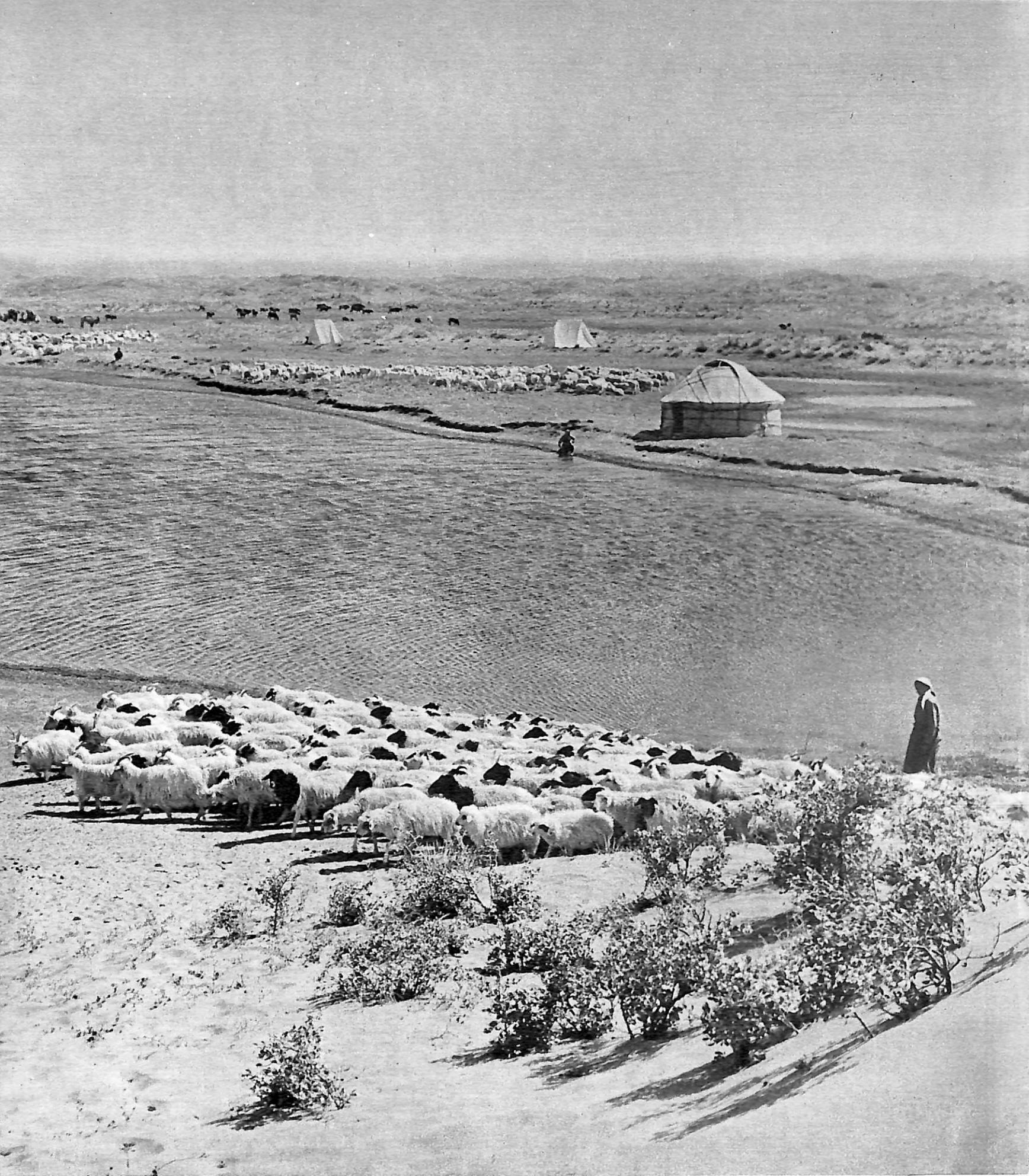


# China *Women in the Revolution* Reconstructs

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*Front:* Members of the Chinese Women's Volleyball Team. Second left is team captain Tsao Hui-ying (see p. 42).

*Back:* Spring comes to Tibet.

*Inside front:* Grazing sheep beside a canal built by the Yunghung brigade in the Ningsia Hui Autonomous Region.

*Inside back:* Giving the sculptured finish to rugs at Tientsin Rug and Carpet Factory No. 2.

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# WOMEN REVOLUTIONARIES I HAVE KNOWN

KANG KE-CHING



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Shortly before March 8, 1978, International Working Women's Day, members of our staff interviewed Kang Ke-ching, a member of the Central Committee of the Chinese Communist Party and of the Standing Committee of the National People's Congress, and a Vice-Chairman of the National Women's Federation. She is the widow of the late Chu Teh.

From her erect posture and firm gestures, in the Kang Ke-ching at 68 one can still see the bright and brave young woman of the years of revolutionary war. She began taking part in revolutionary struggles and the women's movement when she was only 15. In 1928 the 18-year-old Kang Ke-ching and 60 others from her locality slung red-tasseled spears over their shoulders and marched to join the Red Army in the Chingkang Mountains, the first rural revolutionary base set up by Mao Tsetung and Chu Teh. Since then she has always been at the center of the rushing tide of the Chinese revolution.

Kang Ke-ching spoke of the road the Chinese revolution has traversed and particularly on the militant course taken by the Chinese women in their search for truth and liberation. The Chinese women's movement was begun by a group of early revolutionaries, among whom were Soong Ching Ling, Honorary President of the National Women's Federation, Tsai Chang, Chairman of the National Women's Federation,



Premier Chou En-lai proposing a toast at a cocktail party held in June, 1963 by Vice-Chairman Soong Ching Ling (4th left) for the 25th anniversary of the China Welfare Institute. Present were Chu Teh (3rd right), Tung Pi-wu (2nd right), Chen Yi (3rd left), Nieh Jung-chen (2nd left), Ho Hsiang-ning (4th right), Teng Ying-chao (5th left) and Kang Ke-ching (1st right).

Teng Ying-chao, a Vice-Chairman of the Federation and the late Ho Hsiang-ning, who was also an Honorary President of the Federation. Ho Hsiang-ning was a Vice-Chairman of the Standing Committee of the National People's Congress and all the rest are Vice-Chairmen at present. Kang Ke-ching said that when she became active in the women's movement she was greatly influenced by these revolutionary fore-runners.

Kang Ke-ching recalled Chairman Mao's instructions on the women's movement issued in Yen-an 40 years ago. The revolution, he said, needed a large number of capable women to be professional cadres. He pointed out that women cadres armed with theory should be trained, along with many who can do practical work for the women's movement. They should go to the battlefronts, to the countryside and the factories and organize the women, who make up half of the nation's population, to join the revolutionary ranks.

With deep feeling Kang Ke-ching recalled some of the women in the revolutionary struggles over the past 50 years, examples of the outstanding women cadres mentioned by Chairman Mao. Among them are some who gave their lives for the lofty cause of mankind and will live forever in the hearts of the people. Many others are still working in the revolution.



# Hsiang Ching-yu, a Pioneer of the Women's Movement

WHEN I think of the heroines of the Great Revolution (1924-27)\* the first to come to my mind is Hsiang Ching-yu, who Chairman Mao praised as a model woman leader. I was very moved when I got to know of her heroic deeds. Joining the Chinese Communist Party in 1922, less than a year after its founding, she was the first woman to be elected to the Party Central Committee, and the first head of the Party women's department. She was very active both north and south of the Yangtze River, going among the women workers and organizing struggles against the capitalists, warlords and imperialists. The well-known 1922 strike of 20,000 Shanghai silk filature workers was one of the many directed by her.

Like many of the early revolutionaries, Hsiang Ching-yu was an intellectual. She was a student of 16 when China's feudal monarchy was toppled in 1911. In 1915 Yuan Shih-kai, a northern warlord who was head of the republican government that succeeded the monarchy, sold out the national sovereignty to the Japanese imperialists by accepting an unequal treaty they imposed on China. He agreed to their demands in the hope that they would aid him in restoring the monarchy with himself as emperor. The whole nation rose in protest. Hsiang Ching-yu addressed many mass meetings, in defiance of the social discrimination against women and feudal propriety which forbade women to appear in public. She was a small woman with a gentle nature, but her passionate denunciation of the national betrayal by the warlords and of social corruption would bring tears of anger to her eyes and sometimes cause her to pass out on the platform.

In 1918 Mao Tsetung, Tsai Ho-sen and other progressive students at the First Teachers' School in Changsha in Hunan province, seeking for a way to change China and the world, organized the Hsinmin Study Society. Hsiang Ching-yu was the first woman to join it. When she returned to her native Hsupu county in Hunan province, she started and headed the first coeducational primary school there.

In 1919 Mao Tsetung and Tsai Ho-sen organized a number of Chinese students to participate in a work-study program in France. Hsiang Ching-yu and

her schoolmate Tsai Chang (Tsai Ho-sen's younger sister and present Chairman of the National Women's Federation) were among the progressive women students who joined the group. In France, where there were an active workers' movement and many kinds of ideological trends, they were drawn to Marxism.

Though coming from a well-to-do family, Hsiang Ching-yu had always herself followed a style of plain living. When she and Tsai Ho-sen were married in France in 1921 Tsai Ho-sen's mother, who was then also in France, had a beautiful dress made for her for the wedding. "I'm not the kind to wear such a dress," the bride told her mother-in-law, "but I'll put it on today for one hour in order to thank you." Back in Shanghai after her return from France in the winter of 1921 she appeared as always, with bobbed hair and in a plain home-made cotton-padded gown and cotton-padded shoes.

AT that time the women's movement in China was only just beginning. Some of the women intellectuals were for women's suffrage and equal rights with men, but didn't join in the struggle against imperialism and feudalism. Hsiang Ching-yu pointed out that as long as the people were still exploited and oppressed by the domestic reactionaries and foreign imperialists, to demand women's rights without fighting for the overthrow of all the evil systems and forces would get them nowhere. "Women's rights are not something to be begged for, not something to be given us in charity by the ruling classes," she said. "They are a prize of war we must seize back from the ruling classes."

She wrote articles calling on women throughout the world to form an alliance of the oppressed people — women, the smaller and weaker nations and the working classes — to resist imperialism and strive for the realization of world peace and the resolution of world problems. Hsiang Ching-yu enthusiastically supported and praised the activities of progressive women's organizations. One of these was a women's magazine published in Tientsin by Teng Ying-chao, whom Hsiang Ching-yu had never met. Teng Ying-chao had been one of the leaders of the student movement in 1919. Hsiang Ching-yu described her

\* Also known as the First Revolutionary Civil War.

magazine as "the first report of dawn for China's women".

Hsiang Ching-yu called on women intellectuals to "go among the women workers and peasants, work for them, learn from them". She mobilized students to use every opportunity to teach city workers, who were the most oppressed by imperialism and capitalism, to read and write. Several scores of night schools, under Party leadership, were opened by students at Shanghai's colleges and middle schools, which offered literacy classes and also explained current events and political affairs. They were instrumental in helping the workers gradually raise their political consciousness so that what had been purely economic struggle became political struggle against imperialism and feudalism. Many progressive women intellectuals joined the women workers in strikes led by Hsiang Ching-yu.

Hsiang Ching-yu's speeches at mass meetings fired the militant enthusiasm of the women workers. "We'll fight to the end!" they would say. "No agreement to our demands, no work!" Later, at Hsiang Ching-yu's suggestion, the Party organized women's emancipation associations in different parts of the country with working women as the core force. These played their part in the revolutionary movement.

**I**N 1927 the Great Revolution failed because of the betrayal by Chiang Kai-shek, representing the interests of the big landlord and capitalist classes. Hsiang Ching-yu like many others was forced to work underground. She was one of the first Communists to grasp Chairman Mao's idea that the Party should shift to the countryside and carry on agrarian revolution. She was then head of the underground Party committee of Hupeh province. She told her comrades to move to the countryside to organize and develop peasant armed forces, and to support the building of

rural revolutionary bases by providing cadres and collecting military supplies.

In March 1928 Hsiang Ching-yu was betrayed by a renegade and arrested in the French Concession of Wuhan. At the police station she told them in French, "Don't you French always advocate liberty, equality, fraternity and freedom of belief? Why do you interfere in my freedom of belief and action?" She was turned over to the Kuomintang reactionaries, who through both force and bribery tried to get her to betray the Party, but she was not moved by either.

When Hsiang Ching-yu was brought to trial the reactionaries called in the renegade to testify against her. She was furious at the sight of him. "You! You're not even a thing!" she said scathingly. "I don't know you." Then she told the judge, "Don't waste your words. If you want to kill me, do so. You're all executioners who kill the people! Revolutionaries don't beg for life under your butcher's knife!"

The reactionaries chose the morning of May 1, 1928, the workers' day, to execute Hsiang Ching-yu as a way of suppressing the Wuhan workers' resistance movement. People weeping in grief and anger lined the road along which she was taken to the execution ground. As she walked she shouted, "Down with imperialism! Down with the Kuomintang reactionaries! Long live the Chinese Communist Party!" Hsiang Ching-yu was only 32 when she died.

Half a century ago thousands like Hsiang Ching-yu, Chairman Mao's wife Yang Kai-hui and Chen Tieh-chun\* gave their lives for the revolution. Their examples have inspired me and thousands of others to carry on the fight.

\* The story of Chen Tieh-chun is told in "The Kwangchow Uprising" on page 26. For the story of Yang Kai-hui, see the December 1977 issue of *China Reconstructs*.

## Leaders in the Second Revolutionary Civil War

*In 1933 Chiang Kai-shek gathered a military force of a million for his fifth "encirclement and suppression" campaign against the Chinese Workers' and Peasants' Red Army and the Red area centered around Juichin in Kiangsi province where Chairman Mao and the Party Central Committee were staying. To break through the encirclement and get into position to fight the Japanese invaders, in October of the following year the Red Army started to move northward in the world-famous 12,500-kilometer Long March. Below Comrade Kang Ke-ching recalls her own activities and those of other women leaders in this period of the Second Revolutionary Civil War (1927-37).*

**I** WAS only one of the many oppressed country girls who joined the Red Army influenced by the Great Revolution. My father, a fisherman in Wan-an county, Kiangsi province, was so poor he couldn't feed his children. When I was 40 days old, in despair, my parents gave me away to a tenant farmer who wanted a child.

I first heard about the revolution in 1925 when I was 15 from cadets home on vacation from the Officers' Training Regiment in Nanchang, which was led by Chu Teh. They talked about the Great Revolution and told stories of its heroes. They also spoke of the October Revolution — how the Soviet Union had nationalized the land and overthrown the exploit-

ing system. It sounded wonderful to us. The cadets wanted to abolish things like forced marriage, foot-binding, maltreatment of women and feudal superstition and these were exactly what we country girls wanted abolished too. So, in 1926, when the peasant movement led by Mao Tsetung reached Kiangsi, I joined the Peasants' Association, the Women's Federation and the Young Pioneers. I began leading the women in struggles against the local despots and feudal customs.

Yes, I knew that joining the revolution at that time meant the possibility of getting my head cut off, but that didn't frighten me. Life in the old society was so oppressive we could hardly breathe. In 1927 after Chiang Kai-shek betrayed the revolution, every day our comrades were murdered by the Kuomintang reactionaries. This made me hate them even more.

In September 1928 the day we had been longing for came. A detachment of the Red Army led by Chen Yi came to our village. With other villagers, we broke into the landlords' grain storehouses and opened up their pigsties. With baskets of grain on our shoulders, driving the pigs before us we went out to welcome the Red Army. We also armed ourselves with red-tasseled spears which we had kept hidden in a pond.

