

China *Two Poems* by Chairman Mao

Reconstructs

VOL. XXV NO. 4

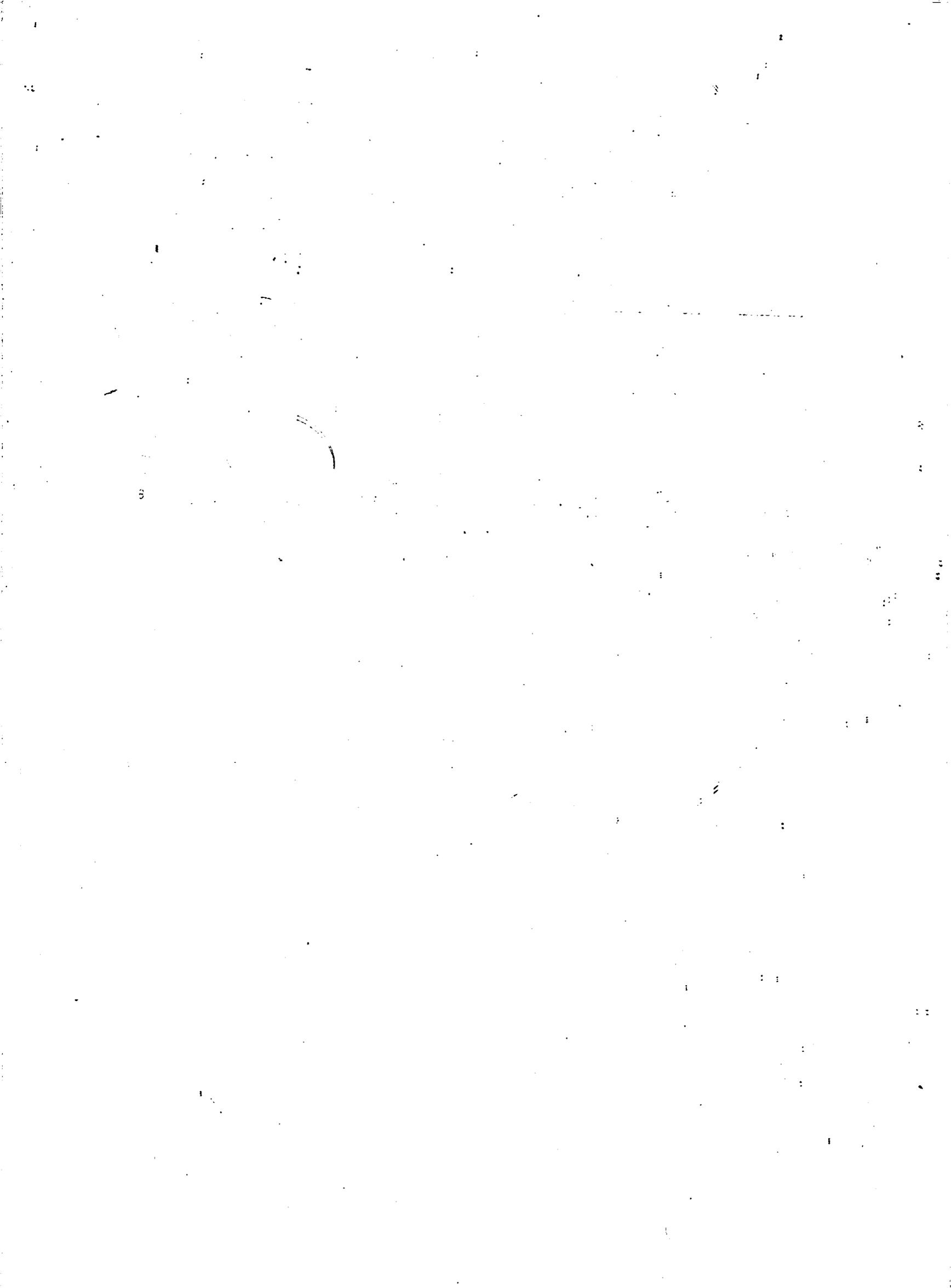
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The great leader Chairman Mao revisiting the Chingkang Mountains in 1965.



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Front: The main peak of the Chingkang Mountains.

Back: Hsiyang county has another bumper year.

Inside front: Clouds at Huangyangchieh Pass.

Inside back: Molten steel from an electric furnace at the Shanghai No. 5 Steel Works.

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TWO POEMS



MAO TSETUNG

Chingkangshan Revisited

—to the tune of *Shui Tiao Keh Tou*, May 1965

*I have long aspired to reach for the clouds,
Again I come from afar
To climb Chingkangshan, our old haunt.
Past scenes are transformed,
Orioles sing, swallows swirl,
Streams purl everywhere
And the road mounts skyward.
Once Huangyangchieh is passed
No other perilous place calls for a glance.*

*Wind and thunder are stirring,
Flags and banners are flying
Wherever men live.
Thirty-eight years are fled
With a mere snap of the fingers.
We can clasp the moon in the Ninth Heaven*

*And seize turtles deep down in the Five Seas:
We'll return amid triumphant song and laughter.
Nothing is hard in this world
If you dare to scale the heights.*

Two Birds: A Dialogue

—to the tune of *Nien Nu Chiao*, Autumn 1965

*The roc wings fanwise,
Soaring ninety thousand li
And rousing a raging cyclone.
The blue sky on his back, he looks down
To survey man's world with its towns and cities.
Gunfire licks the heavens,
Shells pit the earth.
A sparrow in his bush is scared stiff.
"This is one hell of a mess!
O, I want to flit and fly away."*

*"Where, may I ask?"
The sparrow replies,
"To a jewelled palace in elfland's hills.
Don't you know a triple pact was signed
Under the bright autumn moon two years ago?
There'll be plenty to eat,
Potatoes piping hot
With beef thrown in."
"Stop your windy nonsense!
Look you, the world is being turned upside down."*

An Appreciation of Chairman Mao's Two

THE appearance on January 1 of two hitherto unpublished poems of Chairman Mao — "Ching-kangshan Revisited" and "Two Birds: A Dialogue"* — was a most inspiring and educational event in the political life of the Chinese people.

Both poems were written in 1965 at a time when the Chinese Communist Party, under the leadership of Chairman Mao, together with other Marxist-Leninist parties and organizations in the world, were in open polemics with the Khrushchov-Brezhnev revisionist renegade clique. Marxism-Leninism had already developed in this ideological struggle and was winning steady successes. Inside China, socialist revolution and construction was making new achievements. A great political battle between the proletariat and the bourgeoisie — the proletarian cultural revolution — was in the offing. This was the national and international background against which Chairman Mao wrote these two militant poems.

"Ching-kangshan Revisited" was written on a visit to Ching-kangshan, or the Ching-kang Mountains. To the Chinese people these mountains symbolize the heroism and fighting spirit of the Chinese proletariat and other revolutionary people. It was here in 1927 that Chairman Mao led the army which had fought in the Autumn Harvest Uprising and where he set up the first rural revolutionary base. Here he fought against both "Left" and Right opportunist lines in the Party. Under his leadership the army and people smashed repeated Kuomintang attacks on the base.

* The two poems were first published in the January 1976 issue of *Shikan* (*Poetry Magazine*) and reprinted in newspapers throughout the country.

The thunder of guns defending Huangyangchieh Pass** shook the Kuomintang reactionaries and enabled the base to consolidate and develop. From then on, the torch lighted by Chairman Mao in the Ching-kang Mountains continued to illuminate the long course of the Chinese revolution, bringing about the great victory of the people's war.

After the birth of the new China in 1949, the Chinese people went on to take the socialist road and to change their country. The Ching-kang Mountains, too, were changing: "Past scenes are transformed, orioles sing, swallows swirl, streams purl everywhere and the road mounts skyward." These descriptions of natural scenes, pulsating with life and beauty, created a graphic picture of China's vigorous socialist development.

Socialism was moving ahead rapidly. In a great mass movement, China's millions were studying the works of Marx, Engels, Lenin and Stalin and Chairman Mao's writings. In developing China's own oil industry, the workers at the Taching oil field were setting the pace on the industrial front. The once-impooverished peasants of Tachai production brigade, battling capitalist trends and a harsh nature, and stubbornly sticking to the socialist road, were achieving high crop yields and had made their brigade a model for agriculture.

Led by Chairman Mao, the Chinese people had scored victory

** Huangyangchieh is the most strategic of the five major passes in the Ching-kang Mountain base area. In the autumn of 1928 the Kuomintang reactionaries, in an attempt to strangle the new red regime in the mountains, mustered a huge number of troops to attack through Huangyangchieh. The Red Army, guided by Chairman Mao's revolutionary line and helped by the local people, routed four enemy regiments with less than a battalion of troops.

after victory in defending their socialist society against its enemies. They had overcome the enormous difficulties created when the Soviet revisionist renegade clique tore up contracts with China and recalled its specialists. They had smashed the attacks of the Peng Teh-huai group inside the Party and were carrying on the long and unrelenting struggle against the Liu Shao-chi revisionist line. Only by scaling such peaks can the Chinese people see the magnificent horizon. "Once Huangyangchieh is passed no other perilous place calls for a glance." Only by going through every kind of hardship and test can one really taste the joy of struggle.

Thirty-eight years had elapsed since Chairman Mao first entered the Ching-kang Mountains. In those 38 years the storm of the revolution had swept the country and the red flag had been kept flying. Struggles had led to victories and victories to more struggles. The Chinese people had never stood still.

Atop the highest peak in the Ching-kang Mountains Chairman Mao looked back on the eventful years of endeavor, viewed the excellent situation and looked ahead to still more arduous struggles. To make the noble ideal of communism a reality the Chinese people had climbed countless perilous peaks. They would climb still more — the struggle to combat and prevent revisionism and consolidate the dictatorship of the proletariat, the task of building China into a strong modern socialist country, the historic mission of overthrowing imperialism, social-imperialism and all other systems of exploitation, together with the world's people. The revolution must be carried on.

"We can clasp the moon in the Ninth Heaven and seize turtles

Poems

PO CHING

deep down in the Five Seas." Such is the undefeatable spirit of the Chinese proletariat. As long as they persist in the revolutionary line and continue the glorious tradition of the Chingkang Mountains, they will vanquish all enemies and difficulties. "We'll return amid triumphant song and laughter."

"Nothing is hard in this world if you dare to scale the heights." This is the central meaning of Chairman Mao's poem, the essence of the spirit of the Chinese revolution and a clarion call to the Chinese people to continue the revolution.

TWO BIRDS: A DIALOGUE is a condemnation of the revisionists. In recasting an ancient fable about the roc and the sparrow, Chairman Mao uses vivid imagery to expose the basic contradiction between the Marxist-Leninist line and the modern revisionist line. It is a stinging repudiation of the Khrushchov-Brezhnev renegade clique.

"The roc wings fanwise, soaring ninety thousand *li* and rousing a raging cyclone." The immense bird symbolizes the Marxist-Leninists with their spirit of looking far and aiming high. The sparrow lying low in the bush refers to the modern revisionists, essentially a cowardly and reactionary lot. Marxist-Leninists, having a solid grasp of the laws of historical development and an unshakable conviction that revolution can change everything, always support, not flee from, the surging revolutionary movements and wars of the oppressed nations and peoples.

The modern revisionists, on the other hand, are scared stiff by the revolutionary situation in the world in which "gunfire licks the



Workers at the Chiagnan Shipyard, Shanghai, resolve to make new contributions after studying Chairman Mao's two poems.



On an irrigation project, members of the Hsiao-chin-chuang brigade outside Tientsin meet to recite poems praising Chairman Mao's two poems and the significant gains of the cultural revolution.

Officers and men of a PLA company in Shenyang, which was cited for meritorious service in the battle to defend Chenpao Island in the northeast, listen to Chairman Mao's two poems over the radio.



heavens" and "shells pit the earth". It was Khrushchov himself who said that "any small 'local war' might spark off the conflagration of a world war" and "destroy our Noah's Ark — the globe". The renegade features of the modern revisionists are sharply delineated in the tremulous words of the sparrow: "This is one hell of a mess! O, I want to flit and fly away." But where? "To a jewelled palace in elfland's hills", that is, to "a world without weapons, without armed forces and without wars".

In July 1963 the Soviet revisionist renegade clique concluded a partial nuclear test ban treaty with the United States and Britain. It was nuclear blackmail designed by the U.S. imperialists and Soviet revisionists to lull the rest of the world into a sense of security, thus allowing the two superpowers to perpetuate their nuclear monopoly and consolidate their domination.

At the same time, the Khrushchov gang called on the Soviet people to strive for an "appetizing dish of goulash", the origin of the phrase "goulash communism". Instead of making the struggle for communism a fight to destroy classes and class differences and liberate all mankind, the revisionists substituted the principles of a bourgeois-type welfare state for the principles of scientific communism. This is phony communism and Chairman Mao mercilessly ridicules it in the poem.

The "triple pact" and "goulash" are deceptions. No matter how much Khrushchov pushed them, they are as illusory as jewelled palaces in elfland's hills. With the fury and scorn of a revolutionary, Chairman Mao lashes out: "Stop your windy nonsense!" — an expression of the Chinese people's angry contempt for revisionists at home and abroad.

The events of the past decade have proved that Chairman Mao's exposure and condemnation of the Soviet revisionist renegade clique were profound and correct. Since taking office, Brezhnev has continued a policy of Khrushchovism without Khrushchov. Both the Soviet revisionists and the other superpower pay lip service to

disarmament. But in fact, every day the two superpowers feverishly expand their arms. They smile and sign agreements on "strategic arms limitation", but escalate the nuclear race as never before. Having come late for a share of the imperialist spoils, Soviet social-imperialism is greedier and more cunning in seeking to control spheres of influence. This makes it the most dangerous source of a new world war. Today's nonsense about "detente" can be described by the lines of Po Chu-yi (772-846), a Tang dynasty poet: "It is said that elfland's hills are in the seas, the hills are somewhere in the misty void."

Inside the Soviet Union a complete restoration of capitalism has taken place. A small bureaucrat-monopoly-bourgeois class runs the entire state machine and controls the distribution of all social wealth. The polarization of classes accelerates. Antagonisms among the nationalities are intensified. The gap between rich and poor widens. Bourgeois right has been expanded tremendously. Lopsided development has brought the economy to chaos. Agriculture has reached a state of disaster. By going against the tide of history the Soviet revisionist renegade clique has come to an impasse and now faces the increasing opposition of the people of the Soviet Union and the rest of the world. "Look you, the world is being turned upside down." The old world is doomed. The clique faces inevitable defeat. Social-imperialism and imperialism will run amok for a while, but they cannot escape destruction in the storm of people's revolution.

LIKE Chairman Mao's other poems, these two are fine examples of the integration of revolutionary realism and revolutionary romanticism. They are alive with proletarian passion for the ideals of communism. They contain deep understanding of the real world of today and the revolutionary spirit of the times. The reader is inspired and feels an instant empathy with the images presented and the reality behind them.

Chairman Mao's poems are also examples of his own rule for literature and art — the unity of

revolutionary political content and the best possible artistic form. The roc with the blue sky on his back and the sparrow cringing in the bush are striking metaphors contrasting the Marxists and the revisionists. Lines such as "We can clasp the moon in the Ninth Heaven and seize turtles deep down in the Five Seas" and "Nothing is hard in this world if you dare to scale the heights" are dynamic images describing the proletariat's indomitable courage in carrying the revolution forward. In expressing profoundly significant ideas such as continuing the revolution and combating revisionism in a few but powerful words, Chairman Mao displays a high skill in the brief presentation of complex wholes.

To suit the form to the content, Chairman Mao not only employs the form of classical Chinese poetry but develops new usage for old phrases and makes the past serve the present. Adapting mythical allusions, folk sayings and lines from ancient poems, he gives the old new and revolutionary meaning.

Both poems are in flowing style and easy to recite. The fable-like questions and answers in "Two Birds: A Dialogue" are in colloquial speech, a characteristic of folk poetry which brings great realism and life to the images. Serious ideas hidden in satire make the reader think. He has no trouble getting the devastating ridicule Chairman Mao aims at the modern revisionists. The poems are excellent examples of how the creation of new poetry can benefit from a critical study of folk poems and classical poetry.

The publication of these two poems now inspires the Chinese people to an even higher militancy and vigilance in carrying on the revolution. The cultural revolution is a great battle to combat and prevent revisionism and strengthen the dictatorship of the proletariat. The Chinese people are fighting to consolidate and expand its gains. They are doing as Chairman Mao urges in his poems — fight revisionism, "reach for the clouds" and advance unhaltingly on the revolutionary road.

PAST SCENES ARE TRANSFORMED

—A Visit to the Chingkang Mountains

Special Correspondent

THE Chingkang Mountains, a high forested area some 200 kilometers around on the Kiangsi-Hunan border in southeast China, was one of the first centers of the Chinese revolution.

In the autumn of 1927 Chairman Mao led the troops from the Autumn Harvest Uprising here and created China's first rural revolutionary base area. This began the Chinese Communist Party's road to victory for the revolution — setting up rural bases, developing armed struggle, surrounding the cities from the countryside and finally seizing the cities.

New Town in the Mountains

The town of Tzuping lies in a basin of 20 hectares in the heart of the mountains. Nearly a half century ago, Tzuping was the nerve center of the revolutionary base. Here were the offices of the Party and the headquarters of the Fourth Red Army. Here Chairman Mao wrote *The Struggle in the Chingkang Mountains*.

In January 1929 Chairman Mao led the Red Army to open up a new base in southern Kiangsi and western Fukien. In the Chingkang Mountains Peng Teh-huai pushed a flightist line and lost the base. After that the Kuomintang reactionaries burned and massacred in Tzuping. "The grass must be burned, the stones broken up and the people replaced by another breed!" they said. The people fled into the deepest part of the mountains. By the time of liberation there were only seven destitute families left in the village. Most fields had been long abandoned.

Immediately after liberation, Chairman Mao and the Party Cen-

tral Committee sent a group to express regards and concern to the people in old revolutionary bases in the south. To the people of the Chingkang Mountains it brought a message from Chairman Mao in his own handwriting: "Carry the revolutionary tradition forward! May you gain still greater glory!"

In 1957 the Party sent 700 cadres and demobilized armymen into the mountains to help the local people rebuild. They were followed by several hundred school graduates from Shanghai and other places. In May 1965 Chairman Mao himself returned to visit the Chingkang Mountains and had a moving reunion with old comrades and the people of Tzuping.

Tzuping today is no mountain village of a few households, but a township of nearly 4,000 people. Barren slopes have been turned into forest farms, tea plantations and orchards. A monument to the revolutionary martyrs stands on a small hill to the east. Those who gave their lives defending the base are buried here. One was Chu Tzu-ho. Captured by the Kuomintang, he was tortured to make him reveal names of his comrades. He gritted his teeth and refused to talk. "Are you made of wood?" the enemy screamed. "No, iron and steel!" he replied. "I'm a Communist!"

Around the monument there is a bus station, post office, weather station, hotel, hospital, the office building of the Chingkang Mountains Revolutionary Committee, the revolutionary museum, a department store and the Chingkangshan Hotel with a traditional-style glazed-tile roof. Before liberation there was only one primary school

graduate in Tzuping. Now primary school education is universal and there is a middle school and a branch of the Kiangsi Communist Labor University.

Paddy fields lie in the middle of the basin. The peasants are getting three times as much grain per hectare as before liberation. Then they had to buy grain from other places. Now they have a surplus to sell to the state.

When Chairman Mao returned in 1965, he was photographed with veteran comrades and 3,000 people came from all around to see him. Shouts of "Long live Chairman Mao!" shook the air.

At night the town is lit up by electricity from one of five hydro-power plants the people of the Chingkang Mountains constructed themselves. Factories have been built to produce paper, fiberboard, tea and other items utilizing local resources. There are also a machine works, a farm machinery repair plant and brick and tile kiln.

