What Our Friends Say

For many weeks now, new year's greetings from our readers in every part of the world have been pouring into the mail room at *China Reconstructs*. As we open letter after letter, it is not merely the lines of writing we see, but the faces of our many friends. True, these are all people we have not met, yet how close they really seem to us. Whether many pages neatly typed, or just a few sentences hastily written out, the letters carry the deep feelings, cherished hopes and views which our readers want to share with us.

Oddly enough, or perhaps not odd at all in these times, the letters, though coming from greatly different countries, generally contain similar sentiments and express concern with the same things. They express appreciation for each new victory we win in our economic construction; the 12,000-ton hydraulic press designed and built by China's workers and engineers; the automobile plant that sprang up from scrap; the many technical innovations and achievements in labour emulation reported in our magazine. As we see it, this is because our readers in many lands face or are engaged in the same task of building their own national economies. In this, an exchange of ideas and experience is helpful.

As China builds socialism, she is conducting many experiments: leaders of the people are labouring together with the workers and peasants; students in work-study schools are growing up to become builders of socialism of a new type; artists in every field are succeeding in developing time-honoured art forms — such as the traditional Peking Opera and classical ballet — to express the themes of today's revolutionary life. These experiments need constantly to be analysed, summed up and improved upon, and there are defects yet to be overcome. But whatever the creative attempt, it is greeted with sympathy and keen interest by our friends abroad. They urge our people to persist.

How did China's revolution succeed? We want to know more," demand many, many friends from Asia, Africa and Latin America, for they know that the Chinese people, like them, suffered from imperialist aggression and that we now face a common enemy together.

After going through our pages reflecting the Chinese people's solidarity with the heroic peoples of Vietnam or the Congo (L) or the Dominican Republic, reader after reader encourages us with words like "You've done right! We're with you!" Even from the heartland of imperialism itself — the United States — come letters through which we can hear the anger of an awakening people who stand up against their war-criminal rulers: "Down with U.S. aggression!"

The trust and friendship of our readers inspire everyone on the staff to work still harder to produce a magazine satisfying their needs and wishes. Although their letters are addressed to *China Reconstructs*, we realize that the friendship expressed is for the entire Chinese people, and this makes us aware how closely China's struggle is bound up with that of all the world's peoples.
LEADERSHIP able to devise the correct domestic and foreign policies. At the centre of our successes is the Chinese Communist Party which, with Chairman Mao Tse-tung at the head, has applied the truths of Marxism-Leninism to the concrete conditions in China. In the process of formulating the theses which have guided the Chinese people in overcoming insurmountable obstacles to win earth-shaking victories in every field, Chairman Mao Tse-tung has further developed Marxism-Leninism in an era of great historical changes, combining the proletarian revolution with the national liberation movement in the final world-wide assault of the peoples upon imperialism and colonialism.

In these six years we Chinese people have pro-gressed from the victory of our people's democratic revolution, which we overthrew the rule of im-perialism, feudalism and bureaucrat-capitalism, to that of our socialist revolution, in which we have erected a socialist economy based on the ownership of the whole people, and then carried through socialist transformation of agriculture and private in-dustry and commerce. With political power in the hands of the labouring people, the transformation was effected in a peaceful way. This does not mean no sharp class struggle was entailed. However, with the economic roots of capitalism eradicated, bourgeois influence in our country is mainly concentrated to the political and ideological spheres. Through repeated socialist education campaigns, decisive victories have been won for the socialist revolution along these fronts as well.

Our SOCIALIST CONSTRUCTION has been con-tinuing space since 1953. We have completed two-five-year plans, and a third is now being mapped. Momentous gains have been made in the industrialisation of our country, which has been especially true since 1958, when the Communist Party called for the implementation of the General Line of going all out, aiming high and building socialism with more, faster, better and more economical results. Industry is now rationally distributed throughout all the regions of our land. Today China can meet her own needs in ordinary types of machine tools and in addition build precision, heavy-duty, automatic, semi-automatic and specialized machine tools and equip engineering and other plants with a very wide range of complete sets of machinery.

It was also in 1958 that the people's communes were organized throughout our rural areas. They constitute a new form of social organization which grew up on the foundation of the advanced agricul-tural producers' cooperatives. The commune inte-grates industry, agriculture, trade, education and military affairs, organizes production as well as the livelihood of its members, and merges into one the commune administration and the basic unit of state power in the countryside. It still represents socialist collective ownership. The basic ownership at present is that of the production team (or sometimes the pro-duction brigade, originally the agricultural producers' cooperative), but a part of the ownership is vested in the commune and contains elements of ownership by the whole people. It is this latter part which is growing, and is accumulating the economic basis in agriculture for the intensive application of science, step-by-step mechanization, widespread water con-servancy and electrification. Already the appearance of the Chinese countryside has radically changed.

In the past four years successive rich harvests have been brought in, despite bad weather conditions in various parts of the country from time to time. The rapid development of the productive forces in our countryside proves the efficacy of the people's communes, and as Chairman Liu Shao-chi has said:

...we have in practice discovered the road that, under the prevailing conditions in our country, will lead to the gradual transition from socialist collective ownership to socialist ownership by the whole people, and to the future gradual transition from socialism to communism in the countryside.*

*Under the Communist Party's Three Red Banners — the General Line for Socialist Construction, the Big Leap Forward and the People's Communes — industry and agriculture have gained a very good position for further progress. This is reflected in the constantly improving standard of living for our 650 million people. Staple foodstuffs are in good suppl-y and their prices have remained practically the same for over fourteen years. Price reductions for necessities and other consumer goods are put into effect several times a year. Meat, fish, eggs and vegetables are plentiful and cheap. The shops are well stocked with a wide range of merchandise and trade is brisk wherever one goes, in the cities or the smallest country villages. Our economy and our people have fully recovered from the three difficult years (1959-61) when we were hit by successive grave
natural disasters. We overcome these difficulties, relying solely on our own efforts. Now we face the future full of confidence that nothing can deter our further rapid development toward our goal, to make China a nation with an advanced industry, an advanced agriculture, an advanced culture and science, and an impregnable national defence.

China's foreign policy also has its general line, which has been the same from the first day of liberation. Ours is a country where the working people have taken power. Naturally our sympathies are with the exploited and oppressed of the world. We raise high the banners: "Workers of all countries, Unite!" and "Oppressed nations of the world, Unite!" To give full support to all oppressed classes and nations in their just revolutionary struggles—this we consider our duty as proletarian internationalists.

A key point in our foreign relations is our high estimate of the socialist camp. In our eyes, it is not only a body of socialist states, but belongs to the working people of the world. To them it is the wave of the future. Hence, in its actions as a part of the socialist camp, each member country must conduct itself so as to further inspire and support the peoples of the world in their daily struggles. In relations within our camp, China has always advocated full equality among nations, and mutual respect for each other's sovereignty, mutual support and assistance. Our words and deeds as socialist states should be the example of living proletarian internationalism.

At the same time, China has normal and friendly relations with many other countries around the world. Up to the present, we have established diplomatic relations with fifty states. In trade we deal with more than one hundred countries and regions on the basis of equality, mutual benefit and mutual need. In all these relations, we adhere strictly to the Five Principles of Peaceful Coexistence and the Ten Principles of Bandung, of which China was one of the chief originators.

Our contacts are especially close with the nations and peoples of Asia, Africa and Latin America, with whom we share a common history of oppression by imperialism and colonialism and a common history of struggle against these monsters. With them, too, we now share a common aspiration to build up our countries economically and culturally. China contributes to the extent this is possible to this joint effort and endeavour by the newly emerging nations to achieve political and economic independence. Our guiding principle here is that all nations should, regardless of size and whatever help we can offer is intended to forward this common cause. But we do not promise recipes and methods as one mutual help. The idea of national egoism or great nation chauvinism is foreign to our words or actions.

Finally, China is absolutely uncompromising in its opposition to imperialism. We stand in the very forefront of the struggle against the main enemy of all the peoples—U.S. imperialism. We will do everything possible to help all people use every opportunity to expose the vicious nature of the anti-communist, anti-people and anti-socialist U.S. imperialism in Vietnam, Laos, Kuvn, the Congo (L), throughout Latin America, and in the United States itself where it oppresses the Negro people and where it wholeheartedly supports the aggressive policies of the ruling clique of monopoly capitalists. We are especially alert to the hostility and conspiracies of the U.S. imperialists against the members of the socialist camp. Their aim is to disintegrate our unity from within by first "softening up" this or that member country through the infusion of bourgeois ideology, and then to pick us off one by one. China has always and still is prepared to give support in our confrontation of imperialism, in a H-it-or-run sort of way in order to change the game of reaction wherever it might occur in the world.

The general lines guiding China's socialist revolution and construction, and for its foreign trade and foreign relations from them; to of everyday life. Internally, although we still have much hard work to do, our people already hold an commanding position in the socialist revolution; on the basis of sixteen years. They have brilliant prospects ahead of them, which they are now in the process of materializing. Externally, China's prestige has never been higher in the world. People everywhere want to know China's views and action. It is the task of all of us to analyse in Marxist-Leninist terms their demands and insights, crystallizing and systematizing these ideas and putting them into practice as part of this, to project the right policies and methods of work; to take back to the masses, explain and popularize them, and arouse the masses to support these policies so they will act on them as their own. This process is repeated again and again, testing theory in practice, making corrections and additions, testing once more, ad infinitum. This is what is meant by the mass line and Chairman Mao Tse-tung indicated the importance of following such a line when he said:

"Marxists have always held that the cause of the proletariat must depend on the masses of the people.

III

There are two problems here. One is how to maintain the purity of the Communist Party by maintaining the revolutionary purity of the members and keeping the party纯洁 and vigorous. The other is how to absorb the traditions that arise in socialist society. In solving

Marx China's experience in revolution and construction, so that it can be studied as a reference by others.

Initially it must be said that the victories the Chinese people achieved are victories for Marxism-Leninism. This is the scientific body of truth utilized by the Chinese Communist Party to unlock the "secrets" of the actual situation in China and the world, enabling it to bring forth accurate analysis and correct formulations of principles and methods of work. But Marxism-Leninism is a living thing, incessantly struggling against incorrect ideas and the manipulation of imperialists. Therefore, unless the Communist Party remains a true vanguard of the proletariat, a successor and great revolutionary traditions of Marx and Lenin, of the October Socialist Revolution and the Chinese revolution, there is the danger that Marxism-Leninism might be distorted out of recognition. The purity of the Party is vital. Decisive in this regard is the relationship between the Party and the masses.

The Chinese Communist Party has always held that its members and followers, to be real revolutionaries, must not only love the masses, but must also wholeheartedly serve the people of the country and the world. And in order to do that they must be able to unite with the overwhelming majority on the basis of a revolutionary programme so as to isolate the die-hards. They must be model exponents of democratic centralism, must be humble, self-critical and dedicated to the proletarian cause.

On no account will they allow a gap of any dimensions to appear ideologically, spiritually or morally between the masses. In every work and study they will follow the slogan of the Chinese Communist Party from its earliest days: "From the masses, service to the masses." Herein lies the role of the Communist Party and its members: to unite the people as so to learn from them; to analyse in Marxist-Leninist terms their demands and insights, crystalizing and systematizing these ideas and putting them into practice as part of this, to project the right policies and methods of work; to take back to the masses, explain and popularize them, and arouse the masses to support these policies so they will act on them as their own. This process is repeated again and again, testing theory in practice, making corrections and additions, testing once more, ad infinitum. This is what is meant by the mass line and Chairman Mao Tse-Tung indicated the importance of following such a line when he said:

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These two questions the Chinese Communist Party has developed policies and styles of work that are of historic significance.

Every political party which bases itself on Marxism-Leninism has the problem of combating the infiltration of bourgeois ideology, in order to keep the revolutionary quality of its members at a high level. This is true before it takes power; it is doubly true after it takes power. Even when victory has been won by the Communist Party, the class struggle against bourgeois modes of thought, both overt and covert, within the Party and in society in general must be resolutely carried out (as long as bourgeois ideology exists in society as a whole; it is bound to manifest itself inside the Party). And in a world where imperialism and colonialism, although moribund, are still strong and actively fomenting counter-revolution, the people led by the Party must be determined politically, highly vigilant, ready to defend their own land with its new constitution and prepared to render every possible support to those nations which are under immediate attack and are fighting back in just revolutionary struggle.