Three days later the landlords' armed force, which had fled, returned. Seven of us girls and 60 men shouldered spears and went with Chen Yi's Red Army troops to the revolutionary base area which Mao Tsetung had set up and was leading in the Ching-kang Mountains.

How happy I was the first time I got a gun! But my happiness was mixed with grief when I thought of my comrades who had been killed by the enemy. If the people had had guns in their hands earlier we could have resisted the Kuomintang reactionaries and defended our revolutionary political power.

In the Ching-kang Mountains I did mass work and political work among the guerrillas and Red Army soldiers. In 1932 I headed a group of some 200 from the Women's Volunteers who went to do military training at the Red Army Academy. After graduation I went to the front and became a political instructor at the general headquarters. I did this work until the Long March began in 1934.

**D**URING the Long March I was a member of the First Front Army which was under direct leadership of the Communist Party Central Committee and Chairman Mao. I was political instructor for the general headquarters staff. Later I did mass work in the Fourth Front Army. There were 30 women cadres in the First Front Army, all of whom had joined the revolution very early. Most of us did just as the men comrades did. We carried our own guns, bedrolls and grain ration and on foot crossed many dangerous passes and steep cliffs.

In June 1935 we reached the Great Snow Mountains in Szechuan province which towered over 4,000 meters above sea level. It was summer at the foot

but freezing winter at the top. Our Red Army people had only unlined summer suits and all were weak from stomach or intestinal trouble because we were not used to eating *chingko* barley, the local grain. When we arrived at the top the air was so thin that it was hard to breathe.

In August we entered the marshlands. In some places the hillocks of ground surrounded by muddy water felt like sponges beneath our feet. One false step and you'd sink in so deep nobody could pull you out. Often we had no oil, salt or grain and sometimes even no drinking water. But we of the Red Army did not let any such difficulties stop us. We felt that Chairman Mao's line about going north to fight the Japanese invaders was correct, and we were sure that if we had a strong enough will we would win.

We all worked in the Red Army spirit of helping each other. I was young and strong then. As political instructor I always marched at the rear of our unit so that I could help the weaker comrades and make sure that no one was left behind. I often shifted some of their burden onto my own shoulders, or took somebody by the arm and encouraged him as we walked along. The other women cared for the sick and wounded, mended and did propaganda work about the revolution among the local people. Whenever we met an enemy unit we women joined in the battle.

I especially admired comrades like Li Chien-chen, Teng Liu-chin and Wei Hsiu-ying\* because they volunteered to carry the wounded on stretchers under such hard conditions.

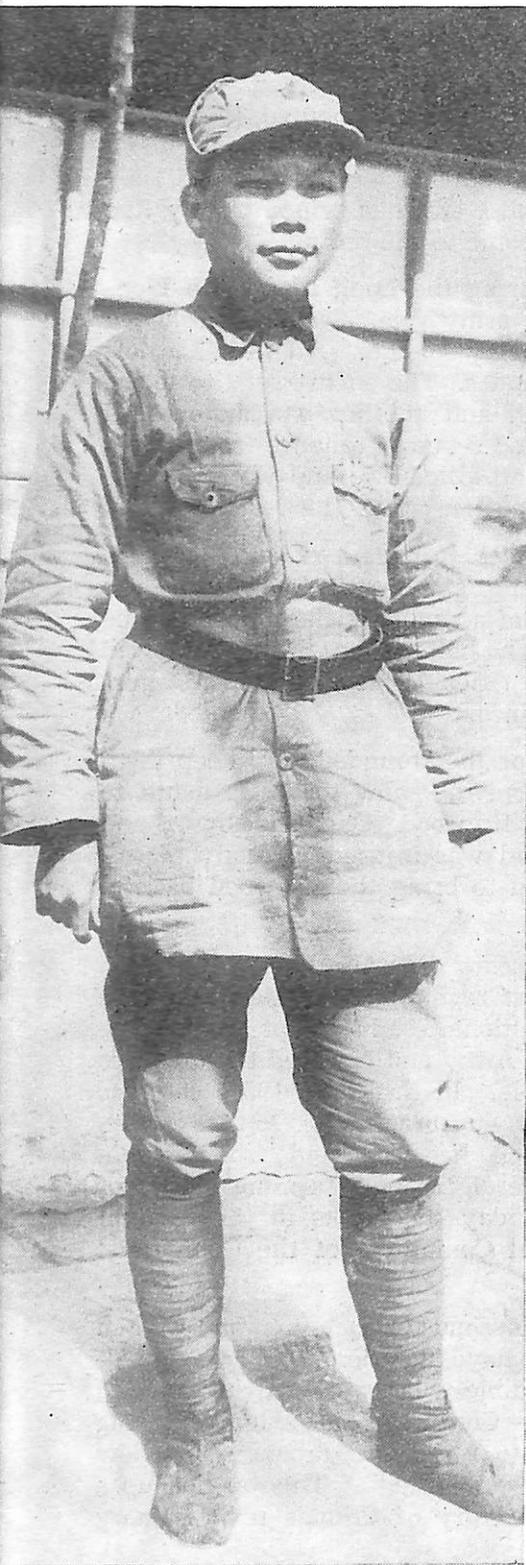
Tsai Chang, then 35, was working in the political department. She, Teng Hsiao-ping and a few others were always full of vigor, chatting, laughing, joking and encouraging the others. At that time Teng Ying-chao had a serious case of tuberculosis. Nevertheless she made it to the northern Shensi base.

Not one of the thirty women with the First Front Army died or was left behind on the Long March. Today, with the exception of nine who have since passed away, the majority are still working in leading Party or government positions.

**T**HERE WERE 13 women in the Second Front Army. I'd like to say something about Li Chen, who was vice-head of the organization department of the Second Front Army. Daughter of a poor peasant in Liuyang county, Hunan province, when she was six she was given away to another family as a child bride. In 1926, when she was 19, the peasant movement reached her village. She became head of the women's federation there. She cut off her braids and cropped her hair close like a boy's. She thought this was a concrete way for a girl to show that she had joined the revolution. Also, her mother-in-law and others couldn't grab her by her braids to beat her anymore. Later she became a scout for the guerrillas.

\*Li Chien-chen is one of the secretaries of the Kwangtung Province Communist Party Committee; Wei Hsiu-ying was head of the Kwangtung Province Land Reclamation Bureau when she retired; Teng Liu-chin is a leader in the general office of the State Council.

Kang Ke-ching shortly after arriving in northern Shensi after the Long March.



Tsai Chang in 1955.



General Li Chen (1955).

Ho Lien-chih (middle) visiting the Chang River Reservoir in Hupeh province.



She always went barefooted and often ran all about the countryside mobilizing the people for revolutionary activities.

She had only been in the Communist Party a month when in 1927 the Kuomintang's counter-revolutionary coup reached Hunan. A warrant was issued for her arrest. To avoid discovery she went to the county town and became a maidservant. When the Red Army fought their way back to Liuyang she returned to the countryside to organize the peasants for the Autumn Harvest Uprising led by Mao Tsetung.

After 1928 she became head of the Soldiers' Committee of the Eastern Liuyang Guerrillas and fought many hard battles. Once she and five other guerrillas were driven by the enemy to the edge of a precipice. Beyond was a chasm about 40 meters deep. "Drop your guns and jump," Li Chen commanded. "We won't be captured alive!" They all jumped, but Li Chen's fall was broken part-way down the cliff by some bamboo growing out of a crevice. She was not killed, but only knocked unconscious. She was four months pregnant and when she came to found she was having a miscarriage. Burying the infant, she struggled on for nearly 35 km. before she finally found her guerrilla unit. She continued right on fighting and marching for forty days before she had a chance to rest.

That's the kind of strong person she was. She was working for a lofty ideal and would recognize neither fatigue, hardship nor even the possibility of death. She refused to let it matter that the road might be long and that much blood might need be shed.

On the Long March she was in charge of cadres and organizational work in an army corps and was always marching with the troops doing ideological work among them. She fought beside them when they were encircled by the enemy. Her shoes were worn through and her feet cut by stones so that her toes became infected and terribly swollen. It took all her will power, but she fought through and made it to the base area with the rest of us.

After liberation Li Chen became new China's first woman general and worked as Deputy-Director of Supreme Military Prosecutions of the People's Liberation Army (PLA). Today she is a leader of the Organization Section of the PLA General Political Department and, although over 70, is still a striking embodiment of dignity and staunchness.

**T**HE Fourth Front Army had about a thousand women in it on the Long March, the largest number of all the armies. One of them was Ho Lien-chih, wife of the late Tung Pi-wu, a Vice-Chairman of the Standing Committee of the National People's Congress. I first met Ho Lien-chih at the foot of the Great Snow Mountains in Szechuan province in 1935. She was then a Red Army company commander. She was slender and frail-looking, but showed incredible courage in battle.

Ho Lien-chih was born in 1905 in a village in Wanyuan county, Szechuan province, one of the most remote and backward areas of old China. Her three

brothers died as a result of the grinding poverty, landlord oppression and starvation which her family suffered. As a child she had nothing but palm fiber to cover herself with on the coldest winter nights. Like so many of us, she of course had no chance to go to school. Then in 1932 the Red Army arrived there and the truths of the revolution opened her eyes. She became chairman of the village soviet and poured all her youthful energy into her work. Later she joined the Red Army and the Communist Party. Three times she was hunted, captured and thrown into prison by the Kuomintang reactionaries. The third time she escaped and made her way back to the Red Army.

In numerous battles she steeled herself into a fearless fighter. Once she and seven other Red Army women were surrounded in a building by a gang of local bandits. The women were unarmed. Ho Lien-chih picked up a jar of lime and shouted, "I'm going to throw this silent bomb!" She threw the jar down at their pursuers and it burst in a cloud of dust. They scattered in fright and were then wiped out by Red Army men who had come to the rescue.

Another time during the Long March Ho Lien-chih and three other army women were surrounded in a house by 100 enemy soldiers. All they had left were some hand grenades. The enemy set fire to the house. Ho Lien-chih and another woman charged out, seized a sword and several grenades from one of the enemy soldiers and killed two and wounded two others. They captured one alive, the rest fled.

Ho Lien-chih longed to have a rifle of her own. Once during the Long March, all by herself, she broke into the home of a small official and took nine rifles and 240 bullets he had hidden. She was allowed to keep one of these rifles. This was her first gun, and how she used it in battle!

She also cared for the wounded. To keep them warm she would brave the snow to go up a hill to chop off branches for firewood. Once she slipped and fell down a slope and was injured in many places, but she still managed to bring the firewood back to her comrades.

It is now forty years since the Long March. In the period of socialist revolution Ho Lien-chih, like many veteran revolutionaries, has kept to the fine traditions of the Red Army and retained the qualities of the working people. In the early 1960s she was one of the first to encourage her son to go to the countryside when he graduated from middle school to become one of the new farming people of the socialist era. Today she works in the General Office of the Central Committee of the Communist Party.

By relying on thousands of such men and women leaders, of whom I have mentioned only a few — comrades with incredible willpower who surmounted terrible difficulties — Chairman Mao's line of going to northern Shensi to resist the Japanese invaders was victoriously carried through. This opened up a new period in the history of China's revolutionary struggle.



Chiang Han-ying and her husband Wang Chin-chu.

## Between the Lab and the Home

Staff Reporter

**I**T WAS past midnight. In a room of the Biophysics Institute of the Chinese Academy of Sciences in Peking's western suburbs, a woman was absorbed in taking down the data shown on an instrument. Only when she heard the footsteps of the morning shift workers did she realize that another night was over.

She was Chiang Han-ying, 39, one of the developers of an automatic liquid scintillation spectrograph which measures the radioactivity of many radioactive elements. Before she came to work at the institute in 1962 she was a graduate student in nuclear physics at Nankai University in Tientsin. In 1971 she and her colleagues working on nuclear radiation made a survey of needs before deciding on their research projects. They learned that biological and medical units wanted an instrument for measuring the radioactive isotopes hydrogen-3 and carbon-14.

Since hydrogen and carbon are essential to organic bodies,  $^3\text{H}$ - and  $^{14}\text{C}$ -labelled compounds can

be used for studying biochemical processes in organic bodies. With the aid of a liquid scintillation spectrograph for measuring isotopes with low radiation energy, it is possible to determine the presence of carcinogenic factors in a milliliter of human blood which has reacted with  $^3\text{H}$ . This is a help in diagnosing cancer in its early stage.

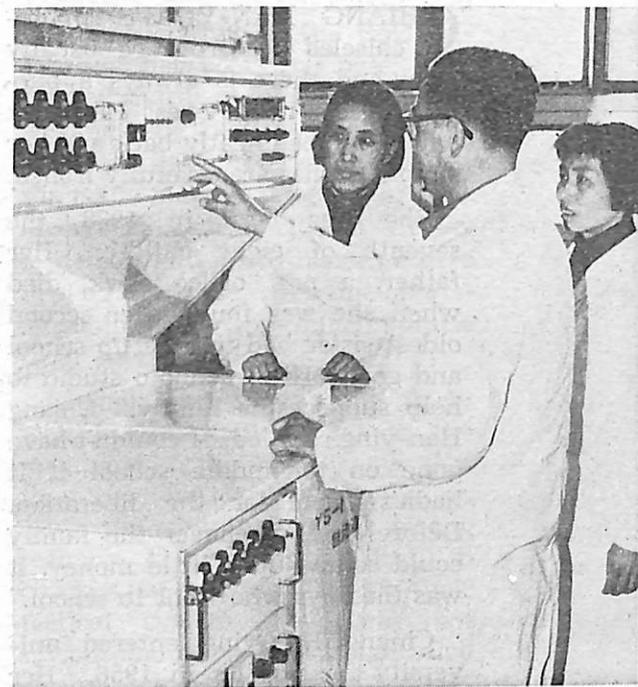
Chiang Han-ying and her colleagues submitted a plan for building such an instrument. She headed a group—a man and four women (40 percent of the institute's researchers are women)—assigned to develop the detector. The key to it was the photomultiplier tubes. Low-energy radioactive elements such as  $^3\text{H}$  fluoresce in the scintillant fluid, and the photomultiplier tubes convert the faint light into photoelectrons. The other units, including electronic circuits and a data processing computer, register the data automatically and calculate the content of  $^3\text{H}$  and other radioactive elements. China had not been able to make a breakthrough in this

field because she had not been able to produce the necessary high-sensitivity photomultipliers.

Chiang Han-ying studied Chinese and foreign technical data on multipliers in the light of China's industrial level and put forward many suggestions. When the institute's factory began making the instrument, Chiang Han-ying joined the workers and engineers, constantly suggesting improvements. Each test took eight hours during which the tube's dynamic data had to be checked every ten minutes. If there was the slightest doubt she would repeat the whole process in order to get the data accurately. Her painstaking approach was an inspiration to her colleagues. In 1974, after 12 months of highly-concentrated work, an automatic liquid scintillation spectrograph made from Chinese components was produced. Tests proved it to be up to international standards of the early seventies.

The next year, after the First National Conference on Learning from Tachai, Chiang Han-ying and her colleagues took on the designing of a liquid scintillation spectrograph for measuring the residual toxicity in seeds and crops from fertilizer reinforcers. Such an instrument would make it possible

Chiang Han-ying (left) and colleagues aligning the prototype automatic liquid scintillation spectrograph.



to use reinforcers to increase grain yields and yet avoid pollution.