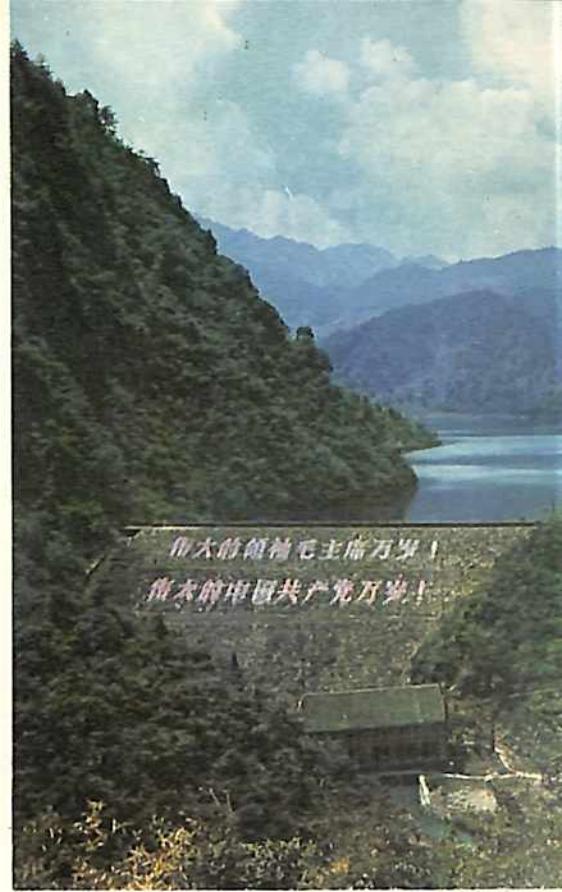
Chairman Mao's Headquarters

The village of Big Well, six kilometers northwest of Tzuping, lies in a smaller basin. Chairman Mao lived here longer than anywhere else in the Chingkang Mountains.

As one enters the village, one's eye is caught by fiery red hot peppers and golden beans hanging under the eaves of every house. In the office of the production brigade there is a large photograph of Chairman Mao with the people of the Chingkang Mountains. Here Tsou Wen-kai, who headed the Big Well Insurrection Corps which helped the Red Army defend the pass at Pamienshan, greets visitors.



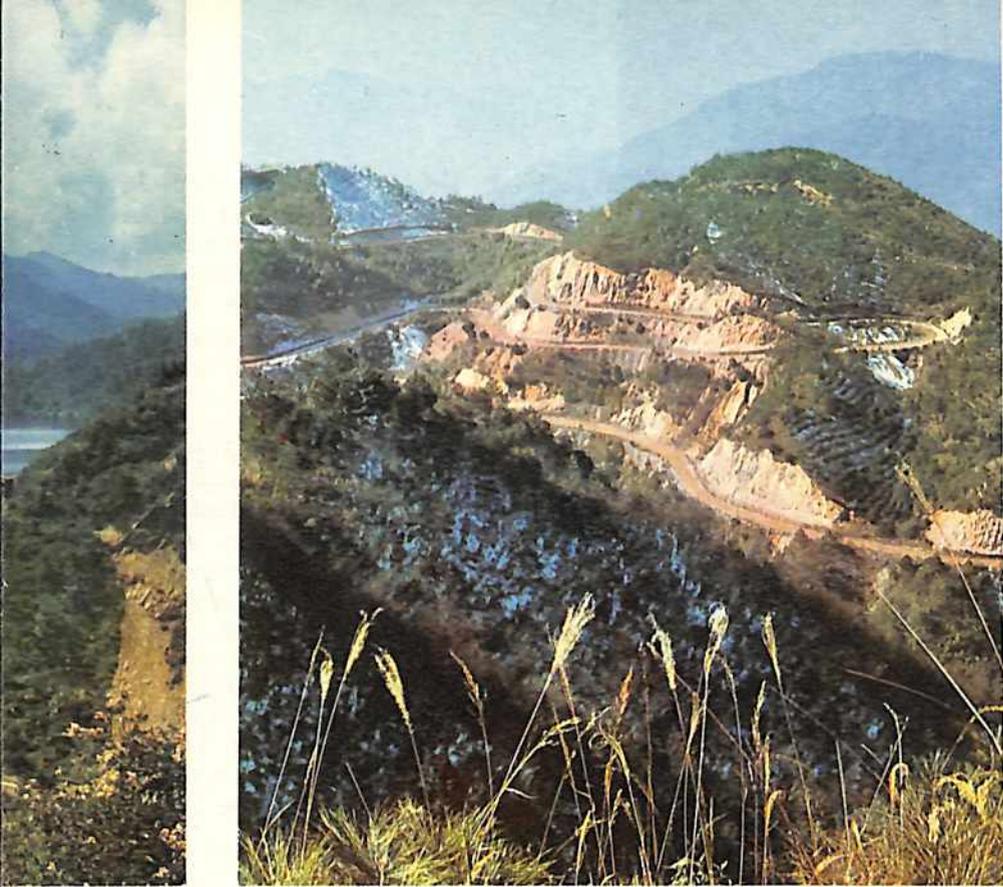
Waterfall in the Chingkang Mountains.



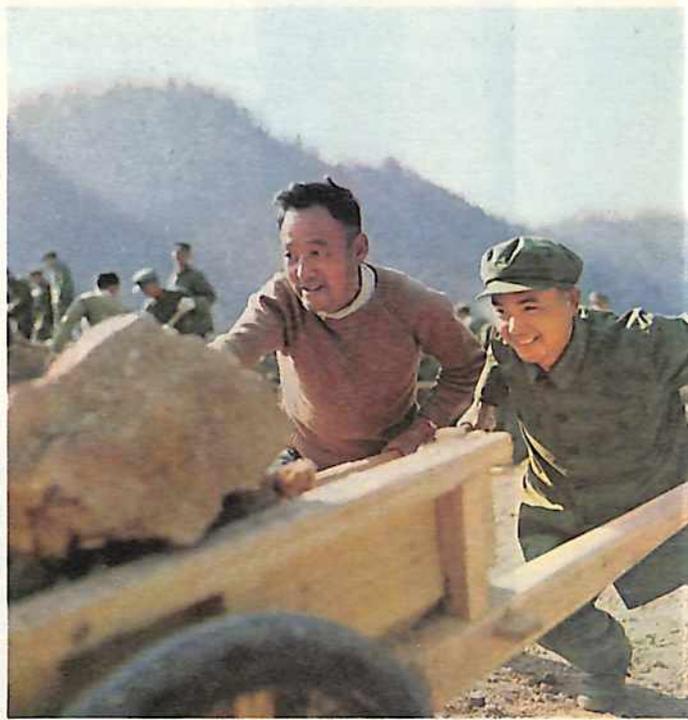
A hydropower station in the Chingkang Mountains.



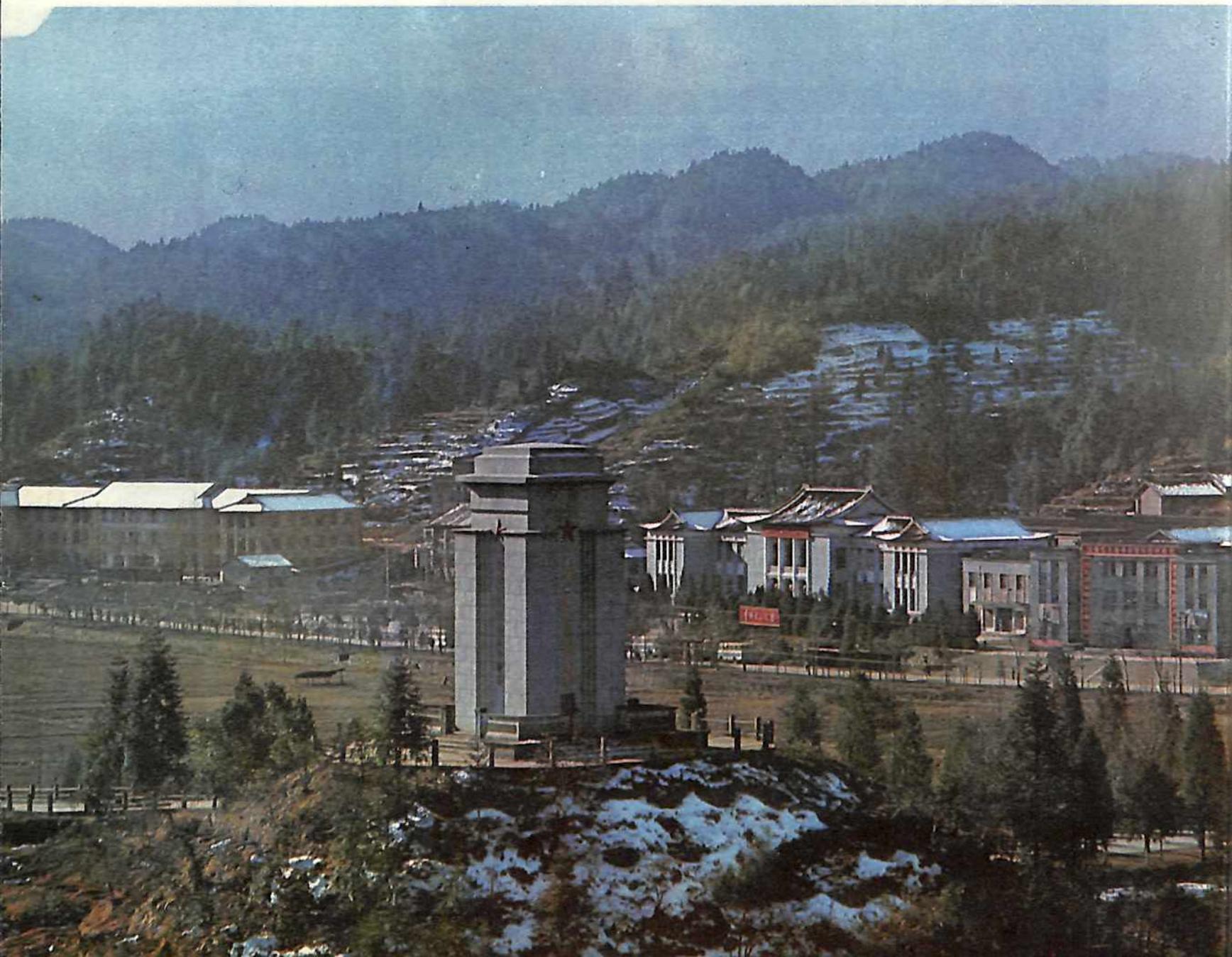
Tzuping, in the heart of China's first revolutionary base area, as it looks today.



The highway through Huangyangchieh.



Secretary of the Sanwan Party branch and a young brigade member move stone for the walls of new fields.





ceived, led Red Army men in digging a well for them, and carried water for old people. He instructed the Red Army clinic at Big Well to treat the people without charge. He was often seen sitting on a large stone in front of his house, reading books or documents.

"When Chairman Mao returned to the Chingkang Mountains in 1965," Tsou recalls, "he slept on a board bed. He talked to people during the day and worked at night. His light didn't go out until very late."

Today Big Well is an advanced unit in the province in learning from Tachai in agriculture. In less than two months during the winter of 1974-5, 1,300 people led by the

Though nearly 80, he always eagerly relates how Chairman Mao, when he came in October 1927, explained the need for armed struggle to the people. They organized immediately, the men joining the Insurrection Corps or the Red Guards, the women forming groups to wash clothes, give first aid and do propaganda. The youngsters formed a Children's Corps and stood guard with their spears at crossroads and village entrances.

The house where Chairman Mao lived has been restored. Kuomintang raids had left only half a wall, which the people carefully preserved as a reminder of Chairman Mao. It is still clearly discernible. A board bed, table and two stools duplicate the originals.

In those days Chairman Mao, like all Red Army soldiers, wore a bamboo hat and straw sandals and ate the same brown rice, pumpkin soup and wild vegetables. He was always out among the people, inquiring about their life and helping solve problems. He wrote boundary markers for the land they re-

Tsou Wen-kai tells a militia a story about the revolution under the oaks where Chairman Mao used to rest.

The house where Chairman Mao lived in Tzuping. Chairman Mao wrote *The Struggle in the Chingkang Mountains* here.





School graduates go to work led by an old Red Army veteran.

Party committee of the Ching kang Mountains Plantation blasted away a mountain, filled in twisting streams and dug three channels. This enabled them to convert 700 small fields on slopes and in gullies into 80 big ones. Last year Big Well reaped its eleventh bumper harvest.

Last winter the people worked enthusiastically to improve the soil and make new fields.

Huangyangchieh

The old revolutionary base in the Ching kang Mountains was guarded at five passes, one each in the north, south, east and west, and Huangyangchieh in the northwest, the most important. Huangyangchieh is 17 km. from Tzuping at an altitude of over 1,300 meters.

Over 40 years ago Chairman Mao's poem "Ching kangshan" was written about a battle at this pass. Toward the end of August 1928 when the main forces of the Red Army were away from the base, four regiments of Kuomintang troops tried to break in through Huangyangchieh. There was less than a battalion of the Red Army to defend it, but assisted by the Red Guards and the local people,

they beat back four attacks. As the enemy prepared for another attack, the Red Army brought a mortar from Tzuping and opened up. The Kuomintang troops fled into the night.

Some 30 years later, after victory had been won and China became a people's republic, Chairman Mao mentioned Huangyangchieh again in his poem "Ching kangshan Revisited", emphasizing the present meaning of that historic battle: Having been through that severe test and been tempered in the following decades of revolutionary storms, the revolutionary people of China will never be overwhelmed by any difficulty or danger.

Huangyangchieh today towers above a sea of clouds as formidable as ever. In those days it could only be reached by a twisting mountain path with 6,000 stone steps just wide enough for one person. It took a day to walk up from the foothills. Now a broad highway brings a car to the top in less than two hours.

Large-scale construction in the Ching kang Mountains began at the end of 1957. Red Army men and Red Guards who had defended Huangyangchieh were again path-

breakers in building the road. The Huangyangchieh section alone contained over 40 bends and involved moving over a million cubic meters of stone. In some places it was hard to find a place for the feet while drilling blast holes.

Standing at the old outpost today, one can see the old trail appear and disappear as it winds down from Huangyangchieh. To store grain against the enemy's suppression campaigns, Chairman Mao, Comrade Chu Teh and others had carried grain on shoulder-poles up this path from Ning kang county below. They used to rest under two oak trees now protected by a stone embankment beside the highway.

Once while resting here Chairman Mao asked some Red Army men how far they could see. "All the way to Hunan province," one replied. "That's right," Chairman Mao said, "but we should also see all of China and the whole world. We're carrying grain up the mountains now so that we can carry on the Chinese revolution and the world revolution."

Training New People

The men and women who fought in the Red Army, the Insurrection

Corps and Red Guards to expropriate local tyrant-landlords and distribute the land and who kept up the struggle in the Ching Kang Mountains are now white-haired oldsters. A retirement home for them has been built in the mountains. But, not content to lead an easy life, these veterans are giving their remaining years to training the younger generation.

One of these is Lo Shang-teh, a Red Army woman who fought the Kuomintang with a gun and helped defeat their economic blockade with a hoe. After liberation she took the lead in forming mutual-aid teams, co-ops and people's communes.

In 1970 when the Big Well brigade set up a women's association, she was asked to head it. "The revolution needs people to carry

on," she said. "The sooner young people take on hard jobs, the faster they will mature." She insisted that Li Ping-ping, a young school graduate, take the top post and she become vice-head. Always consulting each other, together they did outstanding work with Big Well's women.

In 1971 after Li Ping-ping was transferred to another post, 19-year-old Tsou Wen-hsiang took her place. Lo Shang-teh continued as a warm and helpful assistant. When Tsou Wen-hsiang also was transferred, 17-year-old Tsou Ting-hsiu took her place. Ting-hsiu had a lot of drive but little experience. Lo Shang-teh gave her advice, helped her sum up experience and soon Ting-hsiu became a capable leader.

Since the cultural revolution began, over 4,000 school graduates

from Shanghai, Nanchang and Nanking have come to live in the Ching Kang Mountains. The local people present each of them with a carrying-pole and a Party branch member welcomes them with words something like this: "These carrying-poles are part of your revolutionary heritage. When these mountains were a base area the people carried grain for the army with poles like these, just as Chairman Mao did. After liberation we have used poles like these to build a new socialist countryside. As you take them, always remember Chairman Mao's teachings and pass the revolutionary tradition of the Ching Kang Mountains on from generation to generation!"

The young people reply: "The older generation stormed enemy positions to overthrow imperialism, feudalism and bureaucrat capitalism. We will carry on the revolution and fight to eliminate the differences between workers and peasants, town and country, and mental and manual labor. We will keep the Ching Kang Mountains spirit shining forever!"

These young people try hard to suit action to their words. Hsu Ting-mao, a production team leader in the Hsiao-tung brigade, had come from a Shanghai school. He wore a bamboo hat and straw sandals like the old Red Army men. He worked round the clock on the worksite of a power house. Once he did not hesitate to jump into surging floodwaters to save lumber belonging to the public.

On his vacation he walked 450 km. in the cold and rain to work at two production teams to learn their advanced experience in scientific farming. Applying it to Hsiao-tung's actual conditions, he was able to produce a feasible plan to transform low-yielding fields. Last year Hsiao-tung more than doubled its per-hectare grain yields. The peasants said, "This is the kind of young generation we need!"

A GLANCE AT CHINA'S CULTURE

(In English)

The Chinese people, guided by Chairman Mao's revolutionary line, are critically inheriting and developing their country's several-thousand-year-old cultural tradition and creating a new, socialist culture.

This booklet presents a brief survey of the progress over the last quarter century, particularly since the Great Proletarian Cultural Revolution, in education, medicine and health, literature and art, science and technology and physical culture.

Over thirty pages of illustrations.

66 pages

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On the Hunan-Kweichow line.

RAILROADS FOR THE RUGGED SOUTHWEST

CHUNG TAI

TWENTY-SIX YEARS — especially the last ten years of the cultural revolution — of railroad and trunk-line construction in the southwestern provinces of Yunnan, Kweichow and Szechuan have put this once hard-to-travel region on the communications map. Improved links within the region and with the rest of the country have vastly stimulated its industry and agriculture.

The three provinces have some of China's most rugged terrain and unpredictable weather. In addition to high mountains, deep gorges and swift rivers, there are caves carved out by water, underground streams, faults, drifting sand, gas-filled layers, mudflows and zones where earthquakes of seventh

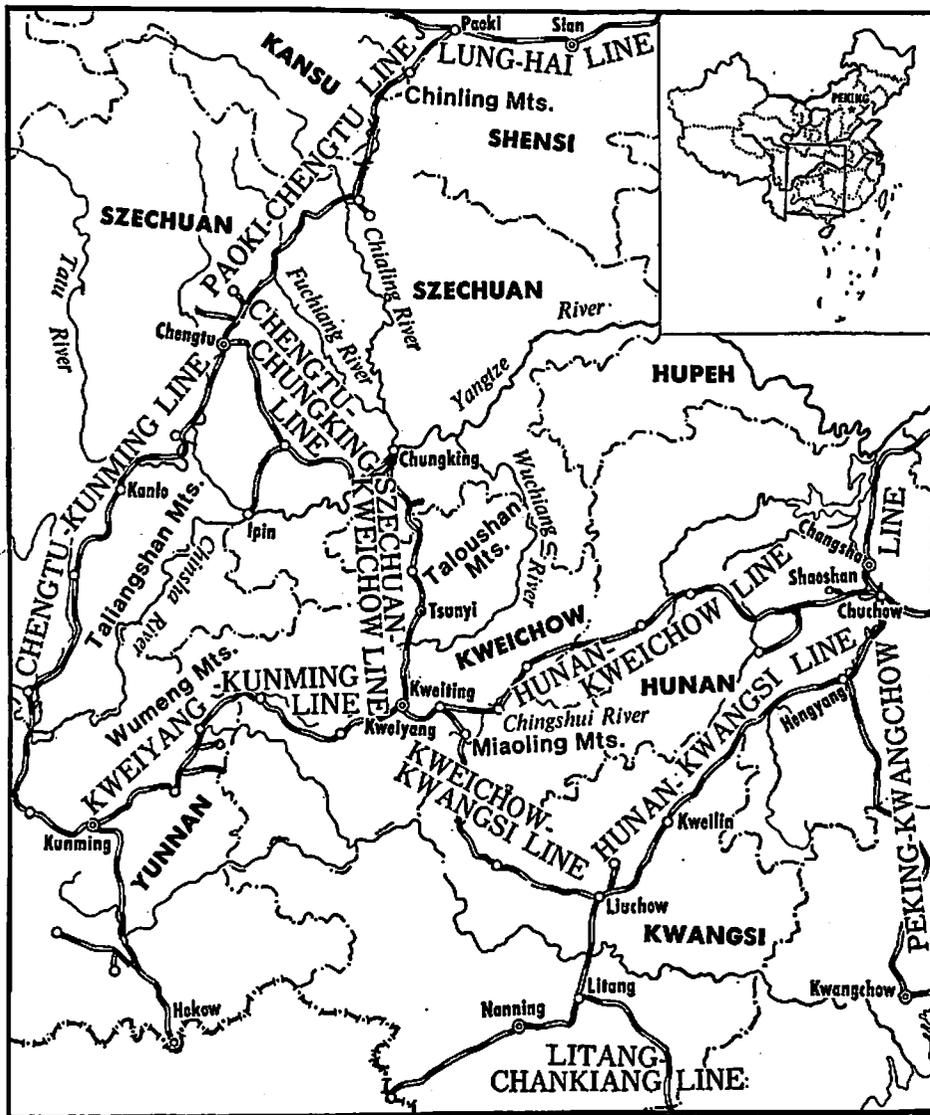
magnitude or higher have been recorded. In some deep valleys temperatures run up to 40° to 50° C. In others the wind rises to gale force. The Tang dynasty poet Li Po (701-762), after a trip into Szechuan, wrote, "The way into Szechuan is hard, harder than going up the blue sky."