The one way to keep this revolutionary quality is to make sure the members and cadres of the Party and government live in constant and close contact with the labouring people. The Chinese Communist Party has consistently looked upon the policy of cadres participating in productive labour as one of the foundations of its importance for the Party. Only by engaging in labour alongside the workers and peasants will the cadres understand that they too are
Chairman Mao then went on to point out that since the nature of contradictions is different, they must be handled differently. In the case of the people versus the enemy, a sharp line is drawn; these contradictions can be resolved only by the people exerting their dictatorship over their enemies so as to maintain social order and protect the interests of the people. Dictatorship does not apply to the ranks of the people. Here democratic centralism is the channel, and it is embodied in the Constitution of the People's Republic of China, which gives freedom and all political, democratic and civil rights to the people. Chairman Mao explained the relationship between democracy and centralism:

"... this freedom is freedom with leadership and this democracy is democracy under centralized guidance, not anarchy. Anarchy does not accord with the interests or wishes of the people."

Continuing, he made this even more precise:

"Within the ranks of the people, democracy is correct with freedom and freedom with discipline. They are the two opposites of a single entity, contradictory as well as united, and we should not one-sidedly emphasize one to the denial of the other. This unity of democracy and centralism, of freedom and discipline, constitutes our democratic centralism. Under this system, the people enjoy extensive democracy and freedom, but at the same time they have to keep within the bounds of socialist discipline. All this is well understood by the broad masses of the people."

How then to resolve the differences of opinion and the contradictions that are bound to exist in the ranks of the people? Chairman Mao ruled out any methods of coercion, commandism or simple administrative orders unaccompanied by education and persuasion. He said: "The only way to settle questions of an ideological nature or controversial issues among the masses is the democratic method, the method of discussion, of criticism, of persuasion and education. Everyone in China today — worker, peasant, soldier, student or housewife — belongs to some kind of organized study group. It is in those groups that the contradictions are worked out on the following foundation: unity and unity — the unity of the people. That is, all start from the desire for unity and resolve contradictions through criticism, debate or ideological struggle so as to form a new unity on a new basis, that of elevated understanding by all."

This method of giving full sway to the democratic process of criticism and self-criticism is the deep-rooted faith of the Chinese Communist Party. As Chairman Mao has said, "If in this way the wisdom of the people is brought into play, problems can be threshed out and non-antagonistic contradictions prevented from turning into antagonistic ones. This, in fact, is an expression of the superiority of the socialist system. Under feudalism and imperialism, the contradictions are basic and antagonistic to begin with. There is no way to solve these except by radically changing society itself. But under socialism, in which the people have a common objective and the equality of the individual is guaranteed by the economic base of the common ownership of the means of production, the system itself provides the conditions for recognizing and resolving the contradictions as they arise. As Chairman Mao put it: "The ceaseless emergence and ceaseless resolution of contradictions is the absolute law of the development of things." Under the socialist system there can be mass recognition and utilization of this law so that the socialist system is stable and development of the productive forces is smooth and ever-accelerating, thereby enhancing the material and cultural life of the whole country."

It is imperative to understand the working of this law; otherwise misconceptions creep in as to the real motive force of a socialist society. Back in 1957 Chairman Mao gave the warning:

"Many do not admit that contradictions continue to exist in a socialist society, with the result that they are handicapped and passive when confronted with social contradictions. At such times, they think that socialist society will grow more united and consolidated through the ceaseless process of the correct handling and resolving of contradictions. (Emphasis mine — SCL)"

The unity of the two sides of each contradiction in socialist society is fundamental, but it is transitory, conditional, temporary and relative. The struggle between these two sides in order to resolve the contradiction conforms to universal law and is absolute. Within this lies the impetus which improves socialist society and pushes it forward.

The phrase "correct handling" is extremely important. It is here that we find the question we have discussed is related to the second. If the purity of the revolutionary thinking of the members and followers of the Communist Party, who include the overwhelming majority of the population, is kept unspotted, party unity and socialism will not only solve the complex problems of socialist society and the world. They can delve into the class nature of these problems and work out solutions for them, whether the question is how to support the valiant Vietnamese people in their just struggle against the U.S. imperialist invasion, or to determine for what purpose one plays table-tennis as a member of the national team. These two examples may seem to be..."
extremes, but in fact they are linked politically. They must be viewed from their inner-connections as two manifestations of the people's struggle against U.S. aggression all over the world and in all fields.

IV

In probing to the essence of matters, whether they concern politics, production or anything else in China today, the role played by Chairman Mao Tse-tung's works is immense. It is a common phenomenon to see people in every walk of life seriously studying these works. What is of special note, however, is that this study takes place with some concrete problems in mind. For instance, an American writer recently visited our 12,000-ton hydraulic press in Shanghai. He was nonplussed when he was told the workers and technicians had designed and built the press themselves relying on the writings of Mao Tse-tung. The writer said he had never seen anything in Chairman Mao's works about hydraulic presses. The workers replied: That's right; but there is a great deal there on what attitude to take in the face of difficulties and how to ascertain the determination to overcome these difficulties. To arm the mind with revolutionary will and daring to show the decisive nature of MAN in everything, this is the stimulus that is obtained from the works of Chairman Mao.

An outstanding example of this is China's policy of self-reliance economically. Although in the past we received aid from fraternal countries, and especially from the Soviet Union, and in our economic plans we always give importance to international trade and exchange, ever since the liberation we have given the main emphasis to our own efforts in building up our country. Today China is in debt to no one. Already we have carried out national construction on a considerable scale, and not one cent is owed to any western country, and all debts plus interest due the western countries have been wiped out. By taking into account the anemic and chaotic state of the economy a victorious people must be prepared to face to the day when the world. They are placing their hopes on the third and fourth generations of successors to the revolution. This tells us what care and effort must be exerted in assuring that our younger generations grow up filled with the zest for revolution, and comprehended by what hard struggles and at what sacrifice the advantages of today were gained. We must prepare them ideologically and in every other way to take up their task in the continuing revolutionary struggle. They must understand that, in our world, two-thirds of the people have yet to obtain their liberation. Imperialism and colonialism are fiercely counter-attack in several areas simultaneously. They still dream of "rolling back" the socialist camp and destroying the world working-class movement.

Therefore, internally we prepare our people and in particular alert our youth to all eventualities. And externally, the Chinese people led by the Chinese Communist Party pay close attention to strengthening the main bulwark against imperialism's aggressive actions—the world working-class movement. Our every pronouncement and step are aimed at uniting with the workers of all countries and the peoples of the oppressed nations of the world in struggling against the main enemy outside our movement, U.S. imperialism, and the main enemy within it, modern revisionism, as explicitly stated in the Moscow Declaration of Communist and Workers' Parties of 1957 and the Statement of 1960.

We strive for world peace. We realize that the national liberation movement makes an immense contribution in this respect, and we give this our complete support. We strive for people's democracy and socialism, the consolidation and expansion of the socialist camp. We particularly value the fraternal unity between the Soviet and Chinese peoples derived from our great revolutionary traditions and the tenets of Marxism-Leninism. We see our unity with all the peoples of the world as a great motive power furthering the struggle for the eventual global victory of the proletarian revolution, and the establishment of a world without imperialism, without capitalism and without the exploitation of man by man.

Above I have enumerated some of the main policies and methods of work which sixteen years of socialist revolution and construction have produced in China. They are evidence of how the Chinese Communist Party under the leadership of Chairman Mao Tse-tung has solved many fundamental problems. The results have been historic victories for the Chinese people. Accomplished in a country where one-fourth of mankind lives, they are of international significance. These victories darken the brow of the handful of reactionaries of the world. But they bring smiles of joy to the faces of the people in every part of this earth. They are victories of liberation. They are the forerunners of like victories which Marxism-Leninism will bring throughout the world.
A Village Prosper

SIGNs of prosperity are seen on all sides as the visitor approaches the Chia Family Village, which forms one of the brigades of the Evergreen commune in Shanshi province. Wheat and maize grew in the fields which stretch into the distance. Willows and poplars lined the roadsides and the banks of the irrigation channels. An orchard covered 50 mu of land. This is a predominantly grain-growing area but the brigade has also developed a diversified economy with tree-planting, animal husbandry and many sideline occupations. At all times of the year there are the signs and sounds of people at work.

The village was not always like this. Practically everything the brigade possesses has been created by the peasants since they first organized themselves into collectives and especially since the formation of the people’s commune seven years ago. Since then they have increased the output of grain substantially. The brigade now has 131 mules, donkeys, horses and oxen, and the number of its pigs has risen to 600, of its sheep and goats to 450, and of its chickens to 700. Altogether, its members have organized 23 subsidiary activities including bee-keeping, oil-pressing, milling, tailoring, making wine, vinegar, malt sugar and bean curd, and doing transport work. Trees planted to help land and water conservation also provide wood for farm tools.

Growing More Grain
Chia Family Village, which has 365 households, is located on the lower reaches of three small rivers. Nearly all or 3,000 mu of its land is low-lying, and of this 2,500 mu are alkaline. They used to yield no more than 100 jin of grain per mu. In the early days after the liberation, the peasants overflowed their feudal landlord exploiters and became masters of the land. But as individual farmers possessed inadequate resources, they were unable to change nature and could not get good crops. They were much better off than before the liberation but remained poor. Only with collectivization did the people thoroughly emancipate themselves. After organizing agriculural producers’ cooperatives in 1956, the peasants transformed over 2,000 mu of their poor soil into productive land by drainage, irrigation and increased use of fertilizers. In doing so they had to rely almost entirely on their own labour power and ingenuity. It was their first big test as a collective, and they won through. In 1958 they celebrated the formation of their people’s commune with the biggest harvest in local history. The average per mu yield jumped from 200 jin in 1957 to 349 jin, a record provincial yield from a big area of alkaline soil.

Besides having grain to eat, the peasants also needed additional income to buy consumer goods and generally raise their living standards. Therefore, while continuing to grow grain as their main occupation, Chia Family Village farmers started to develop a diversified economy. This idea had not even occurred to them when, as individual peasants helping against natural calamity, they had struggled hard to get enough grain to live. Just as the formation of a producers’ cooperative had made bigger grain harvests possible, so the greater collective strength of the commune now brought large-scale sideline production within reach.

Subsidiary Production
After the record-breaking autumn harvest in 1958, the brigade members decided to set aside produce for processing. But where was the money needed for equipment and working capital to come from? The brigade Communist Party branch organized a discussion among the members. Some wanted to ask the government for loans and machine. Some were ready to give up, saying, “If we haven’t got the money now, let’s wait a bit.” But the big majority, who had once been very poor and disagreed and their spokesmen said: “We’ve not going to let any difficulties stop us. We’ll find ways to get started. We can all receive a little less for the time being and get the money that way.” And so it was agreed. That year, by deducting 5 fen (10 fen = 1 yuan) from the value of each workday, the collective accumulated more than 5,000 yuan.

Seeing there was no place where bean noodles could be produced, brigade member Chia Shao-chou cleared out and made available three old rooms in his house. The No. 2 production team moved its office into the inner room, leaving the outer one free for the making of vinegar. To build pigs, the brigade salvaged 120,000 bricks from the foundations of some extensive old ruins in the district and laid bundles of tied keelang stalks close together to serve as rafters. Then the blacksmiths’ team had no place to work. “Put up a shed in my yard!” said the former poor peasant Chang Yu-chuan.

In mobilizing the peasants for all this work the brigade Party branch put into practice the mass line. It consulted the peasants continuously, and relied on their class consciousness and strength. This brought great results. Within six months the bean noodles and vinegar plants and the oil press had earned a net income of 28,000 yuan. In addition, members were able to purchase as much as they needed of these products. Everyone joyfully attributed this success to the strength of the people’s commune.