Chiang Han-ying put great energy into the task. To cut the cost and facilitate its wide use in the countryside, the instrument was designed without a computer. So in trial production it was necessary to handle five plugs and switches and record five figures every 15 minutes over a continuous period of 24 hours. This took high concentration, for the slightest wandering of mind might result in an error. Her colleagues tell how in the small hours of the morning when everybody felt tired, she would send the others to take a nap and then not wake them but carry on herself.

The instrument was ready for assembling in 1976. It was just the time when the "gang of four", trying to create chaos in a final bid for power, were spreading the idea that too much attention to research and production was tantamount to sabotaging the revolution. Confused by this kind of talk, some people in the institute's factory didn't know whether they should work hard at production or not. Chiang Han-ying and her colleagues sat down with them and explained the importance of this instrument in the drive to raise crop yields. The workers turned to with a will, the scientists helping, and the first liquid scintillation spectrograph for farm use was ready in August 1977.

**C**HIANG HAN-YING'S finely-chiseled features are usually calm and there is always a purposeful look in her eyes. Her short hair is combed neatly back and her simple clothes are carefully ironed.

She was born in 1938, the seventh of eight children. Her father, a post office clerk, died when she was four. Her second oldest sister had to give up school and got work in a photo studio to help support the family. Chiang Han-ying recalled, "I couldn't have gone on to middle school if it hadn't been for the liberation. Before that, whenever the family could scrape up a little money, it was the boys who went to school."

Chiang Han-ying entered university for physics in 1956. Her

sister who had given up school more than ten years ago, was also recommended by her work unit and entered university. Chiang Han-ying and many of the 21 girl students in her class consistently placed high in advanced mathematics and mathematical equations. Chiang did especially well. In her third year she selected nuclear physics as her specialty. After graduation she was one of ten students chosen to stay on for graduate work.

Chiang Han-ying had many admirers in the university. But when any became persistent, she said, "I don't want to get tied up yet." After coming to the institute she met Wang Chin-chu, five years her senior and a graduate of Lanchow University's nuclear physics department. The two were assigned to work on a gamma-ray spectrum project. They often had dinner and went walking together. Sometimes they read and worked together in the evening. Common interests and aspirations deepened their attachment to each other. When Wang proposed a year later Chiang accepted. Marriage, she thought, would not bring too much change to the pattern of life they already had.

But it did. The following year a son was born. With free medical care and 56 days of maternity leave Chiang had no immediate worries. But she was afraid that looking after the child would interfere with her research work. Then her mother said, "Don't worry. I'll take care of the baby." When the boy was three they sent him to the science academy's day nursery, paying 9 percent of their income for nursery fees and the child's meals.

She had a second son in 1971. He was only a year old when she started on the liquid scintillation spectrograph. Work took up the greater part of the young mother's time and energy. One day she was deep in a key problem when the nursery phoned and asked her to send over a clean pair of pants right away. She couldn't leave at once and after a while forgot about it altogether. She only remembered it after work, and when she started out for the nursery with

the pair of pants she met her husband coming home with the boy. "To forget such a thing! What a mother!" her husband said.

**T**HERE will always be conflicts between my kind of work and family life," Chiang Han-ying says. "But if the husband and wife understand and help each other, share the housework and other responsibilities, a satisfactory arrangement can be worked out. My husband practically took sole care of our younger son in those two years I was working on the spectrograph. That left me free to concentrate on my work. Of course when he is busy with special projects I try to do all the housework."

For the present, Chiang Han-ying mends and washes the children's clothes and takes the younger son to the nursery in the morning. Her husband brings him home in the evening and does the heavier work such as buying rice and flour. Meals are a joint responsibility. She buys steamed bread or noodles from the institute's dining hall and meat and vegetables on the way home and her husband, being the better cook, prepares them. She gives more attention to the older son's education and sees that he does his homework and listens to the radio English lessons. The father teaches the younger son to write and puts him to bed. After the children are in bed they often discuss work problems. Sundays the family sometimes goes to the zoo or a park.

The family lives in a two-room apartment with kitchen and toilet, for which they pay 2.5 percent of their income. The house is clean, neat and simply but tastefully arranged. What did Wang Chin-chu think of sharing the housework? "We're both working, so naturally we should share the housework and family responsibility," he said. "No one should expect a wife to wait on him. We're comrades and we should help each other."

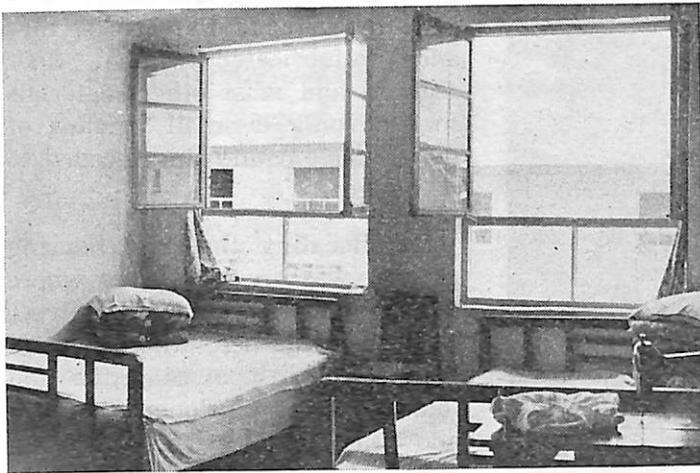
Clearly the cooperation between Chiang Han-ying and her husband is as sound as it was 16 years ago when they first worked on a research project together.

# NEW HOUSING ON THE FARM

CHIEN HSUEH-WEN



Street scene at the Hsuchiawu brigade and an upstairs room.



"... Our incomes were enough so that we didn't have to worry about food and clothing. Medical expenses were taken care of by the cooperative medical plan. The children could all go to school. Housing was our only problem. Now that the brigade's taken it in hand, our main problems are solved." Wang Fu-yuan, 71, was showing me around the new house that his commune brigade had helped build for its members.

Old Wang is a member of the Lowu commune in Pingku county, 80 kilometers northeast of Peking. His Hsuchiawu brigade began building new homes for its 280 households (1,400 people) in 1974. Today 13 buildings have been erected. The plan is that by 1980 all commune members will be living in new housing.

Wang's house is in the middle of three rows of new houses. The door opens into a 20 square-meter room with glass windows all along

the southern side. On the west wall under the window is a big *kang* (brick platform bed) on which Wang and his wife and their little grandson sleep. Behind this room is a kitchen-storeroom with a built-in cookstove. In winter the smoke from the stove goes out through flues underneath the *kang* and keeps it warm. A staircase in the kitchen leads upstairs to two large rooms, one on the north and one on the south, where Wang's son and daughter-in-law and two of their children live. In addition to the wooden double bed, the rooms are furnished with some of the accouterments of post-liberation marriage, a sewing machine and a red-painted wardrobe.

Old Wang says he is very satisfied with the design of the house. When the new village was being planned Chen Yung-hsiang, secretary of the brigade Party branch and an old labor model, visited every family and asked for

their ideas. The older people expressed a preference for sleeping on a *kang*, so every house has one downstairs. The back door and kitchen staircase permit the younger people, who are often out in the evening, to come home late without disturbing the others. There are built-in cupboards on both floors, and underneath the staircase is a small storeroom for wheelbarrows, farm tools and grain. Every house has electric lighting and running water. There

Courtyard of a commune member's new house in the Five Star People's Commune, Sinkiang Uighur Autonomous Region.



are small yards in front and behind, the latter being big enough for a pigsty at the far end. Some of the pigsties cover a small underground methane gas pit which provides fuel for cooking.

The *kang* and the built-in cupboards particularly please Old Wang. Indicating them, he ob-

and so has its accumulation fund, from which the housing money comes. Now, says secretary Chen, the income from 20 hectares of orchards set out a few years ago on a tract of wasteland and from one of the brigade's small processing plants is enough to finance each year's housing and communal construction. Later there will be

Built around a compound near the housing are the brigade reading room, club, nursery and service shops. In the northern part of the new village are the brigade office, clinic, rediffusion station, supply and marketing co-op and tea processing plant, all within easy proximity of the tea plantation which begins just beyond.

The brigade was able to keep building costs low — to about ten yuan per square meter — by reusing old lumber and producing most of the materials itself. Brigade labor made the bricks, tiles and prefabricated cement floor sections and most other materials so that only a small amount of metal, cement and lime needed to be bought.

In allocating the new housing priority was given to those where two generations of families were crowded together, those whose homes were in poor condition, and families of revolutionary martyrs and people in the armed services. Rent, calculated at the rate of 0.014 yuan a month per square meter, is deducted from the commune members' total earnings at the year-end. It amounts to about two or three percent of their income.

When a family moved into its new home the Shangwang brigade took over and tore down the old house in order to use the materials. It is paying the owners for them over a period of ten years.

#### Joint Financing: Huahsi

Another method is for the new housing to be financed jointly by both the brigade or team and the individual family. The bulk of funds comes from the latter, but the brigade guarantees materials and manpower under a unified plan. The finished house belongs to the individual family, who will pay back the brigade for its investment in installments according to the family's financial situation.

A new village in the Shangwang production brigade in Shaohsing county, Chekiang province.



New houses of the Shangwang brigade.

served, "Our Party secretary really thinks of our needs."

A model of what the new village will look like when it is finished shows ten rows of two-story buildings with a cooperative store, bookstore, public bathhouse, barber-shop and clubhouse nearby, and a farm tool repairshop and processing plants for agricultural and sideline products not far beyond.

All new housing at Hsuchiawu is built with funds and materials supplied by the brigade. The houses belong to the brigade, and the commune members pay a nominal rent. Building, assignment of new housing and management are done according to a unified plan. The brigade's grain yield has increased year after year,

8-meter-wide roads between the rows of houses. These avenues will be flanked by locust, willow, walnut and plane trees, and will bear these names.

#### A Beginning at Shangwang

A pioneer in housing built on this plan was the Shangwang brigade near Shaohsing in Chekiang province. It began building a new village in 1968. Today all of the brigade's families have been rehoused in 13 two-story buildings that stand out against the background of green hills. Each apartment houses a family of four or five. With a total floor space of 67 square meters, each has a living room and kitchen downstairs, and two bedrooms upstairs. In addition there is a 27-sq.m. storeroom.



This is the way it was done in the Huahsi brigade in Chiangyin county, Kiangsu province. The commune members used to live in widely scattered villages. In 1964, as part of learning from the model agricultural brigade Tachai in Shansi province, the Huahsi brigade's Party branch drew up a 15-year plan for farmland improvement, roads, canals and relocation of dwelling areas. It was complete down to the last detail of location, schedule for completion, amount of earthwork and materials and labor needed. A map of the new layout was put up in a prominent spot, so that every commune member on his way to the fields could see what lay in the future.

House-building was done in the slack seasons. In six years the commune members brought into being a unified settlement of new brick houses with 600 rooms averaging 20 square meters each, and pulled down the equivalent of 300 rooms in old brick houses and straw-thatched huts in the 12 old villages. Bricklayers and carpenters were organized into a building team which trained a lot of other people as their assistants. When they worked on construction they got work points from the brigade just as if they were doing farm work. Each room takes about 22 days (10 work points for one workday) and can be built for the relatively inexpensive price of

180-200 yuan which covers both labor and materials.

The brigade owes its present good housing situation to the far-sightedness of its Party branch secretary Wu Jen-pao who organized the building of communal buildings at the same time as housing. In 1974 the brigade designed and built a four-story cultural hall, with a clinic, tailor shop, store, reading room, television room and classroom for the evening political school. The following year saw the completion of a five-story education building which houses the kindergarten, elementary and secondary schools.

As production has increased (present per-hectare yield exceeds 15 tons) so has the brigade's income and it is able to undertake more ambitious projects. The original new houses were one-story ones, but now those being built are of two stories like those in Shangwang, but with the added feature of a balcony.

### Many Ways

There are other methods of financing new housing in the countryside. Those commune brigades or teams which cannot yet afford to contribute to the financing make part of their accumulation fund available for loans to commune members who want to

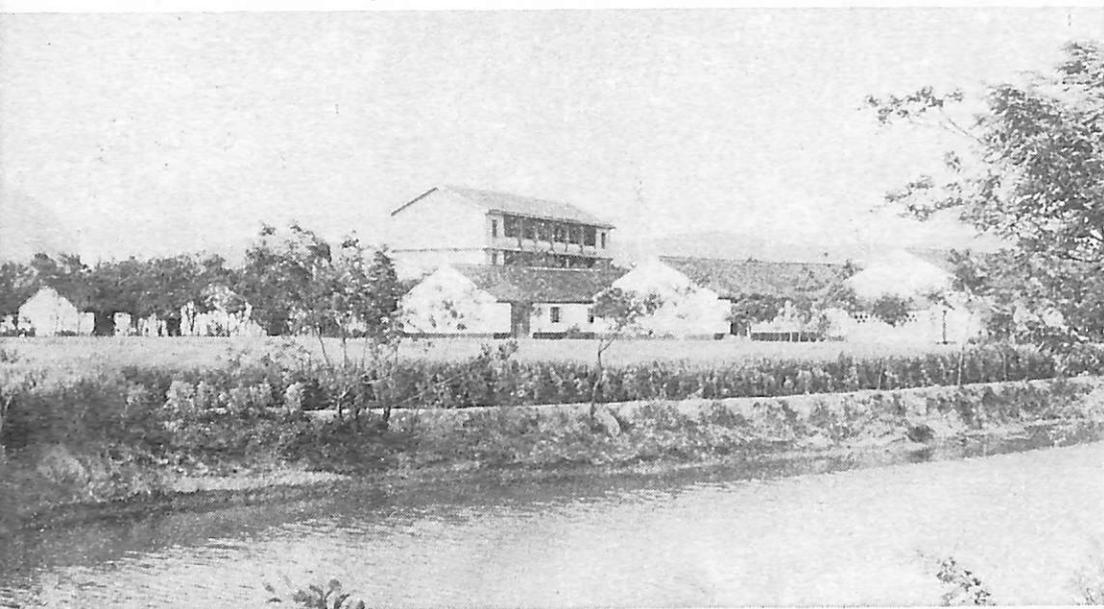
build their own new homes. In other brigades, members who wish to build pool their money in a mutual-aid fund, and the construction is done under a unified plan with the brigade guaranteeing that materials and manpower will be available. Priority is given to those in most urgent need.