In old China there was not a single standard-gauge trunk rail line in the 1.1 million square kilometers of the three provinces, except for some short stretches of narrow-gauge in Yunnan. The few and only highways had been built strictly for military purposes. Transport, particularly in the rural areas, was mainly by shoulder poles, on hand carts, men's backs and pack animals.

The reactionary ruling class and rapacious merchants, exploiting the lack of transport, jacked up prices of industrial goods and salt, which was scarce in the area. It was common to trade a chicken for a needle or a peck of rice for a pound of salt.

Toward the end of the Ching dynasty (1644-1911) the people of Szechuan and Hupeh provinces tried to raise funds for a railroad connecting Chengtu and Hankow, their capitals. However, in return for a large foreign loan the corrupt Ching government gave the right to build it to a consortium of imperialist powers.

Demanding the cancellation of the contract, in 1911 the people of



Szechuan staged a protest demonstration. Some of them were arrested and executed. A monument to the martyrs who died defending China's sovereign rights is preserved today in the People's Park in Chengtu.

In 1936 the Kuomintang government, given an imperialist loan of 56 million silver yuan, gave the right to build the Chengtu-Chungking railroad to foreign companies. At the same time it levied several dozen kinds of taxes ostensibly to build it, but all the money found its way into the pockets of officials. By the time the Kuomintang collapsed in 1949 the money swindled from the people this way was enough to build three railroads from Chengtu to Chungking. The tracks remained a dotted line on the map.

Constructing Trunk Lines

The people's dreams of rail communication began to come true

only after liberation. Guided by Chairman Mao's revolutionary line of independence and self-reliance, in June 1950, six months after the liberation of the area, construction of the Chengtu-Chungking line began. The steel mills of Anshan and Chungking supplied the heavy rails, making it China's first trunk railroad laid with domestic-made tracks.

Two years later, on July 1, 1952, it was opened to traffic. For the occasion Chairman Mao sent the builders a banner with an inscription in his own writing: "Congratulations on the opening of the Chengtu-Chungking line. Continue to work hard and build the Tien-shui-Chengtu line."

This project began on that very day. The starting point was later changed from Tien-shui in Kansu province to Paoki in Shensi province, thus connecting Szechuan with the central plains and north-

west China. It was to cross the swift-flowing Fuchiang and Chia-ling rivers, and the towering Lungmen, Tapa and Chinling ranges. Tunnel after tunnel was to wind up and down the Chinling range. A stupendous engineering feat, the line was completed in 1956.

After the Second Five-Year Plan (1958-62) began, work was guided by Chairman Mao's general line for economic development: "Go all out, aim high and achieve greater, faster, better and more economical results in building socialism." Rail construction in the Szechuan-Kweichow-Yunnan area made big leaps forward. The Kweiyang (Kweichow province) - Liuchow (Kwangsi Chuang Autonomous Region) line, an important outlet for the southwest, opened in 1958.

But progress is never easily made. Difficulties created by widespread bad weather in the three years 1960-62 were made worse when the social-imperialists broke contracts with China and withdrew their specialists. Renegade Liu Shao-chi seized the opportunity and ordered the cancellation of such key projects as the Chengtu-Kunming, Szechuan-Kweichow, Hunan-Kweichow and Kweiyang-Kunming lines.

In 1964 Chairman Mao called for the quick completion of the Chengtu-Kunming line, thus frustrating Liu Shao-chi's disruption of rail construction in the southwest. Work resumed as civilian builders and the army railway corps converged on worksites, determined to make up for lost time. The Szechuan-Kweichow line was completed in 1965, the 643-km. Kweiyang-Kunming line in 1966.

It was in that year the Great Proletarian Cultural Revolution started and, led by Chairman Mao, destroyed the bourgeois headquarters of Liu Shao-chi. Construction on the Chengtu-Kunming railway resumed. All the sites along the line were turned into battlefields criticizing Liu Shao-chi's counter-revolutionary revisionist line. This greatly raised the builders' enthusiasm for socialism. In high spirits they broke through all natural barriers and speeded up the project.

Then work on the most difficult railroad of all, the 1,100-km. Chengtu-Kunming line, got under way again. The route crosses the Taliangshan and Hsiaoliangshan mountains and the turbulent Tatu and Chinsha rivers. It goes through the southern section of China's north-south earthquake belt where many violent quakes have been recorded. Some specialists from abroad had declared that no railroad could be built in this area.

But the builders were ready to prove them wrong. Surveyors climbed peak after peak to get the necessary geological data. Veteran engineers made their way across single-plank bridges over deep chasms to investigate underground streams. Young engineers just out of school joined the planning and spent countless nights on drawings for bridges and tunnels so that construction could begin quickly.

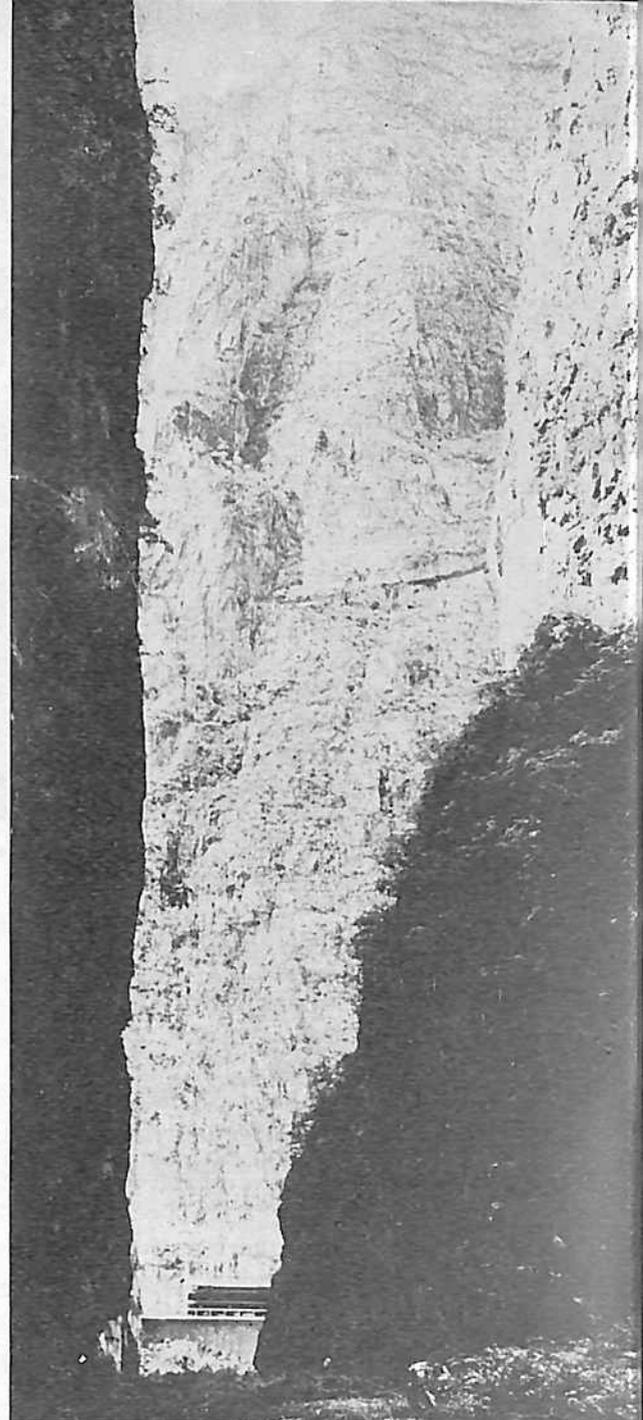
Builders stood in waist-deep water as they dug the 6.5-km. Shamalada Tunnel 2,300 meters above sea level, from which 12,000

tons of underground water poured out every day and night. All but three kilometers of a 24-km. section along the Tatu River was through tunnels, giving it the name "underground railroad". To span a gorge 300 m. deep called "Crack of Sky" where the sun could be seen only two hours a day, the builders, combining revolutionary spirit with scientific approach, and utilizing local materials, constructed a stone bridge with a single 54-m. span in just 55 days.

In all, they built 427 tunnels and 653 bridges totalling 400 km. The route averages one bridge every 1.7 km. and one tunnel every 2.5. The first train ran on July 1, 1970, much sooner than planned. Linked with the Paoki-Chengtu line to its north, the Chengtu-Kunming line forms a part of the communications artery running between China's northwest and southwest.

Three months later construction on the Hunan-Kweichow railroad resumed. The workers, steeled by the cultural revolution, completed

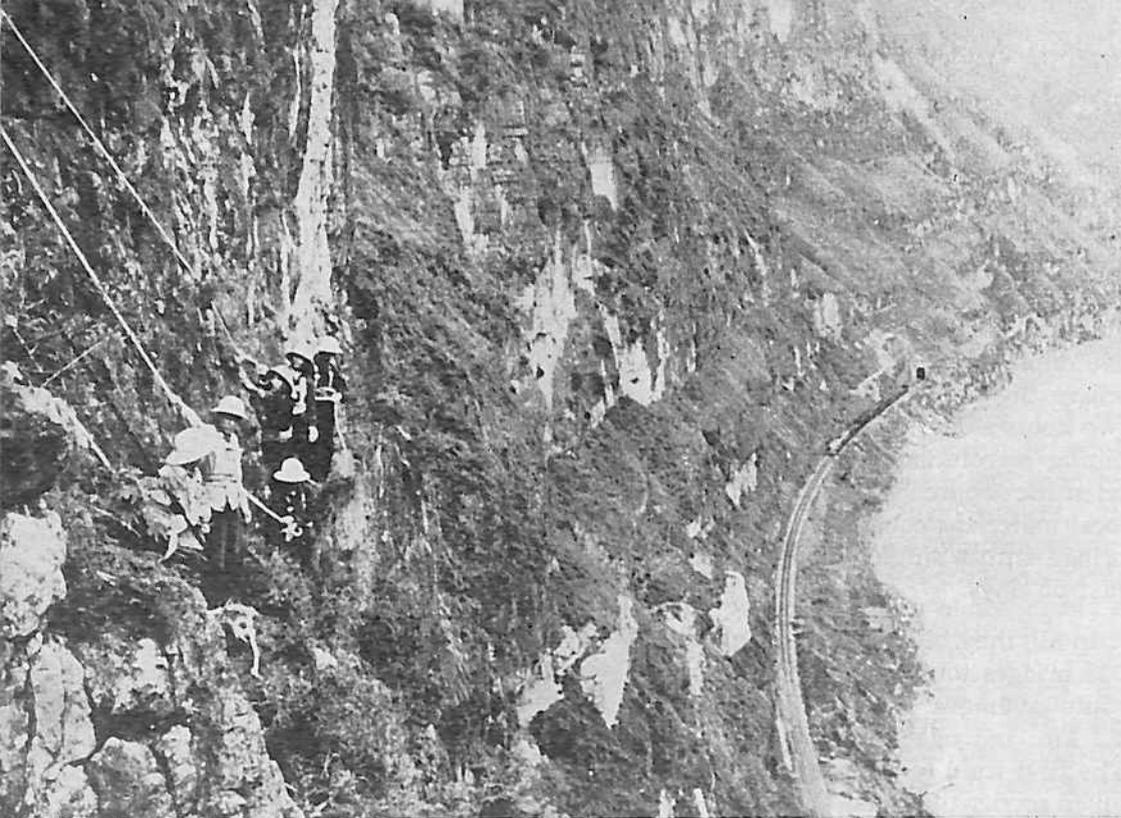
A continuous tunnel-and-bridge section of the Kweiyang-Kunming line.



A train crosses the "Crack of Sky" along the Chengtu-Kunming line.

this line more quickly. It links Chinchushan with Kweiting (the 195-km. section from Chuchow to Chinchushan had been opened to traffic in 1962) and connects with the Kweichow-Kwangsi line to reach Kweiyang. With its completion, the Shanghai-Hangchow, Chekiang - Kiangsi, Kweiyang - Kunming trunk lines were connected into an east-west artery for south China paralleling the Lung-Hai (Lanchow in Kansu province to Lienyunkang in Kiangsu province).

The 800-km. Hunan-Kweichow line runs across the Hsuehfengshan range and the Hsiangchiang, Tzushui and Yuanchiang rivers. Then, crossing the Wushui River five



A maintenance crew removes dangerous rocks from a cliff above the tracks.

On the Chengtu-Kunming line along the Niujih River in the Liangshan Yi Autonomous Prefecture, Kanlo, a city of 10,000 people has appeared in a valley where once Yi slaveowners fought each other to settle private feuds. Today the city has cement, hydro-power, foodstuff, printing and building-material industries.

Railway construction has accelerated the industrialization of the city of Kunming. Ores from new iron mines at Lotzu and Shangchang are taken directly by rail to the Kunming Steel Works. In recent years, Kunming Steel has added three branch plants and 13 shops to become an iron and steel complex that embraces every pro-

times and Chingshui River three times, it climbs the Miaoling and Yunwu mountains on the Kweichow plateau to reach its destination. Work was made extremely difficult on many stretches by faults, water-carved caves, underground streams, drifting sand and layers of soft soil.

Nearly one-quarter of the track is laid over bridges and through tunnels. One-third of the 270-km. Kweichow province section is bridges and tunnels. The stone and earth moved is enough to make a wall a meter high and a meter wide around the equator more than twice.

By giving full scope to the initiative of both the central and local governments, both professional people and the masses, the line was finished in only two years. In fact, it was built more quickly and with better quality and less cost than similar trunk lines in the region, a good example of the spirit of Chairman Mao's general line — getting greater, faster, better and more economical results.

Progress Brought by Railroads

The railroad network has stimulated economic progress in Szechuan, Yunnan and Kweichow provinces. New towns have been springing up all along the lines.

Kanlo, new city along the Chengtu-Kunming line.



cess from mining to rolling. It manufactures over 100 steel products, including thin sheet steel and seamless tubing.

Timber from western Yunnan province once had to be hauled to Kunming by road. The shipping cost much more than the price of the timber. Now it is rafted down the Chinshā River and then loaded onto trains, drastically cutting cost. Eight forest industry bureaus have since been set up in the Heng-tuan Mountains to make the area one of China's major timber producers.

Today Kweiyang, capital of Kweichow province, is the intersection point of four railroads. Once a city of a few poorly-equipped shops, it now boasts nearly 500 factories and mines making steel, machinery, chemicals, advanced instruments and electronic products, and consumer goods. The value of its industrial production for 1974 was 37.5 times more than that of 1949, the year of liberation. Today the Kweiyang Mining Machinery Plant alone has more workers than all of Kweiyang before liberation. The annual value of industrial production of this plant is greater than the entire city's preliberation annual total.

The 22 counties and towns of mountainous western Hunan province are the homes of a dozen nationalities including the Hans, Tungs, Yaos, Huis, Pais, Miaos and Tuchias. Before liberation goods were hauled on shoulder poles and men's backs.

This began to change after liberation as good roads were built for motor vehicles. Then the Hunan-Kweichow railroad brought even faster and bigger economic progress, including more than a hundred big new factories. The area registered a 49 percent rise in industrial output value in 1974 over 1971. The tractors, pumps, chemical fertilizer and insecticides brought in by rail have stimulated farm production. The area harvested 100,000 more tons of grain in 1973 than in 1971, and in 1974 was able to overcome severe drought and reap a record-high grain harvest, nine times more than in 1949.

STAMPS OF NEW CHINA

On Socialist Agriculture

THE Ministry of Posts and Telecommunications of the People's Republic of China has issued two sets of stamps to commemorate the historically important National Conference on Learning from Tachai. The first set of three, issued October 13, 1975, is on the conference itself. The other set of five, on the movement to mechanize agriculture with China-made machines, came out December 15. The two sets reflect the hard work of the Chinese people under the guidance of Chairman Mao's revolutionary line to raise socialist agriculture to a new level. All are of 8 fen denomination.

National Conference on Learning from Tachai

Stamp 1. Determined to work hard to develop socialist agriculture, a leading cadre studies the theory of the proletarian dictatorship with a peasant against a background of flying red banners inscribed, "In agriculture, learn from Tachai". Red, yellow, indigo and cobalt.

Stamp 2 depicts cadres working alongside peasants with a background of terraced fields. Above left, there is the slogan, "In agriculture, learn from Tachai". Apple-green, salmon, red and grey-blue.

Stamp 3. "East Wind" combines working in wheat fields reflect the growing results of learning from Tachai in agriculture. Red, yellow, cobalt and reddish purple.

All stamps measure 31 × 52 mm. Perf. 11.5. Color photogravured. Serial numbers: J 7 (3-1 to 3-3).

Farm Mechanization

Stamp 1. Rotary tiller in a rice field. Red, pink, emerald, lemon, greenish yellow and gray.

Stamp 2. Commune members plant with a motor-driven rice transplanter. Red, yellow-green, greenish yellow, cobalt and lilac.

Stamp 3. A peasant waters fields with an electric pump. Red, blue-green, light blue and light yellow.



Stamp 4. A knapsack insecticide duster in cotton fields. Red, pink, blue-green, light blue and light yellow.

Stamp 5. Combine in golden wheat fields. Yellow, red and light yellow.

All stamps measure 30 × 40 mm. Perf. 11. Color photogravured. Serial numbers: T 13 (5-1 to 5-5).



AFTER THE TSUNYI MEETING

CHANG NAN-SHENG

RIGHT after the Tsunyi Meeting in January 1935,* Comrade Teng Fa, director of the State Political Security Bureau, told us that the Central Committee of the Communist Party had decided that our regiment, which had been carrying out security assignments, was to be dissolved and its three battalions regrouped into the First and Third Corps of the First Front Army (Central Red Army).

The Party Central Committee had decided that the First Front Army should proceed northward and set up a base for fighting the Japanese invaders. This decision was crucial in turning the tide of the Chinese revolution.

"To carry out this decision," Comrade Teng Fa said, "we must use flexible tactics. This has become obvious from the events of the past two months since we left the Central Revolutionary Base in Kiangsi. To be highly mobile we must streamline our organization and strengthen our combat units. That's what lies behind this reorganization. Once we do this we'll be able to hit hard at the enemy and crush him immediately an opportunity arises. Or, if the situation is unfavorable to us, we'll be able to move swiftly and shake him off. This is the only way to frustrate

* After starting on the Long March in October 1934, the Red Army arrived at Tsunyi, Kweichow province in January 1935. There, at an enlarged meeting of the Political Bureau of the Central Committee of the Chinese Communist Party, the dominance of the Wang Ming "Left" opportunist line in the Party was ended and Chairman Mao's leadership firmly established. The Party line was brought into the orbit of Marxism-Leninism.

CHANG NAN-SHENG is a commander in the Peking Units of the People's Liberation Army.

enemy attempts to block or overtake us and to preserve our own forces."

COMRADE TENG FA was saying just what we had been feeling. I thought back to the Central Revolutionary Base we had just left. Every time we had fought a battle the people had brought us information about enemy movements, acted as stretcher bearers, or taken part in the fighting with spears and broadswords. A call from the Party or the Worker-Peasant-Soldier Democratic Government in the base always brought an instant response. But since leaving the base we had found ourselves without such support from the people. We could not get proper care and treatment for our sick and wounded. We had no reliable supply of food and ammunition. Over the past two months we had covered 2,500 kilometers through Kiangsi, Kwangsi, Hunan and Kweichow provinces. With enemy troops always either blocking or pursuing us, we had no chance to rest and consolidate our forces.

Reviewing this experience we began to understand better why Chairman Mao always insisted that in rural areas where enemy rule was relatively weak we should build bases. We felt an intense nostalgia for the Central Revolutionary Base which had been built up through hard work under the personal leadership of Chairman Mao. We longed to have another base like that. Before Comrade Teng Fa arrived we leaders had been unable to answer the men's questions: Where do we go from here? What's our next step? Where will the new base be set up?

Now the direction and tasks had been made clear to us. We knew what to tell the men. Our confidence and spirits rose.

The decision to reorganize was absolutely correct. Under the "Left" opportunist line we had left our base in a hurry, with the idea that it was a "house moving", and without preparing for a long march. The Central Column certainly had not been organized for combat. As we marched the line of the troops had extended for dozens of kilometers. We had taken along heavy arms-making and printing machinery and all kinds of supplies. Large numbers of peasants had been hired to transport them. A dozen strong young men were required to carry the base plate of one machine. It took over an hour to ford a stream or cover a quarter of a kilometer along a mountain path, with bullets whining, guns roaring and bombs exploding all around. Only their iron discipline had kept the soldiers escorting the transport units from breaking rank and joining the combat units to fight it out.