The residue after making vinegar, bean curd and bean noodles was fed to pigs, of which the brigade has kept more than 400 since the autumn of 1958, a much greater number than ever before. The proceeds from the sale of pigs to the state helped to swell the
public accumulation fund and the individual or group of money available for distribution each year. Members were also able to buy pork cheaply. What was more, the guild actually provided hundreds of tons of good fertilizer to enrich the soil, resulting in higher grain yields. While all this was being achieved, grain production, which still occupied the bulk of the labour force, was being maintained and increased. This showed all that as long as the policy of laying the main emphasis on grain was followed, sideline occupations did not hinder agriculture but actually helped it.

Acquiring Technical Skills

But new problems arose. One was a lack of people with technical knowledge. In 1961 the brigade set up a brick-and-lime kiln and smuggled a master brickmaker from another locality to teach how to operate it. But this man could not bear criticism when he did not do his own work well, and left after three months. The brigade members were determined to keep the kiln going. Wei Lien-chia, a former poor peasant who had assisted at the kiln, said, “What if he has left us? I have some idea how it works. Let’s do it ourselves.” Communist Party member Sung Shu-kuan joined them. Their first attempts failed. But Party branch secretary Sung Shu-kuan encouraged the brigade members by saying, “Failure is the mother of success. As long as we rely on the masses, sum up what we have done at every stage and keep at it, we can overcome all difficulties.” Wei Lien-chia and Sung Shu-kuan, feeling that they had the support of everyone, went on experimenting and turned out better and better bricks.

As the brigade expanded its activities, it was also faced with a shortage of manpower. Out of a total population of 1,309 there was a labour force of 499 people. Of these 126, or 25 per cent, were engaged in sideline occupations and animal husbandry. Again turning to the masses for a solution, the Party branch organized a general discussion. Most agreed that one way out was to improve existing tools and equipment in order to get more done more quickly. A few scoffed at the idea, saying, “It’s easy to talk. Country bumpkins can’t be experts!” But again the view of the great majority was different. They recalled the old saying that when all hearts are one, even Mount Taishan can be moved. They said that with the Party’s leadership and the people’s commune backing them, they could even cross the Mountain of Fire.

That this was right became clear in discussion and the peasants’ will to overcome all difficulties was firmer than ever. Many made suggestions, others started experimenting and practically everybody devoted time and effort to the problem. Sung Lien-sheng, a member of the Communist Youth League and a carpenter, improved the traditional hoe and made a fertilizer spreader of much greater efficiency. His success inspired confidence and enthusiasm. The brigade called together all those with particular skills and set them to work.

**A Place Transformed**

Within the people’s commune, by their own collective effort, the Chingho village was transformed what was once a poor, backward village into an entirely new place. In 1961, the average 72.9 catties of grain yielded an average of 792 jins per mow. In 1964 income from sidewall production was 185,000 yuen, making up 46 per cent of the total. Income from the collective had increased to 1,955,000 yuen, an average 660 yuen per household, or 135 yuan per person. The percentage of the majority of families today have savings in the bank and own bicycles. More than 30 households have radios and 24 have bought sewing machines. In the past very few people could afford to go to school. Now there are several thousand primary school and 43 middle school pupils. The brigade has achieved much, but its members are not standing still. They have drawn up and are implementing a 10-year plan of development which goes into operation in 1966 and which is aimed at raising productivity and living standards to still-higher levels.

**DO YOU KNOW?**

**The Lakes of China**

China has some 2,000 lakes. Most of the fresh-water lakes are scattered along the middle and lower reaches of the Yangtze and Huai rivers in eastern China. The salt-water lakes are found in west China where they are fed by inland rivers which have no outlet and where the weather is dry or cold. The following are some of the most famous lakes.

**Fresh-water Lakes**

Poyang Lake: This is the largest of the fresh-water lakes. Located in northern Jiangxi, it forms the source for four large rivers and drains into the Yangtze. It is 234 km long on its longest breadth of the flood season, it covers an area of 5,100 square kilometres and holds 36,300 million cubic metres of water. It stores and delivers floodwaters and is used for navigation and to irrigate a large area.

**Tangling Lake:** Lying south of the Yangtze in Hunan province, it is 150 km long and 110 km wide, with a total area of 3,680 sq. km. In ancient times it was a vast body of water known as the “600-li Lake,” but through the ages it has been divided into many large and small bodies of water by dykes. It is connected with the Yangtze and plays an important part in the regulation of the flood waters of that river.

**Tobia Lake:** Formed through the accumulation of silt from the Yangtze and Choring rivers in an ancient gulf of the East China Sea, this lake lies south of the Yangtze on the Kiangsu-Chu ho border. With an area of 2,027 sq. km, and an average depth of 12 m, the lake is 30 m deep in places and has 68 islands and is a plentiful source of fish.

**Chingho Lake:** This lake is China’s largest barrier lake, formed over a million years ago when the lava from a volcanic cone flowed into the valley of the Mutan River on the border of Heilungkiang and Kirin provinces in the northeastern region of the country. It is 96 sq. km in area and in places 40 m. deep. At its point of discharge there is a large waterfall, now utilised for hydro-electric power.

**Tienchih Lake:** On the Yunnan-Kweichow plateau in southwestern China there are many fresh-water lakes formed by the drainage of water into a place where a geological fault has occurred. These lakes are all shallow and the largest is Tienchih Lake—some 60 km. long and 30 km. wide—situated on the southern outskirts of the Yunnan province. The water level in this lake is also known as Kunming Lake.

**Salt Lakes**

Tengri Lake: One of the largest of the many lakes formed by glacial erosion on the Tibetan plateau. Situated 4,247 m. above sea level, it is also known as “Ran Tso” in Tibetan, meaning “Heavenly Lake.” It covers an area of 2,207 sq. km and its splendour is enhanced by the reflection of surrounding snow-capped peaks in its crystal-clear water.

**Chinghai Lake:** Also known as the “Blue Lake” in Mongolian. Lying in the southern part of the Chinghai-Tibet plateau, it is the largest salt lake in the country, covering an area of 4,462 sq. km.

**Lop Nor:** Located in the eastern part of Sinkiang’s Tarim Basin, this lake of 4,585 sq. km. is known as the “moving lake” because it has been subjected to many changes in the course of the Pescokew River which feeds into it.
Open-book Examinations Bring Good Results

CHIANG CHIEN

For the past year China's higher educational institutions have been experimenting with open-book examinations. Under this system students are allowed to refer to their textbooks and other written or printed material during the examinations and to talk among themselves about the questions in the test. The teacher hands out the papers in advance so that the students can prepare beforehand by writing out the answers in the classroom. Or the students are set a problem with the answer to be handed in by a certain date. They can consult books and write or dictate the answer in their own time.

Before the open-book examination, the students have to apply what they have learned. The potential of open-book examinations for stimulating creative thought is shown by an example from the Peking Institute of Petroleum Engineering. A teacher set students in the petroleum refining department the following problem: Here are three proposals for improving a particular distillation unit in order to increase its capacity. Which one do you think is the best and why?

Books provided no ready-made answer. The students themselves had to be able to analyse and compare the proposed plans by applying fundamental principles. In marking the papers, the teacher found some students had had no trouble. They had been able to apply what they had learned and one or two had given answers even better than he had anticipated. But those students who had been good only at memorizing did not fare so well. The teacher then went over the different answers in class, emphasizing that it was important not only to know how something happened but also why it happened. In doing this he was showing the students how to be the masters, not the slaves, of book knowledge.

The open-book method helps students to develop their ability to link theory with practice. Again the Petroleum Institute provides an example. The fourth-year class in the petroleum refining department was asked why a laboratory distillation column, an old imported model, had an efficiency rating of between 20 and 30 percent only while that of other columns was around 60 to 80 percent. Students in previous years had tried to find the reason by reading up a great amount of literature and reference data, but they were unsuccessful. This time the students made repeated experiments also. Some suggested making a transparent model similar in structure to the old distillation column, and, with the help of teachers and laboratory technicians, this was done. Experimenting with the model, the students finally found that the low efficiency was because the bubble caps were spaced too closely together, and the downcomer over-flow weir was too low.

Raising of Standards

Open-book examinations provide a good way to suit teaching to the ability of different students instead of making the same demands on all. For instance, outstanding students are set one or two additional problems. This gives them a chance to make more extensive use of their knowledge and gain deeper understanding of what they have learned. A mathematics teacher at the Petroleum Institute once asked geophysics students to get a general solution for a non-homogeneous linear differential equation with variable coefficients of the second order by referring to textbooks and on the basis of what they had already learned about the linear differential equation with constant coefficients in the second order. The teacher was delighted to find that one student, putting what he had learned into good use, had omitted two of the three indeterminate functions and found a simpler method than the one normally taught.

This method of examination also contributes to an improvement in teaching methods. A raising of teaching standards, and better understanding of the students. The latter are more eager to read reference material; they raise more questions and express views which cover a much wider range than before. The teachers, in turn, find that they themselves have a greater mastery of theory and get more practical experience in order to meet the new demands made on them, and that to guide the students to think independently rather than to try to cover many things into their heads requires greater teaching skill.

It is true that the old examinations system can produce the same results. But they are obtained more often when the open-book method is practised as a system. Of course it remains important to memorize such things as mathematical formulae, physics and chemistry definitions and principles, and new words of foreign languages and their usage. Therefore the traditional method is still required. Nor, of course, are all teachers agreed on the advantages of the open-book method over the old. In these cases we respect the teachers' opinions and they may use the methods which they consider best.

One Common Aim

So far our experiments have shown good results. This is in part at least because the aim of the school and that of the students is one and the same. In the words of the teachers and students, they teach and study for the revolution. More concretely, the aim is for the future builders of our country to be able not only to understand the objective world but, more important, to be able to transform it. Our students should possess communist ideals and become experts in their own fields so that they can make worthy contributions to socialist revolution and construction. Their aim is far different from that of students in the old society who went to school mainly to get a diploma which was nothing more than a certificate necessary for them to find a job and make a living. Because the aim of today's students is far more than a personal one, they are conscientious in their studies, whether they take the traditional or open-book examinations. The latter method, as proved by the first results, helps them to get a deeper and more thorough understanding of what they learn.

After all, what students learn in a few years at universities is limited. And the world around us is constantly changing and new things are appearing daily. Therefore the students must develop the ability and form the habit of using their heads and applying their book knowledge to solving the complicated problems of real life. As Chairman Mao Tse-tung says: "If all a person can do is to commit Marxist economics or philosophy to memory, reciting glibly from Chapter 1 to Chapter X, but is utterly unable to apply them, can he be considered a Marxist theorist? No! He cannot."

Chairman Mao goes on to say: "If you can apply the Marxist-Leninist viewpoint in elucidating one or two practical problems, you should be commended and credited with some achievement. The more problems you elucidate and the more comprehensively and profoundly you do so, the greater will be your achievement."

The experiments with open-book examinations are one way of training students to apply the general principles they learn in class to analysing and solving problems they meet in life.
New Medical Instruments

Aid to Diagnosis

A new electronic medical instrument used for the detection of tissue changes in the internal organs has been produced in Shanghai. It is called an "ultrasonic tomograph with a-scope and bp-scope".

When an attachment is moved over the chest and abdomen, the contours and forms of the internal organs, the tissue changes and their relation to neighbouring tissues are shown on an oscilloscope by means of a cross-section sonograph.

The new instrument helps doctors to locate pathological changes in the soft tissues. Its clear pictures of such conditions as the ovarian cyst, hydropsy of gall bladder, and hydatiform moles supplement radiological studies and isotope scanning. And its use without contrast media causes no pain or injury to the patients.

This instrument enables doctors not only to spot the cavity in cases of liver suppuration but to evaluate the size and depth of the cavity. Photographs can also be made to determine the exact place and direction from which the pus can be most effectively extracted.

It is also used to diagnose the heart disease known as mitral stenosis. The screen on the oscilloscope registers the opening and closing of the mitral valves so that a doctor can tell whether or not the opening of the valves is narrowed and, if so, to what extent. It also registers accurate information concerning the state of human pregnancy and the age of the foetus.

Non-traumatic Needles for Small Blood Vessels

A needle for suturing small blood vessels has been produced in Peking. Experts believe that it will facilitate the carrying out of advanced surgical techniques, such as the rejoining of severed arms, legs and hands, in China.