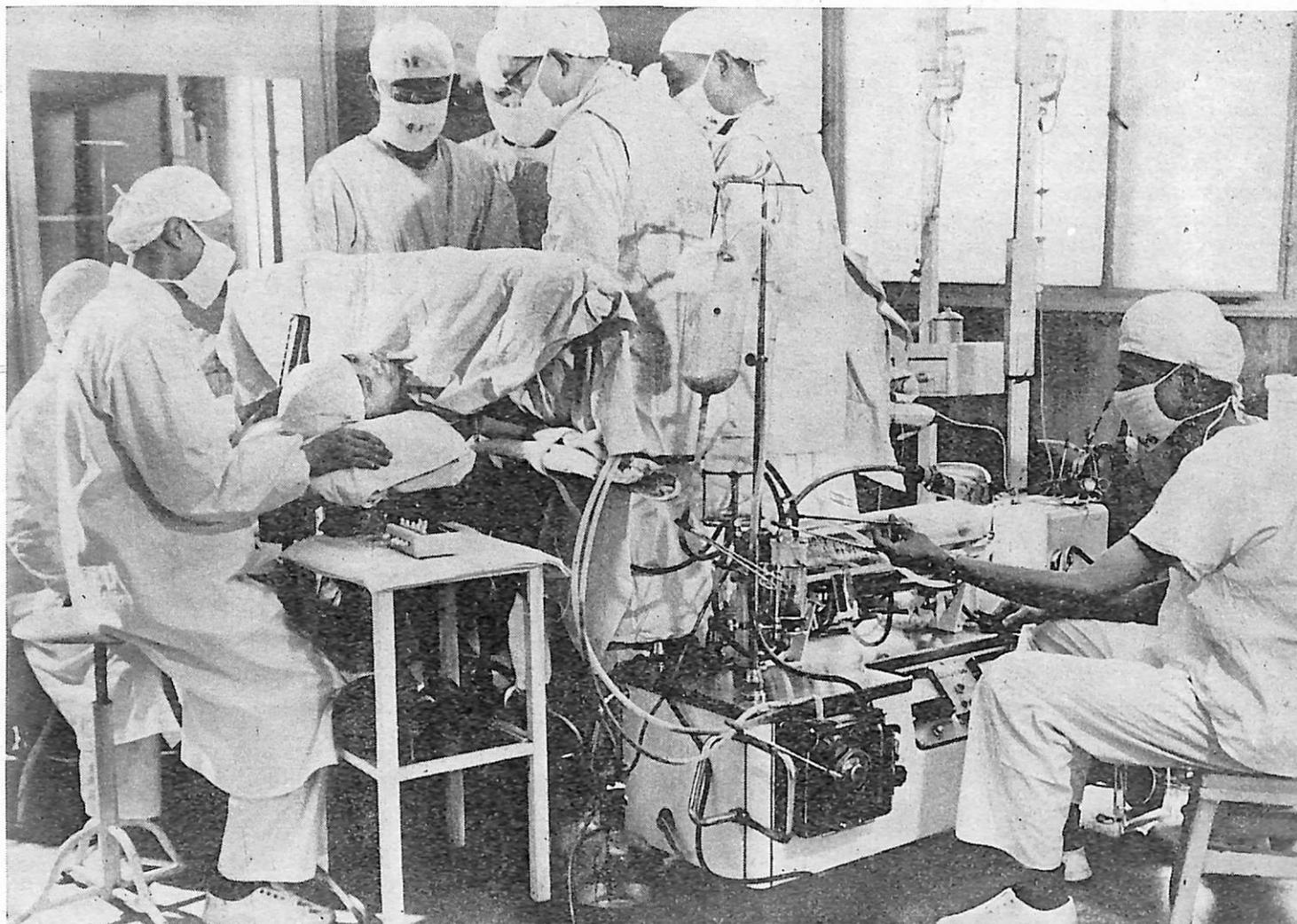
In villages in the north it was the custom for a peasant to plant trees around his house when a male child was born, so that by the time the boy grew up, the trees would be ready to cut for lumber. Even so, materials and manpower were not easy to come by. The peasants used to say, "It took three years to prepare for building a house, three years to do the job, and three more years to pay for it." With the collective to aid them the commune members can solve their housing problems better and faster.

New commune villages described in this story are still the exception rather than the rule in the countryside as a whole, but as the collective income improves more new housing and relocation will be undertaken, both as a way of improving the commune members' standard of living and in connection with broader plans for farmland improvement and larger fields suited to mechanization. The new housing takes many forms in accordance with local custom and residents' preference. It is generally of one or two stories. Some are built in traditional style around a courtyard, others in rows, and in areas where people traditionally lived in cave houses, the new models have some features of these.

The night I was at Huahsi brigade the cultural hall was all lit up. The evening political school was in session, some people were rehearsing for a performance, and others were watching television. An experiment in agricultural science was being discussed, and on the floodlighted court in front of the hall a basketball match between two women's teams was in full swing. "When we look out over our new village we feel like working all the harder," one commune member observed.

Huahsi brigade's new housing. The building in the center is the cultural hall.





Open-heart surgery under acupuncture anesthesia at Shanghai People's Hospital No. 3.

## Electronics Serves Medicine

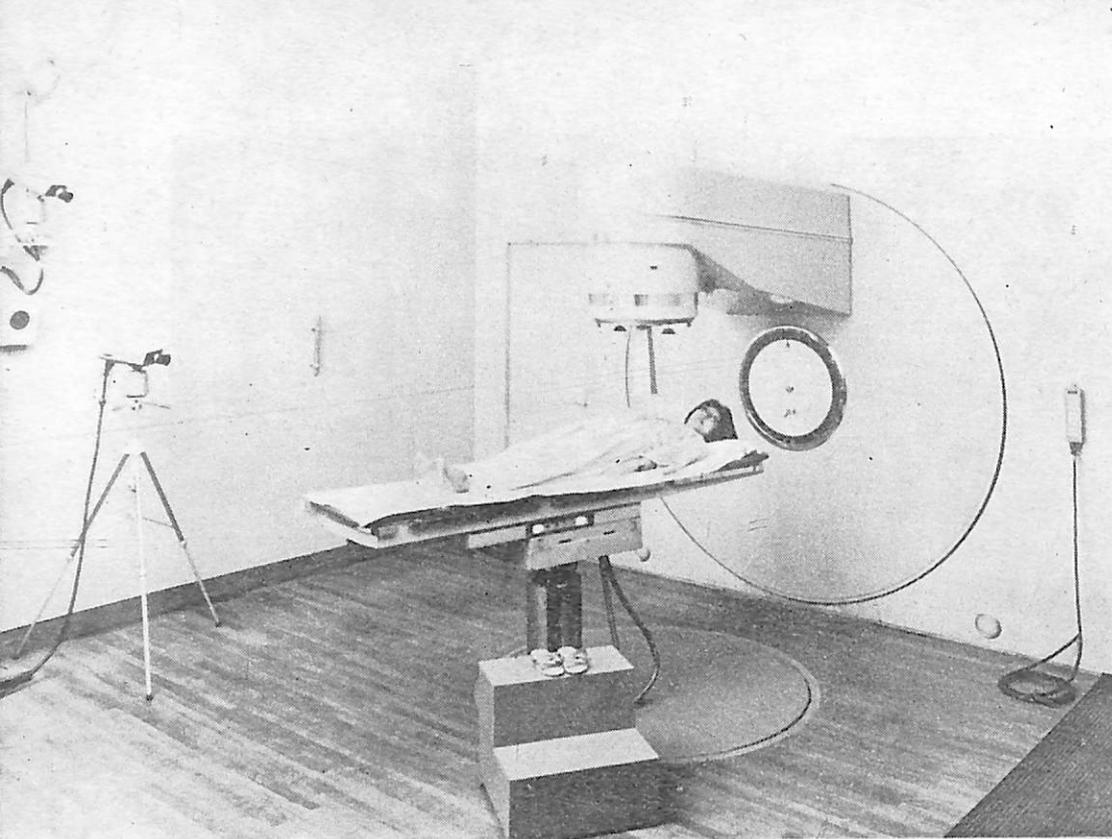
Staff Reporter

A CENTER of attention at a recent exhibition on electronics in Peking was an "electronic hospital" where doctors used electronic medical instruments to diagnose and give demonstration treatment of actual illnesses. On display were over 200 kinds of new equipment, along with photos of it in use. The devices, now being introduced in many parts of the country, even in county and commune hospitals, include those for

diagnosing or treating illnesses common in rural and urban areas and also more sophisticated equipment for cancer and cardiovascular and cerebrovascular conditions. The medical section was part of a larger exhibition showing the results of learning from Taching, the national industrial model, in the electronics field.

Medical electronics has come a long way in China since 1965. In

that year when such equipment was still a rarity in China, a young technician received a national citation for developing an ultrasonic device for detecting lesions in the liver. In 1949 when the people's republic was founded China had no electronics industry at all. Even simple vacuum tube radios had to be imported. Later China developed a fairly complete electronics industry following the policy of building



Above: The Peking Municipal Institute of Oncology treating a patient with a linear electron accelerator. Below: Observing the patient by television at the control panel.

socialism self-reliantly and independently.

Before 1966 the only electronic medical equipment made in China was simple devices like an electrical stimulator used for acupuncture anesthesia and the above-mentioned ultrasonic device for diagnosis. Only a few people were

engaged in research in the field. Urgent needs were met by importing equipment.

#### Big Development

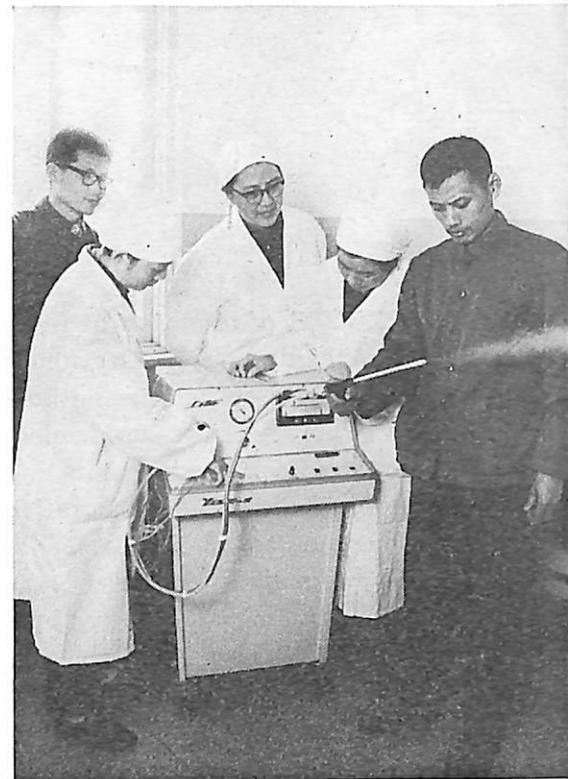
After the cultural revolution began, greater efforts were made to carry out Chairman Mao's policy that "vigorous action should be

taken to prevent and cure endemic and other diseases among the people and to expand the people's medical and health services". Medical people and electronics technicians worked together to bring electronics into medicine and designed many kinds of equipment which were later put into production.

Today the electronics industry is providing equipment for examination, diagnosis, monitoring, treatment and chemical analysis involving many types of electronic technology — electromagnetic waves, ultrasonic waves, lasers, X-rays, infrared rays, television and computers. Factories for producing such equipment have been built in many provinces, and items of higher technological level are continually going into production.

China's first prototype linear electron accelerator for medical use was given clinical trial in 1977.

Liquid nitrogen cryogenic device designed and made by the Hsinhua Hospital and the Surgical Instrument Factory in Shanghai.

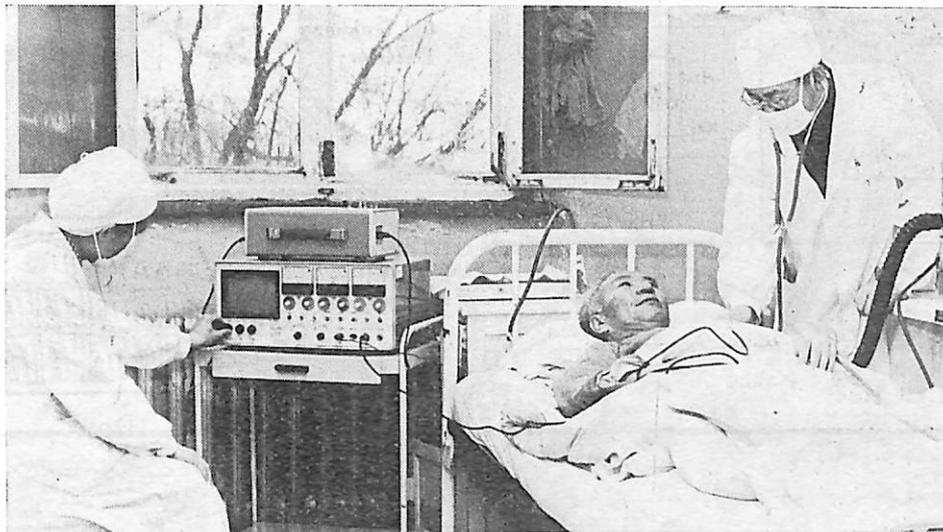


It provides both high-energy X-rays for treating malignant tumors deep inside the body, and an electron beam for treating those near or on the surface. Other results of recent research, such as the nose-throat camera and the double-headed scintillation scanner with color display for diagnosing cancer, are gradually coming into use.

### Hospitals Changed

The speedy spread of the use of such equipment has brought changes in many hospitals. The Chaoyang Hospital in the eastern part of Peking is an ordinary one of medium size serving mainly workers and rural commune members. In 1974 it began acquiring electronic medical equipment according to plan and now has electrophoresis equipment for analyzing blood in immunotherapy, a blood gas analyzer, a patient monitoring system, an electrocardiograph, an electroencephalograph and a plethysmograph for examining heart and lung functions. Electronic equipment is now used in almost every department of the hospital and it has enabled the hospital to set up some new departments.

The Chaoyang Hospital has embarked on a program for prevention and treatment of hypertension and coronary heart disease involving 100,000 workers and cadres in 72 nearby factories and government offices. It has installed wire-transmitted remote-controlled electrocardiographs in the clinics of eight of the larger factories. Over the past two years these have been able to provide immediate diagnosis in 15 cases of myocardial infarction, making it possible to rush the patients to the hospital for timely treatment. By using the patient monitoring system for acute myocardial infarction cases, the hospital has reduced its mor-



Monitoring a patient's condition at Peking's Chaoyang Hospital after an acute heart attack.

tality rate for hospitalized cases from 24 to 10 percent.

### Research and Wider Use

Research is being made on new applications of electronics to medicine. Tsitsihar Railway Central Hospital in northeast China, in search of a new way to treat coronary heart disease, experimented with ultrasonic waves to stimulate the heart. After finding the proper intensity and dosage through tests on animals they tested it on themselves, thus proving that ultrasonic waves can be used on the heart.

Electronic technology has also been introduced into traditional Chinese medicine. Traditional doctors diagnose by an extremely sensitive reading of minute indicators in the patient's pulse, felt with the fingers. A few years ago an electronic pulse recorder was made. This makes it easier for doctors of western medicine to learn Chinese medicine. The new equipment also facilitates research on the role of the pulse in traditional medicine.

Hospitals, factories and research institutes all over the country are constantly exchanging experience

so that the new techniques can be introduced widely and rapidly.

In 1974 doctors at People's Hospital No. 3 in Loyang, Honan province, used ultrasonic waves to treat a cerebral thrombosis in an elderly man and thus restored function to one side of his body which was paralyzed. Now the method is being used in other hospitals.

