that we who remember the old Canton must revise our memories. Ten days in Canton was enough to convince me of this.
Welcome, Spring!

An Uighur Folk Tune
Words by Wang Chi-hoang
Arranged for piano by Liu Chih

Moderato

Oh, the golden sun is chasing away the winter with its cold and darkness.

Moderato

Mao Tse-tung, like the sun, brings joy to us all and makes our life so warm and happy.

Con anima

Hail! Under our flag we leap with joy. Under five golden stars we dance and sing.

Welcome! we are running to meet you, gay and lovely spring, oh lovely spring!
CHINA RECONSTRUCTS

Four Important Chinese Inventions Illustrated

This device to record distance traveled, Chin Dynasty, 3rd century A.D.

The seismoscope pictured on this page was invented by Chang Heng, ancient astronomer and writer. It consisted of a bronze vase with a pendulum-like device inside. Earth tremors caused the pendulum to move and strike the head of one of the carved dragons affixed to the vase, making its hinged mouth open and drop a copper ball into the mouth of one of the dragons placed below. The occurrence and direction of earthquakes were thus indicated.

Our Contributors

CHOU HUNG-SHIH, a young techniciain on the staff of the Yellow River Conservancy Commission, is helping to re-map the river's course in preparation for the work of controlling it along its entire length.

HISAO FENG, has worked at the Ministry of Agriculture since 1959. He holds an M.A. degree in Agricultural Economics from Washington State Colleage, U.S.A.

HUANG YUAN, a doctor attached to the Public Health Bureau of Fujian province, was formerly a contributing editor of the Chinese Monthly Review.

FROM OUR READERS

Common Problems

China Reconstructs gives us vivid and fascinating accounts of the great construction and reconstruction going on in new emergent China. Our personal opinion is that every Indian who knows English and is interested in the people and their cause should regularly read China Reconstructs, for it will enable us how the Chinese people are successfully solving their problems, many of which are common problems here also.

B. R. VATS

New Delhi, India

Many Friends

While in West Europe I heard many compliments for China Reconstructs. The paper has many friends here. When my wife and I applied for a passport, we asked to go to India and Russia. After waiting 15 months, we got a passport good for Sweden, Holland, France and Britain. We were not permitted to go to Italy or Australia.

Make no mistake, U.S.A. is travelling today, the road travelled by Germany 20 years ago.

If and when we can get permission, we want to go to China. The papers and films we are convinced is that you are doing and will do great things.

CHEN HUNG-CHIN is a former editor of the influential monthly magazine New Villager. Last summer he made an on-the-spot study of conditions in rural districts of Hunan province.

WANG CHAO-WEN, well known art critic and sculptor, is the author of "Paintings in New Art" (Peking, 1958) and "On the Creation of New Art" (Peking, 1958).

HSU HO-REU is in charge of planning at the Paper Industry Bureau of the Ministry of Light Industry.

SUN HISIAO-CHU, a young woman and actress, was a member of the Chinese delegation to the World Congress of Women held in Copenhagen in June 1951. She tells her own story in this issue.

LI YUAN-CHING, musicologist and critic, is director of the Institute of Chinese Traditional Music in the Central Conservatory of Music. He formerly taught at the Lu Han Academy of Arts in Yenan.

LIN CHEN, chief reporter on the Tsien Jen Pao, was assigned by Chinese News to cover the Traditional Sports Tournament held in Tsien Jen last November.

LIU SHAO-TANG is a 10-year-old student at a primary school in the Tsien Jen Pao and was reprinted in the monthly "Children's Literature" (People's Literature).

CHU CHI-PING is a well-known re

CORRECTIONS

The attention of readers is called to the errors which occurred in China Reconstructs December-February 1951.

The first sentence of column 2, page 7, should read in 1956, the proportions reached 21.4 per cent. Since this figure is likely to cause readers to amend their copies accordingly, the last paragraph on page 38 should read: "This is a brief review of the value of the Waanging Buses now on view in Peking."
Common Problems

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AN AMERICAN READER
Maine, U.S.A.

History in the Making

Please accept my sincere congratulations for your excellent publication China Reconstructs.

The whole magazine pulsates with the unceasing progress being made; with your contributors recording history, as it is in the making, in new China.

The achievements are a source of inspiration to people like myself, who watch your progress with friendly interest and admiration.

I feel that all the problems of the future will be overcome by the creative enthusiasm of the Chinese people, who by creating a progressive, happy, healthy and peaceful China are playing their international part in strengthening the peace forces of the world.

R. DONALDSON
Sydney, Australia

For Peace

We consider China Reconstructs very helpful, both in our daily struggle for peace and in making known the great achievements of the people of the Chinese People's Republic.

PARTISANS OF PEACE
Provincial Peace Committee
Milan, Italy.

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