Animal experiments and clinical use at the Chishuitian Hospital in Peking, known for treating injuries of bones and joints, show that the needle makes very slight injuries to the wall of the blood vessel and that hardly any blood coagulation appears on the suture line. The blood vessels sutured by the needle rapidly regain their function and free blood flow is re-established. Practice has proven that this needle is also ideal for operations to repair injured nerves.

A single 30-centimetre-long nylon-6 "O" thread is attached to the needle.

Infant Resuscitator

Apparatus to save newborn babies from suffocation has been produced in Peking. It sucks out the mucus from the trachea and automatically gives artificial respiration according to the rate and pressure of the infant's breathing. After breathing begins, it supplies oxygen and quickly enables the child to breathe normally.

This instrument is powered by oxygen pressure instead of electricity. The size of a medium-size table radio receiver, it weighs eight kilograms and is easy to use and transport.

Music and Dance from Three Countries

LATE last year Chinese audiences had the good fortune to welcome three extremely different styles of stage art when song and dance troupes from Albania, Cambodia and Nepal visited China.

Albanian Artists

Although Tirana is far from Peking, our friendship is deeper than the ocean... Bound together by our common will, we are invincible against all enemies!

As the chorus of the 60-member Song and Dance Ensemble of the Albanian People's Army sang these words, members of the audience who had seen the group's performance in China in 1955 could not help recalling the many storms that the people of the two countries have weathered together since then. In the course of the revolution, their friendship has become firmer than ever.

Under the direction of Gazo Avrazi, the chorus exhibited beautifully-controlled musical expression. One sensed the strength of steel in their songs of revolution, and especially in "Piek in One Hand, Rifle in the Other". This found great favour with the audience, for it expressed the spirit of the Chinese people as well as that of the Albanian people.

Folk songs sung by the tenor Ibrahim Tukaj were warmly applauded. In "Oh Song, Take Wing", though the audience could not understand the words, his tone and expression conjured up for them visions of the mountains and valleys of Albania, its farmers in the vineyards and groves, its fighters defending the coasts.

With the rollicking rhythm and buoyant movement characteristic of the folk dances of Albania, the "Lumes Suite" and "Dropolleg" afforded a glimpse of its optimistic and fiery people at play. On the other hand, the dance "The Party Has Made Us Unfailing Fighters", depicting guerrillas battling the Italian fascists during the Second World War, admirably expressed the spirit of a people who in the struggle against imperialism are prepared to die on their feet rather than live on their knees.

The Cambodian Ballet

The 93-member Cambodian Royal Ballet Troupe, headed by Princess Norodom Bopha Devi, had also been to China before—in 1957, when the "Dance of Good
Wishes”, with choreography and direction by the Cambodian queen herself, was highly acclaimed. It was performed again this time as the opening number. As the dancers showered the audience with white flower petals, symbolizing cordial greetings from the Cambodian people, the spectators broke into spontaneous applause.

Outstanding among the many examples of Cambodia’s ancient classical dance was “Neang Koe Monorea and Preah Sothoum”, about a goddess who came down from heaven, fell in love with a mortal prince and remained on earth. As the heroine, Princess Bopha Devi gave full expression to the finest features of the Cambodian classical dance. The movements of her head, arms and body were like flowing water, sparkling yet gentle. Poised at rest, she captured the spirit and grace of the ancient sculptures of Angkor Wat.

Other classical offerings were episodes from the ballet “Ramayana”, “Celestial Dancers”, “Tep-monoreum” and “The Knife Dance”, the first three adapted from folk ballads or legends and the last a warrior’s dance.

The audience also liked the folk quality of the “Scare! Dance” and “Drum Dance”. The latter, a favourite at festivals, is a humorous dance by masked performers to an accompaniment of drums and cymbals.

The Troupe from Nepal

The 17-member Nepalese Cultural Delegation expressed their neighbourly greetings by opening every performance with the choral song “Ode to Sino-Nepalese friendship”.

Folk dances revealing various facets of the Nepalese people’s life, labour and customs formed the greater part of the repertoire. In vigorous yet graceful movements to the rhythm of hard-drum and ankle-bells, Bimala and K. Gurung expressed the joy of the harvest in the dance “Damang”. The colourful group dances such as “Jawule”, showing country girls at work, and “Damaai”, picturing a rural wedding, fairly excited vitality. From their unique style the Chinese audience could see that the Nepalese artists treasure their traditional folk culture.

The Nepalese people’s fearlessness in the face of violence was well shown in selections from an epic drama based on the deeds of Amar Singh Thapa, who led the people to fight against aggression by the British imperialists early in the 19th century. Similarly, their confidence that united they can defeat evil forces was expressed in the short opera “Resolution”.

The audiences were especially delighted by the fact that all three companies included Chinese songs and dances in their programmes. The Albanian and Nepalese artists presented a number of folk songs and songs of revolution. Princess Bopha Devi and her Cambodian troupe performed “Sunflowers Facing the Sun” and “Dance of Garlands” which they had just learned from Chinese dancers. Prince Norodom Naradipo sang “I Think of China”, a song expressing the Cambodian people’s deep friendship for the Chinese people and Chairman Mao Tse-tung which his father, Prince Sihanouk, had composed during his recent visit to China.

No, Not This Kind of ‘Peace’!

HO CHI-FANG

Johnson mumbles a prayer for “peace” as he steps up his war of aggression. Shipload after shipload of U.S. soldiers are sent to their doom.

In the skies of Vietnam, south and north, U.S.-made bombers buzz like flies, dropping bombs, napalm and chemicals to destroy the crops. Yet Johnson says his bombing will bring “peace”.

“Nor, we do not want this kind of ‘peace’!”

Johnson’s “peace” incantations are the pretty patterns on a venomous snake’s skin, no more than crocodile tears. He weeps for he is not yet sated with all the peoples he wants to eat.

Johnson’s “peace” is the enslavement, conquest and occupation of the whole world. It is the knife that killed Lumumba. The bullets aimed at the people of Panama and Santo Domingo.

The whips wielded on Negroes who smoke in the street. The poison gas used against Negro demonstrators.

No, we do not want this kind of “peace”!”

In Vietnam there is blood, there is sacrifice. At the Vish Linh outpost where battles flare day and night.

In serene Dong Hoi where ocean breezes softly blow. In Nam Dinh where the tall trees make great green arches.

In many places where I have been, I see the flame and smoke of bursting bombs. In the south, I see the solid coursed roads, in panic, hoisting, running, pell mell. Nothing can save them from defeat!

I hear Vietnam's voice like a peal of thunder, rejecting the scheme to gain a respite.

“Nor, we do not want this kind of ‘peace’!”

Peace, so gentle and serene.

Like the white dove’s plumage that invite cassowing, it has a smile like the morning, like a flower opening its petals. Yet, unlike the flower, it does not open of itself. Nor, like the dove, is it tame. Real peace is not a cheap commodity to be peddled by appeasement. To win it we must wage bloody struggles, and proved an arduous road. Imperialism is the root of war. Destroy it and we will have peace.

HO CHI-FANG is a well-known poet and critic.

In the picture above, a group of Chinese volunteers and Vietnamese soldiers at the Hanoi Hostel, where the children of people who have fled to the north are educated.

Camouflage

Hoa Thi-Tu-wong

Photos by Champa Mai

CHINA RECONSTRUCTS

January 1966

19
Medicines for the Countryside KUNG TA-CHANG

TO SUPPLY large quantities of medicines to the countryside has been the aim of a nationwide effort in recent months. As this effort has grown, a further extension of the existing medical services for the 500 million rural dwellers. It follows the organization by city doctors of mobile teams which first went to work in the countryside at the beginning of 1965.1

Over the past 16 years every county in the country has set up its own hospital, in addition to which clinics in rural communes and health centres in production brigades have been established. These facilities, plus the fact that serious diseases in epidemic form have been wiped out or controlled, have brought a great improvement in the health of the masses of the people. However, with China’s vast area and backward medical heritage, for those living in isolated mountain hamlets medical services are still not readily accessible. Generally speaking, peasants with minor ailments do not consult a doctor, considering that to do so would be time lost from farm work.

After investigating the findings of research teams sent to rural areas, the ministries of health, commerce and chemical industry, together with the Central Supply and Marketing Cooperative, determined to find ways to make medicines more readily available to the peasants. Last August the four departments made a first selection of 52 Chinese and western medicines for common ailments that would be safe to take without consulting a doctor. These were listed for wide distribution in rural areas. Included were aspirin, various aspirin compounds and other tablets for headaches, fevers and colds. Tablets and capsules for rheumatism, salves andointments for burns and skin abrasions, tablets for flemulosis and intestinal troubles, and eyedrops for conjunctivitis.

The ministries and central cooperative issued joint specifications for each of the 52 drugs to ensure uniformity in name and composition in packages, price and publicity. Containers were to be durable and packaging was to be in small quantities, easy to handle. Instructions on the label were to be simple and clear, and the ingredients listed together with the disorders for which they could be used, how they should be taken, and any other necessary information.

For instance, with some medicines it is advised not to eat peppery or oily food, and pregnant women are recommended to consult a doctor before taking them. For manufacturers, special emphasis was laid on the need for high quality, large quantity and low cost. To make it easy for the peasants to purchase the drugs, cooperative stores in the communes and production brigades were asked to accept payment either in cash or kind.

NEWS of the drive to get medicines to the countryside aroused great enthusiasm among workers in the pharmaceutical industry. When the workers of the Minling Pharmaceutical Plant in Wahan received a request for drugs, they adopted the slogan, “Fulfill the quota ahead of time; to supply drugs for our brothers in the countryside is our first duty.” Output in the plant rose month by month while quality was maintained.

With similar trends in other plants, costs of production were reduced and prices to the peasants lowered. For the 30 types of western drugs there was an average drop in retail price of 22 per cent, and for the Chinese medicines, 15 per cent.

Commercial departments have devoted much attention to obtaining wide distribution for the 52 medicines. Within a period of four months, the trading personnel in Fuhshiu county, Hopei province, set up a distribution network covering every cooperative store and production brigade health centre in the area. Thus the hundreds of thousands of commune members in the county are now able to purchase the medicines without having to go beyond their own villages.

WIDE publicity on the use of the new drugs was undertaken by health and medical organizations, pharmaceutical companies and supply and marketing cooperatives. They have arranged for instruction to be given in local stores by trained personnel. Special classes have been organized to inform salesmen, saleswomen and nurses on the proper use of the medicines. In fact, some of the new medicines have become among the peasants. Some of these groups have drawn posters to put up on the walls of the houses. Listeners have been convinced the peasants that they can quickly cure slight ailments and keep in healthier health by using these medicines. Radio programmes on health and hygiene, booths set up in villages and small exhibitions in villages all help to spread knowledge of the proper use of these medicines. When they did show scenes of farm work or rural life, they often reflected feudal ideas or superstition. Such subject matter is not in harmony with the thinking of the peasants today. Encouraged by the success of this experiment, the Fuhshiu provincial government, young artists have worked closely with the Minling wood-block print factory to create pictures on contemporary themes. Many works are now reproduced by the photo-offset method in printings of 10,000 to 50,000 copies.

In the past, niu-eha artists seldom painted from real life but were content to remain at their drawing boards reproducing long-formalized figures and themes. This is no longer the case; the reason today’s artists can create niu-eha that express the people’s aspirations is that they go to the countryside, painting villages and training grounds to live, work and drill with the labouring people. They endeavour to re-create scenes from their real life only after they themselves have lived it. The painter of “People Who Conquer Nature”, for example, spent part of one winter constructing a dam and canal with commune members in the town of Fengshouheng county. His own efforts at piling up boulders and carrying buckets of earth in the freezing weather enabled him to understand more of the peasants’ dauntless revolutionary drive to overcome all hardships.

Another example is the artist of “Wheat-Harvesting Time”, whose personal story is given elsewhere in this issue.

THE characteristics of Shantung’s wood-block print new year pictures — realistic rustic figures, shining gold and deep contrasting colours, a wealth of detail contribut- ing to the decorative effect — adapt well to portraying the wholesome and open-hearted character of day’s revolutionary peasants. Men and women commune members in the fields, miltiamen at target practice, young people engaging in a scientific experiment or children studying in a partially completed farm school, are all depicted as strong, vigorous, determined.