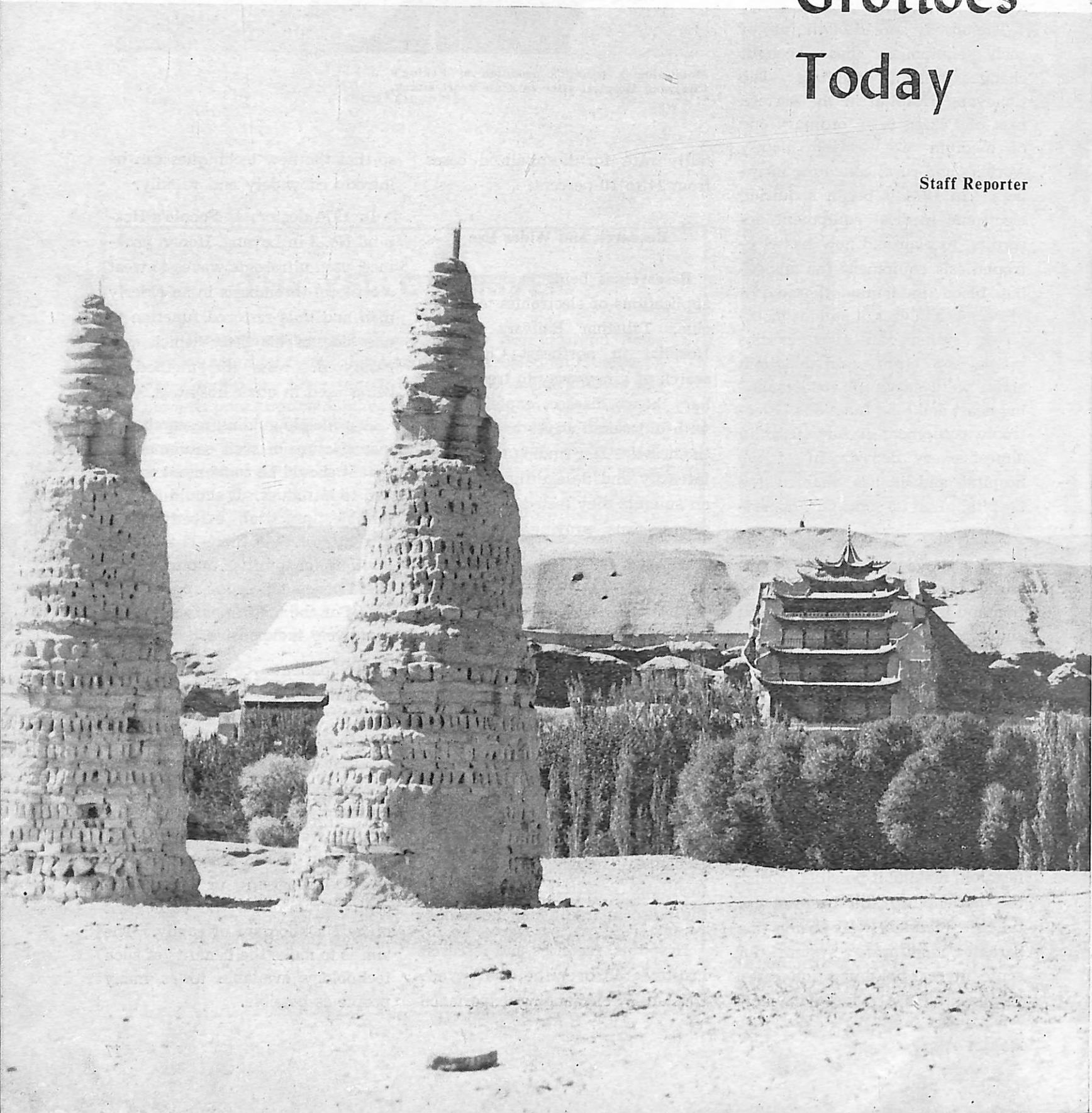
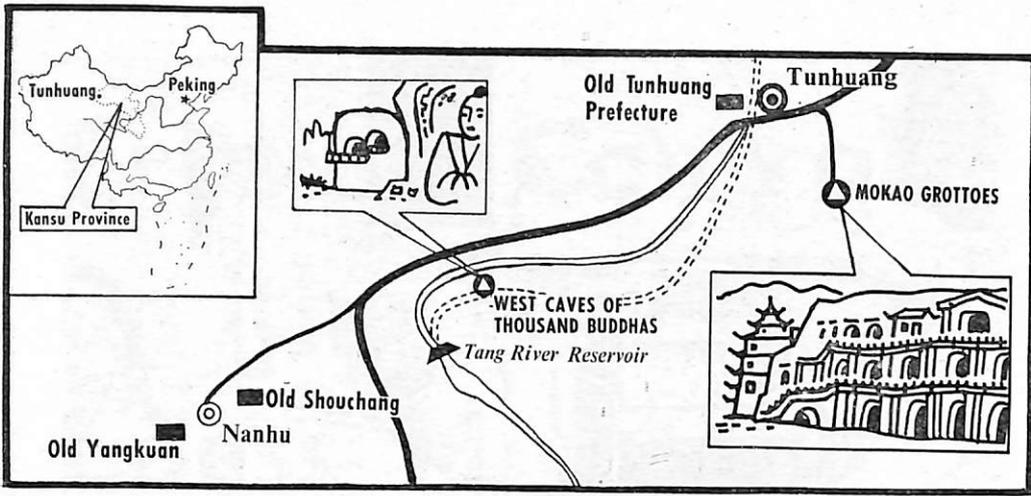
A principle guiding research and manufacture of such equipment is that it should be convenient to use and to introduce. It should also be reliable, practical, effective and low in cost. As there is no competition for profits, manufactures avoid nonessentials for appearance. Many of the instruments are comparatively inexpensive.

For patients covered by free medical care, use of the equipment adds nothing to their medical costs. For those not so covered, fees at a hospital with electronic equipment are no more expensive than at an ordinary hospital. The cost of diagnosis and treatment with such equipment is also reasonable. An electrocardiogram or electroencephalogram costs the equivalent of half a kilogram of candy. The aim is to make the benefits of such technology available to as many people as possible.

Tunhuang — II

# The Mokao Grottoes Today

Staff Reporter



**D**URING the reign of Emperor Ming Ti (A.D. 58-75) of the Eastern Han dynasty Buddhism came into China from India along the Old Silk Road. Because it taught submission to the suffering of this life in the hope of happiness in a future life, it was supported by the feudal dynasties and spread far and wide.

During the Western and Eastern Tsin dynasties (265-420) society was thrown into turmoil by wars. Buddhism and the art associated with it developed rapidly. Monasteries, shrines and grottoes appeared along the Old Silk Road. One of the most famous was the Mokao Grottoes, also known as the Caves of the Thousand Buddhas, in Tunhuang. Begun in the fourth century, it later became a sacred place for Buddhist pilgrims. Spanning about a thousand years, the art of the grottoes gives an unparalleled view of the history and life of the people of those times.

Ten kilometers out of the county town of Tunhuang is a fork in the highway. Here a signboard reads, "Mokao Grottoes, Important Cultural Unit Protected by the State". Fifteen km. south in a stretch of desert between Sanwei and Mingsha mountains a small tree-lined oasis with a running stream suddenly appears. Here, along the foot of Mingsha Mountain, cut in its steep cliff, the honeycomb of caves present an awesome sight for the desert travelers.

Grand in concept and design, the grottoes were damaged by nature and men over the centuries. Many of them collapsed. By 1949 the place was forlorn and desolate.

Repairs and protective work after the people's republic was founded in 1949 gradually gave the Mokao Grottoes new splendor. A large-scale project approved by Premier Chou En-lai in 1963 consolidated the outer walls of the caves, strengthened the loose sandstone rock to withstand pressure and earthquakes, and built new walkways to the caves.

Climbing up the four stories of walkways, I viewed the sweeping

panorama of the 1,600-meter expanse across the sheer cliffside with the nine-story flying-eaved tower standing over the 492 grottoes. Reinforced concrete colonnades against the outer walls of the caves hold up the sandstone rock and support the tiers of walkways. A dozen buildings housing the Tunhuang Cultural Research Institute form a large courtyard just below the grottoes.

#### Treasure House of Art

The 492 remaining caves are linked by the walkways. Each cave is given a number specifying its date and dynasty. Going through them one can get a complete and systematic picture of Buddhist art from the Eastern Tsin through the Sui, Tang, Five Dynasties, Sung and Yuan dynasties, a period of nearly a thousand years.

Brilliant murals cover the cave walls and ceilings. Statues are set in shrines, niches and corridors leading to the grottoes. They portray incidents in the life of Sakyamuni Buddha and other religious stories. They also depict real-life people: devotees, officials, merchants and ordinary men and women engaged in different kinds of work.

In a brightly-lighted Tang dynasty (618-907) grotto several artists were copying a mural in which a lay Buddhist is debating with a Bodhisattva on the principles of Buddhist teaching. Among the people in a large audience is an emperor of stately manner attended by many eunuchs and officials, and a group of merchants from central and western Asian countries in foreign dress. In the background, city buildings appear in the sky while flying figures with long silk scarves drift in the wind. For depicting the religious stories the ancient artists drew on daily life with great realism.

The Tunhuang Cultural Research Institute, under its director Chang Shu-hung, has reproduced nearly 1,000 of the murals since 1949 for research and exhibition purposes.

In another Tang dynasty grotto I saw two identical painted statues of a Bodhisattva. I would never have known which was the genuine piece if one of the institute's sculptors, Sun Chi-yuan, had not been putting finishing touches on the

reproduction. Sun has made more than 40 such reproductions. This work has enabled him to make a deep study of the characteristics of Mokao sculpture and adapt them to creating works on modern subjects.

Murals and painted statues in the Mokao Grottoes reached their highest stage of development in the Tang dynasty. Form, spirit and color are well blended and the Chinese style is far more evident than in earlier periods.

From all over the country come artists, musicians, dancers, designers from artcraft factories, and researchers in history, geography, minority nationalities, religion and ancient architecture, to view the art works and assimilate the best in them to enrich their own work.

#### Preservation

Almost every shift of political power through the centuries brought damage to the grottoes. Walkways and galleries were sometimes destroyed. In 1900 the old hidden monastery library was discovered. Adventurers from czarist Russia and other imperialist countries soon arrived and carried away huge quantities of ancient scrolls, manuscripts, embroideries and even some of the finest murals and painted statues.

In 1921, 900 men from a runaway czarist Russian army wandered into the Tunhuang area and took shelter in the Mokao Grottoes. Smoke from their cooking fires blackened many murals. Harsh weathering through the centuries caused cave-ins and the deterioration of the murals and statues.

The grottoes now contain 45,000 square meters of murals and 2,300 painted statues, a priceless legacy. Much is being done to preserve them.

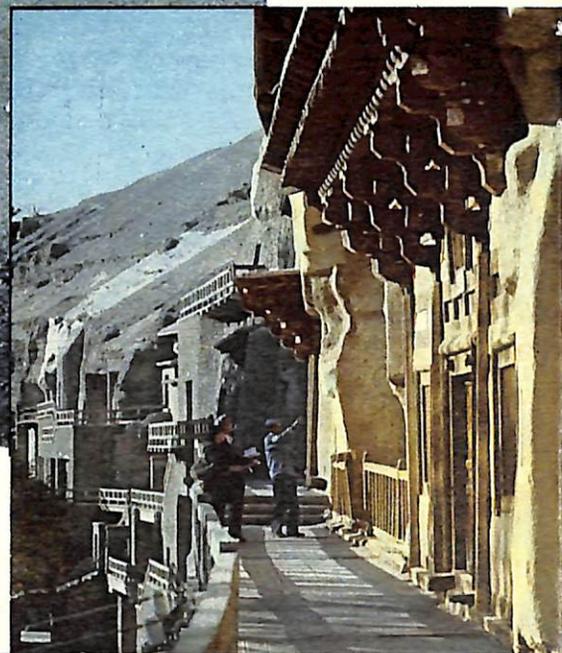
Sun Ju-chien, a member of the preservation staff of the institute, showed me how the murals were repaired and protected. On a scaffolding against the back wall of one of the chambers two workers were measuring the humidity of the wall with instruments and applying a kind of preservative glue.

The dry climate of the desert has been the main factor in preserving the murals over the past 1,600 years, Sun told me. But

◀ The Mokao Grottoes, front view, with two white pagodas in the front and the nine-story tower in the background.

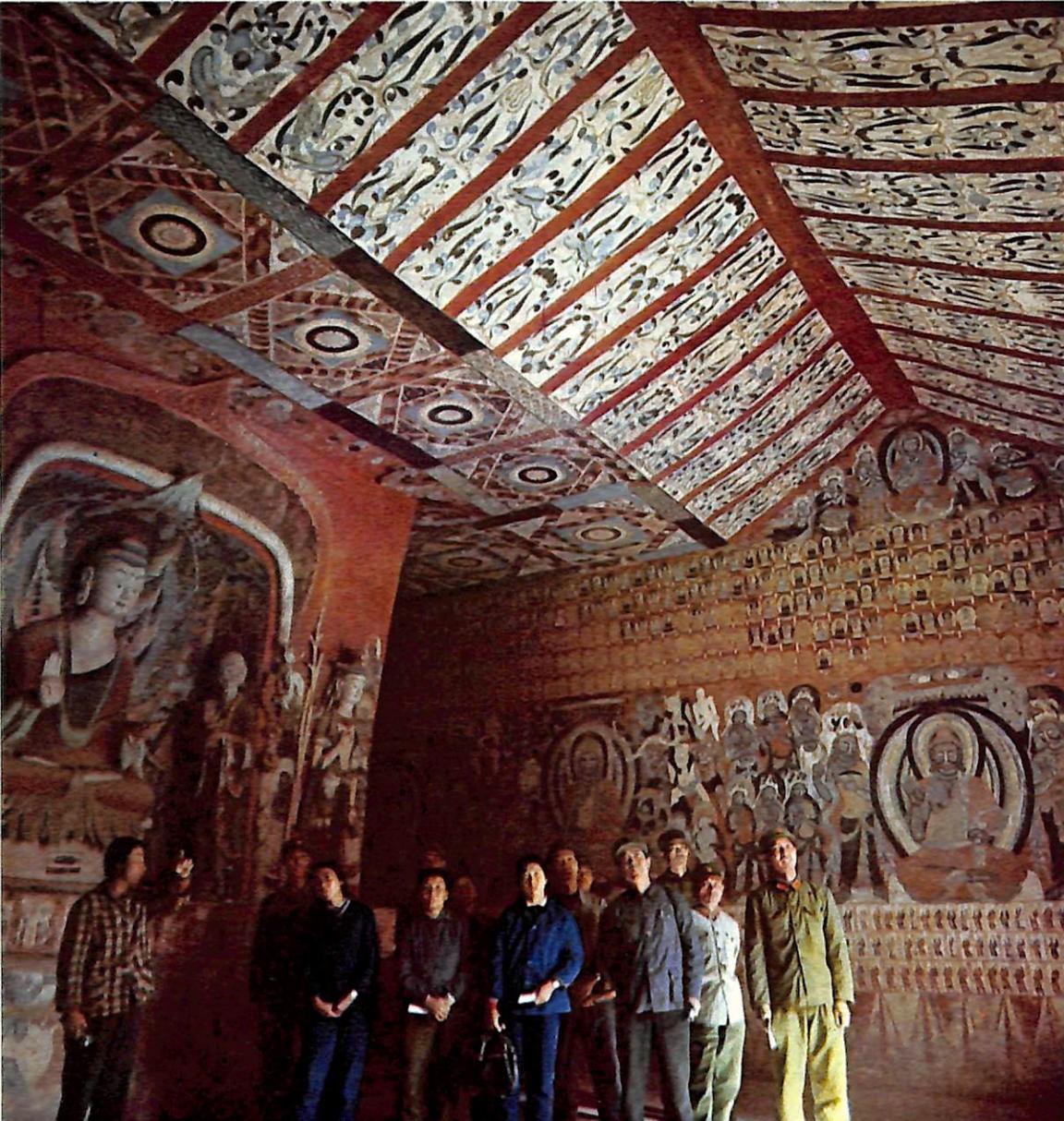


The Mokao Grottoes, side view.



Walkways at the Mokao Grottoes.

Inside Grotto No. 428 (Northern Chou dynasty, 557-581) showing coffered ceiling, shrine and murals.



Putting final touches on a Bodhisattva.



other natural factors had caused parts of the murals to flake and peel. Tiny pieces often dropped off. Experimenting and analyzing, the preservation group has succeeded in preventing peeling of large areas of the whitewashed clay layer on which the murals are painted.