We recalled how we had smashed four "encirclement and suppression" campaigns by the Kuomintang. Our troops had advanced and retreated at will with big strides, and we had won stunning victories. The troops defending our transport units with their clumsy burden had paid a heavy price to keep them intact. The Party Central Committee's decision to regroup and streamline couldn't have been more timely.

The next day Comrade Teng Fa explained the decision to a meeting of cadres at company level and higher, and we quickly began to put



"Moving Toward Victory", an oil painting by Peng Pin depicting the participants leaving the Tsunyi Meeting.

it into effect. I was transferred back to the 37th Regiment of the Fifth Corps. I said goodbye to my commanders and set out in buoyant spirits. The slopes were beginning to turn green and the terraced fields were giant steps of yellow rape in flower.

THE DECISION of the Tsunyi Meeting brought new hope to the army. The reassignment of many administrative cadres to combat units greatly strengthened the fighting force of the Fifth Corps. Political work was also stimulated. When on the march our small regimental propaganda team rallied the troops with singing and the beating of drums and gongs. When we camped they put up lively slogans. There was a whole new atmosphere.

Soon after I rejoined the 37th Regiment our unit was assigned to the rear guard. The Red Army left Tsunyi and headed north to cross the Yangtze River. But after leaving Kuantuho village Comrade Chang Chi-chun, who was in charge of the Fifth Corps propaganda

department, brought us orders from the Military Commission to halt and prepare for action. This took us by surprise because we had seen no sign of any enemy movements in the past two days. But when Comrade Chang came with a radio transmitter we knew we were probably in for some independent action.

He called the regimental commanders together and said that the scouts had discovered that Kuo-mintang troops in Szechuan were throwing up fortifications on the south side of the Yangtze River, in anticipation of our arrival. To avoid a confrontation Chairman Mao had ordered the army to turn around and head back to Tungtzu.

"The 37th Regiment has a reputation for strong defensive battles," Comrade Chang Chi-chun said. "You are to stay in the rear and hold off the enemy as long as possible in order to give the main force time to retake Tungtzu, Loushan-kuan and Tsunyi. The enemy may not show up, but if he does, he's going to bear down hard. You'll have a tough time. The Military

Commission wants us to hold him off for at least three days with a mobile defensive action."

WHEN the Red Army was first founded, Chairman Mao had worked out principles for guerrilla warfare in situations where the enemy strength was greater than ours. They consisted of the following points:

"Divide our forces to arouse the masses, concentrate our forces to deal with the enemy."

"The enemy advances, we retreat; the enemy camps, we harass; the enemy tires, we attack; the enemy retreats, we pursue."

"To extend stable base areas, employ the policy of advancing in waves; when pursued by a powerful enemy, employ the policy of circling around."

These principles had been developed further in the first three counter-campaigns against the enemy's "encirclement and suppression" in Kiangsi province. At that time we had no fixed battle lines but fought wherever the

situation was to our advantage. Even though the enemy was stronger, we worsted him in battle every time. In the fifth counter-campaign we failed to smash the encirclement because Chairman Mao had been removed from the army command by the "Left" opportunists. But his tactical principles were already understood and accepted by the rank and file.

Using these tactics we had now been able to shake off the enemy with some mobile moves, and our main force was ready for a major battle at Loushankuan and Tsunyi. The change in tactics told us that Chairman Mao had again taken command of the army. We were elated.

"Fine!" said Li Ping-jen, our regimental commander, who had joined the Red Army during the Ningtu uprising in Kiangsi and knew well the weaknesses of the Kuomintang troops. "We'll beat the hell out of them again."

WE DECIDED to return to Kuantuho where the terrain was favorable. High mountains flanked the village on two sides, and a stream ran past on a third. Our pursuers were sure to pass through this village. We could hold them up for one day and then draw them on toward Liangtsun and Wenshui.

We immediately ordered our troops to turn back, explaining the reason for the maneuver as we marched. The very mention of action, to be fought with tactics they understood, put the men in high spirits.

"Take a look at those high peaks and steep slopes," one said, scanning the terrain. "We could pin the enemy down anywhere for a whole day."

"We're not afraid of fighting defensive action," another said. "We're only afraid they may not come. We'll keep them at bay for whatever number of days the high command wants."

As soon as we arrived in Kuantuho we began digging trenches. The enemy, a Szechuan warlord's crack division, did not arrive until the following morning. Their attack came from five directions. Officers

and men in forward positions put up a stonewall defense. Each charge cost the enemy several dozen dead. His casualties numbered over a hundred the first day and he advanced no more than a couple of kilometers. Our casualties were minimal. At dusk two enemy columns began to climb the slopes in an attempt to outflank us. But under cover of night we quietly withdrew some five kilometers, then began digging new trenches and at the same time prepared a meal. When the digging was finished and we had eaten, we posted sentries and lay down for a good night's sleep.

We held our line for the whole of the third day. We lost a platoon leader, but killed or wounded close to a hundred enemy soldiers. From a captive we learned that the enemy had built fortifications between Luchow and Ipin on the Yangtze River and was hoping, with the help of other warlord troops, to wipe us out before we could cross to the north bank. They had never thought we would retrace our steps eastward and now hastily sent three brigades (nine regiments) in pursuit.

OUR REAR GUARD withdrew still further until we came to a three-way crossing. Here there was a southeast trail leading directly to Tungtzu along which our main force had recently gone. A wide northeast road led through Wenshui to Sungkan. We were to draw the enemy in the direction of Wenshui. That night we gave the captive a political lesson, told him of our "intent" and released him.

At daybreak on the fifth day enemy troops caught up with us. We fought all day. At night we sent a detachment into Liangtsun where enemy troops were sleeping in houses on either side of the 1.5-km.-long main street. Our men stole into the town at midnight and, running down the street, tossed hand grenades left and right, then quickly withdrew. Roused from their sleep, the warlord soldiers started attacking each other with machine guns, rifles and grenades, not realizing their mistake until daybreak.

On the sixth day the enraged enemy troops charged our position near Wenshui. We put up a stiff fight. It was only at this point that they realized that for six days they had been engaging only one regiment. They hastily retraced their steps to try and catch up with our main force. It was too late. Our main force had already crushed several enemy divisions in the area of Loushankuan and Tsunyi.

We joined up with the main force at Panchiao, south of Loushankuan, and received a wire from the Military Commission commending our regiment for fulfilling our assignment with minimal loss.

"The real credit goes to Chairman Mao's military thinking," Commander Li Ping-jen said. "Without his leadership and flexible strategy and tactics, without reorganization of our troops, we wouldn't have succeeded."

OUR smashing victory at Loushankuan and Tsunyi shook the enemy. They began to build blockhouses and set up blockades on the borders of Yunnan, Kweichow and Szechuan provinces, and did not dare seek a confrontation with us. To keep the enemy on the run and find the best route for going north into Szechuan, at the end of the month of March we were suddenly ordered to recross the Wuchiang River.

Continuing as rear guard, we bypassed Kweiyang and turned west toward Kunming. For the first time since leaving the Central Base everyone was in good spirits. At the outset of the march we had fought during the day and marched at night, and were never more than one step ahead of our pursuers. Very often we had no time to pause for food or sleep. After nightfall, though we took only brief rests, we were able to cover a mere four or five kilometers, and when dawn came the well-fed, well-rested enemy troops, who had taken the high roads, would begin catching up with us. We had to fight them on our left and on our right as well as in our rear.

Now we were still the rear guard but we were so far ahead of our pursuers that after covering some 40 kilometers at night we were able

to halt at daybreak and rest. We would utilize this time to go to nearby villages and explain the Communist Party's policies and the Red Army's aim in fighting. After investigating the evils committed by the local tyrant landlords, we would call mass meetings and mobilize the working people to break open the granaries and distribute the landlords' grain among themselves.

The new victories inspired greater courage and confidence in our men. Those slightly ill or wounded insisted on carrying their own packs. One day a soldier began to fall behind. I saw he was sick and asked him if he thought he could keep up with us.

"If this were several months earlier," he said with a grin, "I'd have collapsed long ago. I didn't know where we were going or what our tasks were. Now everything is clear. I'll go wherever the Party directs us to go and feel sure it's the right way. The slight trouble I now have is not going to stop me from getting to the new base."

TOWARD the end of April we reached the Yunnan-Kweichow border and pretended to be making for lightly-defended Kunming. Then the Red Army suddenly turned northwest, came to Chiaochetu on the Chinsha River (the upper Yangtze) and began to cross to its north bank. The Fifth Corps was to block the enemy at the Shihpan River and hold him off until the army had completed the Chinsha crossing.

The Shihpan River ran along the foot of a high mountain with a 30-km. climb and 25-km. descent. Beyond it was the turbulent Chinsha. Corps Commander Tung Chen-tang ran his eyes over the terrain and turned to us saying, "This mountain is going to be a great help. With it we can beat back attacks and make a firm stand even if the enemy sends its main force here."

We were to disperse our forces on the mountain, control the high ground in the front and all high points beyond, and to repulse any charges made by the enemy. If possible we were also to harass the enemy at night. We should fulfill

this assignment keeping casualties to a minimum.

Chiang Kai-shek's main force did not arrive until three days later. Fresh from their defeat at Tsunyi, they were cautious in attack. Under cover of a heavy bombardment they fanned out in front of our positions and advanced step by step, all according to the book. As they neared our forward positions the bombardment stopped but before the smoke had dispersed we tossed hand grenades right into their midst. They fled helter-skelter. They charged a second, a third time. Our forward positions were enveloped in smoke.

The attacks continued. Our plan was first to inflict as many losses as possible on the enemy and then withdraw a short distance. Against these tactics they were able to advance no more than three or four kilometers a day. On the fifth day two enemy columns mustered at the foot of the mountain. The threat suddenly loomed large. As we withdrew to our last line of defense, Comrade Li Fu-chun arrived. He had been sent by the Party Central Committee and Chairman Mao to inform us that two-thirds of the 30,000 troops had crossed the Chinsha in the few boats that could be rounded up. If we could hold out for another three days and nights, he said, Chiang Kai-shek would have failed in his attempt to wipe out the Red Army.

"Chairman Mao wants me to tell you comrades," Li Fu-chun said, "the Party Central Committee is confident that the Fifth Corps will complete this difficult task."

We immediately sent cadres to relay Chairman Mao's directive all along our lines.

The response to a man: As long as one fighter remains, the position will hold. Tell Chairman Mao and the Party Central Committee the Fifth Corps will fight to the last man to make sure the main force completes the crossing. If necessary, we'll hold our position for ten days and nights.

CHAIRMAN MAO'S and the Party Central Committee's instructions and concern had further steeled our combat strength. Regi-

mental commanders, commissars and office cadres all took their places in the forward positions to fight alongside the rank and file. The terrain was to our advantage. If one of our companies or even a platoon held a peak a whole regiment of enemy troops could be prevented from advancing up it. I was with my men on top of a steep slope where the only approach was up a zigzag path. When the enemy bombardment began we took shelter behind the peak and rested. Some would calmly count the number of shells, all of which landed in the gully far behind us. As soon as the bombardment stopped we leaped to the top of the peak and began tossing hand grenades and pushing boulders down the slope. The enemy turned round and fled.

At dusk on the ninth day we received orders to cross over to the north bank of the Chinsha and dig in. We had already moved our wounded to the rear while the battle was raging, so now we were able to cover the 25 kilometers to the river in one stretch. We crossed over in the dark, then burned all the boats. The next day enemy troops came puffing up to the south bank to find nothing but the swirling water.

Three days after we crossed we joined up with the First and Third Corps at Huili in Szechuan province. Huang Chen and some comrades of the Fifth Corps political department wrote and put on a one-act play called "A Worn-out Sandal". It re-enacted the experience we had just gone through and told how the Red Army, armed with Chairman Mao's thinking, had made a laughing stock of its Kuomintang pursuers, who followed on its tail for several thousand kilometers to the Chinsha and the only thing they found was a straw sandal thrown away by one of our men.

Spring 1935 will remain a bright page in the history of the Chinese revolution. The beacon hoisted at the Tsunyi Meeting has been guiding our road forward ever since. Under the leadership of Chairman Mao and the Party Central Committee we have continued to advance from victory to victory.

A Pacesetting County in Agriculture

Staff Reporter

HSIYANG county in north China's Shansi province is setting the pace for a faster agricultural growth in the whole country.

China is now in its Fifth Five-Year Plan (1976-80), its goal: to build an independent and relatively comprehensive industrial and economic system. To do this she needs a strong socialist countryside and a well-developed agriculture as the foundation of the economy. The current movement to learn from the Tachai production brigade in agriculture and build up Tachai-type counties across the country is a major step toward strengthening that foundation.

The movement to learn from Tachai began 12 years ago, in 1964. In old China Tachai was a small mountain village with poor land and destitute people. After liberation, its peasants organized themselves in a semi-socialist cooperative in 1953 and later became part of the Tachai commune. It tenaciously kept to the socialist road, fought through enormous difficulties and radically changed its land. In two decades it increased its grain production by ten times and developed an all-round collective economy.

In 1964 Chairman Mao issued the call, "In agriculture, learn from Tachai." As the mass movement to learn from Tachai grew, the reasons for Tachai's success became clear — it always put proletarian politics and Mao Tsetung Thought in command, relied on its own strength and hard work, and developed the communist spirit of love for the country and the collective.

In 1970 Hsiyang, where Tachai is located, became the first Tachai-



Wang Chin-tzu (center), deputy Party secretary of the Hsiyang county Party committee, joins commune members in political study.

type county in China. Its Communist Party committee spends most of its effort on agriculture, applying the Tachai experience to its work with the county's 20 communes and their 200,000 people. The committee has become an example for China's 2,200 counties.

Changes

Deep in the Taihang Mountains, Hsiyang's arable land was thin and stony and limited. Drought, a constant visitor, always spelled famine.

Liberation brought the beginnings of change. Harvests were better and at least the people now had adequate food and clothing. But drought, hail and wind storms continued to plague them. In 1967 when Hsiyang's county Party committee announced its determination to build the entire county into the

image of the Tachai brigade, the people responded eagerly. Three years later the goal had been basically achieved.

Through the past decade, Hsiyang county's Party committee has seen its foremost task as a political one. It has constantly organized study, discussions and debates on vital questions like these: Should agriculture be developed along the socialist or the capitalist road? Should nature be transformed with boldness and high aim or "prudence and caution"? How to develop agriculture, by relying on a small number of leaders and experts or by mobilizing the broad masses? The result of the study and debate was a more determined march along the socialist road, a rapidly-changing land and an ever-improving life for the commune members.

Chairman Mao had said that China should be transformed in the spirit of the Foolish Old Man who removed the mountains. Hsiyang's peasants turned themselves into "foolish old men" and began work on herculean projects. In the past nine years they have built 260 km. of stone embankments to contain the waters of five rivers and made 2,400 hectares of fields on the old riverbeds. To stop erosion they built 640 km. of stone retaining walls in 3,000 gullies. They constructed 670 hectares of terraced fields that give stable high yields. They leveled 100 hilltops and turned them into "man-made plains". They built 159 small reservoirs and 4,190 small water-control projects.

With water for its fields and tractors built for mountain work, Hsiyang's grain harvest in 1975 was 3.75 times more than in 1966, the year before it began to apply the Tachai experience. Half of the county's 462 villages of old individual homes are being rebuilt

into new housing complexes—rows of neat stone cave-houses and brick-and-tile buildings. Two dozen villages have already done this and serve as models. Commune members have set up their own cooperative medical care systems. Schooling for children is free. Family bank savings are rising steadily.

China expects at least one-third of her 2,200 counties to become Tachai-type units by 1980.

The Socialist Road

Chairman Mao's call in 1964 to learn from Tachai was a call to continue on the socialist road. But a small number of people in authority wanted capitalism restored and were dead against the movement to learn from Tachai. Their head was Liu Shao-chi who used his high official post to disrupt collectivized agriculture and lead it back into private farming.

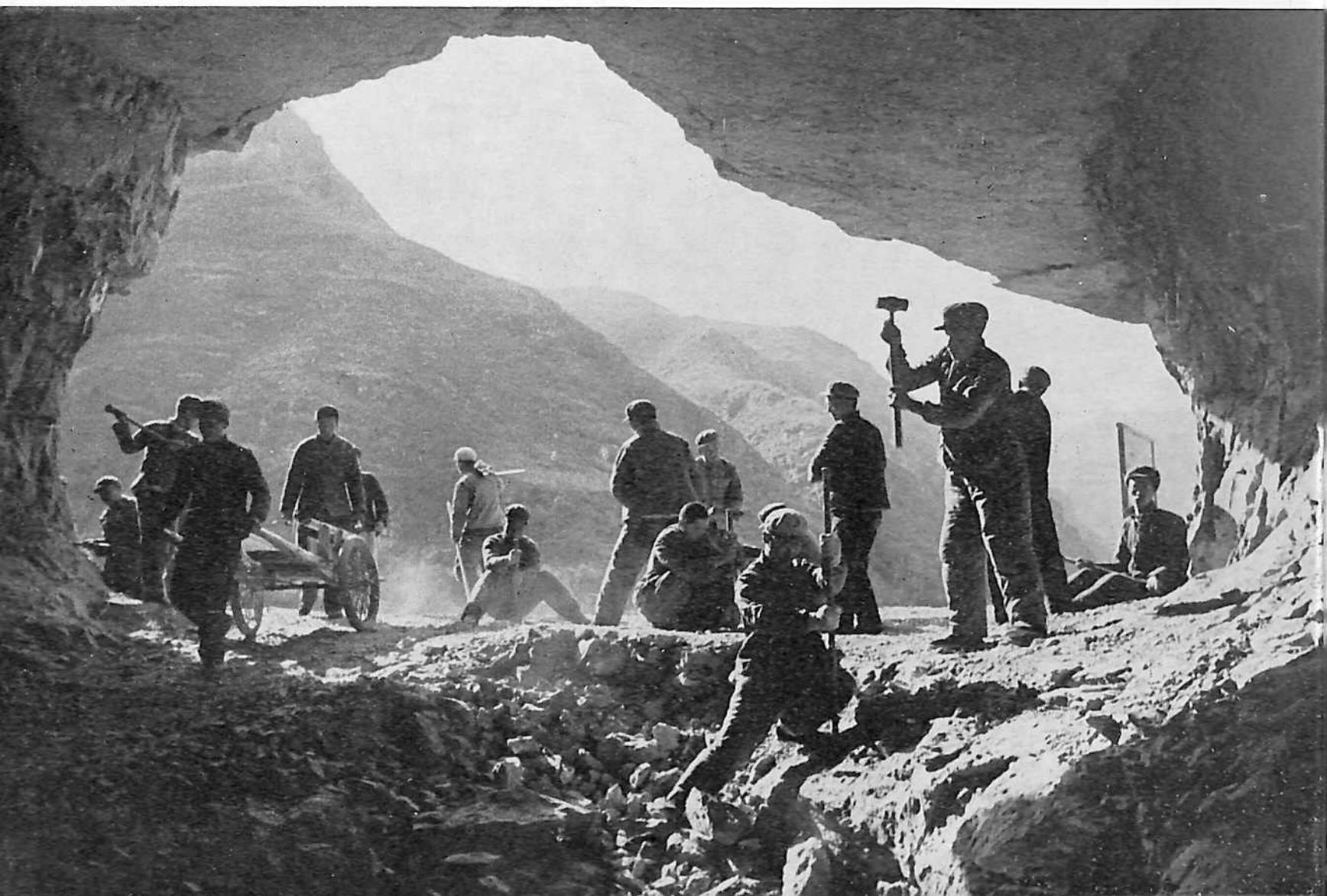
This revisionist line was strong in Hsiyang county and until 1967



Changing mountains by directional blasting.

blocked any attempts to learn from Tachai. The cultural revolution beginning in 1966 attacked and re-

Hewing a canal through a rocky mountain.





Leaders of the Communist Party committee of Hsiyang county join commune members and cadres in mapping plans for improving farmland.