1 See “City Doctors Go to the Countryside” in the October 1965 issue of China Reconstructs.

* See “City Doctors Go to the Countryside” in the October 1965 issue of China Reconstructs.
New Year Pictures from Shantung

Shantung Sisters Learn to Plant Rice
by Pui Yuka

Millionaire of Three Generations
by Lo Jiuch-ehn

Going to Work
by Teng Xing-yuen

People Who Conquer Nature
by Shih Peng-hua
How I Painted ‘Wheat-harvesting Time’

LI PAI-CHUN

A YEAR AGO in May when I
went to help harvest wheat in a
people’s commune near the
Yellow River in our province, I
was so impressed by the way the
people, through their collective
efforts, had turned this formerly
flood-stricken area into a sea of
golden wheat, that I wanted to put
my feeling into a picture. Trying
to express the joy of wheat-
harvesting time, I made a sketch
of some farm women going out to
 reap.

When I showed it to some artist
friends, they said I had not brought
out the true character of today’s
farm women, their straightforward
ness, optimism and their dar-
ing to conquer nature. I had drawn
the wheat like rolling waves and
the women’s gestures and positions
similarly fluid so as to be in har-
mony. But some friends remarked
that this made the women look
more like dancers than farmers go-
ing to the fields. The Communist
Party secretary at the place where
I work as an artist tried to help
me see why I had failed. In order
to portray the revolutionary spirit
of the working people, he said, I
took to forget about the sketch-
book for a while and go to live and
work with the labouring people.

Only when I began to think and
feel as they did would I be able to
depict their spirit.

Now I know that the Party
secretary was right. I began to
realize this soon afterwards, when
I went to live in the same county
again. I stayed at the home of
Uncle Li, a former poor peasant,
and shared a room with his daugh-
ter Hung-o, a model commune
member. Every morning we got
up before dawn and went to work
in the fields. When we came home
in the evening we would grab a
few wheat-cakes and rush off to
meetings of the production team.
Yet, busy as she was, Hung-o was
always in high spirits and full of
verve. One day when we were
turning over the soil, the sun was
so hot that our clothes were soaked
with perspiration and I felt
exhausted.

“Aren’t you tired?” I asked
Hung-o.

“Just looking at the good yellow
earth fills me with strength,” she
replied. She swept her eyes over
the newly-irrigated fields and
said, “By autumn this will be
covered with growing rice. Think
how much more grain we shall
have for the country.” She pushed
her rolled sleeves up higher and
did again to begin.

Once we ate some wheat-
cakes late at night after a meeting,
she confided, “In the old days, my
father nearly broke his back try-
ing to make a living. Much of
the time we had only chaff and wild
vegetables to eat and sometimes
we didn’t even have those. But
look at our life today!” She held
up one of the cakes as though it
were something very precious.

That night I couldn’t fall asleep.
I kept thinking, “What have I done
to serve the labouring people?
With my foolish little sketch of
women with dancing gestures, one
holding a wheat stalk between her
lips, how could I have hoped to
express such hard-working spirit,
such wholehearted devotion to the
welfare of the collective and the
country?”

THE LONGER I stayed in the
commune, the more I came to
realize that those peasants who had
keenly felt the oppression and ex-
ploitation of the old society, and
now enjoy most fully the joy of
liberation in the new, are the first
and foremost force to be relied on
for completion of the revolution in
the rural areas. I was filled with
a desire to give a true portrayal of
them.

I made more sketches. In the
one I finally chose to paint as a
nicheshu, or new year picture, the
woman team leader with rolled-up
sleeves and a sickle in her hand is
modelled after Li Hung-o, the tire-
less, open-hearted girl I had come
to love. The woman picking up a
stalk of wheat from the ground
was inspired by Auntie Wang, who
loved the commune like her own
family. To represent the young
people of the village, I drew this
time not a gay girl playfully hold-
ing a stalk of wheat between her

Chinese Cookery

Recipes for Spareribs

Spareribs are a perennial Chinese
favourite. Here is a basic recipe
for deep-fried spareribs which can be
served in two different styles, either
with sweet-and-sour sauce, or with
salt-and-pepper dip.

Deep-fried Spareribs

1 lb. spareribs
1 tablespoon rice wine (or sherry)
1 teaspoon salt
1 teaspoon cornflour (cornstarch)
1 lb. peanut oil for deep frying

Wash spareribs. Separate them and
cut them into 3 cm lengths. With a
little water, mix soy sauce, rice wine,
salt and cornflour into a paste. If you
intend to serve these sweet-and-sour
style, add 1 tablespoon minced fresh
ginger or powdered ginger to taste. Add
this paste to the ribs and mix until
they are thoroughly covered. Heat oil until
it bubbles and deep-fry spareribs over a
medium fire until brown. Remove from
oil when the meat begins to separate
from the bone.

Sauce for Sweet-Sour Style

4 tablespoons sugar
4 tablespoons vinegar
1 tablespoon cornflour

Mix these ingredients together. Heat
1 tablespoon oil in a heavy skillet and
add the sauce. Cook until it thickens.
Add spareribs, stir until they are
thoroughly coated with sauce, and serve.

Pepper-and-Salt Dip

4 tablespoons Chinese red pepper
seeds
2 teaspoons salt

In a heavy, dry pan, heat salt and
pepper until the latter turns brown.
Crush pepper with a rolling pin, and
place pepper-and-salt mixture in a dish on
the table. The deep-fried spareribs
prepared by the above recipe are picked
up one by one with chopsticks and
dipped into this mixture before being
eaten. You may substitute other
types of pepper, but remember that
Chinese red pepper is not as hot as some
other kinds, so alter the ingredients accordingly.

The revised painting.
The New Sinkiang

HUSAYIN ABDULLA

Our Sinkiang Uighur Autonomous Region takes up one-sixth of the territory of China and is a border region with 13 neighbors. It is a multinational area with 13 ethnic groups coexisting peacefully. The region has a rich history, and the culture and traditions have been preserved over the years. Sinkiang is a land of vast deserts and lush greenery, where the Uighurs have lived for centuries, preserving their unique culture and traditions.

The natural beauty of Sinkiang is breathtaking, with its snow-capped mountains and desert landscapes. The region is rich in natural resources, including cotton, wool, and silk. The local industries include textile, weaving, and food processing, providing employment opportunities for the residents.

Sinkiang is also a hub for cultural exchange, with a rich history and diverse cultural heritage. The region is home to a variety of languages, including Uighur, Chinese, and other minority languages. The local cuisine is a fusion of different cultures, offering a unique gastronomic experience.

Today, Sinkiang is undergoing rapid development, with modern infrastructure and advanced technology. The region is working towards sustainable development, preserving its natural resources while promoting economic growth. The Uighur people are playing an active role in this transition, contributing to the region's growth and prosperity.

The future of Sinkiang is bright, with opportunities for investment and collaboration. The region is open to the world, and its potential is waiting to be explored. The Uighur people are committed to building a better future, where peace, prosperity, and cultural diversity coexist.

The New Sinkiang

HUSAYIN ABDULLA

control the annual rush of water from the mountains which would suddenly swell the rivers in summer and thus suddenly flow away only a few months later. Helplessly, they watched precious water flood by in one season while at other times their plants died of drought, and drinking water for man and beast had to be transported from far places. The poverty-stricken peasants lived in misery on wild berries and fruit for six months of the year.

In the old Sinkiang, we actually went begging with a golden bowl — we were starving in the midst of an incredible potential wealth. Sinkiang is rich in petroleum, yet the people had to burn butter in their lamps. It has huge iron deposits, yet even screws were brought in from the outside. Though cotton has been grown in Sinkiang for over a thousand years, the people had nothing to wear but coarse homespun cloth and untanned sheepskin.

The new Karamai oil refinery.

A Picture Entirely New

Today, desolate, poor, backward old Sinkiang — cut off from the world — has disappeared forever. Before our own eyes it has become a prosperous new socialist Sinkiang. Yet Sinkiang on the way to modernization.

Irrigation was one step out of our backwardness. Over the past 16 years, Sinkiang's irrigated areas have doubled. More than 1,580,000 hectares of wasteland has been reclaimed and made fertile — an area greater than all the farmland previously developed over the centuries (1,200,000 hectares). Everywhere in Sinkiang today are new canals, extensive forest belts, newly-reclaimed farmlands in both commune and state farms, wide areas of green flourishing on the old deserts of the past. The people's communes are now using some mechanical equipment. Ten thousand tractors from 60 state tractor stations help plough the fields. These vast changes are reflected in the 1915 agricultural figures: three times as much grain, two and a half times the number of livestock, eleven times more cotton than at the time of liberation in 1949.

Our region manufactured practically nothing in the old days. Today, both north and south of the Tienshan Mountains there are 500 new modern industrial plants. The list of Sinkiang's 2,000 industrial products is long: cotton, wool, silk, textiles and thread, enamelware, paper, sugar, matches, fur and leather, iron, steel, coal, petroleum, electricity, machinery, cement, chemicals and non-ferrous metals. In one day, Sinkiang's cotton mills turn out enough cloth to make suits of clothes for 80,000 people.

To nourish and link this industrial growth, a rail, highway and air transport network spreads out from Urumchi, the capital, to cover Sinkiang's 80 counties and cities. The Peking-Lanchow-Sinkiang railway has already reached Urumchi. Roads now reach 85 per cent of the provincial communes and almost all of them are connected by telephones.

This tremendous growth in both industry and agriculture has brought about a great improvement in the life of the people and a corresponding rapid development in culture, education and health work. There are nine universities, hundreds of middle schools and thousands of primary schools — where only a few existed before. Today one in every seven of Sinkiang's population is a student. Over a thousand medical units serve the area. In 1944 the cash income per person nearly tripled that of the early post-liberation days, while prices had remained stable or dropped. The supply of goods showed big increases, 9 times more cotton cloth, 8 times more tea, 4 times more meat, 7 times more sugar, for example. From 1950 to 1965 the amount of people's savings increased 230 times. In the old days of oppression, the population of the Uighurs and other national minorities remained nearly stagnant; today their numbers are 20 per cent higher.

Determination and Self-reliance

The astonishing progress in Sinkiang always leads to a question: it's the same land, the same people, but why has it been possible to accomplish in 16 years that which could not be done in centuries? Many times I have asked this question of the working people. Whether it was a Uighur peasant at the feet of Mount Kunlun, a Kazakh herdsman on the Altai prairie or a Khalikhas shepherd on the Pamirs, the answer was always the same: 'In the past we were beasts of burden of the rich men, we knew how the lash felt on our backs. Today we are masters of the country. Now we want to use our own labour to build a new socialist Sinkiang as
strated in the area of Khotan in south Sinkiang, bounded by the trackless Taklamakan Desert on the north and the high Kunlun Mountains on the south. In the old days the area was a harsh stony land in which a few scattered oases existed by using water from the melting snows in the mountains. Even as the water flowed to the oases, some of them 100 kilometres away, 70 per cent of it disappeared in the dry soil. In the north the sands of the Taklamakan Desert pushed ominously southward year after year.

When the people’s communes were formed in 1958, the Communist Party organizations in the Khotan area led the Uighur people in widespread discussions on how to bring about a complete change from their state of poverty. The unanimous conclusion was: get water across the wastes, get fields out of the desert!

But this meant digging canals in the stony desert. Thousands of commune members battled year after year on the rocky soil, wearing massive two-foot iron picks down to the size of small hammers. In these last seven years the people of Khotan have dug 80 ‘man-made rivers’ and 10,000 irrigation channels.

A Shanghai textile worker from thousands of miles away passes on advanced methods to national minority sister in Sinkiang. (Yibing)

How to prevent the water in the new canals from sinking into the sand? There was no clay in the desert, and to surface the canals with cement was too costly. But there were round boulders everywhere in the stony waste. Un- daunted, the Uighurs picked up stones by hand and, laying them tightly together, lined the entire 760 km. of their canals.