Grotto No. 220 was done in 643 during the Tang dynasty and used for three hundred years through the Five Dynasties (907-960) and the Sung dynasty (960-1279). Some years ago while copying a Sung mural in the corridor leading to the main chamber, artists discovered another earlier mural dating from the Five Dynasties behind a thick clay facing bearing the Sung mural. Since luckily there was enough space in the corridor for both murals to stand side by side, the staff members were able to remove the outer mural intact to reveal the inner one. The colors and inscription on the Five Dynasties mural were fresh as new and beside it they also found another still earlier mural and inscription from the late Tang dynasty.

Several Sui dynasty (581-618) grottoes are clustered together just below the top of Mingsha Mountain. Here windborne sand is a particular enemy. In the antechamber of one grotto were two tall, graceful statues, but sand had worn the surface and most of the painted colors had peeled off. The

mural behind the statues suffered, too, and was very faded. After liberation, windows, doors, cornices and walkways were built to protect the grottoes, and walls erected on top of the cliff to hold back drifting sand. Sand is still a problem, though under control for the time being.

Weak foundations had caused some statues to tilt. Measures have been taken to strengthen and repair them. In one grotto I looked closely at two such statues and could not find a trace of this work.

### Archeological Finds

In the central section of the cliff are five buildings constructed in the early Sung dynasty offsetting the nine-story tower. The beams and carved brackets supporting the eaves are solidly put together. Fragments of a bright-colored design of flying musicians and dancers indicate that the design follows the architectural style of the Tang dynasty. They are an important link in the study of China's ancient architecture.

Most of the grottoes created in the Tang days had wooden cornices and walkways built in front of them. A stone tablet erected after a Tang dynasty reconstruction of the Mokao Grottoes says, "Layers of grottoes are connected by winding walkways. Flying-eaved towers link up the north and south like a rainbow. The whole magnificent

scene is reflected in the stream flowing past the site." Of these, only remnants of beam-holes in the cliff are left today.

In 1965 the institute started excavating a 380-meter stretch at the foot of the cliff in front of the grottoes. A dozen sites of structures were unearthed. The size and scope of the brick-faced platforms and steps, post bases and remnants of broken walls were enough to suggest the splendor of the original Tang and Sung buildings. Models of these are on display in the institute.

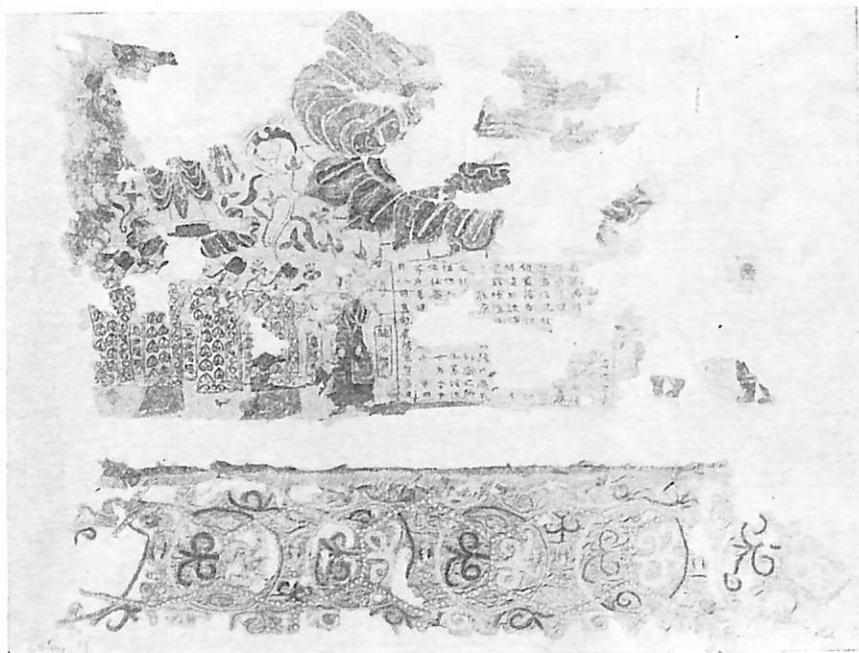
On the shelves of the exhibition room are finds from one of the bottom caves — close to a hundred earthenware plates with tints of vermilion, mineral green, blue and other colors left in them. The colors are still fresh. A lump of red-brown paint was found still lying in a fragment of dry gourd. There are two lamps with the oil inside now turned to a black lump, several earthenware water pitchers with carved designs, and some large earthenware jars. These were the simple tools and materials used by the ancient painters and sculptors to create the matchless art left to us.

Behind the brilliant art of the Mokao Grottoes was the long, hard labor of the hundreds of artists and craftsmen and the miserable life they led. Among the manuscripts discovered in 1900 is a deed

Repairing a mural.



Silk embroidery unearthed at the Mokao Grottoes in 1965.





Lumbermen, a Sui dynasty (581-618) mural from Grotto No. 320.



Farm work, a Song dynasty (960-1279) mural from Grotto No. 61.



Clockwise:

Tang dynasty Bodhisat from Grotto No. 194.

Tang dynasty Lokapala from Grotto No. 320.

Tang dynasty warrior from Grotto No. 194.

Lokapala, Bodhisat and Ananda in Grotto No. 45 (Tang dynasty, 618-907).



signed by a sculptor named Chao Seng-tzu who mortgaged his son to someone "for 20 piculs of wheat and 20 piculs of millet". There were many similar documents. Now kept in the research institute, they witness the class oppression of feudal society.

Two pieces of embroidery and some silks were also among the finds. Though tattered and incomplete, the two embroidery pieces show five women devotees, neatly stitched and in bright colors. The

inscription is in elegant handwriting. Both of these rare finds were created in 487 during the Northern Wei dynasty.

Most of the silks are long banners of various sizes for hanging in Buddhist halls. They are made of square pieces of various colors sewn together into a long strip. All were made between 713-762, flourishing years in the Tang dynasty.

The discovery of the two Northern Wei embroideries filled

in some gaps in our knowledge of silk embroidery since the third century B.C. The Tang silks provide material for studying ancient methods of silk making, printing and dyeing. The wide use of silk at Tunhuang testifies to the extent of Buddhism and the importance of the Old Silk Road.

*Coming — History of the Murals in the Mokao Grottoes.*

## DO YOU KNOW?

# How New China Protects Her Cultural Relics

THE People's Republic of China has done much to preserve her cultural relics. Today most of the ancient grottoes and buildings, some of them over a thousand years old, have regained their original splendor. Scientific treatment has restored many precious murals, bronzes, pieces of lacquerware and other artifacts to the luster and color of their prime.

Before liberation China's cultural sites and relics suffered serious damage from plunder by the imperialists and destruction by the reactionary ruling classes. The new people's government put cultural relics under state protection and prohibited the export of ancient artifacts, manuscripts and editions. This ended the century-old robbery and sale abroad of huge quantities of cultural treasures.

The new laws and directives stipulated that governments at all levels should carefully protect and repair cultural sites and relics of historical, artistic or scientific value within their jurisdiction. They also declared that "all cultural relics still underground belong to the state". Local authorities listed important cultural relics and historical sites in their areas as under their protection.

In 1961, after analyzing work in this field done since the founding of the people's republic, the State Council issued new regulations on the preservation of cultural sites and relics, and listed national treasures to be protected by the

state. These included the Imperial Palace in Peking, the Yunkang grottoes at Tatung in Shansi province, the Thousand Buddhas Cave at Kizil in Sinkiang, and the Tunhuang grottoes in Kansu province.

As economic construction moved ahead, the state asked the local governments to include in their development plans the protection and repair of the cultural and historical sites in their areas. State Council approval is required if a nationally important cultural unit is to be unearthed or moved.

After 1949 special units were set up at all levels to take care of cultural and historical relics. A cultural relics bureau was established, which included a department for the restoration and maintenance of ancient architecture. This department has now become the Research Center on Science and Techniques for the Preservation of Cultural Relics.

Today modern science and techniques are used together with traditional methods in the repair and maintenance of cultural objects and ancient buildings. For instance, the main hall of the Nanchan Buddhist Monastery in the Wutai Mountains of Shansi province built 1,200 years ago during the Tang dynasty is a good example of Tang architecture and therefore of great historical value. But excessive weight bent its two huge beams 11 centimeters out of line, threatening the collapse of the entire building. The beams

were strengthened chemically and realigned. Thus costly reconstruction was avoided.

Another example is the case of some Liao (916-1125) tomb murals found in Faku, Liaoning province in northeast China. The surface of the paintings had begun to flake and peel. A special adhesive cloth was spread over the paintings which enabled scientists to lift them off intact. Now as scrolls they are displayed in the Liaoning Provincial Museum.

A unique feature of China's cultural preservation work is her reliance on the people. Many valuable cultural objects have been discovered by the people in the course of construction and they also take part in the excavation. It was soldiers of the People's Liberation Army who discovered in 1968 the tomb of Liu Sheng, Prince Ching of Chungshan, and his wife, dating from the end of the 2nd century B.C., the mid-Western Han dynasty, at Mancheng, Hopei province. They took part in unearthing the burial suits of jade pieces tied together with gold wire found in the tomb. In 1969 peasants at work in Wuwei county in Kansu province discovered the world-famous galloping bronze horse with one hoof touching a swallow in flight. The well-preserved 2,000-year-old body of an old woman in Han-dynasty Tomb No. 1 at Mawangtui, Changsha, Hunan province, found in 1972, was also unearthed with the help of the local people.

## Eighteen Minutes

ON the afternoon of last May 21 Civil Aviation Administration of China Flight 140 from Kweilin to Peking was nearing Wuhan, a city on the central Yangtze River. Among the passengers were members of a delegation from the Singapore Dentists' Trade Union.

Dr. Chew Yhee Min, a leading Singapore dentist, had not been feeling well for days. Suddenly he vomited blood and fainted outside the washroom. Yen Yuan-hsiung, an experienced airman who was on this flight as a check-pilot, a stewardess and a Chinese guide accompanying the Singapore delegation, carried him to the forward cabin, where he could lie down. Dr. Chew was pale and in a cold sweat.

Meanwhile over the public address system a stewardess was announcing, "Comrades, friends, a Singapore friend is seriously ill. If anyone among you is a doctor, please come to the forward cabin." A Mexican doctor began making his way toward Dr. Chew. He diagnosed the case as critical and said the sick man was in need of an immediate blood transfusion.

It would take at least an hour to reach Chengchow on the Yellow River, where the plane was due to land. Yen Yuan-hsiung, his hands and arms still covered with Dr. Chew's blood, hurried to the flight deck and suggested turning around and landing in Wuhan at an airport which was near a hospital. The other members of the crew agreed, and the radio operator contacted the CAAC airport in Wuhan reporting the sick case and asking it to inform the chosen airport. Within 30 seconds they had received permission to go ahead.

It was after hours and the airport had already closed for the day. With the exception of a skeleton staff the ground crew had already left for the day. But on being notified, within a few minutes they were back at their posts from their residences near the field.

Kao Tien-pang, the pilot, had never landed in this airport. With expert coordination from the navigator and flight engineer, he expedited the sharp descent from 6,000 meters smoothly.

When the plane touched ground an ambulance was already on hand and doctors were waiting with a stretcher. It was 18 minutes since Dr. Chew had lost consciousness. The doctors gave Dr. Chew first aid as the ambulance raced to the Second Teaching Hospital of the Wuhan Medical College nearby.

At the hospital everything was in readiness. Dr. Chew was found to have a perforated duodenal

ulcer and underwent surgery immediately.

Dr. Chew, nearly 60, had wanted to visit China for several decades, and last May had decided to lead this delegation even though he was not in good health. He was delighted with the scenery at Kweilin, the delegation's first stop, and so impressed by the new hopefulness he found in the Chinese people after the smashing of the "gang of four" that though he had been feeling unwell, he had insisted on continuing his journey.

In less than a month Dr. Chew was discharged from the hospital and returned to Singapore. While still in China, the deputy leader of the delegation had told the plane crew, "I have traveled in many countries, but I have never seen a crew that took such good care of a passenger." From Singapore Dr. Chew wrote and asked his Chinese host to relay his thanks to the plane crew.



# The Kwangchow Uprising

CHAO YI-CHANG



Chang Tai-lei, general director of the uprising.

Yeh Chien-ying just before the Kwangchow Uprising.



A HALF CENTURY ago Red Flower Hill in the eastern suburb of Kwangchow (Canton) was an execution ground where the Kuomintang killed participants in an uprising that made Kwangchow a revolutionary city for three days.

After liberation a memorial park to these martyrs was built on the hill. While clearing the site for planting trees and erecting pavilions, workers dug up heaps of bones. Many skeletons still had chains or fetters on them, stark witness of a heroic page in the history of the Chinese revolution.

The First Revolutionary Civil War (1924-27) began with the Communist Party and the Kuomintang cooperating in the Northern Expedition to fight the feudal warlords and the imperialists. Right opportunist elements in the Communist Party represented by Chen Tu-hsiu, however, backed away from leading the revolution, particularly its armed forces. Thus when the Kuomintang right wing led by Chiang Kai-shek and Wang Ching-wei betrayed the revolution in April and July 1927 and began armed attacks on the Communists, the Communist Party was unable to organize effective resistance quickly enough. Thousands of workers and peasants and their Communist leaders were slaughtered.

On August 7, 1927 a Communist Party Central Committee emergency meeting in Hankow on the middle Yangtze River repudiated Chen Tu-hsiu's Right opportunist line and decided to launch armed uprisings in four provinces — Hunan, Kwangtung, Kiangsi and Hupeh. In Kwangtung, where the Northern Expedition had begun, the people long understood the importance of Mao Tsetung's concept that revolution means pitting sword against sword



Chou Wen-yung and Chen Tieh-chun in prison.



The compound where the government of the Kwangchow Soviet had its office.

and gun against gun. Now they took up arms and rose in revolt. Worker-peasant-soldier democratic regimes were established at Haifeng-Lufeng and on Hainan Island. Increasingly the people everywhere else demanded to overthrow the reactionary rule of the Kuomintang through armed uprisings.

The Kuomintang reactionaries in Kwangtung province were fighting among themselves. Warlord Chang Fa-kuei had sent most of his troops out of provincial capital Kwangchow, leaving only a few units in the city. It was a good time to start an armed uprising.

In November Chang Tai-lei, one of the earliest members of the Communist Party and an alternate member of its Provisional Central Committee Political Bureau, arrived in Kwangchow to assume duties as secretary of the underground Kwangtung province Party committee. He and Yeh Ting, Su Chao-cheng, Yeh Chien-ying, Chou Wen-yung and Nieh Jung-chen\* formed the Action Committee and immediately began planning an uprising. They first organized the district Workers' Red Guards into seven detachments. Peasants in the surrounding countryside were armed. Party organizations in other places in the province were instructed to support the city with peasant uprisings.

The upsurge in the revolutionary movement in Kwangchow alarmed the imperialists and the

\*Yeh Chien-ying is now a Vice-Chairman of the Central Committee of the Chinese Communist Party. Nieh Jung-chen is a member of the Party Central Committee Political Bureau and a Vice-Chairman of the Standing Committee of the National People's Congress. Su Chao-cheng served as a member of the Party Central Committee Political Bureau before his death in 1929. Yeh Ting served as Commander of the New Fourth Army during the anti-Japanese war and died in a plane crash in 1946.

Kuomintang. Warlord Chang Fa-kuei decreed martial law and began calling his troops back to suppress the movement. The Action Committee decided to move the date of uprising up from December 13 to 11.

The main force of the uprising was to be the 1,300-member Cadets' Regiment of the Fourth Army of the National Revolutionary Army, commanded by Yeh Chien-ying. The cadets were from the Central Military and Political School in Wuhan and warlord Chang Fa-kuei hoped he could use them to expand his own sphere of influence. But over 200 of them were members of the Communist Party and all except a few reactionary elements of the cadets sided with the revolution.