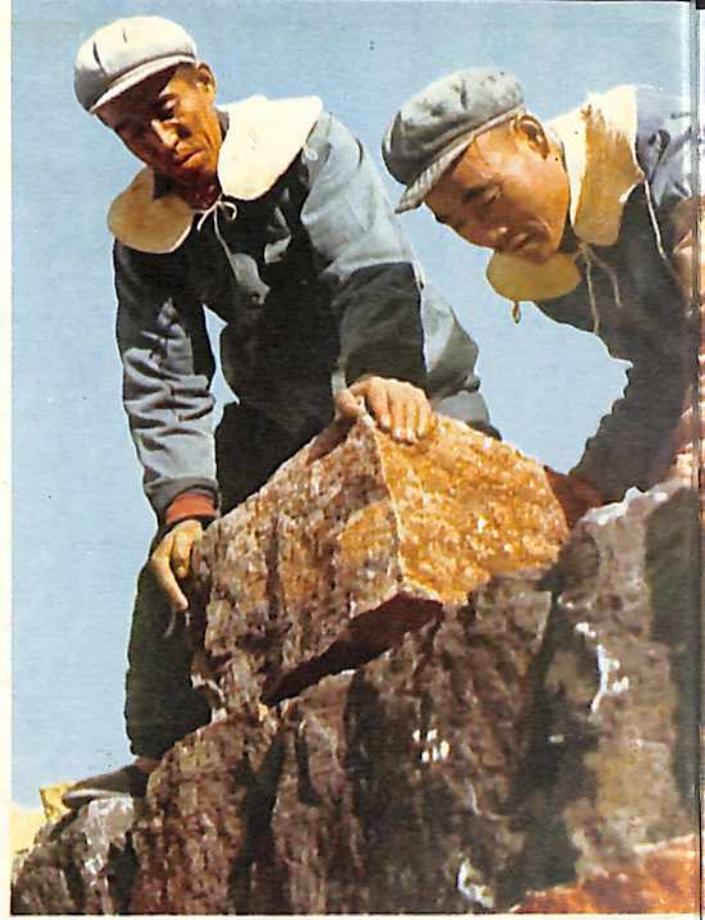
Building terraced fields.

Rice paddies deep in the rugged Taihang Mountains.



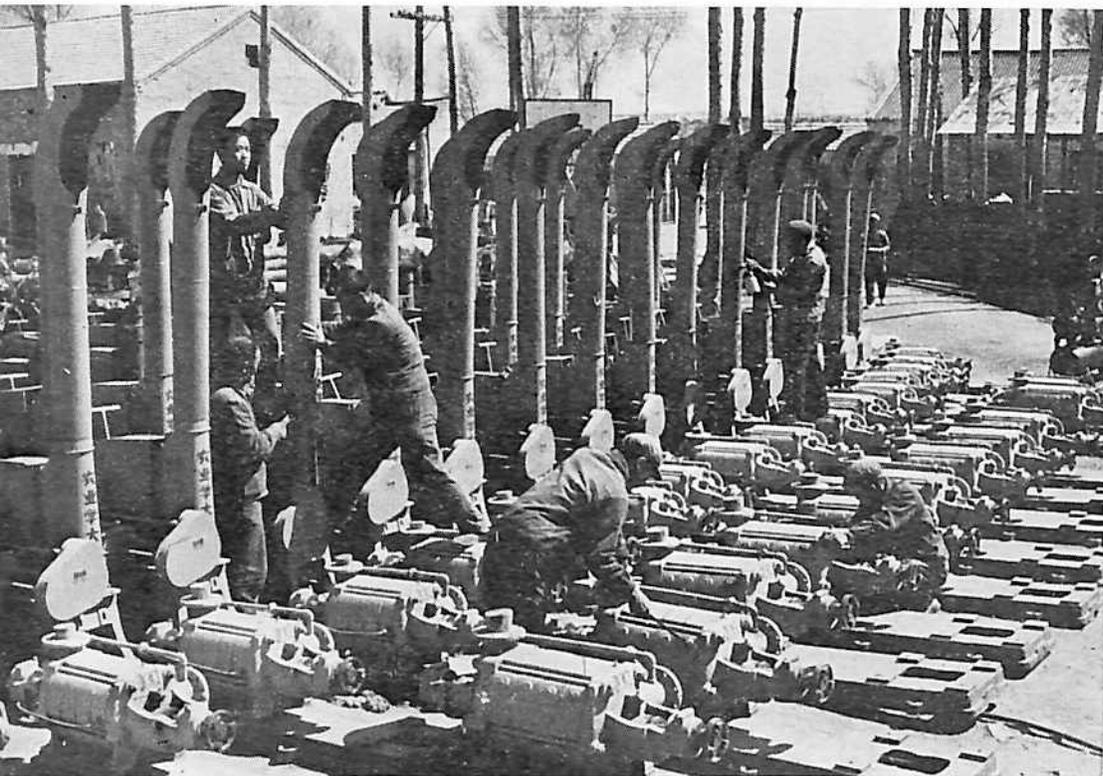


Yangchiapo Reservoir under construction.



Li Suo-shou (left), Party branch secretary of the Nannao brigade, working on a stone embankment.





Farm equipment produced by Hsiyang county's farm machinery plant.

pudiated this line and destroyed Liu Shao-chi's bourgeois headquarters. A new Party committee in Hsiyang was established in 1967. Chen Yung-kuei, Party branch secretary of the Tachai brigade, became its secretary. Only then did the county begin to apply Tachai's experience.

The first and most essential part of the Tachai brigade's experience was a political, not technical, factor: keeping a clear head in the struggle between the proletariat and the bourgeoisie, between the revolutionary and revisionist lines. The proletariat wants to build socialism; the bourgeoisie wants to restore capitalism. Moreover, several thousand years of the small peasant economy had left forces of habit and thinking which tended toward capitalism. In the three years (1967-70) Hsiyang took to become a Tachai-type county, its Party committee consistently worked to educate the people of the county with Marxism, guided them in criticizing capitalism and helped them understand that socialism is the only way out for China.

A number of brigades and communes had been putting their major efforts into making quick money. They took members away from farm work and assigned them to quarrying stones for sale, hauling for others and trading in profitable items. Some of these members kept most of the money and only turned a small amount over to the collective.

The Party committee organized big discussions throughout the county on the question: What is better for the long-range interest of the county — developing socialist agriculture and a collective economy or concentrating on trade and making money for private pockets?

From a study of facts and figures it was not hard for the county's peasants to see that neglect of farm work had kept both total and per-hectare grain production low. Nor had collective economy gained from such side occupations. What was worse, some people were forgetting the collective and going in for private profit. This trend would

lead to a polarization of the rich and the poor and eventually bring capitalism back. No peasant wanted that bitter life again, and when reminded of the old society everyone vowed never to let capitalism return.

Ideological education deepened the masses' understanding of socialism. People taken away from farm work came back to the fields. With a new enthusiasm for the collective they threw themselves into the work of harnessing rivers, checking erosion and terracing slopes. In a 1975 summary of its work the Hsiyang county Party committee put its finger on the principal cause of the change: "In building Hsiyang into a Tachai-type county, we have learned that the basic and most important thing is to be sharply aware at all times of the struggle between the capitalist and the socialist road, never to relax in our criticism of capitalism and to keep unswervingly to the socialist road."

Mass Movement

Learning from Tachai is both a profound socialist revolution and a stupendous struggle to transform nature.

Why had Tachai been able to turn its barren mountainsides into good land in a short time and without state aid? One of the important reasons was that the brigade leadership kindled the masses' latent enthusiasm for socialism. "Chairman Mao teaches us that we can achieve nothing without mass movements," Chen Yung-kuei said. "Let's do as he says."

As they began planning basic improvements in their land, county leaders used automatically to consider first the volume of work and the investment needed. When they calculated these, some leaders were often overwhelmed by the shortage of manpower and lack of funds and equipment. However, after they learned what tremen-

dous creative power they could generate through arousing the masses, they dared to take on projects that once seemed impossible.

The Chiehtu River, for example, was dry most of the year but raised hell when it was in flood. Could they harness it? County Party committee leaders went to talk and work with the people living along the river. "Just give us leadership," was the unanimous answer. "We've got the communes, and that means plenty of people and great resources. What's to stop us?" The committee had no trouble organizing a work force of 1,400 people from 20 communes for the project.

With the county Party committee setting the example, brigades and communes also launched local projects. In less than two months 18 brigades in the Santu commune built a culvert running the length of a 10-km. dry riverbed, covered it with earth and created 34 hectares of level fields on top of it. They also constructed seven small reservoirs in the same period.

Anping commune wanted to build a 5-km. embankment and

make 30 hectares of fields out of riverbottom land. They first set up an explosives factory, a carpentry shop and a lime kiln. Originally planned to be finished in three winters of work, it took only 75 days and cost one-tenth the planned investment.

The Sunghsi River in Hsikupi brigade flowed around a hill, leaving a large tract of wasteland inside the bend. Brigade members cut a tunnel through the hill to straighten the river, then began moving the earth of the hill to fill in the wasteland and turn it into cropland. The work on the hill was slow and laborious. Sixty-year-old Li Tsai-yuan, a penniless peasant in the old society, proposed pumping the water up to a storage pond on the hill and then releasing it to wash the earth down into the old bend. The Party branch called a general meeting where his proposal was discussed and improved. When the storage pond was ready the sluice gate was lifted and great waterfalls washed the hill earth down into the bend. Mass ingenuity had turned the water into an "earth-moving team".

State investment in Hsiyang county's basic improvement of farmland from 1968 to 1974 was only slightly more than the amount allotted in the 11 years before the cultural revolution. The amount of work done was 13 times more.

Strong Leadership

The leadership given by the county Party committee has been the key to building a new socialist countryside in Hsiyang.

In the Tachai brigade, Party branch secretary Kuo Feng-lien had emphasized that Party leaders must persist in studying Marxism, combating the corrupting influence of bourgeois ideas, taking part in collective productive labor, and accepting the supervision of the masses.

Hsiyang county Party committee members have tried to do this. They study Marxism-Leninism-Mao Tsetung Thought conscientiously and do their best to put its principles into their thinking and work. Much discussion goes into understanding Chairman Mao's

Hsiyang county has been bringing in good harvests since it began to learn from Tachai.





New housing complex of the Paiyangyu brigade.

words that in China today the question of which side will win in the struggle between socialism and capitalism has not been really settled yet. The study is linked to analyzing just how class struggle manifests itself in the political, economic, ideological and cultural fields. Much effort is spent in educating the peasants on keeping to the socialist road.

"When following Tachai's example," members of the Hsiyang county Party committee point out, "we cannot simply issue orders from the shore and let others go into the water. We have to go into the water ourselves." Like the Tachai cadres they dare to expose their own shortcomings, make criticism and self-criticism, at the same time giving the masses a free hand in supervising them.

Committee members set strict standards for themselves, whether working out principles and policies for production or in matters of everyday life. Before organizing

the masses in criticism of capitalist trends, they first examined their own work. This helped them realize that when they did not put enough effort to helping the people follow the correct ideological and political line they were responsible for things done that were harmful to the collective.

The county Party committee regularly invites commune members and grassroot cadres to criticize its work so that improvement is being made constantly. In 1972 Chen Yung-kuei and the standing committee made the rounds of all the production brigades in the county and collected 3,000 points of criticism. Over and over the commune members pointed out that there was a great deal more to be done in making their land yield more, that the county Party committee was not being bold enough in its plans and visions. Self-satisfaction was holding it back, they said.

Pushed by the masses, the county Party committee drew up new

plans and projects. One of them was the Chinshan Reservoir with a capacity of 7,500,000 cubic meters of water. Another was to build a dam and raise the water level of the Hsiaoho River at midstream, make it run in the opposite direction and use it to irrigate one-fourth of the county's dry land. Other projects were aimed at speeding up farm mechanization, local industries and scientific farming.

County cadres can be seen on all the worksites, wielding picks and shovels, moving earth and stone. In January 1975 Chen Yung-kuei was appointed a vice-premier of China. But every time he returns to Hsiyang and Tachai he goes to work in the fields and talks with commune members about their studies, production, new construction plans, and national and world affairs. The vice-premier is always greeted as "Old Chen".

The power of example seems boundless. Fine cadres at the grassroots have been coming to the fore in great numbers. Li Suo-shou, Party branch secretary of the Nannao production brigade, has stuck to collective productive labor for many years. Not long ago he injured his leg in a cave-in when a hilltop was being leveled and had to be hospitalized. Before he was fully recovered he was back on the worksite leaning on a stick.

Each of the Nannao Party branch's seven members spends over 300 days a year in the fields. In fact, all of Hsiyang county's 1,000 cadres at the brigade, commune and county level, in addition to fulfilling their duties as leaders, spend from 100 to 300 days in collective labor.

The movement to learn from Tachai in agriculture and build Tachai-type counties is a new revolutionary movement in China's rural areas which ranks in importance with the land reform, the movement for agricultural cooperatives and formation of people's communes. It will contribute decisively to the fulfillment of the Fifth Five-Year Plan and to building China into a powerful modern socialist country before the end of the century, the goal set by the Fourth National Congress in 1975.

WHY THE CRITICISM OF 'WATER MARGIN'?

HSU YING

WATER MARGIN, a novel written in the 14th century, has since last autumn been the object of a movement of mass discussion and criticism in China. What sort of book is it? Why should it be criticized? What is the aim and significance of the criticism?

Advocates Capitulation

Water Margin deals with a peasant revolt at the end of the Northern Sung dynasty (960-1127), but completely distorts the peasants' revolutionary struggle. In Sung Chiang, the chief figure in the novel, the author has created an archetype capitulationist. Coming from the landlord class, he is a minor police officer in Yuncheng county. His private feud with Kao Chiu, a corrupt official and the emperor's favorite, drives him to join the rebels in the Liangshan marshes as a last resort.

Becoming an alien element among the insurgents, Sung Chiang sets his mind on pushing aside their leader Chao Kai by leaving him without any real power. Soon afterwards, Chao Kai is killed in battle and Sung Chiang takes over full leadership of the insurgents. He immediately revises Chao Kai's political program of opposing the emperor and pushes a capitulationist line of opposing only corrupt officials but not the emperor, and asking the court for amnesty. He changes the name of the meeting hall from Assembly of the Righteous to Hall of the Loyal and Righteous. The original name implies that all righteous men should unite to overthrow the rule of the feudal landlord class; the later one denotes loyalty to the emperor and submission to the ruling class.

Under the control of Sung Chiang, the Liangshan insurgents finally surrender and re-enlist in the imperial army and are sent by the feudal court to suppress the peasant revolt led by Fang La. To glorify the capitulationist Sung Chiang as the chief hero, the author of *Water Margin* intentionally has Chao Kai, the founder of the revolutionary cause in Liangshan, killed off early and excluded from the 108 leaders.

Chairman Mao has pointed out, "The merit of the book *Water Margin* lies precisely in the portrayal of capitulation. It serves as teaching material by negative example to help all the people recognize capitulationists." He said, "*Water Margin* is against corrupt officials only, but not against the emperor. It excludes Chao Kai from the 108 people. Sung Chiang pushes capitulationism, practices revisionism, changes Chao's Chu Yi Hall to Chung Yi Hall, and accepts the offer of amnesty and enlistment. Sung Chiang's struggle against Kao Chiu is a struggle waged by one faction against another within the landlord class. As soon as he surrenders, Sung Chiang goes to fight Fang La."

Chairman Mao's words strike at the essence of *Water Margin*. He exposes Sung Chiang in his true colors as a revisionist and capitulationist.

While the novel does show up certain officials as corrupt, the book as a whole is permeated with the idea that the emperor is good. Sung Hui Tsung, next to the last emperor of the Northern Sung dynasty, was a degenerate libertine. In *Water Margin* he is described as an emperor with "clear wisdom", and only corrupt officials like Kao

Chiu are pictured as bad. Sung Chiang opposes them but remains loyal to the emperor, the general representative of the feudal class, and to the reactionary feudal rule. Sung Chiang hopes to gain a high position and feels that the corrupt officials in power are obstructing his progress. Thus the struggle between Sung Chiang and the official Kao Chiu is one within the landlord class, a dog-eat-dog affair.

When Sung Chiang gains control of the peasant rebels he raises for them the slogan, "Carry out the true Way on behalf of Heaven". "Heaven" really means the emperor and the feudal court. "The true Way" refers to the doctrines of Confucius and Mencius which bolstered feudal rule. This slogan shows that he is willing to be a lackey helping the feudal dynasty uphold and consolidate the reactionary rule of the landlord class. His idea that peasant rebels oppose only corrupt officials and not the emperor is a revisionist program.

In his article "The Evolution of Roughts", the great writer Lu Hsun says of the Liangshan insurgents after they were led astray by Sung Chiang, "*Water Margin* states quite explicitly that, because they were not against the emperor, they accepted the offer of amnesty and enlistment when the government troops arrived and set out to fight other brigands (i.e. rebels — Ed.) for the state — brigands who did not 'carry out the true Way on behalf of Heaven'. They were lackeys after all."

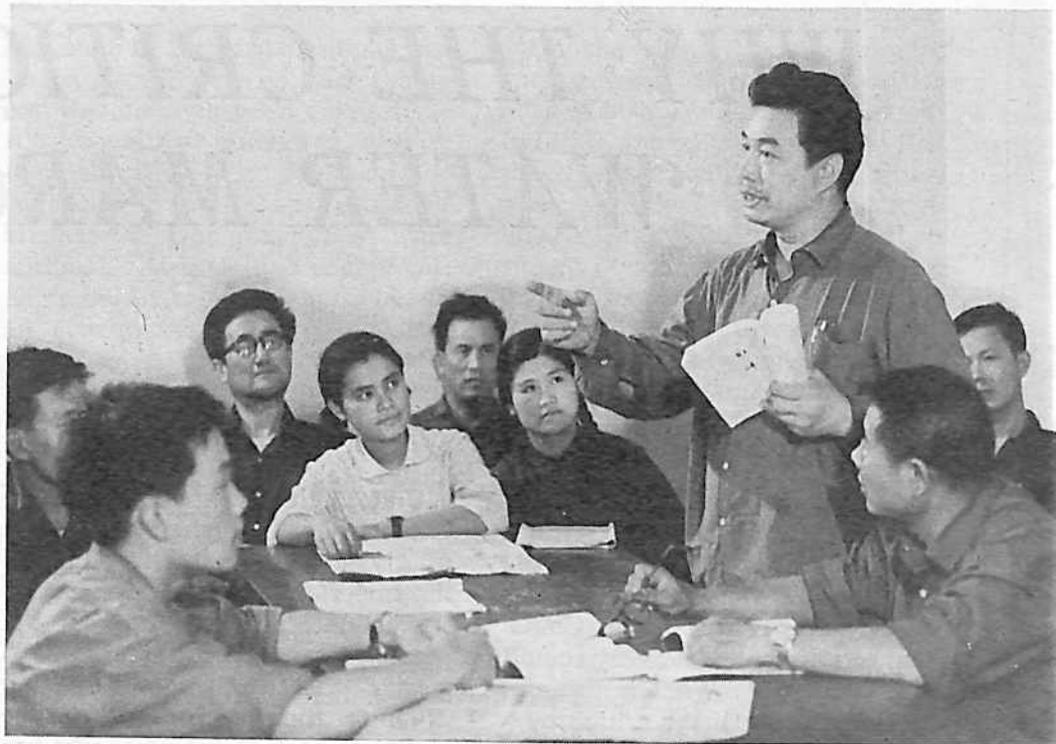
From betraying a revolutionary force to becoming lackeys of the reactionary ruling class, from practicing revisionism and capitulation to carrying out the political line of the reactionary ruling class and

suppressing the revolutionary people — such is the course followed by all capitulationists.

Water Margin was written at the end of the Yuan dynasty (1279-1368) or the beginning of the Ming dynasty (1368-1644), a time when peasant revolts were sweeping the country and rocking feudal rule. The landlord class was terrified. While suppressing the revolts with arms, the feudal landlords also often tried to trick the insurgents into capitulation. *Water Margin's* glorification of Sung Chiang's capitulation served the political needs of the landlord class. It is therefore a politically reactionary novel.

Wrong Views

The book has long been viewed in another light. Some critics have extolled it as "an immortal epic of peasant revolution" and Sung Chiang as "a peasant leader hero", "a standard-bearer of peasant revolution", "an untarnishable hero". They have even gone so far as to justify his capitulation as inevitable, the result of the "historical limitations of the peasantry", and as such, not really a betrayal of revolution. In the given historical conditions, this view holds, peasant revolts could only be against corrupt officials but not the emperor, or against certain bad landlords but not the feudal regime as a whole. According to this logic the



A workers' discussion on *Water Margin* in the city of Tientsin.

only end for peasant insurgents can be submission to the feudal ruling class and becoming its lackeys. Sung Chiang's capitulation for the sake of an official post and personal gain is seen as no different from the defeat of innumerable peasant leaders in China's history, though the latter struggled to the end. This hides the fact that the peasants and landlords stood in direct opposition to each other and negates the difference between a line of carrying on a peasant revolt to the end and a line of capitulation.

This theory of class conciliation and attempt to apologize for Sung Chiang's capitulation had once been prevalent in critical reviews of the novel. That is why there is a need for mass criticism to clear away their pernicious influence.