Even as they were solving the problem of water, the people began their conquest of the Taklamakan Desert—an expanse which explorers from abroad had long called “The Sea of Death” and foreign scientists, a “forbidden land unconquerable by man”. In the winter of 1959, 60,000 determined commune members entered the southern border of the desert and proclaimed their battle against it. In the past few years they have heaved thousands of sand dunes and ridges, carried many thousands of tons of sand, built ten reservoirs and 3,000 km. of waterways, planted 266 hectares of trees to conserve the soil and protect against wind, and opened up new land one-third the size of all the old farmland in the Khotan area. On this new land the commune members have already pro- duced 34,000 tons of grain, 4,600 tons of oil crops and raised 33,000 head of livestock.

In 1964 “East Is Red” tractors made in China arrived at these new farms which the people of Khotan call “outposts in the conquest of the desert”. Each year the people are chasing away the desert and pushing the green land to the north.

Not only in Khotan but in all the communes of Sinkiang, the people are aiming at high goals, depending on their own united strength and resolutely changing the face of the earth.

Starting from Nothing

In the same spirit, the people of Sinkiang have built their industries. Today the “August First” Iron and Steel Works is a small but comprehensive complex. When building started 14 years ago, the men ate and slept in the open, brought charcoal in on sledges, washed sand with water melted from snow, and poured cement in freezing weather by warming it with fires. After a year of hard work, the steelmakers made molten metal flow from the first open-hearth furnace and the first converter. They made ferro-alloys. Later they produced iron, steel, and then iron and steel products. Now they can produce electric wire, automobiles, trucks, and tractors.

They have now started a brick-making plant, an oil refinery, a paper mill, a textile mill, and a chemical plant. The workers are still finding out new ways of producing new products. Where before the only products were coal, iron, and steel, now there are hundreds of new items.

A commune’s new strain of fine wool sheep in the II Kansuh Autonomous County.

Harvested onions in Yuyu county of the Khotan area.

Part of the new socialist China as quickly as we can.”

The working people of the various nationalities in Sinkiang suffered heavy oppression and exploitation just as the Hans did. No land, no animals, not even the right to use water. There had been in north Sinkiang, for example, ten generations of “kings of Hami”. During the time of the Yuan and Ming, the last Hami “king” was ap- pointed as “special administrative inspector”. He alone held more than 2,500 hectares of land, 23 underground irrigation channels and 170,000 head of livestock. In conditions like these, how could the labouring people, kept in the position of slaves, unite to develop agriculture and build up their land? But once they were liberated, their diligent hands working together became the main force in transforming the face of Sinkiang.

When this united strength of the people could do has been demon-
Man Conquers the Deserts

The documentary colour-film, "Man Conquers the Desert," which had its first public showing last October on the occasion of the tenth anniversary of the establishment of the Sinkiang Uighur Autonomous Region.

Running for 70 minutes, it depicts the miracle wrought in the Gobi and other deserts by the united efforts of the Production and Construction Corps and the peoples of the many nationalities inhabiting vast region in China's northwest. Beautiful scenes, a running commentary in popular Uighur songs and a national minority flavoured music with its stirring rhythm harmoniously blend together to present a picture of the unconquerable revolutionary spirit of the builders of socialism in the region.

The skilful interpolation of historical material and present-day scenes show the sharp contrast between the old and the new. The Production and Construction Corps pioneers began their work in the unbelievably barren desert north of the Tien Shan Mountains soon after the liberation. Many of them, veteran soldiers of the anti-Japanese war, had taken part in the great production movement in the liberated areas following Chairman Mao Tse Tung's call to make ample food and clothes available through self-reliant effort. They put the glorious tradition of the Eighth Route Army to gain their tools and water from the desert into full operation in the transformation of the region. No vegetables were to be found, so they call water with their food. No bricks available, they lived in simple underground cave-dwelling. Cement and reinforced concrete unobtainable, they built check-dams and irrigation canals with stones and tamarisk twigs. Lacking draught animals, they harnessed the strength of the ploughs and tilled the soil. As the industry of the Production and Construction Corps grew, the Central People's Government supplied them with a steady stream of new equipment and industrial materials.

The results of their tireless labours are in evidence. The former desert land has been transformed into fertile fields. Dense forest belts are seen everywhere in the deserts protecting the farm land from sandstorms.

While the pioneer builders of socialism in Sinkiang continue their struggle, the second-generation successors are growing up in their midst. On the screen one sees group after group of young volun-

The film itself is the result of more than a year's work by the cameramen of the "August First" Film Studio, Peking.
More Intensive Rice Cultivation for Kwangtung

LI TSO-CII

The plain of the Han River, including the cities of Chaochow and Swatow in eastern Kwangtung province, is one of the most highly populated areas in China. With very little cultivable land per capita, its people for centuries depended on rice from abroad. After the liberation the peasants there found the solution is to undertake a highly intensive farming, which became possible through collective effort. The area’s Chao-an county made history in 1955 as the first place in China to achieve a county-wide yield of 1,009 jin per mu from the year’s two rice crops. In 1963 this yield was not only equaled but surpassed over the entire Chaochow-Swatow plain’s 2 million mu of rice land. Since 1964 the system of intensive rice cultivation developed on the Chaochow-Swatow plain has been popularized throughout the province in an extensive campaign organized by the provincial government and Communist Party committee.

Information on this system is spread in two ways. First is for peasants to send their own experienced farmers, technicians or other personnel to stay in the Chaochow-Swatow area and learn by working with its peasants in the fields. Under the second and more important way, its skilled farmers have been invited to stay in almost every commune in the province and demonstrate the new methods, from sowing to harvesting. At present 4,000 Chaochow-Swatow farmers are doing this, spending one or two years at these places. These advisers have won praise everywhere for their earnest, selfless style of work. One of the many examples of this occurred last spring. The first step in the Chaochow-Swatow method is to soak the rice seed and put it in a warm place to sprout. Last spring during a cold wave, many Chaochow-Swatow advisers moved their bedding over and slept right in the rooms where the seed was kept so that they could test the temperature in the basements every few hours to be sure that it did not fall below the danger point. As a result, all the seed sprouted successfully.

Combating Fixed Ideas

The three main features of the Chaochow-Swatow intensive system of cultivation are that the seedlings are cultivated in strong seedlings, rational application of fertilizer and scientific irrigation and drainage. Not infrequently methods of effecting these run counter to local practices. Hence the process of popularizing the new ways is often one of combating fixed ideas.

An example is what happened in the Huiyang special administrative region, located in the hills along the East River. The peasants there had tried the Chaochow-Swatow method of sparse sowing on their early crop of rice in 1965. But when they talked of using it on the year’s second crop, they found that it conflicted with their established customs. They had always sown the seed for the second rice crop thickly and rather late. What resulted were seedlings so thin and weak that they were known as "ox hairs". The strong seedlings demanded by the Chaochow-Swatow system could be achieved only by sowing the seed earlier, and more sparsely. To this the peasants had all kinds of objections. "If we sow too early, the plants will grow too soon. If we sow sparsely, too many weeds will grow in the seedbed," they said.

To convince them, after the early rice was harvested, the Huiyang Party committee organized discus-
sions on why the yield for this crop had been so much better than that for the 1964 early rice. Through these they came to see that sparse sowing was an important factor in increasing yields and worth trying on the late rice too.

Immediately afterward, the Huiyang Party committee organized a technical corps of 190 Chaochow-Swatow farmers and 280 veteran farmers from the region’s Tongkuan county, noted for its good yields, who had been trained in the Chaochow-Swatow method. They went to communes throughout the region and acted as technical directors for popularizing the sparse sowing. In addition, eighteen thousand commune members were trained in the technique. Through these measures, in 1965 over 70 per cent of the region’s late rice seedbeds were sown in the new way. In addition to growing stronger seedlings, the peasants used only about 10 jin of seed per mu instead of the one or two hundred jin formerly needed.

Some Time But Not Too Much

What the Chaochow-Swatow farmers have found out about irrigation and drainage proved very useful in Huaiwen county on far-south Leichow peninsula. Because they frequently suffered from long droughts, the peasants there had formerly kept as much water as possible in the paddies. In 1965, after making great overwatering mistakes in their water conservation system, they changed to the Chaochow-Swatow method, letting into the paddies only as much water as is needed at the different stages of growth, and allowing the ground to dry out at a certain period so that the rice plants can get more sun. This scientific method of irrigation produced rice with full, heavy grains. Last year the county had a 109 jin per mu increase in its early rice yield, bringing this nearly up to that of the Chaochow-Swatow plain.

Even the peasants of Shantung county in the Pearl River delta, already known as good farmers, found that they could learn from the Chaochow-Swatow system. Formerly they had somewhat indiscriminately made large applications of fertilizer according to the colour of the rice leaves at different stages of growth—first duck green, then reddish-yellow, then light green. Consequently in 1965 the county’s per-mu yield of early rice surpassed that of the Chaochow-Swatow plain.

The campaign to popularize the Chaochow-Swatow system, which is still going on, has already brought good results. It was a factor in the province’s 1965 early rice harvest, which was the biggest ever. As the saying goes in Huaihui county, "A year of learning from the Chaochow-Swatow farmers brings a mountain of grain!"

Following the Chaochow-Swatow system of intensive farming, a production team in Kwangtung province’s Nashai county makes a final application of fertilizer to the seedling beds.

LI TSO-CII is a reporter for the People’s News Agency stationed in Kwangtung province.

CHINA RECONSTRUCTS
The Postman with Iron Feet

LIU CHEN-KUO

WALK the delivery route of Jen Cheng-shui; learn from Jen Cheng-shui!

Jen Cheng-shui is a postman who has become an inspiration for all others in Peking county, where he works. The county lies in mountains southwest of Peking, less than two hours by bus from the capital.

For the past 16 years, from the time he reached the age of 19, Jen Cheng-shui has been carrying mail. He is known as the “man with iron feet.” It has been calculated that the distance he has covered in these years would encircle the equator four times; he is now on his fifth round.

Winter and summer, by day or night, Jen Cheng-shui climbs up the mountain paths and wades through rivers. His deliveries of newspapers, letters and parcels are made as regularly as clockwork. On one occasion when a valley was suddenly flooded by a downpour of mountain torrents, the peasants working nearby tried to persuade him to turn back home. But with thoughts of those waiting for mail in his mind, Jen quickened his pace, made a detour, and completed the day’s round.

In case the peasants and workers on construction sites have run out of writing paper, envelopes, stamps or paint, he carries a supply of these in his bag. Besides delivering mail—and he carries large parcels not required of a postman—he sends out money orders for the villagers. For his spirit of selfless service to the people and because he goes out of his way to take on the most exacting and difficult jobs, Jen Cheng-shui is affectionately called “our good postman” by those who live along his route.

In the early days of the anti-Japanese war, Jen Cheng-shui—then a child—had accompanied his mother who delivered messages for the Eighth Route Army. This gave him a keen sense of responsibility and awareness of the need to carry out mail delivery with speed and accuracy. In 1943 when the General Post Office in Peking called on all postmen to take steps to speed up rural deliveries so that news of Communist Party policies, government directives and achievements in construction would quickly reach the peasants, Jen took this as his revolutionary duty and set to work with a verve which had its roots back in his childhood.

There was a time when the villagers, miners and construction workers in the not easily accessible Mount Ta-an area did not receive Peking newspapers until the day following publication. Jen Cheng-shui proposed that a new route be opened and deliveries be made in the mountains. Others had tried that route but had been unable to cover it in a day. Jen Cheng-shui asked to take it over. In doing this, he had in mind Chairman Mao’s words that the good comrades are those who “carry the heavy loads themselves; they are the first to bear hardships, the last to enjoy comforts.”

On his new round, Jen Cheng-shui covers 25 kilometres a day. Jen sets out a little after 11 in the morning after the mail arrives from Peking. With 15 kilograms on his back, he scales a hill, crosses Big Stone River and enters North Valley where the uneven, slippery pebbles crunch under his feet. Coming out of the valley, he has to climb another hill and walk on the edge of a narrow precipice called “Tiger’s Mouth”. After that, to make a short cut, he goes through several railway tunnels still under construction, the largest three kilometres long. By the time he reaches Mt. Ta-an, the sun is setting. He starts back after a short rest, sleeps overnight at Hsi-liushui, a delivery point on the way, and arrives at the post office at 9, in plenty of time for another day’s work.

LIU CHEN-KUO is a reporter for the Workers’ Daily.