Chang Fa-kuei had replaced a number of officers in the regiment with his own men. Commander Yeh Chien-ying, however, had constantly explained to his men their true mission. The reactionaries in the Kuomintang, he pointed out, had capitulated to the imperialists, betrayed the revolution and massacred the workers, thus going back on the policies of alliance with the Soviet Union and the Communist Party and assistance to the workers and peasants set forth by Dr. Sun Yat-sen, the revolutionary founder of the Kuomintang Party. The Chinese workers and peasants were fettered. It was the mission of the revolutionaries to smash the chains. He called on the cadets to train hard and be prepared for battle.

AT 3:30 a.m. on December 11, 1927 the Cadets' Regiment executed the reactionaries among its officers, firing the first shot of the Kwangchow Uprising. It then advanced on the warlord garrison units from three directions. Second Battalion attacked an



Original slogans used during the uprising. They read: Down with Imperialism (right), Workers, Peasants, Soldiers Rise Up, Support the Soviet Government.

enemy infantry regiment nearby and disarmed it. Third Battalion, which included a company of 150 Korean youths, attacked the enemy artillery regiment and infantry battalion by surprise and quickly routed them. First Battalion, supported by the Workers' Red Guards, seized the public security bureau. The bureau chief escaped in disguise.

The city's guards regiment, after executing its reactionary officers, joined the uprising. Armed workers' and peasants' units also moved quickly as planned. By daybreak the forces of the uprising had occupied all the important Kuomintang party and government organizations. Red flags flew atop many buildings. The air was filled with cheers and the singing of "The International" and "The Young Pioneers".

The Kwangchow Worker-Peasant-Soldier Democratic Government with Chang Tai-lei as acting chairman announced its establishment at six o'clock, three hours after the first shot. It issued a manifesto outlining a program to concentrate all power in the soviet, overthrow the Kuomintang reactionaries, suppress the landlords and despotic gentry, smash imperialism's hold in China and abolish all unequal

treaties. It guaranteed the working people freedom of assembly, association, speech and publication. It drew up regulations on an eight-hour day for industrial workers, land to the peasants and other articles guaranteeing the interests of the workers and peasants.

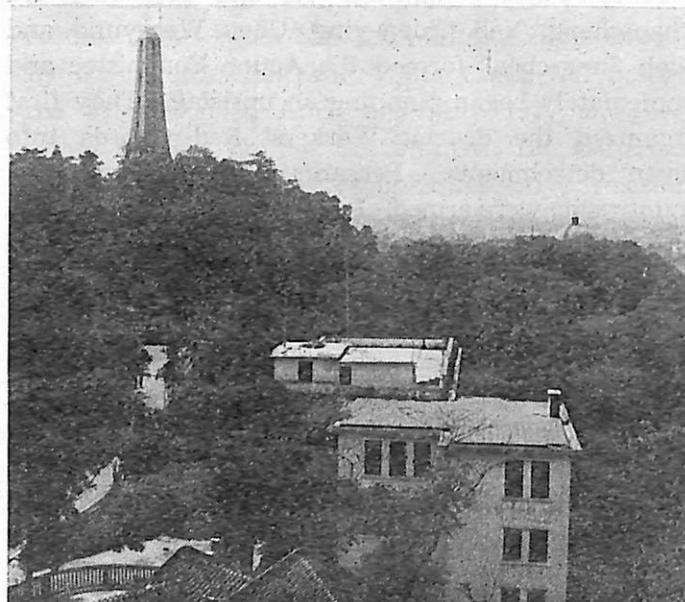
In the meantime, on the south bank of the Pearl River, some warlord troops were still trying to hold on to a bank building. But when the Cadets' Regiment artillery unit arrived and surrounded the building, the warlord troops tossed their rifles from the windows and raised the white flag.

The day after the uprising Chang Tai-lei called a rally attended by 10,000 workers, peasants, soldiers, students and others. On his way back to the democratic government building after the rally his car was ambushed. He was shot and died from the wound. He was only 29.

On the same day warlord reinforcements, under cover of artillery fire, advanced on Kuanyin Hill north of the city. At noon an enemy regiment began charging up the hill. Yeh Chien-ying directed the battle to hold back the enemy. A unit of the Cadets' Regiment under Chen Keng and a unit of the Workers' Red Guards under Hsu Hsiang-chien\* repulsed at least a dozen enemy charges over several hours. When the stand of a mortar was smashed by enemy fire, a young soldier raised the barrel on his shoulder and shouted, "Fire!" Shells exploded in the enemy's midst, stones rolled off the slope and the enemy

\* Chen Keng rose to the rank of Senior General in the Chinese People's Liberation Army and served as a Vice-Minister of National Defense before his death in 1961. Hsu Hsiang-chien is a member of the Party Central Committee Political Bureau and a Vice-Chairman of the Standing Committee of the National People's Congress.

#### Kuanyin Hill.



turned back. The young man lost consciousness, blood coming from his ears and nose.

But as the enemy troops were vastly superior in number, casualties among the uprising force were heavy. Many, though seriously wounded, fought to their last breath. Soldiers under Yu Hsi, the only woman squad leader in the Cadets' Regiment, had been defending one street without eating for three days and nights. Their bullets were exhausted, their bayonets were bent and only a few people, all wounded, were left. They had lost contact with headquarters. Pointing to their red flag, Yu Hsi said, "Keep it flying as long as there's one person left!" Finally, except for the messenger sent to contact headquarters, all died fighting.

Foreign revolutionary comrades studying or working in Kwangchow took part in the uprising. The majority of the Korean cadets died defending the city's Shaho district, showing a true proletarian internationalist spirit.

Reactionary troops from all sides mustered for counterattacks, bolstered by imperialist warships in the port. They bore down on the city in overwhelmingly superior numbers and the uprising forces had to withdraw after three days.

The Kuomintang reactionaries immediately began a savage massacre, declaring, "It's better to kill three thousand by mistake than let a single real Communist go." Within a few days they killed 5,700 revolutionary people by shooting, burying them alive, or binding them in cotton wool, dousing them with gasoline and setting them on fire.

**C**HOU WEN-YUNG, who commanded the Worker's Red Guards, was among the last to withdraw from the city. Shortly afterward he returned

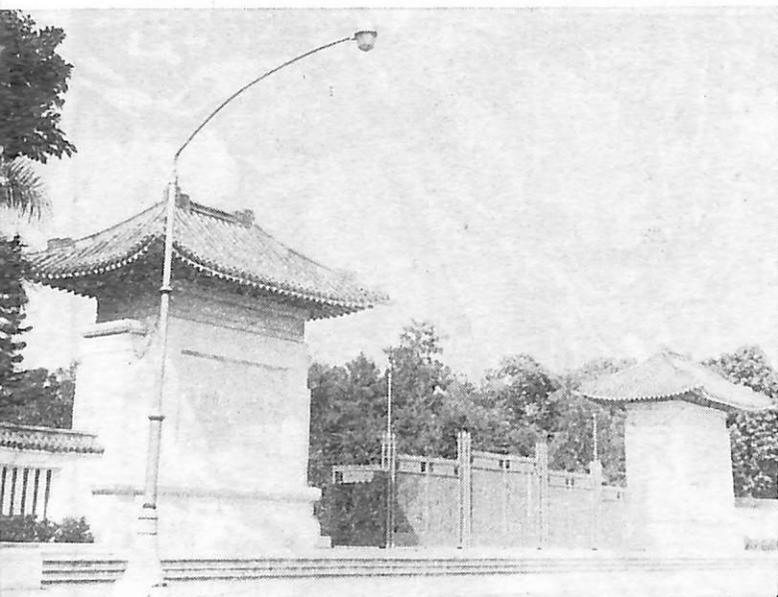
secretly to restart the workers' movement. He searched for and found Chen Tieh-chun, a student at Chungshan University and vice-chairman of the Kwangtung women's liberation association. They had worked together before, posing as husband and wife, using their home as an underground liaison station for the Communist Party. Now they reestablished the station and a nucleus Party organization and contacted Party and Youth League members and activist workers. They planned to distribute leaflets during the Lunar New Year holiday to let the people know that the Communist Party was carrying on the fight and to call on the workers to do the same.

One day a teacher friend of theirs learned that a co-worker had turned traitor and betrayed his comrades. The teacher hurried to the liaison station. He found Chen Tieh-chun alone and urged her to leave at once. But Chou Wen-yung was not home yet and someone was coming that evening to make contact. Chen told the teacher to go first and to try to warn Chou. She was just arranging a signal to warn her contact person when security agents broke in, searched and interrogated her. Chen Tieh-chun put on a calm appearance while inwardly very fearful that Chou or some other comrades might come in any moment. Just then Chou Wen-yung walked in.

Chou Wen-yung and Chen Tieh-chun were arrested. The reactionaries gloated. They thought that now they could get a lot more information about the Communist Party underground. The security chief took personal charge of the interrogation, but not even the most barbarous torture could make the revolutionaries reveal one word. The chief then

*(Continued on p. 46)*

Entrance to the Memorial Park to the Martyrs of the Kwangchow Uprising.



Pavilion in memory of the Korean students who died in the Kwangchow Uprising.



## New Paintings in Traditional Style

LANDSCAPE and flower-and-bird painting in Chinese traditional style has gained a new life since the downfall of the "gang of four". An exhibition of 110 new works had its premiere showing at the Peking Museum of Chinese Art last winter and later toured Chengtu, Kwangchow, Shanghai, Tientsin and other cities.

The works, by both professional and amateur artists, feature a wide range of subjects and a variety of styles. The landscapes — depicting socialist construction in progress, views of historic revolutionary sites, or simply the grandeur of mountains or the delicate beauty of river and lake scenery — are full of the artists' feeling of love for the motherland. Vigor is one of the characteristics of the paintings of flowers, animals and birds. Often they embody topical ideas that clearly distinguish them as works of the present time. While carrying on the fine traditions of Chinese painting, each artist seems to be expressing his own particular style and forte to the full. Under the brush of some, mountains come out as powerful strokes of black ink; with others they are light washes.

THE MOOD of viewers at the exhibition was in sharp contrast to that at an earlier display in 1974. That one had been put on by the "gang of four" ostensibly for people to criticize but was actually an attack on Premier Chou En-lai. On instructions from Premier Chou a group of artists had been asked to do some landscape and flower-and-bird paintings for guesthouses and hotels. The "gang of four" ordered these paintings and others put in



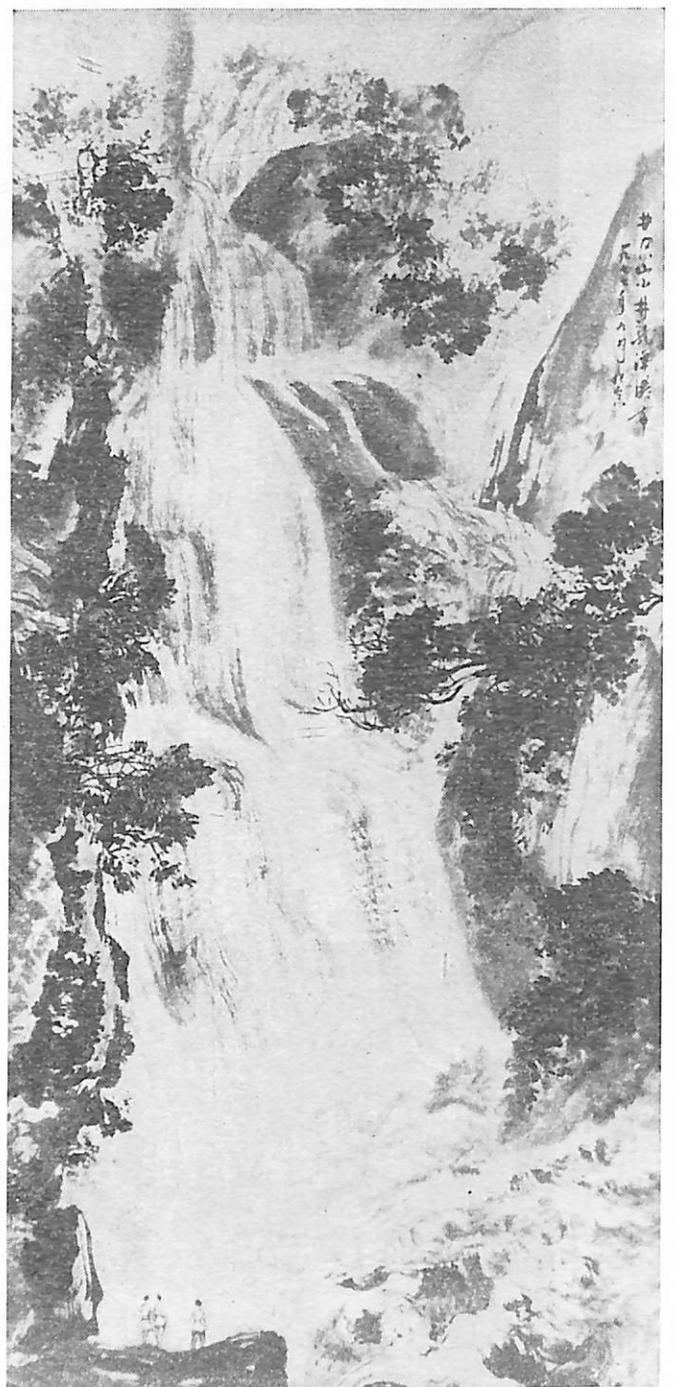


Lichiang River in the Rain by Li Ko-jan



Sunflowers

Liu Wen-ho



Lungtan Waterfall in  
the Ching kang Mountains

Pu Sung-chuang



Lotus by Wang Hsueh-tao



After a Spring Rain by Chang Li-chen

an exhibition of so-called "black paintings" which they said "expressed discontent with socialism or had no class content". The gang made it difficult for these artists to paint. As a result, work in this school of painting nearly came to a standstill.

With the "gang of four" overthrown and Chairman Mao's principles of "letting a hundred flowers blossom; weeding through the old to bring forth the new" being carried out anew, painters are having a new burst of creative activity.

For Professor Li Ku-chan, though 80, the past year was one of his most prolific. His latest work "Plum Blossoms in Full

Bloom" (see color page) is an expression of the people's joy at the fall of the gang.

**I**N "Camels" with the barest of light brushwork, veteran Wu Tso-jen evokes the boundlessness of the desert. A few strokes in darker ink outlining the heads and necks of camels bring them vividly to life.

The famous karst scenery around Kweilin is given fresh treatment by Li Ko-jan, another veteran, in his "Lichiang River in the Rain". The misty beauty of the scene is captured in shades of gray.

"Spring on the Chuma River", done jointly by Pai Hsueh-shih, an old artist, and Li Teng-ao, a work-

er, depicts the new look of the mountainous countryside outside Peking. Later the elder artist treated the same subject in a different way in a long horizontal scroll, "Morning Glow over the Great Wall".

Many of the works are by young amateurs from rural people's communes and industrial enterprises or the children of famous painters.

"Spring" by Kuo Yi-tung, son of the flower painter Kuo Wei-chu, showing a riot of flowers in bloom, is a work of great vitality.