Negative Example

A more important aspect of the current movement is that analysis of this negative example will help educate the Chinese people about revisionism and to recognize capitulationists.

The struggle between the proletariat and the bourgeoisie and the danger of capitalist restoration, which comes mainly from revisionism, exists throughout the entire period of building socialism. To prevent this it is necessary to constantly repudiate revisionism.

The way the revolutionary cause in *Water Margin* suffers when a revolutionary line is changed for a revisionist and capitulationist one provides a lesson in class struggle and the struggle over the two lines. Why is it that the Liangshan peasant insurgent force, which the government could not defeat with armed attack, is so quickly broken up by a mere imperial amnesty? It is because leadership has been seized by a capitulationist. Sung Chiang's "revision" of Chao Kai's

An exhibition on *Water Margin* helps workers at the Peking Motor Vehicle Plant deepen their understanding of capitulationism.



original revolutionary line is betrayal of the revolution. As a result, this insurgent force accepts the offer of amnesty and enlistment into the imperial forces and goes off to suppress the Fang La revolt for the reactionary ruling class.

Sung Chiang's counter-revolutionary history proves that such a revision inevitably leads to capitulation, betrayal of the revolution and becoming a lackey of the reactionaries. In the Chinese Communist Party, leaders promoting the revisionist line like Liu Shao-chi and Lin Piao were men of the same type as Sung Chiang. They practiced class capitulation in domestic affairs, surrendered to the bourgeoisie and became its agents within the Party. In foreign affairs it was national capitulation and submission to Soviet revisionist social-imperialism. The ancient capitulationist Sung Chiang has the same features as modern capitulationists.

The Great Proletarian Cultural Revolution, personally led and started by Chairman Mao, destroyed the two bourgeois headquarters headed by Liu Shao-chi and Lin Piao, smashed their schemes to restore capitalism and won great victories. But the struggle between the proletariat and the bourgeoisie, the struggle between Marxism and revisionism has not ended and revisionism is still the main danger.

Chairman Mao teaches that "a line or a viewpoint must be explained constantly and repeatedly. It won't do to explain them only to a few people; they must be made known to the broad revolutionary masses."

The study of the theory of the dictatorship of the proletariat is deepening and the discussion and criticism of *Water Margin* is reaching into every home, helping the people learn to distinguish between a revolutionary line and one of capitulation, and to recognize what revisionism and capitulation really are. This is of great practical importance and far-reaching significance if the Chinese people are to adhere to Chairman Mao's revolutionary line, consolidate the dictatorship of the proletariat, combat revisionism and prevent its emergence.

'WATER MARGIN' — A NOVEL ADVOCATING CAPITULATION

A Summary of the Story

YI FU

WATER MARGIN (*Shui Hu*) is a classical Chinese novel about how a peasant revolt was broken up from within. It shows a peasant insurgent force at the end of the Northern Sung dynasty (960-1127) based in the Liangshan marshes (present-day Lianghsien county, Shantung province) growing strong and powerful and then its destruction after it is led to accept an offer of amnesty from the feudal court and enlistment into the feudal forces.

The novel begins by telling the reader that the emperor is good, only corrupt officials under him are bad. It describes how these officials and local despots typified by High Marshal Kao Chiu oppress and persecute the people. They can no longer tolerate it and rise in revolt. One such peasant revolt is led by Chao Kai, who plays a decisive part in building up a powerful insurgent force in the Liangshan marshes.

Chao Kai is from a landlord family in Yuncheng county in Shantung. He has a wide circle of acquaintances and is influenced by the peasants' revolutionary struggle to side with them and become a traitor to his own class. One of his best friends is Wu Yung, a knowledgeable village teacher. A certain high official named Liang of Taming prefecture (present-day Taming county in Hopei province) collects gold, jewels and other precious things worth a hundred thousand strings of cash* to send as a birthday gift to his father-in-law, Duke Tsai Ching, in the capital. Chao Kai learns of this from Liu

Tang, another friend, and consults Wu Yung. They decide to seize this ill-gotten wealth. With the help of the three Yuan brothers who are fishermen, they set a cunning trap and successfully make off with the loot.

The government issues an order for their arrest. Sung Chiang, a friend of Chao Kai's and a minor police officer in Yuncheng county, hears of it and secretly warns him. On Wu Yung's advice, Chao Kai sets his own house on fire and goes off with Wu Yung, the Yuan brothers and Liu Tang, taking the plunder. They defeat the government soldiers sent in pursuit and make their way to the Liangshan marshes.

SOON Chao Kai becomes the leader of the rebels. He reorganizes the groups in Liangshan into a peasant insurgent force under the political program "oppose the emperor". The insurgents build up a store of grain, manufacture weapons and armor, construct ramparts, palisades and houses, drill every day, and time after time defeat the government troops sent to suppress them.

Chao Kai sends Liu Tang to Sung Chiang with a letter of thanks and some gold. When Sung Chiang finds out that Chao Kai has joined the Liangshan rebels and inflicted defeats on government forces, he declares this is high treason, a crime which should be punished by the extirpation of Chao Kai's whole clan. He refuses to entertain Liu Tang for fear that the government will learn of his connection with the rebels and hastily sends him away.

* Each string of cash consisted of a thousand coins.

Sung Chiang's kept woman Yen Po-hsi gets hold of the letter. She has been thinking how to get rid of him and now uses it as a threat against him. Fearing that she may inform on him, Sung Chiang kills her and runs away to hide in a friend's house.

On the night of the Lantern Festival Sung Chiang mingles with the crowd looking at the lanterns and is captured by government troops. Local friends manage to get



To show he is loyal to the emperor Sung Chiang will not let his rescuers remove the cangue from his neck.

him off and, pursued by government soldiers, they decide to go to join the Liangshan insurgents. Sung Chiang agrees only reluctantly to go to see Chao Kai. On the way there he receives news of his father's death (a concoction sent by his father to lure him home) and goes back. The local police find out about his return and arrest him that same night, then tattoo his cheeks as a criminal and send him off under escort to banishment in Chiangchow (present-day Kiukiang in Kiangsi province).

The way to Chiangchow lies past the Liangshan marshes. Fearing that the insurgents will ask him to join them, Sung Chiang asks the two escorts to give the place a wide berth. Even so, the Liangshaners send men to rescue him and urge him to join them. Sung Chiang refuses, saying that this would be



Sung Chiang's change of the name of the meeting hall to Hall of the Loyal and Righteous—loyal to the emperor—shows his intent to change the line of the rebels.

“against moral principles and his father's teaching”, and would turn him into “a man without loyalty and filial piety”. To show that he obeys the laws of the land he will not even let them remove the cangue he has been forced to wear.

In Chiangchow, although he is a felon in prison, because Chao Kai and Wu Yung have asked their friends in the local police to look out for him, Sung Chiang suffers no hardship and is sometimes even able to stroll freely about the town. One day he goes to drink in a tavern on the bank of the Yangtze River and in his cups starts musing on the fact that though he is over 30 he has failed to achieve officialdom and fame—and instead has become a criminal. In remorse he writes a poem expressing his frustrated ambition on the wall of the tavern. An ambitious official makes use of it to accuse him of plotting to overthrow the government and he is condemned to be beheaded.

When Chao Kai learns of this, he leads a Liangshan band to rescue Sung Chiang. They raid the execution ground and carry him off. This time, as he has no other way out, Sung Chiang agrees to take refuge in Liangshan for the time being.

IN LIANGSHAN Sung Chiang is ranked No. 2 man, just below Chao Kai. His view is that the

emperor is wise and benevolent, but talented men are not given office because of the machinations of evil ministers. Though he has gone to the rebels, he is willing to submit to the emperor and oppose only those corrupt officials. He longs for the day when the emperor will realize how loyal he is and grant him amnesty. Then he will be able to serve the emperor and be sent to the front to win military renown and carve his name in history.

“Carry out the true Way on behalf of Heaven” is Sung Chiang's slogan. “Heaven” symbolizes the feudal dynasty, the divine supreme head of which is the emperor. “The true Way” refers to the doctrines of Confucius and Mencius which uphold the feudal system and consolidate feudal rule. Sung Chiang does all he can to increase his own power and influence for achieving his reactionary political aim. Ostensibly he acknowledges Chao Kai as leader, but every time the men go out to fight, Sung Chiang says to Chao Kai, “Brother, you're the chief of our mountain fortress, you mustn't leave. I'll go in your place.” In this way he usurps control of the armed forces, leaving Chao Kai without real power.

Gradually Chao Kai becomes aware of Sung Chiang's ambition. In one campaign against Tsengtou-shih, Chao Kai insists on taking the field himself. He is killed by an enemy arrow. After his death Sung Chiang assumes full leadership of the insurgents. His first action is to change the name of the hall where the rebel leaders meet. Chao Kai called it Assembly of the Righteous, meaning that the oppressed should unite to fight oppression. Now the name is changed to Hall of the Loyal and Righteous, implying that they are loyal to the emperor. The yellow flag in front of the hall bears the slogan, “Carry out the true Way on behalf of Heaven”. Thus he exchanges Chao Kai's revolutionary line of uniting



Li Kuei flies into a rage at Sung Chiang's idea of asking the emperor for amnesty.

all peasant insurgents to overthrow the feudal ruling class for his own capitulationist line.

Sung Chiang recruits many reactionary officers, landlords and rich men to strengthen his power. One, Lu Chun-yi, a big landlord who detests the peasant insurgents, is made second in command. With the help of a tablet the author causes to drop from heaven Sung Chiang changes the positions of the 108 leaders and appoints many captured government officers and landlords to important posts. Peasant leaders like Wu Yung, Li Kuei, the Yuan brothers and Liu Tang, who have made great contributions and adhered to Chao Kai's revolutionary line, are discriminated against and demoted to minor posts. Sung Chiang makes a big to-do about "divine authority" and calls this reshuffle the "will of Heaven".

WITH much scheming and manipulation, Sung Chiang prepares the way for capitulation. During the Double Ninth Festival in autumn he gives a big feast and invites the leaders to drink and enjoy the chrysanthemums. Between drinks he writes a verse which is sung to them. It contains the lines:

*May the Heavenly King soon
issue an edict for our amnesty;
Only then shall I have the
wish of my heart.*

At this, Li Kuei, one of the rebel chiefs who is against capitulation, flies into a rage. Kicking over the table, he roars, "Amnesty! Piss on your amnesty!" Other leaders who oppose capitulation join in the uproar. Sung Chiang angrily orders Li Kuei killed. Only after the others plead for him does Sung relent. Then he tries to win over the true rebels by tearfully appealing to their feelings of personal loyalty and brotherhood. "The emperor is most sagacious and omniscient," he says, "but he is temporarily deceived by evil ministers. Some day the sun will break through the clouds and he will realize that we are simply carrying out the true Way on behalf of Heaven and would never molest good citizens; then he will pardon us and take us into his army, and we'll serve the government together."

When Sung Chiang learns that the courtesan Li Shih-shih, he grows tired of waiting and goes to the capital with a few trusted men to try to persuade her to act as mediator and secure him an amnesty. Li Kuei, who is waiting outside, is annoyed to see Sung Chiang drinking with the courtesan, and sets the brothel on fire. Frustrated once more, Sung Chiang has to fly back to Liangshan.

When they capture the insurgents' old enemy Kao Chiu, Sung Chiang kowtows and asks him to go back and obtain an amnesty.



Still he does not give up. He sends men to negotiate with the government. Before long the court dispatches a special commissioner to Liangshan with an imperial amnesty. Sung Chiang hears the decree with great joy. He is prepared to capitulate, but leaders like Wu Yung, Li Kuei and the Yuan brothers object. Li Kuei tears up the amnesty and starts beating up



Betraying the rebel cause, now serving the emperor, Sung Chiang captures Fang La, another rebel leader who goes to his death without surrender.

the special commissioner and cursing the emperor. Sung Chiang's plan fails again.

When the court learns of this fiasco they decide to crush the insurgents with arms. Commissioner of the Privy Council Tung Kuan and High Marshal Kao Chiu are dispatched with several hundred thousand troops to encircle and wipe out the outlaws of Liangshan. The insurgents beat them back in five campaigns, in the last of which they even capture Kao Chiu himself. Instead of killing Kao Chiu, Sung Chiang kowtows to the scoundrel and asks him to go back and obtain an amnesty from the emperor.

Kao Chiu ignores the request when he returns to court. Again Sung Chiang sends people to the capital to bribe the courtesan and certain high officials. Finally the court issues an amnesty. Because

by now the mood for capitulation has won out in Liangshan, Sung Chiang is able to suppress the remaining opposition in many ways, using both hard and soft tactics. He accepts the offer of amnesty and then leads his men, carrying banners proclaiming their loyalty to the throne and desire to protect the government, to the capital to thank the emperor. Many of the insurgents refuse to go with him; between three and five thousand leave the Liangshan marshes. On the eve of departure Sung Chiang has the Liangshan base set on fire. He throws into the fire a wooden memorial tablet he has set up to Chao Kai.

DURING this revolt at Liangshan which is in the north, another peasant revolt led by Fang La has broken out in the south. It conquers many prefectures and provinces and poses a powerful threat to the dynasty. To prove his loyalty after his surrender, Sung Chiang offers to lead his men to wipe out the Fang La insurgents. The emperor is delighted to appoint Sung Chiang head of the vanguard with Lu Chun-yi as vice-head. Thus the Liangshan peasant insurgent forces are turned into counter-revolutionary troops serving the feudal court. Sung Chiang cruelly suppresses the Fang La revolt.

After this campaign only a little more than 20 of the original 108 Liangshan leaders remain. The rest are either dead or scattered far and wide. As a reward for suppressing the revolt the emperor makes Sung Chiang an official. This arouses

Fearing that Li Kuei will rebel again, Sung Chiang gives him poisoned wine.



great hatred among officials like Kao Chiu. When the emperor honors Sung Chiang with a gift of wine, they put slow poison into it. After drinking the wine Sung Chiang realizes that he is going to die, yet still wants to prove his loyalty to the throne. It is not dying that worries him, but the suspicion that Li Kuei may revolt again after his death and spoil his reputation as a loyal subject. He summons Li Kuei and makes him drink the poisoned wine too. Thus brave Li Kuei dies at the hands of Sung Chiang.

After Sung Chiang's death, the emperor praises him as a fine example of loyalty to the Sung dynasty and posthumously makes him a marquis. A temple is built in the Liangshan marshes to glorify his "pure loyalty".

FROM this summary it should be clear that the Sung Chiang in *Water Margin* is a member of the landlord class who has infiltrated the peasant insurgent forces and taken over their leadership. His head is full of Confucian ideology. He does not oppose the emperor but only corrupt officials and finally accepts an offer of amnesty and enlists in the imperial army. The capitulationist line he pushes breaks up the peasant revolutionary forces from within. He serves the feudal court as a lackey and executioner. The author of *Water Margin*, however, extols Sung Chiang as a hero with "loyalty and righteousness", a man "full of love and filial affection", while relegating to a secondary position true revolutionaries such as Chao Kai, Li Kuei, Wu Yung and the Yuan brothers, who are depicted as greedy for personal gain and comfort.

The author has Chao Kai killed by an enemy arrow to get him out of the way so that Sung Chiang can become leader of the insurgents and from the center of the stage preach capitulationism more forcefully. Sung Chiang's line meets strong opposition from Li Kuei and other peasant revolutionaries, but these characters are distorted by the author. Li Kuei is depicted as a blundering hothead without any knowledge of strategy or tactics.

Every struggle over what line to follow ends by Li Kuei admitting his mistakes or in the laughter of others when he makes a fool of himself. And when Sung Chiang harps on the necessity for an amnesty and enlistment, the author always manages to get the others to agree in one voice.

By having Sung Chiang poisoned by Kao Chiu after Sung has suppressed the Fang La revolt, the novel presents him as a tragic hero who is loyal until death to the feudal emperor.

The written version of *Water Margin* came into being during the 14th century. But as early as in the Southern Sung dynasty (1127-1279) admiring tales of a peasant revolt led by a real person named Sung Chiang had gained wide oral circulation. During this period, before the story appeared in written form, the feudal ruling class gradually twisted these for their own purpose and added various reactionary features. Finally the Sung Chiang in *Water Margin* is portrayed as an out-and-out capitulationist. This character served the political need of the landlord class to sabotage peasant revolts.

THE AUTHORSHIP of *Water Margin* has always been controversial. According to some, the author was Shih Nai-an (c. 1296-c. 1370); according to others, it was Lo Kuan-chung (c. 1330-c. 1400), author of the novel *Romance of the Three Kingdoms*; others claim that Shih Nai-an wrote an early version which was edited and revised by Lo Kuan-chung. Different editions of this novel exist, the best known being the three from the Ming dynasty (1368-1644), one consisting of 100 chapters, the second of 120 chapters and the third of 71 chapters. The last one is an abridgement of the 100-chapter edition made by Chin Sheng-tan, a reactionary scholar who lived at the end of the Ming dynasty. He cut off the end of the novel which included 29 chapters on Sung Chiang's acceptance of the amnesty offer and suppression of the Fang La revolt. Thus Sung Chiang's true character as a capitulationist was not fully brought out and the essence of the novel's capitulationist ideology was covered up.

The Revolution in Education on the Screen



"The calluses on this hand are his best qualification!" Lung Kuo-cheng (right) says as he approves blacksmith Chiang Ta-nien for college entrance.

A BAMBOO RAFT courses down through a forest-covered gorge. It is piloted by a man in a faded army suit, his strong features shaded by a big straw hat. The river makes a sharp turn and the raft heads toward some rapids. Mustering all his strength, the man steers clear and brings it back on course. These scenes from the color film *Making the Break*, which had its premiere early this year, take one to the lush mountains south of the Yangtze and into the unforgettable years of the big leap forward in the late 1950s.

The Communist Party committee of a prefecture has decided to set up an agricultural college along the lines of the Anti-Japanese Military and Political College, generally known as Kangta,* set up in Yen-an during the War of Resistance Against Japanese Aggression. It is to be a communist labor university which will train "workers with both socialist consciousness and culture", as Chairman Mao has urged. Lung Kuo-cheng, a Kangta graduate, is asked by prefecture Party vice-secretary Tang Ning to leave his position as head of a forest farm and become president

and Party secretary of the university's Pine Mountain Agricultural College. "Socialist revolution and construction need this kind of school," Tang tells Lung as he presents him with the book, *Comrade Mao Tsetung on Educational Work*. "Build this one according to Chairman Mao's teachings."

There is a struggle from the very beginning. Vice-President Tsao Chung-ho, a veteran educator who is in charge of the preparatory work, plans to have the school near a city. Sun Tzu-ching, the dean, stresses that the students must have "proper qualifications". He has been insisting that entrants have diplomas from senior middle school, which will keep out a large number of young workers and peasants. Lung proposes that the school be located in the mountains where it can be close to the poor and lower-middle peasants.** At the enrollment center he personally lets the young workers and peasants who have come to be interviewed know that they are welcome and asks a representative of the poor and lower-middle peasants to become a member of the enrollment committee. One after

another these young people are admitted, including some who had previously been rejected. Among them are Hsu Niu-tsai, a pig tender, Li Chin-feng, a young mother who has been outstanding in raising good seed, and Chiang Ta-nien, a young blacksmith.

What should the school teach and how should it do it? This is a key question determining whether its graduates will be the kind of people who will carry on the proletarian revolution or serve capitalist restoration. After school starts the struggle around this question grows more acute. First it is over course, content and methods. The program proposed by Tsao Chung-ho is an essentially bourgeois one to train what he calls "high-quality personnel". If

* The college emphasized ideological and political education and its teaching combined theory with practice and book-learning with productive labor. It strove to live up to the instructions given it by Chairman Mao: "Be united, alert, earnest and lively."

** A political term denoting class status and not present economic status. In the democratic revolution and socialist revolution and construction the poor and lower-middle peasants are the most reliable allies of the working class.



Vice-President Tsao (second left) orders Hsu Niu-tsai (right) to take down his big-character poster.



"If we don't criticize and repudiate bourgeois education. . . how can we revolutionize education?" Lung tells Tsao (right).

the worker-peasant students can't keep up, "they'll just have to drop out," he says. "That's the law of natural selection."

Lung Kuo-cheng opposes this. "We want to take the road of Kangta. We can't copy content and methods from the old system. We have to open a new road and find a way to train people who will really carry on the revolutionary cause of the proletariat."

A SHARP and complicated struggle ensues. Is the school to be one in which the whole learning process takes place behind closed doors, or an open-door school in which the students also go out to learn in the greater world? Will its education be combined with labor and really serve proletarian politics or will it, by putting training of the intellect first, turn students into a new elite?