STAMPS OF NEW CHINA

Commemorating the Anti-Japanese War

THE 20th anniversary of the victory in the Chinese people’s War of Resistance Against Japanese Aggression, September 3, was the occasion for the issue of a set of four commemorative stamps. These are reproductions of oil paintings and one of a sculpture. Across the top of each stamp are characters reading: “In Commemoration of the 20th Anniversary of the Victory in the War of Resistance Against Japanese Aggression, 1945-1965.” All the stamps are of 8 fen denomination.

Stamp 1. An oil painting in light yellow, light and dark blue colours portrays Chairman Mao writing in a cave-house in Yenan during the War of Resistance Against Japanese Aggression.

Stamp 2 depicts two peasant women bidding farewell to fighters of the Eighth Route Army, led by the Communist Party, who are about to cross the Yellow River to fight the Japanese at a time when Nationalist troops were running away from the Japanese invaders.

Stamp 3 presents a sculpture in brown against a white background. It shows two Eighth Route Army fighters and a people’s militiaman cheering the victory over Japan.

Stamp 2 and 4 are printed in light and dark shades of green.

Size: Stamp 1, 30 x 40 mm; stamps 2, 3 and 4, 30 x 40 mm. Perf. 11. Photo-engraved. Index No. Commemorative 113. Serial No. 397-398.

JANUARY 1966

CHINA RECONSTRUCTS

34
Higher Production, Lower Budget

WANG SHU-KUNG

If we at the Peking Sewing Machine Factory have learned anything in the past few years, it is that man is more decisive than money. We have learned by our own experience what wonders can be performed in our socialist society when the wisdom and creativity of the masses are mobilized.

Our factory began in 1958 when five small sewing-machine repair shops were amalgamated. At that time we had only a few antiquated lathes and some small shops scattered throughout the city. We all looked forward to the day when we would manufacture machines, and expected the government to give us funds for new buildings and equipment. We never thought of improving what we had, but instead spent much time and energy planning a new plant on the lines of modern foreign and domestic factories with a production capacity of 100,000 sewing machines a year. It would have taken an outlay of 10 million yuan by the government, but we did not get the money because more urgent projects had priority.

By 1962 the demand for sewing machines was so great that we felt we had to try to produce them with the existing equipment. After many trials we finally got one model into production. It sold under the brand name “Swallow”,

In an evaluation of sewing machines by the Ministry of Light Industry late in 1963, our “Swallow” scored 78.5 points out of a possible hundred. The best machine rated 89.5 points. Obviously we were not out in front, but we thought we had done quite well with the equipment we had and could not make further improvement without more state money. This attitude led us to neglect problems that we could solve by ourselves.

Enter the Taching Spirit

Just then a campaign was launched among the country’s industries for emulating the revolutionary drive and scientific application shown by the workers at the Taching oil field. I was among the group sent by the municipal department of industry to visit Taching. We had always thought that as one of the country’s key enterprises, the oil field must have been getting whatever it needed from the government, but we learned that its workers had conquered one difficulty after another through their own efforts.

The people who pioneered at Taching had neither office buildings nor cozy apartments waiting for them. They put up tents in the wilderness and began their work. When the first consignment of drilling equipment arrived ahead of the booms which were to unload them, the entire force, office workers as well, turned out to take 60 tons of machinery from railway cars and carry them to the worksite piece by piece. Before pipes were laid, all the water had to be fetched from a lake half a kilometre away.

This opened our eyes about our own factory. We returned home and called on our workers to follow the Taching spirit. After many discussions they came to see that the difficulties we faced were small compared to those at Taching.

With this new attitude, technical problems which had previously seemed as formidable as solved were set aside. For example, the decoration and label on the arm of the sewing machine had to meet strict standards set by the Ministry of Light Industry. They therefore had to be applied in a room with constant temperature and humidity. Our buildings had been converted from ordinary workshops which had no way of controlling these factors. Sung Shuang-ching, one of the workers, experimented and finally evolved a method of regulating heat and humidity through steam. It was just the thing in winter, but when summer came it couldn’t be used. Sung Shuang-ching went to work again and came up with an inexpensive idea. He drilled tiny holes in some water pipes he found on the scrap heap and had them installed along the walls. Now a “water curtain” from these pipes keeps the room at the desired temperature and humidity in summer. These innovations brought a great improvement in the labelling.

In an effort to get castings of the desired cleanliness, Lu Chin-wei, a veteran foundry worker, improved the moulding plates and the composition of the moulding sand. Smoother castings for the arm bed of the sewing machines were seen being made at very little additional cost.

Inspired by the Taching spirit, the workers in our plant converted scrap and old equipment into more than twenty special-purpose machine tools and scores of hand tools. They also spent much time improving their skill at operation. At the year-end evaluation, the “Swallow” brand rated 94 points.

Depending on Ourselves

Though we had accomplished a great deal, we baw learned that we still had not freed ourselves from the idea that money can do more than man. In 1964 the government allocated us a sum for more and better equipment for processing the arms. Without considering whether we could make them in our own shops, we placed an order for 8 of the 12 machines needed. We made the other four by rebuilding some of our old ones. After waiting a whole year for the other eight, we learned that the machine-tool plant had more urgent orders to fill and had not even scheduled ours in its current plan.

The incident taught us that in learning from Taching we had gone only half way. At our year-end review, we resolved that in the coming nationwide upsurge in production in 1965, we would rely on the initiative of our workers to make what extra equipment we needed.

Greeting the Upsurge

A campaign for technical innovation went into full swing in our factory. The workers themselves made many suggestions and our technicians and workers visited Shanghai to learn what the advanced factories there were doing. A committee of experienced workers and technicians went from shop to shop.
### RADIO PEKING'S English Language Transmissions

#### EAST AND SOUTH AFRICA

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<td>08-10-08-10</td>
<td>07-10-08-20 (E. U. S. A.)</td>
<td>35, 19</td>
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<td>08-10-08-20</td>
<td>07-10-08-30 (E. U. S. A.)</td>
<td>35, 19</td>
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<tr>
<td>08-10-08-30</td>
<td>07-10-08-40 (E. U. S. A.)</td>
<td>35, 19</td>
</tr>
</tbody>
</table>

#### NORTH AMERICA (WEST COAST)

<table>
<thead>
<tr>
<th>Peking Time</th>
<th>Local Standard Time</th>
<th>Meter Bands</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-00-10-00</td>
<td>11-00-10-10 (P. T. S. T.)</td>
<td>31, 35, 19</td>
</tr>
<tr>
<td>12-00-10-10</td>
<td>11-00-10-20 (P. T. S. T.)</td>
<td>31, 35, 19</td>
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<td>11-00-10-30 (P. T. S. T.)</td>
<td>31, 35, 19</td>
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The December 9th Movement

The Students Go to the Peasants

An article in our previous issue described how students of Peiping staged two demonstrations in December 1935 demanding resistance to Japanese aggression. Below, the author describes events which grew out of the demonstrations.

**WHAT should the next step be?**

How could the student movement be maintained and developed? This was the question the students worried, deliberated and debated about following the December 16th demonstrations.

On December 23, 1935, at a meeting held at Wayapsao in northern Shanxi province, the Political Bureau of the Central Committee of the Chinese Communist Party adopted a resolution to establish an anti-Japanese national united front. Two days later, in the report On Tactics Against Japanese Imperialism, Chairman Mao Tse-tung, pointing out that the basic feature of the current situation was that Japanese imperialism was trying to turn China into its colony, analysed the possibility and the importance of establishing a broadly-based national united front against Japan. Concerning the student movement, Chairman Mao said:

**The student movement has already grown considerably and will certainly go on doing so. But this movement can sustain itself and break through the martial law imposed by the traitors and the...**

**...the above selection is translated from the Chinese edition of The History of the December 9th Movement, a collection of articles on the event published in 1937. An English translation under the title The Rise of a Bulle is available from the Foreign Languages Press, Peking.**

---

Policy of disruption and massacre practised by the police, the secret service agents, the sounders in the educational world and the fascists only if it is co-ordinated with the struggles of the workers, peasants and soldiers.

The Communist-led student federations in Peiping and Tientsin sponsored discussions which helped the young people to recognize the reactionary nature of the traitorous Chiang Kai-shek dictatorship. They recalled that after Japan seized China's northeastern provinces, Peiping students petitioning for resistance were met with a bloody massacre in Nanking. Many others had been arrested; the weak ones had been bought over. The discussion also drew lessons from the ruthless repression they so recently experienced in the demonstrations of December 9th and 16th.

The leaders pointed out that while the students were an important part of the resistance movement, its mainstay was the workers and peasants who made up 90 per cent of the nation's population. The Party said that students' struggles must be combined with the struggles of the workers, peas...
ears, the night was bitterly cold, but hearts were warmed by feelings of fraternity and collective spirit.

This was a new experience for the students. In Peiping they usually traveled by tramcar or ricksha, and slept in heated dormitories, many on spring beds. They ate polished rice and steamed bread with tasty side-dishes. Now frozen wheat cakes and ice-cold salted vegetables were their fare. This was their first test in becoming one with the workers and peasants, and for them it was a severe one. Yet they realized that such hardships were nothing compared to the suffering of the nation. They would all adapt hymns singing about national salvation, wondering how they would speak to the people in the morning, whether their propaganda would be effective among peasants who could not even read.

Peasants' Bitter Life

Before leaving the schools, the students had decided not to wear leather shoes, which marked them as people of money, and to put on plain blue cotton gowns. But even so, when they appeared on the village streets the next day they attracted surprised glances. Even the peasants did not seem to understand their talks, the songs they sang or the slogans they shouted. Some of the villagers, uncertain about the intentions of these young people, closed their doors and peeped out through cracks.

The students were deeply troubled and began to wonder whether the students went out in contact with the masses at all. The Communist Party organization in the brigades went out and explained and concluded that though the students were eager to resist Japan, they did not see that the problems the peasants were most concerned about was Old Master Wang is demanding too much rent. The students had to be helped to understand that the fight against imperialism must be tied with opposing feudal exploitation. At the suggestion of the Peiping organization, the students visited the homes of the poor peasants to learn about their living conditions while carrying on propaganda activities. They spent the evenings discussing the question: Why are the peasants poor and land hungry?

In the dark, cold peasant hovels they saw misery appalling beyond imagination. Some children were clad in one single piece of cloth. A family of five shared a ragged quilt. Their meal was a thin soup, a mixture of grass and wild roots. Yet the students shivered in their fur-lined gowns, found it hard to swallow these wheat cakes and café bage soup they had provided for themselves.

One peasant told the students that the thin soup on which his family was subsisting would last only until the lunar year. Then they would have nothing. "The landlord takes eight out of ten parts of our crop and on top of that demands all kinds of taxes. We can scarcely find anything left for ourselves," he said. A tenant farmer told them that he had borrowed 200 taels at a high rate of interest so that he could rent three mu of land. Then the crop was ruined by flood and soon the landlord was demanding the debt owed him. The village head had come and threatened, "Pay up in seven days or else!"

Another family had been without food for two days and the children were crying with hunger. The mother told the students that the father had to try to earn something doing odd jobs for the landlords, and that they would not eat until he came back. They had no idea how he would return.

These bitter tales shocked the young people. Silently they tramped from one ramshackle hovel to another, their minds in a turmoil: Were the rice and steamed bread they ate dropped from heaven? Were their peddled and lined gowns blown into their laps by a blast of wind? No, they were the blood and sweat of the working people.

We live a comfortable life in palace-like school buildings, ran the thoughts of the Peiping students that we live a shameless parasitic life! We talk of resisting Japan, of mobilizing the masses. But we do not know that the peasants live the life of beasts under imperialist oppression and feudal exploitation. For instance Chiang Kai-shek's government is the agent of the perpetrators of both Anti-feudal, Anti-imperialist

As a result of this new understanding, propaganda activities began to match the mood of the peasants. When members of the third brigade, marching at the town of Motokawase, heard the sufferings of people in the Japanese-occupied northeast, the peasants could no longer hold back their feelings. With tears streaming down their faces, they shouted, "Kill the Japanese devil!" The show play "Fight Back to Our Old Home" aroused the masses' patriotism ever more. One elderly man, shaking with indignation, climbed onto the makeshift stage to shout, "Let's be of one heart and fight Japan! We don't want to be slaves to a foreign power!"