Some of the teaching is quite divorced from reality and arouses the ire of the students, the local poor and lower-middle peasants and many of the teachers. Although there are no horses in the region, Sun Tzu-ching insists on lecturing on them, including even the functions of the tail. He never mentions water buffaloes, so vital to farming in that area. Hsu Niu-tsai, the pig tender, criticizes this in Sun's class. It has no effect so

he puts up a big-character poster with the heading, "Less About Horses, More About Pigs and Water Buffaloes!"

Vice-President Tsao gives him a severe dressing down and accuses him of "disturbing order in the school" with his poster. He orders him to tear it down. The young man answers with an even bigger poster, reiterating his stand. Lung Kuo-cheng supports his action as a revolutionary one. "This poster raises a very important question," he tells those who have gathered around. "If we don't criticize and repudiate such bourgeois education detached from reality how can we help to revolutionize education? He urges the teachers and students to open up a big debate on whether or not education should be revolutionized."

When news of the debate reaches the vice-head of the prefecture, a man named Chao, he is very angry. His head is chock-full of bourgeois thinking and he has been against the idea of a communist labor university from the very beginning. "How can you train high-quality personnel in a mountain ravine?" he says. He is beside himself when he hears how vigorously the revolution in education is proceeding at the Pine campus.

CHAO sends Lung off on a tour of "well-known" agricultural

colleges in the big cities which are carrying out a revisionist line, thinking that such a trip will convince him to accept it. While Lung is away Vice-President Tsao, with Chao's backing, expels 15 of the students who have been most active in the education revolution. They had learned that insects threatened to ruin a rice crop in a neighboring commune brigade and had skipped their exam to help get rid of them. This gives Tsao his reason for expelling them. By this, he, Prefecture Vice-Head Chao and some others think they can frighten the students and halt the revolution in education.

In the "well-known" colleges Lung Kuo-cheng sees in most painful vividness how the revisionist line in education is poisoning the young people and warping their spirit. He happens on a meeting between a poor peasant woman and her son, a third-year college student from a mountain village. She has brought him the kind of jacket he used to wear and a pair of home-made cloth shoes. He pushes them away, saying, "Those are for country hicks!" Anyway, he says, he would never think of returning to "that little mountain gully".

"Why should agricultural colleges built by a government led by the Communist Party be in the cities, so far from the countryside?"



The poor and lower-middle peasants' representative (center) presents a letter of thanks for help in wiping out the insects.



Tang Ning reads a letter from Chairman Mao supporting what the school is doing.

Why should they be divorced from class struggle, the struggle for production and scientific experiment? Why is control over education still in the hands of bourgeois authorities? Why? Why?" Lung asks himself. He returns to his school more determined than ever to make education serve proletarian politics and be combined with productive labor as Chairman Mao has urged.

He calls a meeting of the school Party committee and sharply criticizes Tsao's bourgeois stand for persecuting the worker-peasant students. The meeting votes to cancel the expulsion. It also mobilizes the teachers and students to hold their classes in the "big classroom" of the countryside, to invite poor or lower-middle peasants to be teachers, to take part in the struggle for production and to pay attention to the most important "course" of all — the class struggle.

NOT LONG afterwards a work team from the prefecture comes to a nearby commune to put into effect the *san zi yi bao* which Liu Shao-chi is promoting as the Party's line for agriculture (the extension of plots for private use, free markets, the increase of small enterprises with sole responsibility for their own profits or losses, and the fixing of output quotas based on individual households). Li Chin-feng, the young mother, has deepened her political awareness

during her time at the college. She fights relentlessly against this. "It means dividing up the land and going it alone! That's going backward!" she says. "If we go on like that, things won't be any different from in the old society. The rich will get richer and the poor, poorer."

Her spirit of daring to go against the tide inspires the militance of the commune members and students and wins Lung's full support. "This is the kind of 'high-quality personnel' we want our people to be. We want them to have both communist consciousness and scientific knowledge and still be able to work in the fields. They must be both red and expert." He leads the commune members and students to criticize and repudiate capitalism, build socialism and stand firm against *san zi yi bao*.

Prefecture Vice-Head Chao threatens to have Lung expelled from the Party and removed from his post. When he fails, he orders the school closed. Vice-President Tsao supports Chao and the work team, but Dean Sun Tzu-ching comes to see the error of his thinking and takes his stand with the revolutionary teachers and students.

At this crucial moment Tang Ning brings them the news that Chairman Mao has written the university a letter expressing his

full support for its orientation and praising its achievements. Tears of happiness stream down the faces of the students, but Lung reminds them that the battle is not over. "We must make a complete break with all the old relations and ideas left over from the system of private ownership."

THE INCISIVE PORTRAIT provided in *Making the Break* should prove extremely instructive for the revolution in education that is sweeping the country today. As Lung Kuo-cheng warns, "We can't expect smooth sailing." There are bound to be more struggles like those in the film between the proletariat and bourgeoisie over whether a revolutionary or revisionist line is to be followed in education. Today as the revolution in education is progressing, the film's help in clarifying the ideological and political line is most timely.

With much feeling the makers of the film have created the image of a new type of college president, one who stands with the proletariat and is armed with Marxism-Leninism-Mao Tsetung Thought. The film-makers make good use of the visual characteristics of the film medium to show Lung's fearless revolutionary spirit. They have also made good use of the changing natural scene to express the feelings of the characters with poetic beauty.

WORKERS TEACH IN THE UNIVERSITY

Staff Reporter

IN A CLASSROOM at Peking's Tsinghua University forty students in heat engineering listen to a lecture on the dynamics of thermal control. The lecturer, Shih Hsiao-yen, is not a professor but a meter worker from the Shihching-shan Power Plant. Tall, energetic and with a resonant voice, he is one of a group of full-time worker-teachers now at the university. He is regarded not only as a good lecturer but, more important, a backbone force in the teaching revolution in his own field. His and other worker-teachers' efforts have greatly strengthened working-class political leadership in the revolution in education at the university.

Shih's twenty years of practical work experience enables him to explain everything graphically and clearly. On the blackboard a chart in colored chalk shows how a key part of an instrument automatically controls the water level in a boiler. Next to the chart, mathematical formulas explain it. The teacher describes the theoretical and practical aspects of the instrument, gives examples from China's chemical, petroleum, power equipment and metallurgical industries and tells how it has promoted safety, improved working conditions, raised output and lowered cost.

A New Development

China is a country led by the working class and based on the alliance of workers and peasants. Workers, peasants and soldiers, as masters of the country, teaching personally in schools is a new development since the cultural revolution began in 1966. While many have become full-time teachers, even more are part-time teachers who lecture regularly or teach students sent to factories and communes ("open-door schooling"). There are over 1,800,000 part-time worker, peasant or soldier teachers

at all levels of education in China. Their presence in teaching means not simply more teachers in schools but a strong force to transform with proletarian ideas the bastion of education long occupied by the bourgeoisie and push it forward along the socialist road.

For 17 years after the people's republic was founded Tsinghua University, like most other institutions of higher learning, was dominated by the Liu Shao-chi revisionist line and controlled by the bourgeois intellectuals. It trained an intellectual elite divorced from proletarian politics, from the workers and peasants and from manual labor. A fundamental change took place only during the cultural revolution when this revisionist line was repudiated, particularly when a workers' Mao Tsetung Thought Propaganda Team entered the university to put Chairman Mao's revolutionary line in education into effect. With revolutionary teachers and students, they introduced major reforms in the educational system and policy as well as in teaching content, materials and methods.

One of these reforms was to bring outstanding workers with much practical experience and basic theoretical knowledge to teach at the university.

As members of teaching reform groups in their subjects or departments, worker-teachers take part in drawing up teaching principles and plans. Most of them are veteran workers with a high political and technical level. Their political level helps keep the school on the correct orientation. Their selflessness and their ability to combine theory with practice makes them excellent examples for others to follow. Adding worker-teachers to the ranks of the old-type professors is like mixing sand into clay — it prevents hardening and

lets in fresh air. Through mutual help these two kinds of teachers form a faculty really capable of training students who can and will carry on the revolutionary cause of the proletariat.

Education for Whom?

Priding itself as China's leading engineering school, the old Tsinghua felt that its architectural department, for example, should turn out "architects of quality". But the revisionist educational system then in control made many students disdain planning ordinary buildings used in great numbers and become obsessed with learning how to design famous structures which would, in effect, be monuments to themselves. They respected designing but looked down on construction, respected theory but looked down on practice. Intent on personal gain and recognition, some graduates could not, and did not want to, meet the needs of socialist revolution and construction.

This situation has entirely changed. The architectural teaching program, drawn up with the participation of the worker-teachers, upholds the key principle that everything has to help the students become efficient working-class people with both socialist consciousness and culture. The course, now three years, is conducted under the principle that education must be combined with production; in form this means both the small classroom in the university and the large classroom of society. The students learn a subject by combining theory with practice, by following a building project from beginning to end. On the worksite a student is an actual worker as well as a designer. From the workers and his own experience he learns many things that he can never learn from books.

However, carrying out reforms in education is not easy. For instance, two years ago a heated argument

came up in the architectural department. Some teachers insisted that the emphasis should be placed on training what they called "high-quality students" who could design large and extraordinary structures. They compared this to the ability to "prepare a banquet" and regarded designing ordinary buildings as "baking bread". If one knew how to prepare a banquet, they argued, he could easily bake ordinary bread.

Hao Kuo-shu, a worker-teacher who had been a construction worker for twenty years, saw that this idea was essentially a return to the old road in education. He suggested that the teachers and students study again Chairman Mao's statement that "the question of 'for whom?' is fundamental; it is a question of principle". Out of a heated discussion came the understanding that one should, of course, learn how to design large and complicated structures for special purposes, but he should also know how to design buildings far more needed by the masses. The root question is a determination to serve the people wholeheartedly. They repudiated the erroneous desire to

prepare only "a banquet" and disdain to "bake bread", which is actually the desire to build personal monuments.

Last year 1,800 worker-peasant-soldier students, the second group since the revolution in education began, graduated from Tsinghua University. Their graduation designs demonstrated their high professional ability. Their requests to work in the countryside, in the frontier regions or wherever they are needed by the Party and the people proved their high degree of political consciousness. Of the 35 graduates in architecture, ten were sent to help build up socialism in the high and cold Chinghai-Tibet plateau in the frontier region.

Setting the Example

The worker-teachers are often examples for the old-type professors and teachers to follow. In writing textbooks, for instance, the old-type professors and teachers thought they knew how. But a comparison with the worker-teachers reveals their shortcomings.

The old-type professors and teachers usually start from general

concepts. Then come technical terms and definitions, which are hard for the students to understand. As they are divorced from real life, much of the material is copied from outdated textbooks and does not reflect questions in actual production and the present level of science and technology. Every now and then a professor tries to show off his "profound knowledge" by making simple things sound complicated. This often causes difficulties for the worker-peasant-soldier students.

The worker-teachers write textbooks in a different way. *Automatic Process Control in Heat Engineering*, for instance, was written with the cooperation of worker-teacher Shih Hsiao-yen. Instead of looking up old textbooks behind closed doors, the writing group went to investigate and study in a chemical plant. Obtaining varied and lively materials from practice, the source of knowledge, they arrived at principles from the everyday problems of production. They also assimilated what is good in the old textbooks and foreign scientific and technological achieve-

Tsinghua University sends off its 1975 graduates to work in the countryside, the frontier regions or wherever they are most needed.





Shih Hsiao-yen lecturing in class.



Worker-teacher Hao Kuo-shu (center) discusses the writing of a teaching program with another teacher and a student.





An on-the-spot lesson given by a worker-teacher to his students in a thermo-power plant.

A worker-teacher chats with students in their dormitory.



A worker-teacher, his students and workers from the Peking Automobile Plant test new jeeps.



In the precision instrument department a worker-teacher and students make an automatic step and repeat camera.



Worker-teacher Kao Ching-hsiu discusses a problem with an old professor.

ments. The completed text thus contains basic theories and laws, up-to-date experience and data and analyses of real examples from actual production. Finding such a text much easier to understand, the students acquire not only theoretical knowledge but, more important, the ability to analyze and solve concrete problems.

The special feature of this way of writing textbooks is that it adopts the viewpoint of dialectical materialism, follows the principle of the unity between theory and practice, studies and sums up the experience and creative innovations of the workers, peasants and soldiers so that teaching materials meet the needs of socialist revolution and construction.

A professor and two instructors who took part in writing the text realized that the experience had given them more than they had contributed. They began to understand that although natural science itself has no class nature, there is a very strong class nature in the stand and attitude a person takes in writing a text and in the question of for whom he is writing. This made them more determined to remold their old outlook so that they too could take the stand, viewpoint and methods of the proletariat.

Worker-teachers also set an example in the warmth and care they

show for the worker-peasant-soldier students. They promote lively discussions and the expression of creative opinions in the classroom. They teach the students not to be content with the fairly simple, inside-the-laboratory proof of a principle but to consider the possible changes, deviations and other factors encountered in the conditions of actual large-scale production. In "open-door schooling" when students are in a factory learning the workers' skills, the teacher emphasizes the primary importance of learning the fine proletarian qualities of the workers. He himself takes the lead in working with the workers in the shop and modestly learning from them. He also asks the students to learn not only the structure, performance and manufacture of the machines but the experience of the veteran operators. In this way the students acquire an all-round knowledge which greatly increases their ability to solve real construction and production problems.

Many old-type professors have found the worker-teachers to be their best friends for helping them remold their outlook. The worker-teachers encourage them to integrate themselves with the workers and peasants and remind them to be concerned about the worker-peasant-soldier students and learn from their proletarian qualities.

A good example is the comradely relationship between Wu O, a teacher of 16 years' experience, and Kao Ching-hsiu, a worker-teacher in the industrial automation department at the university. In Wu's class on Fundamentals of Electrical Engineering, several students who had been veteran workers found it hard to keep up with the others because they had not had the opportunity to go to school before liberation. They often had to study late at night after others had gone to bed. Instead of showing concern for their studies, Wu was impatient in answering their questions. But he showed favor to a few students who had had more schooling and grasped their lessons readily, even giving them personal tutoring in his home. At a meeting of teachers and students to appraise each others' work, some students objected to this and bluntly asked Wu about his attitude toward the worker-peasant-soldier students who had difficulty in their studies. This shook him.

After the meeting worker-teacher Kao Ching-hsiu had many heart-to-heart talks with him. They looked back to the 17 years before the cultural revolution when the revisionist line had dominated the university and many worker-peasant-soldier students had been discriminated against and even expelled. They analyzed why some "top students" so carefully cultivated by the professors were self-centered and sometimes even did things for their own benefit at others' expense.

Wu reflected long and hard. He realized that though the revisionist line in education had been criticized, he was still contaminated by it and had not completely changed his own thinking. Kao's words affected him deeply and spurred him on to become a true "people's teacher".

Later, Wu helped organize several groups of students with different educational background to help each other in their studies. Now he uses his own time on Sundays to help those who find difficulty in their studies. Wu has discovered that he has much to learn from their good qualities. A deep friendship has developed between them.

Hsiao Hui and His Grandpa

H SIAO HUI'S grandpa used to be a machine operator in a coastal town in Kwangtung province. Retired for many years, he keeps himself busy doing odd jobs for the factory, repairing things or giving pointers to young workers.

One Saturday, Grandpa brought an old discarded cart back home and worked late into the night repairing it. Hsiao Hui was sure that Grandpa was going to use it in some "big job" for the factory the next day because it would be Sunday and he always did extra work on Sundays.

Before daylight the next morning, Hsiao Hui heard the sound of the cart and jumped out of bed to follow Grandpa.

The factory area was quiet. Ahead of him he heard the squeak of cart wheels and saw Grandpa having a hard time pulling the cart up a slope. It was loaded with stones. Hsiao Hui ran to catch up and pushed the cart with all his might from behind. Grandpa suddenly felt the cart lighten and turned to look.

"Grandpa!" Hsiao Hui greeted him.

Startled, Grandpa laughed.

"We Little Red Guards aren't meeting today so I've come to help you," he said.

"Fine!"

Hsiao Hui picked a pebble off the cart and tossed it toward some birds

perched on a tree. As they flew off he grabbed some more pebbles.

"Put those back!" Grandpa ordered. Surprised, Hsiao Hui dropped the pebbles on the road. Putting the cart down, Grandpa picked them up: "These small stones will be used to build an extension to our factory. How can you throw them away like that?"

"But there are lots of pebbles at the worksite. What do a few matter?" he answered indifferently.

G RANDPA was angry. "The workers are doing all they can, really working hard to build up our socialist country as fast as possible," he told him. "You know what they say, 'Drops of water make an ocean'. If everybody brought just one pebble to the factory they would have a big pile. And if everybody took one pebble

away, the pile would disappear. I gathered these stones myself, one by one, until I got this cartload."

Hsiao Hui's face grew red. "Grandpa, these stones. . ."

". . . were all collected."

Hsiao Hui was sorry now that he had thrown the stone. He ran back to pick up the one he had thrown at the tree. Grandpa nodded with approval.

After they took the pebbles to the worksite, Grandpa asked Hsiao Hui to help clean up the ground. The boy worked in high spirits shoveling the rubbish into the cart.

"Not so fast. Careful you don't throw any treasures away," Grandpa called out.

"What treasures? This stuff is all rubbish," Hsiao Hui wondered to himself.

Grandpa came over with an iron bar, poked around in the pile and finally fished out several bunches of cotton waste. He gently shook the dust and grit out of them. "The workshops will want these. They're good for cleaning machinery," he said.

Hsiao Hui and Grandpa hauled the rubbish-filled cart to a ditch. The boy saw several bricks that somebody had thrown into it and jumped down to get them. Grandpa didn't know what he was doing but when he saw Hsiao Hui coming out of the ditch with the bricks, he smiled with satisfaction.



Good Harvest of Industrial Crops

THE policy "Take grain as the key link and ensure an all-round development" last year brought about the fourteenth all-round good harvest in a row. The national grain harvest set a new record that was a notable increase over that for 1974, and there were good harvests in all major industrial crops including cotton, oilseeds, sugar beets and cane, tobacco, bast fibers and tea. This is the result of the deepening of the movement to learn from Tachai, the model brigade in Shansi province.



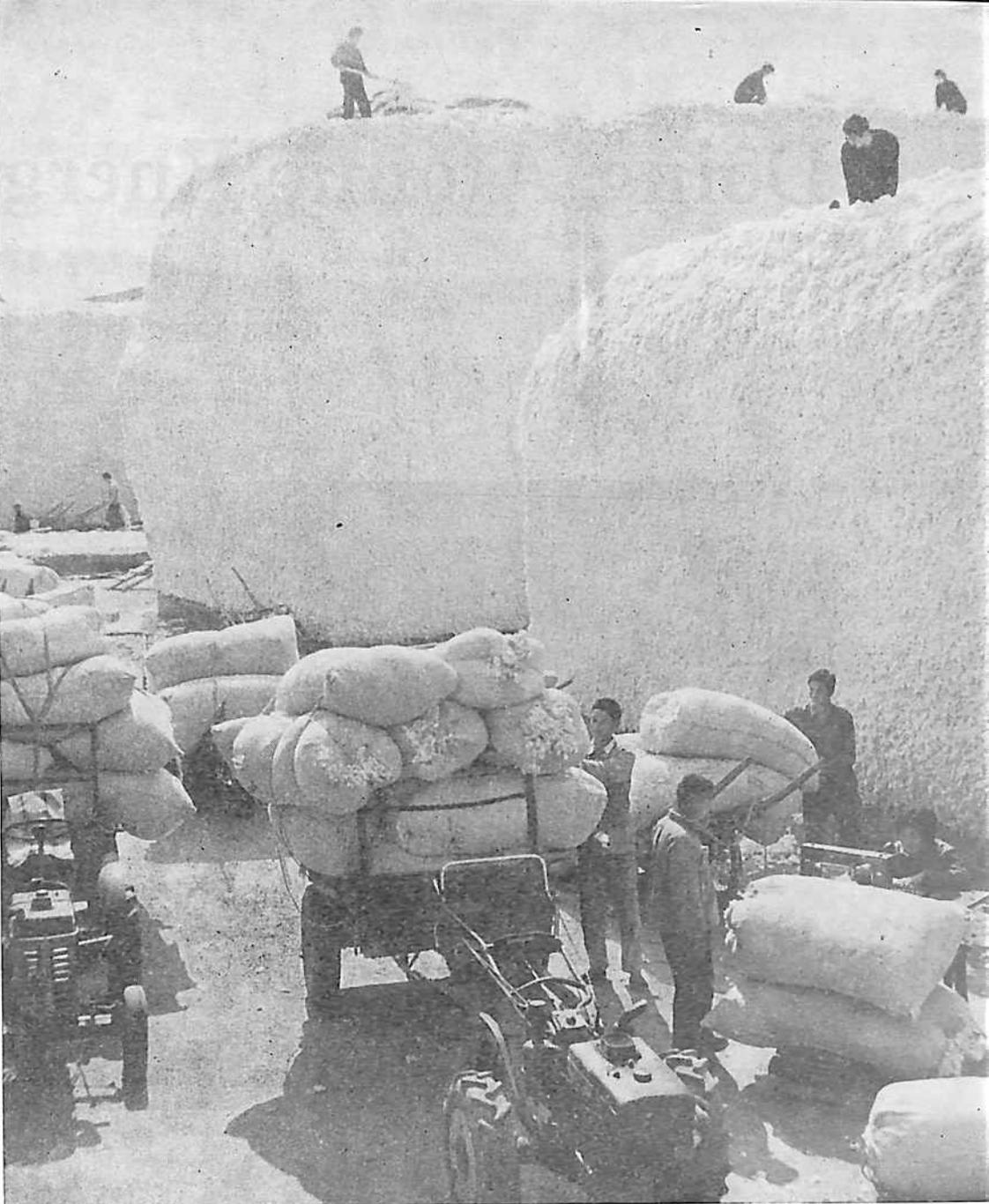
OILSEEDS: Sunning peanuts in the Yentai prefecture, Shantung province.

COCONUTS: Part of the harvest in Wenchang county, Kwangtung province.





TOBACCO: Leaves curing in the Lunan Yi Autonomous County, Yunnan province.



COTTON: Scene at a cotton purchasing station in Hsinyeh county, Honan province.



TEA: Tea-picking in Chenhai county, Chekiang province.

SISAL: Frames of sisal drying in Hsuwen county, Kwangtung province.

Doing Atomic Energy Research

WANG CHENG-SHU



The author (center) and young scientists analyze computer results.

LAST year, as a deputy to the Fourth National Congress held in the Great Hall of the People, I heard Premier Chou En-lai say, "The Chinese people, under the leadership of the Central Committee of the Party headed by Chairman Mao, have worked energetically, surmounted all difficulties and hazards, and turned a poverty-stricken and backward country into a socialist one with the beginnings of prosperity in only a little more than twenty years. We can certainly build China into a powerful modern socialist country in another twenty years or so before the end of the century."

As a woman research worker, I was very excited and many things

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went through my mind. I recalled the growth of China's atomic energy research from my own experience. I had studied at a university in old China in the mid-thirties, the only woman student studying physics during three years. After graduation, though I was an instructor for a time, later I could not find work in scientific research or even get a position as a middle school physics teacher. In those days it was very hard for a young woman intellectual to get any kind of job in her field. Later, studying and doing research in the United States, I found the same discrimination against women, especially if they were married.

The liberation of China in 1949 brought a tremendous change in my motherland and the things happening there began to fill me with

a longing to return. I came back in 1956 and was assigned to do research at the Institute of Modern Physics, predecessor of the Institute of Atomic Energy, of the Chinese Academy of Sciences. It was very encouraging to see many young people doing research work, especially women.

In old China a research institute was a lifeless place. Under the reactionary Kuomintang, for example, the funds and equipment of the physics institute of the Central Research Academy were pitifully meager. Its total staff consisted of only a dozen people. The old ones only wanted a leisurely life and the young wanted to go abroad. Research had nothing to do with reality. Most topics were chosen from out-of-date foreign literature.

In the United States I did pure research for more than ten years, studying and working in a specialized field. I could rarely apply theory to reality and found the sphere of my research very restricted and becoming more and more narrow. I was like a small boat drifting aimlessly on the ocean.

Now I found myself in a vigorous new society where my professional knowledge and my ideals were in complete harmony with the efforts of the entire nation to build socialism. My enthusiasm for my work grew. Everyone in our institute, director or worker, male or female, did his best toward the common goal—following Chairman Mao's revolutionary line in building socialism.

The most profound lesson for me was China's success in developing

atomic energy along the path of independence, keeping the initiative in our own hands and self-reliance, as pointed out by Chairman Mao.

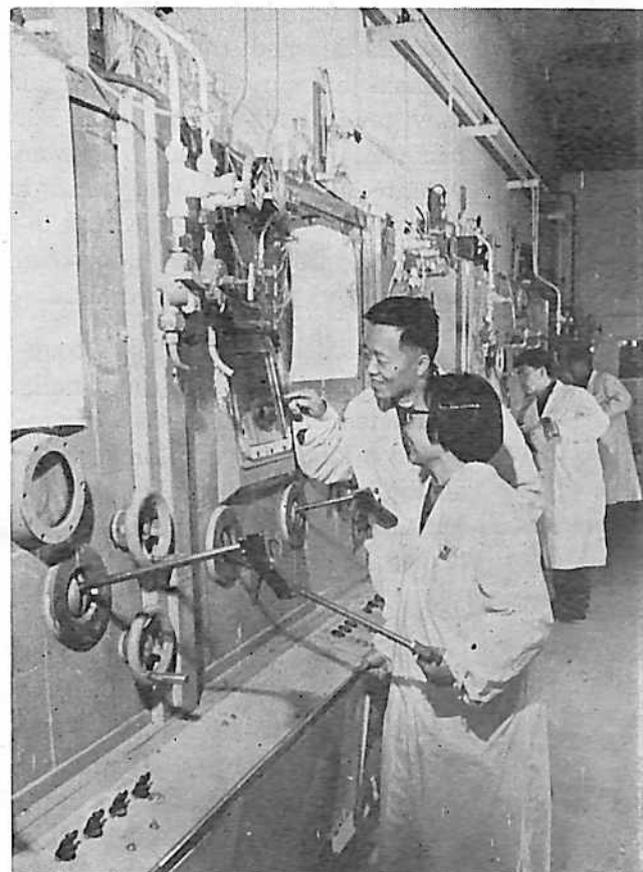
Starting from Zero

In the field of atomic science we inherited nothing from old China — no equipment, no instruments, no books, no materials. After liberation Chairman Mao and the Central Committee of the Chinese Communist Party paid special attention to developing atomic science and technology. The Institute of Modern Physics was set up a year later, but everything had to begin from the beginning.

The main guideline was Chairman Mao's teaching on independence, initiative and self-reliance. We built China's first counters, nuclear emulsion, electronic instruments, spectrometers and other basic needs of research and experiment. The Institute of Atomic Energy was set up in 1958 during the big leap forward. Capital construction, the making and installation of instruments and equipment went ahead at new speed. One by one our physics and chemistry laboratories were completed.

To help fill gaps, we had ordered some equipment and instruments from the Soviet Union. But in 1960 the Khrushchov revisionist clique's sudden cancellation of contracts and withdrawal of all their specialists created great difficulties for us. For example, we had paid for an electromagnetic separator for stable isotopes (which the Soviets had contracted to install), but they refused to send us the ion source, acceptor, diffusion pump and other key components. We had bought a gun, but it was delivered without the firing pin.

Without key components the separator was useless scrap. Indignant, we spent many hours studying Chairman Mao's teaching, "On what basis should our policy rest? It should rest on our own strength, and that means regeneration through one's own efforts. We are not alone; all the countries and people in the world opposed to imperialism are our friends. Nevertheless, we stress regeneration through our own efforts. Relying on the forces we ourselves organize, we can defeat all Chinese and foreign reactionaries." Now we were even more determined to



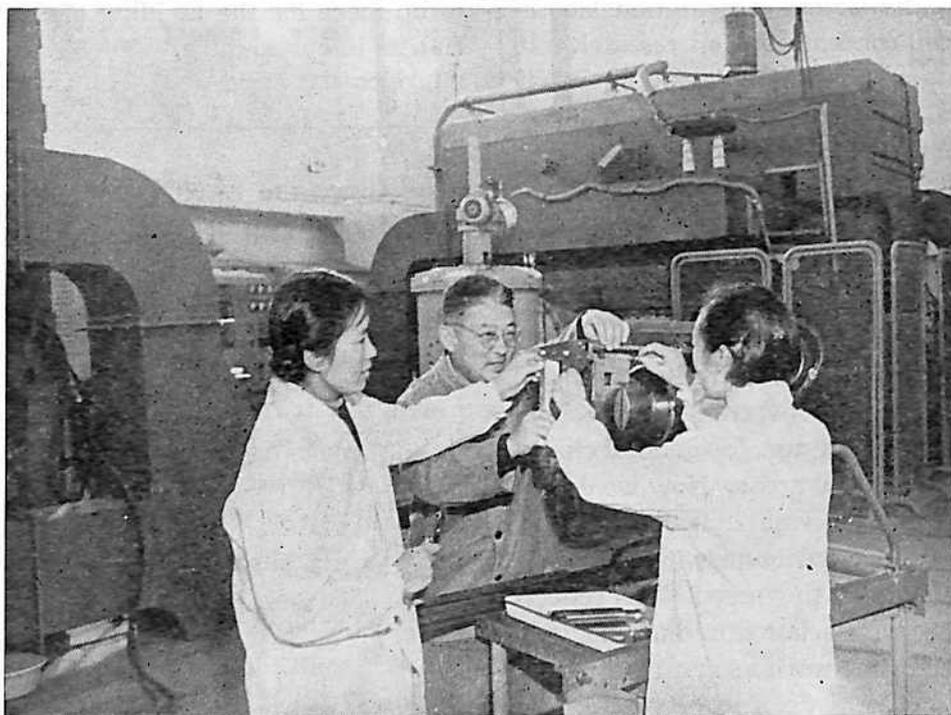
Research to raise the quality of radioisotopes for medical use.

develop atomic energy research on our own.

The Communist Party Committee of the Institute of Atomic Energy set up a headquarters to direct the designing and building of the missing parts for the electromagnetic separator. Designing, experimenting, construction and installation went on at the same time. The average age of the dozen people in the ion source research and development group was just over twenty. They had never seen such a device and had little reference material. They went to other research organizations and production departments to study and learn, often working into the night.

Some parts of the ion source must withstand temperatures up to 1,000° C., and operate at many thousands of volts in a high vacuum. Great precision in workmanship is required. After searching uncertainly for over a year, we took our preliminary design to Shanghai which had a better in-

Before starting the electromagnetic separator for stable isotopes, operators install the ion source.



dustrial foundation. When the workers learned that it was for China's atomic energy program, they gave us all-out support. For instance, an old jade craftsman volunteered to cut and grind a tungsten block by hand because industry did not yet have the special tools needed for such hard metal.

With this kind of socialist cooperation, the ion source was finally completed. In three years we completed a laboratory building, made all the key parts, installed and adjusted the whole separator and put it into steady operation.

High-energy Research

China's high-energy theoretical physics was also a blank. After the Soviet revisionists' attempts to control us ended, we started independent research and made rapid progress. Researchers in the Academy's institutes of high-energy physics and mathematics and those in Peking University developed a straton model which they presented at the Peking Scientific Symposium in the summer of 1966. By applying Chairman Mao's dialectical materialist philosophy, and basing themselves on the principle that everything is divisible, they presented new considerations indicating that elementary particles are not the ultimate units of matter. Their hypothesis attracted attention among world physicists.

World interest was again shown our work in 1973 when a possible heavy charged particle was observed by a large magnetic cloud chamber in a cosmic ray observatory on a mountain 3,200 meters above sea level. Many women scientists participated in the research on these topics.

These examples are enough to show the tremendous power of a correct line to move people—in our case, Chairman Mao's revolutionary line. They also reveal the enthusiasm and tenacity with which the people work once they

become the real masters of their country. "I am adding my brick to the socialist edifice," they say, and as a scientist I feel the same way when I add my brick to our country's atomic energy research program.

Improving Old Equipment

In the cultural revolution we criticized the revisionist line of Liu Shao-chi and Lin Piao. Their philosophy advocated servility to everything foreign, which would result in our trailing behind at a snail's pace. Defying their injunction not to tamper with foreign installations, we redesigned and improved many pieces of old equipment. We improved the reactor this way and greatly raised its efficiency.

Many innovations were made in the preparation of radioisotopes. We succeeded in inserting and removing targets to be irradiated in the reactor by remote manipulation without shutting down the reactor. Our production of radioisotopes went up. From a dozen types we went to more than 100 kinds, used widely in industry, agriculture and medicine.

A group of four women workers in the isotope preparation laboratory concentrated on research into a method of diagnosing early cancer with the aid of radioisotopes. In a short time they produced the $\alpha\text{FP-I}^{131}$ tracer and a self-developing method of measuring its radioactivity to diagnose the early symptoms of liver cancer. Experiments have shown good results. High sensitivity, precision and ease of operation have brought it into wide use for general check-ups in rural areas. Now we do our best to provide industry, agriculture and medicine with the kinds of isotopes they need. This reflects the proletarian thinking and feeling of the workers and researchers, and their deep concern for the

needs of the country and the people.

Research Forces Grow

The number of scientific researchers is growing steadily. Women are playing an ever-increasing role. They now make up one-fourth of the members of our institute. During the movement to criticize Lin Piao and Confucius we criticized the reactionary Confucian maxim that "men are superior, women inferior" spread by Lin Piao. More attention is now paid to selecting and training women for scientific research. Many of them are heads of divisions, sections and groups doing research. Among the leaders of our institute are two young women scientists in charge of administrative and research work. This larger role of women is part of the rapid growth of a new generation of researchers in atomic energy.

In the two decades since I returned to China I have done something in atomic energy research for the motherland. The Party and the people have given me much honor. I was elected deputy to the Third and the Fourth National People's Congresses. Such conditions are an encouragement to all our women researchers. We are working harder to do more for the building of socialism in our country.

Answers to LANGUAGE CORNER Exercise:

1. 我把你的钢笔放在这儿了。
2. 我刚才把今天晚上的电影票交给他了。
3. 我把那个收音机放在他的屋子里了。
4. 我能把这封信交给老师。
5. 我没有把你的自行车骑走。

Lesson 16

黔 之 驴
Qián Zhī Lú

Kweichow Donkey

从前，贵州这个地方没有驴。有
Cóngqián, Guizhōu zhège dìfang méi yǒu lú. Yǒu
Before, Kweichow this place not had donkeys. Some

人从别的地方运来一头。因为
rén cóng biéde dìfang yùnlai yī tóu. Yīnwei
person from other place transported (in) one head. Because

没有什么用处，就把它放在
méi yǒu shénme yòngchū, jiù bǎ tā fàngzài
(it) not had any use, so it let loose at

山脚下。
shānjiǎoxià.
foot of mountains.

一只小老虎从山里跑出来，
Yī zhī xiǎo lǎohǔ cóng shānlǐ pǎochūlai,
A little tiger from mountains ran out,

看见山脚下这个又高又大的
kànjiàn shānjiǎoxià zhège yòu gāo yòu dà de
seeing (at) foot of mountains this tall and big

东西，以为是什么怪物，吓得
dōngxi, yǐwéi shì shénme guàiwu, xià de
thing, (he) thought (it) was some (kind of) monster, frightened so as (to)

赶快躲进了树林。
gǎnkuài duǒjìnle shùlín.
quickly hide in forest.

一天，小老虎又从山里出来。
Yī tiān, xiǎo lǎohǔ yòu cóng shānlǐ chūlai.
One day, little tiger again from mountains came out.

恰巧，驴突然大叫起来。小老虎
Qiàqiǎo, lú tūrán dà jiàoqǐlai. Xiǎo lǎohǔ
Just then, donkey suddenly big (sound) cried out. Little tiger

以为驴要吃它，就急忙逃走了。
yǐwéi lú yào chī tā, jiù jí máng táo zǒu le.
thought donkey would eat him, then hurriedly ran away.

过了一会儿，小老虎又悄悄地
Guòle yíhuìr, xiǎo lǎohǔ yòu qiāoqiāode
After awhile, little tiger again stealthily

跑回来，仔细观察驴的动静。
pǎohuīlai, zìxì guānchá lú de dòngjīng.
ran back, carefully watched donkey's actions.

发现驴虽然个子很大，好象
Fāxiàn lú suīrán gèzi hěn dà, hǎoxiàng
(He) found donkey though body very big, seemed

也没有什么特别的本事。过了
yě méi yǒu shénme tèbié de běnshì. Guòle
also not had any special ability. After

几天，它对驴的叫声也渐渐
jǐ tiān, tā duì lú de jiàoshēng yě jiànjiàn
several days, he toward donkey's sound also gradually

听惯了，就不那么害怕了，
tīngguàn le, jiù bú nàme hàipà le,
(became) accustomed to hearing, then not so fear,

有时候还走下山来，在
yǒu shíhòu hái zǒuxià shān lái, zài
sometimes also came down (from) mountains, at

驴的前后转一转。
lú de qiánhòu zhuànyí/zhuàn.
donkey's front and back circled around.

后来，小老虎胆子更大了。有
Hòulái, xiǎo lǎohǔ dǎnzi gèng dà le. Yǒu
Later, little tiger's boldness (became) greater.

一次它走到驴跟前，故意撞了
yī cì tā zǒudào lú gēnqián, gùyì zhuàngle
One time he walked to donkey's front, purposely knocked

驴一下。这可把驴惹火了，它
lú yī xià. Zhè kě bǎ lú rěhuǒ le, tā
donkey one time. This really made donkey provoked, he

不但大叫，还伸出两条后腿

búdàn dà jiào, hái shēnchū liǎng tiáo hòutǐ
not only loudly cried out, also stuck out (his) two hind legs

乱踢。小老虎一看，高兴地说：

luàn tī. Xiǎo lǎohǔ yí kàn, gāoxìngde shuō:
(and) wildly kicked. Little tiger seeing (this), joyfully said:

“你这个庞然大物，原来就这么

“Nǐ zhège pángǎndàwù, yuánlái jiù zhème
“You this immensely big thing, originally (have) just such

点本事！”于是就大叫一声，

diǎn běnshì!” Yúshì jiù dà jiào yì shēng,
(a) bit (of) ability!” So then loudly cried out a sound,

扑过去，把它吃了。

pūguòqu, bǎ tā chī le.
pounced over (and) him ate.

Translation

Once upon a time there were no donkeys in Kweichow. Someone brought one in from elsewhere, but because they had no use for it let it loose at the foot of the mountains.

A little tiger ran out from the mountains. When he saw this big tall thing he thought it was a monster. He was so frightened that he quickly hid himself in the forest.

One day the little tiger came out again. Just then the donkey suddenly gave a loud bray. Thinking that the donkey was going to eat him, the little tiger hurriedly ran away. After a while he stealthily came back and watched the donkey's actions carefully. He found that though the donkey had a huge body he seemed to have no special ability.

After a few days he gradually became accustomed to the donkey's braying and was no longer so afraid. Sometimes he came down the mountain and circled around the donkey.

Later the little tiger became bolder. Once he walked in front of the donkey and purposely bumped him. This made the donkey very angry. He not only brayed loudly, but stuck out his hind legs and kicked wildly. Seeing this, the little tiger said gleefully: "Such a big thing as you can only do so little!" With a loud roar he pounced on the donkey and ate him up.

Notes

1. This is an ancient folk tale. The character **Qián 黔** is the historical name for Kweichow.

2. *The bǎ 把 sentence.*

One of the most common sentence forms uses **bǎ 把** as preposition to place the object in front of

the verb. The word order in such a sentence is: subject — **把** — object — verb — other elements.

Examples: **Xiǎo lǎohǔ bǎ lú chī le** 小老虎把驴吃了 (The little tiger ate the donkey). **Tāmen bǎ lú fàngzài shānjiǎoxià** 他们把驴放在山脚下 (They let the donkey loose at the foot of the mountains).

If there is a negative or an auxiliary verb it precedes **把**, as in **Nǐ néng bǎ diàndēng kāikāi ma?** 你能把电灯开开吗? (Can you turn on the light?) **Wǒ méiyǒu bǎ yào chīwán, bìng jiù hǎo le** 我没有把药吃完，病就好了 (I hadn't finished the medicine and I was already well). In a **把** sentence the verb cannot be the last word, it must be followed by something else. We cannot say: “小老虎把驴吃”; “他们把驴放”.

3. Yòu 又.

The word **又** indicates this is not the first time an action or situation has occurred. **Tā zuótiān lái le, jīntiān yòu lái le** 他昨天来了，今天又来了 (He came yesterday, he has come again today). **Xiǎo lǎohǔ yòu cóng shānli chūlái le** 小老虎又从山里出来了 (The little tiger came out of the mountains again).

Exercise

Read the following questions and translate the answers into Chinese using **把**:

- Q: 谁把我的钢笔放在这儿了?
A: I put your pen here.
- Q: 你刚才把什么东西交给他了?
A: I just gave him a cinema ticket for tonight.
- Q: 你把那个收音机放在哪儿了?
A: I put that radio in his room.
- Q: 你能把这封信交给老师吗?
A: I can give this letter to the teacher.
- Q: 你把我的自行车骑走了吗?
A: I didn't ride your bicycle off.

(Answers on p. 50)