The peasants began to feel the students were like their own people. When the students spoke, the peasants brought them boiled water to drink. Some even took their own supply of salted vegetables and gave them all to the students. They invited the young people into their homes and told them of previous struggles in which they had fought. Many of the elderly people in the area had taken part in the Yi Ho Tsu Uprising against the imperialist powers in 1900. Later the local peasants, led by the Communist Party, had risen in repeated armed struggles.

Through these contacts, the students came to see that the great strength of the national liberation from imperialism indeed lay in the worker and peasant masses. Those who had viewed peasants as stupid and backward with no political consciousness realized that they had been wrong. They became convinced that the worker and peasant masses were the mainstay of the anti-Japanese forces, that the student movement would not have a future unless it joined forces with them.

Soon after the propaganda brigades of Peiping and Tientsin set out, students in other parts of the country also went among the peasants. More than 90 college and middle school students from Shanghai set out on January 20, 1936. At every village they spoke on street corners, went into the teahouses to "make conversation" about resistance, distributed posters and leaflets, staged short plays and taught children to sing anti-Japanese songs. Neither snow, hardship nor obstruction by Kuo- mintang troops daunted their spirit or weakened their efforts. From Wuhan, Canton and Tientsin, students went out too. Wherever they went, the patriotic young people left a deep impression. Wherever they went, the patriotic young people left a deep impression. Wherever they went, the patriotic young people left a deep impression. Whereas the efforts of the young people for resistance were formed.

The student propaganda brigades from Peiping and Tientsin were later forcibly dispersed by the Kuo- mintang troops. But undaunted, on returning to the schools, the students formed an organization called the Vanguard of China's National Liberation. From the day of its birth this organization, under the direct guidance of the Communist Party, united all progressive youth and stood in the forefront of the resistance movement. In the struggle against the Kuo- mintage reactionaries, its ranks became better-organized and the youth fought still more courageously. Gaining experience in the Vanguard, many Peiping and Tient- sands later played an active role of the Chinese Communist Party for the final realization of communism.

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CHINA RECONSTRUCTS

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Explanatory Notes

1. Qù 去 means "to go". But in Yī qù er sì lǐ → dà duō zuò, it means "to walk". Yī = "one", but yī qù = "to walk at a stretch" or "a walk".

2. Lì 里 is a Chinese unit of distance. One li is equal to half a kilometer.

3. In Chinese, "two or three" is expressed as èr shí èr, èr shí lǐ, etc. The word "er" (èr, èr shí, etc.) is usually omitted. E.g., èr shí èr lǐ (two or three li), èr shí tóu (two or four pieces), èr shí bā bǐ (six or seven pieces), etc.

4. "èr bǐ" and "liàng bǐ" mean "two". But the context in which they are used differs. "èr bǐ" is generally used for counting or when it is a part of a given figure, e.g., êlài bǐ èr bǐ (two bins), NOT êlái liàng bǐ (two bins).

5. Xuě 雪 means "snow" and hua 花 means "flower". Xuaö 雪花 is a literary expression meaning "snow". In spoken Chinese it means "snowflake".

6. Fēi 放, fēi 烟 means "to fly into". Bǐ 倍 means "other", "other" in classical Chinese. It is used mainly in the written language. The colloquial form is jia 载.

7. Yán 烟 means "smoke". Yán yè 烟夜 means "a village where smoke rises from the houses". It is a literary expression meaning "village". In modern writing, xiaö 雪 is generally used.

Exercise

Translate the following into Chinese:

1. I have two books.
2. There are seven or eight households in this village.
3. I saw a pavilion.

Correct translation of the exercise in the December 1965 issue:

1. Nǐ shì shēnghào bǐ zhě shì shēnghào zì tả? (Are you thinking that this is the same?)
2. Tái hài yì yìng xīng tài hǎi. (The two hands are pronounced with the tip of the tongue curved back.)
3. Wù bù zhèngchēng sì zuò zhě shí. (What a great surprise is this.)

Reworded Translation

The Village

A walk of two or three li. I see a village with four or five households, six or seven pavilions, and eight, nine or ten flowers.

Snow

One flake, one flake, and yet another, two, three, four or five flakes. Six, seven, eight flakes, nine or ten flakes. Flying into the winds, they all disappear.

A Simple Key to Pronunciation

Consounds: b, p, d, f, g, h, j, k (as in All), l, m, n, ng, p (as in peak), q (as in queer), r (as in rush), s, t, w, x (as in ship), y, z (as in ridge), zh (as in Chinese), sh (as in shrub). The three are pronounced with the tip of the tongue curved back.

Vowels: a (as in father), o (as in thin), e (as in German), a, ë (as in German), è (as in German), ò (as in German), ì (as in German). Note that these are pronounced with the tip of the tongue curved back.

To save space, letters in which sound is the same as, or similar to, that used in English are not further described. A fuller key to pronunciation of the phonetic alphabet used in this column may be obtained by application to Chong Hwa Reconstructs.

PAPER TOYS YOU CAN MAKE

WINDMILL

Cut out three circles, each 8 cm in diameter, in blue, red and yellow paper (or any other three colours you like). Fold each circle in half, then fold again to find centre point. Lay circles out flat.

Take blue circle and mark a point 2 cm from the edge on each of the fold lines. Cut from edge to each point as in Fig. 1.

Take red circle and mark a point 2 cm from the edge at each of one fold line. On the other fold line mark two points, each 2 cm from the centre. Cut from the centre and the two edges as shown in Fig. 2. Make two small holes 0.5 cm from the edge on the fold with the centre cut.

Take the yellow circle and mark points 2 cm from the centre along each fold. Cut as in Fig. 3.

Take blue circle and fold over once. Slip it through the centre slit in the red circle and open it flat. The two circles are now interlocked. Fold both over, keeping the two holes on the fold line. You now have a four-layer semicircle.

Push this through the slit in the yellow circle, open carefully and spread the blue and red circles out flat as they were before, each half circle held in place by one of the slits in the yellow circle.

To hang the windmill: Take five lengths of red yarn, each about 16 cm long, double them over and tie below the loop to form a tassel. Fasten a piece of yarn through the loop of the tassel, thread it through one of the holes in the windmill, slip it through the slit in the centre and then thread through the top hole. The windmill can now be hung and will turn with any slight breeze.
From Workers in Uganda

This is to convey to you the formal and genuine greetings of my organization of the revolutionary workers of Uganda. We hail your great achievements in nuclear weapons and anti-imperialist determination to prove to the world that nuclear weapons are not a monopoly of European and American imperialists. The workers of Uganda are a freedom and peace-loving nation. We have recently suffered unprecedented attacks on our territory by American mercenaries. But with the petroleum and solidarity of our comrades, including Chinese, we have humiliated our enemies by dealing an unkind number of blows against them.

BOEROWA P. KAWESA
Kampala, Uganda

New Zealander's Appreciation

You are doing good work with your magazine, exposing the imperialist murderers and cannibals and fighting for the oppressed people in Vietnam, Democratic Republic of Congo and other war-torn countries of the world. Your recent supplement, "Heroes and Heroes of Vietnam", pointed the struggle against the war as it is. Since 1945 when you kicked the puppet shoes of foreign imperialism, local landlordism and the Chiang Kai-shek band into the sea, we have watched with pride and admiration how, almost uncountable odds which weighed heavily against you, you have made great progress:

The taming of your vast rivers, the elimination of flood, your harvests and the fertile land of your mighty river system to the requirements of your people. The great progress in agriculture and the rise of the people's communes with food security for all.

The vast industrial growth with the great Arunivas steel and iron giants, the huge 1,000-ton hydraulic press in Shanghai, your lengthy railway system and powerful electricity of the country are only a few of your great achievements, but they are examples to us to emulate.

Your hospitalization assistance with your clever surgeons and other medical staff can be clasped amongst the best in the world.

May your red banner continue to fly high. Long live the Party, the government and people of China. Long live Marxism-Leninism and peaceful internationalism!

LEO WOODS
Hamilton, New Zealand

The Handclasp of Friendship

We are always glad when we read newspapers from your country expressing the friendly and sympathetic feelings of your people for our suffering continent of Africa. These friendly feelings will never be forgotten by our present generation and those to come.

The respect and admiration we have for your people is very great. The help which your country gives to our own countries of Africa in the fields of science, culture and techniques is highly appreciated both by our governments and people.

Under colonial rule, our people were barred from knowing anything about China. Now we are free, we read and use in the papers the might of your nation and its hard-working people. We cordially stretch out our hands to your people, with smiles for our everlasting friendship. We wish you success in every section of development in your country.

CHARLIE WILSON BUTUNA
Mau Noruk, Kenya

Patriotic Greetings

I write as one of your new admirers in a distant Latin American country, one who is convinced of the victory of the Chinese revolution over our common enemy, Yankee imperialism. I wish to establish friendly relations with you as authorized spokesmen of the Chinese people, of their victories and progress in the ideological, industrial and technical fields.

Patrial, cordial and sincere greetings to the great Chinese people and their Chairman, Mao Tse-Tung, from a comrades in the revolutionary struggle who believes in the final victory of Marxism-Leninism throughout the world.

A READER

Cortegua, Colombia

A Great Stimulus

I am delighted to extend my warmest greetings to you, to the cadres and the vanguard of the Chinese Communist Party and Chairman Mao. The Chinese people have scored brilliant victories in socialist construction. The successful war against recent enemies is a great victory for the Party and people of China. This success of the Chinese people is a heavy blow at U.S. imperialist aggression, defends the security of the socialist camp, safeguards world peace and supports the oppressed peoples in their struggles against colonialism, imperialism and imperialism, headed by U.S. imperialism. This success is also a great stimulus to the Vietnamese struggle against U.S. aggression.

BUI CHIEN THANG
Ho Chi Minh, Vietnam

A Symbol of Love

"We Are With Our African Brothers" was most interesting to me because of the Chinese demonstration against imperialism in the Congo. It is a symbol of the Chinese love for us Africans. I would like to read more about Chinese friendship with Africans.

I would like to stress, you must not become fired in your fight against U.S. imperialism in any part of the world, for imperialism is the Devil of Lions to the modern world. We Africans and Nigerians in particular are strongly against imperialism and social discrimination.

SAMUEL AGIBOGUN
Benin Cty, Nigeria

Anti-imperialist Banner

I personally appreciate the ideological and political content of China Recons- tructs, its banner raised against the reactionary and imperialist forces. Its line towards the national liberation movements and peoples struggling for their freedom from imperialism headed by the U.S.A., the declared enemy of all peace and freedom-loving peoples.

JUAN BOCAS
Casablanca, Morocco

Unbreakable Relationship

The article in China Reconstructs on the unbreakable and happy relationship between China and Vietnam captured my imagination. It shows that the whole Chinese people support Vietnam, as I also do. It also shows that Chinese people hate imperialism and will ever be happy with peaceful solutions.

M. D. M. ACHAPU
Ekuwa-Agbok, Nigeria

The Creative Spirit

I was greatly moved by the articles referring to education: "Fare-Study Schools Prove Their Worth" and "Primary Education for All", as well as the feature "Two Types of Schools". It is mar- velous to see the people's creative spirit finding the correct way to express itself. The results are only possible in a socialist society.

The articles in the magazine are excellent. They give us a general picture of the achievements of the new China, the real China, in all fields. I am always moved "to touch" through its pages the humanistic spirit — socialist and socialist — of socialist China's working class.

RICARDO MORALES AVILES
Mexico, D.F., Mexico

Admiration and Respect

Everything written about China has my in- terest. I'm very happy with both China Reconstructs and China Pictorial. They inform me about your fascinating country. I have a great admiration and respect for the Chinese people and their leaders. They are the most beautiful of all. Someone who visited China praised your country very much on television.

OSHI HOSIEN
MARGARET JOHNSTON

In a Relatively Short Time

I honestly think you have cause to feel proud of your great achievements that your nation has accomplished in so relatively a short time. I think that the illustrations are well photo- graphed and set out, very interesting and informative and the means of making great friendships.

RAYMOND WALLACE WATSON
Brisbane, Australia