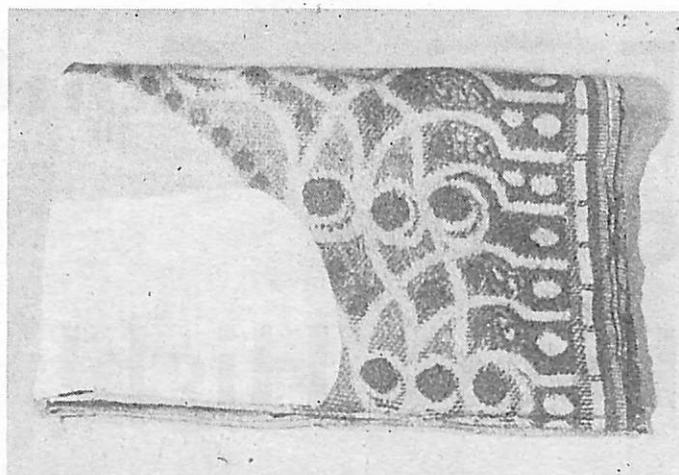
While doing "Sunflowers" peasant-painter Liu Wen-ho solicited comments widely and revised it seven times.

Camels

Wu Tso-jen



# A Much-Traveled Blanket



The blanket, now in a museum.

**I**N a showcase in the Military Museum of the Chinese People's Revolution lies a worn red woolen blanket. It traveled with Chu Teh all through the Long March, the war against Japanese aggression and liberation war, and also with Chou En-lai before coming to its final resting place.

The story of the blanket begins in 1931. In September of that year the Japanese imperialist troops occupied China's north-eastern provinces. The Central Committee of the Chinese Communist Party called on the country to resist the Japanese imperialists. Responding to the call, on December 14, 1931, over 10,000 soldiers of the Kuomintang's 26th Route Army staged a revolt at Ningtu in Kiangsi and went over to the Red Army. After the incident — known as the Ningtu Uprising — led by Tung Chen-tang and Chao Po-sheng, the troops became the Red Army's Fifth Army Group. During the victory celebration after the uprising, as a memento of the occasion, Tung gave a blanket to Chu Teh, Commander-in-Chief of the Red Army. Chu Teh used the blanket as he led his troops in defeating a Kuomintang "encirclement and suppression" campaign against the central revolutionary base in Kiangsi and all through the 12,500-kilometer Long March (1934-1936). Chu Teh treasured the blanket even more after Tung

Chen-tang was killed in a battle with Kuomintang troops at Kaotai in Kansu province in January 1937.

The Red Army finally arrived in the revolutionary base at Yen-an. In the winter of 1936-37 after the Sian Incident Chou En-lai was called upon to journey back and forth between Yen-an and Sian several times helping establish and consolidate a united front against Japanese aggression. In December 1936 Chang Hsueh-liang and Yang Hu-cheng, two generals in the Kuomintang army stationed around Sian, had demanded that Chiang Kai-shek unite with the Communist Party to resist Japan. Chiang refused, became more active in his military preparations for suppressing the Communists and began massacring Sian students who took a stand against Japan. So Chang and Yang seized Chiang to force him to agree. As representative of the Communist Party Chou En-lai was sent to negotiate with Chang, Yang and Chiang Kai-shek. Terms for a united front against Japanese aggression were eventually worked out and Chiang was forced to accept. It was a bitterly cold winter and Chu Teh, concerned for Chou En-lai in his travels, gave him the blanket.

In May 1937, working to strengthen the united front and still carrying the blanket, Chou En-lai led a group of Communists to Nanking on the Yangtze River.

As they were passing Laoshan town in Shensi province they were suddenly attacked by local armed bandits working with the Kuomintang who aimed to kill Chou and sabotage efforts for unity against Japan. The small group fought bravely. When only Chou En-lai and three others remained they were saved by a Communist-led cavalry unit and other troops which had raced to the rescue. Enraged at their failure, the departing bandits gave the blanket a dozen slashes. It was later picked up by men of the Communist unit who brought it back to Yen-an and turned it over to Chu Teh, then Commander-in-Chief of the Eighth Route Army.

In April 1938 Chu Teh, sent to lead the Eighth Route Army in breaking a Japanese encirclement, stayed in a village behind the enemy lines in the Taihang Mountains in southeastern Shansi province. He had the blanket with him. To show their love and respect for Chu Teh the villagers kept his *kang* (brick platform bed) very well heated. One night when Chu Teh was out in battle his *kang* overheated and burned a big hole in his blanket. His bodyguard mended it and Chu Teh continued to use it until liberation in 1949. Later he presented this blanket, which through its many exchanges became a symbol of revolutionary comradeship, to the military museum.

# Erosion Control on the Loess Highland

Staff Reporter

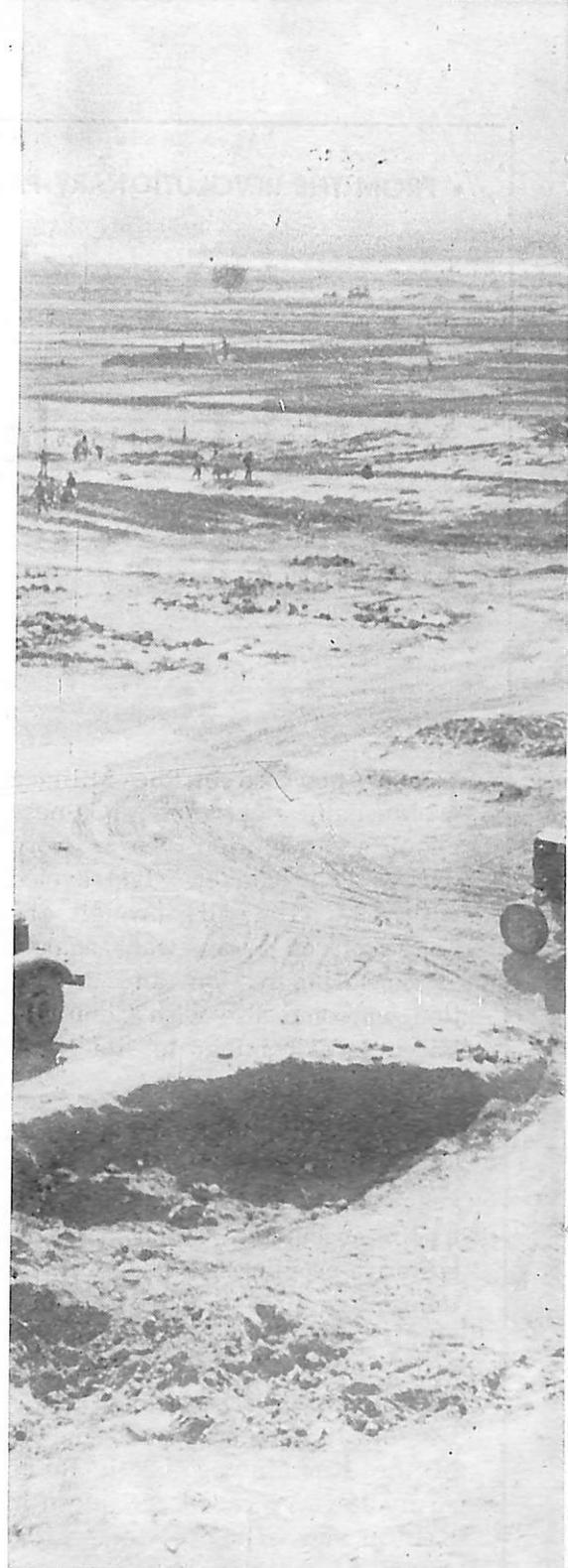
## THE YELLOW RIVER

The Yellow River is the second longest river in China, flowing eastward for 5,468 kilometers from the Chinghai Plateau to the Pohai Sea. Every year it carries 1,600 million tons of silt from its upper and middle reaches, more than any other river in the world. The silt steadily raised the riverbed in the lower reaches and caused serious floods—2,600 years of historical records show an average of two dyke breaches every three years and a major change in the river's course every 100 years before liberation in 1949. In 1933 alone, the river broke its dykes in five places and brought disaster to 3,600,000 people.

The main cause of these disasters was serious soil erosion in the upper and middle reaches of the river where the world's largest loess highland (580,000 square kilometers) loses huge quantities of soil in the rains.

In 1952 Chairman Mao called for intensive work on the Yellow River. Under an overall plan to harness and transform the river, great achievements have been made. The river has not breached its dykes once since liberation.

A *China Reconstructs* reporter writes about this work in the Hsunhua Sala Autonomous County in Chinghai province, Ningsien county in Kansu province and Chunhua county in Shensi province. Here, like other places on the river's upper and middle reaches, much has been done to check soil erosion, dam ravines which trap the silt to form fields, improve the soil, create farmland on river flats, and plant trees and grass on steep slopes and barren mountains. Along the lower reaches the people have completed many projects to divert, regulate and harness floods.



Transforming the Shengli valley.

**T**HE SHANGKOWA brigade of the Hsunhua Sala Autonomous County in Chinghai province is on the Hsichang, a stream that flows into the Yellow River. From an arched stone bridge one can see both banks faced with stone and planted with trees stretching into the distance. Long strips of terraced fields march up the slopes beyond.

The Yellow River is the northern boundary of this county of 72,000 people. Large areas of flats on both sides of the riverbed, formerly devastated by repeated



stream, first lining the banks with stones from the bed and removing the large boulders. Then they laid out fields on the flats and carried in soil from a hill 200 meters away. The work was hard but they created a little more than a hectare of new farmland on which they planted broad beans and potatoes.

Disaster hit them that summer when a flood inundated their new crops. They met to discuss what should be done. Wasn't their situation like what had once happened to the Tachai brigade? In 1963 a wild flood had wrecked the 47 hectares of terraced fields it had taken Tachai ten years to build and destroyed almost all of the houses. But the people were unbowed and made a fresh start. Finally they conquered nature and became a national model in agriculture.

The Ochia brigade members decided to try to be like Tachai and begin all over again. First they analyzed the reasons for their failure. Then while they straightened up the flooded plants one by one and applied more fertilizer, they built dykes against future floods. Their hard work resulted in a good harvest on the reclaimed land.

Victory comes through struggle. It also encourages people to go on fighting. Since 1970 the people of Ochia brigade have been transforming more river flats each year. Today the stream flows in its new channel and there are 11 hectares

floods, are now neat fields and orchards. When liberation came in 1949 the county's average grain harvest was only 0.75 tons per hectare. Today it is 3.8 tons.

Most of the achievements were made in recent years. At a north China meeting on agriculture in Peking in 1970, the Party Central Committee and the State Council called on China's 2,000 counties to learn from the example of Hsiyang county in Shansi province and build advanced Tachai-type units.

The Party committee of Hsunhua county went out to the coun-

tryside to investigate basic conditions. It became clear to them that if their backward county was to build itself into a Tachai-type unit, they would have to work with the masses on an overall plan for basic land improvement, with the emphasis on transforming gullies and river flats.

In the Ochia brigade of the Tao-wei commune a stream often flooded, leaving stones and boulders along the bed. In 1970 the 83 families of the Sala nationality which make up the brigade set out to harness the

The Suchih brigade's apple orchard.



of neat rectangular fields on the flats.

The Shangkowa brigade is located on the Hsichang. Formerly the slopes above the stream were full of gravel and sand. Erosion was so bad that the stream would be blocked after a downpour. Seven hectares of nearby farmland also suffered from erosion.

Brigade Party secretary Ma Hsi-mu pointed out to the members that "such serious erosion here not only affects us but the people on the lower reaches of the Yellow River". During the winter of 1970 the brigade built two hectares of terraced fields on the gravel

slopes and later planted pepper trees. These began to yield in 1973. To date the brigade members have built ten hectares of terraced fields with 18,300 pepper trees and some apple and walnut trees on them. The erosion has been halted and the income from the peppers keeps increasing. So far Shangkowa brigade has controlled seven out of its 15 streams and gullies this way.

### Collective Strength

In the Suchih brigade of the Red Flag commune, 6,000 apple trees grow in a 27-hectare orchard which used to be stony flats on the

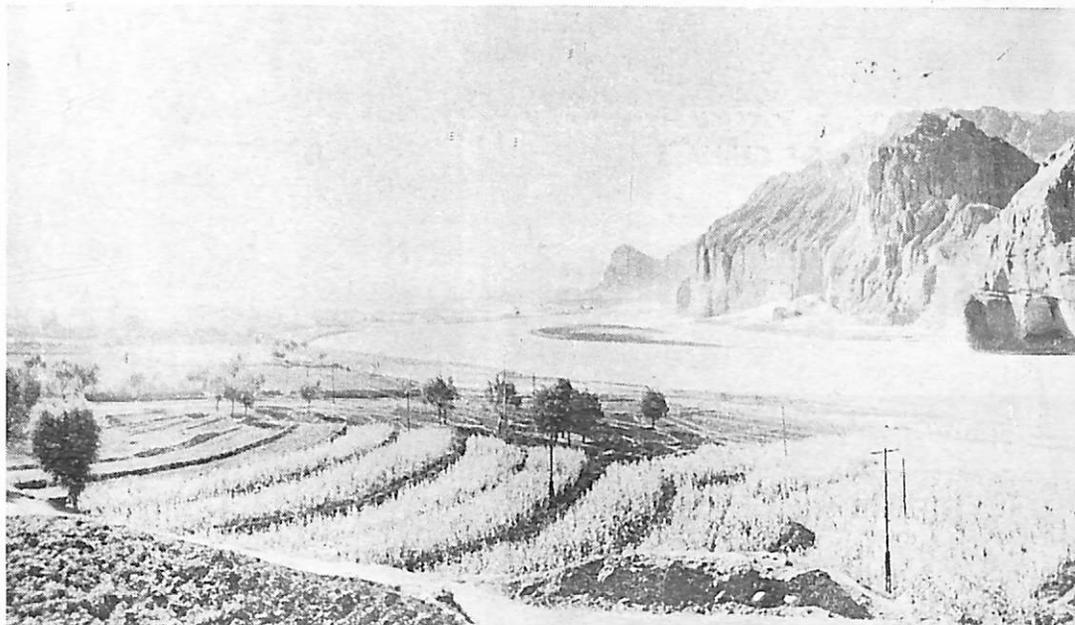
A hydraulic turbine pumping station in Tatung county, one of the many projects for irrigation built on the Yellow River and its tributary the Huangshui.

southern side of the Yellow River. "In the old society it was owned by landlords," said Old Han, an 80-year-old Sala nationality commune member. "We were not allowed to do anything with it. Today we peasants are masters of our own land. Within a few years our collective strength has enabled us to transform the flats into apple orchards."

There are three levels in a people's commune — the commune,

Members of a commune brigade building terraces, which with irrigation channels and tree planting, have checked erosion in the past decade.





Formerly dry fields are irrigated by water diverted from the Yellow River in the autonomous county.



the brigade and the team. Smaller transformation projects are handled by brigades or teams, larger ones by the commune.

Not far from Suchih brigade's apple orchard is Aho Flat, once drained by three natural ditches. Floods, however, turned fields on the flat into muddy pools, washing the soil into the Yellow River. Two production teams wanted to change this situation but hesitated because of lack of manpower. Last autumn the leaders of the Aho Flat brigade to which the teams belonged wanted to act on Chairman Hua Kuo-feng's call to go all out to build permanent farm works. They decided that the brigade, with its greater collective strength, would tackle the project. A hundred peasant builders were organized with three walking tractors, one large tractor and 50 pushcarts. The commune sent a bulldozer. In three months they filled in the three ditches and built a big drainage canal instead. The river flats now have five more hectares of farmland.

#### Old Riverbed

The Shengli valley on the northern side of the Yellow River used to be the old course of the river 100 years ago. The river changed its course and left the valley with a dry 80 hectares of gravel and boulders. In heavy rains, floods tore through the valley carrying loess soil from hills in the north

and emptied it into the Yellow River a half hour away.

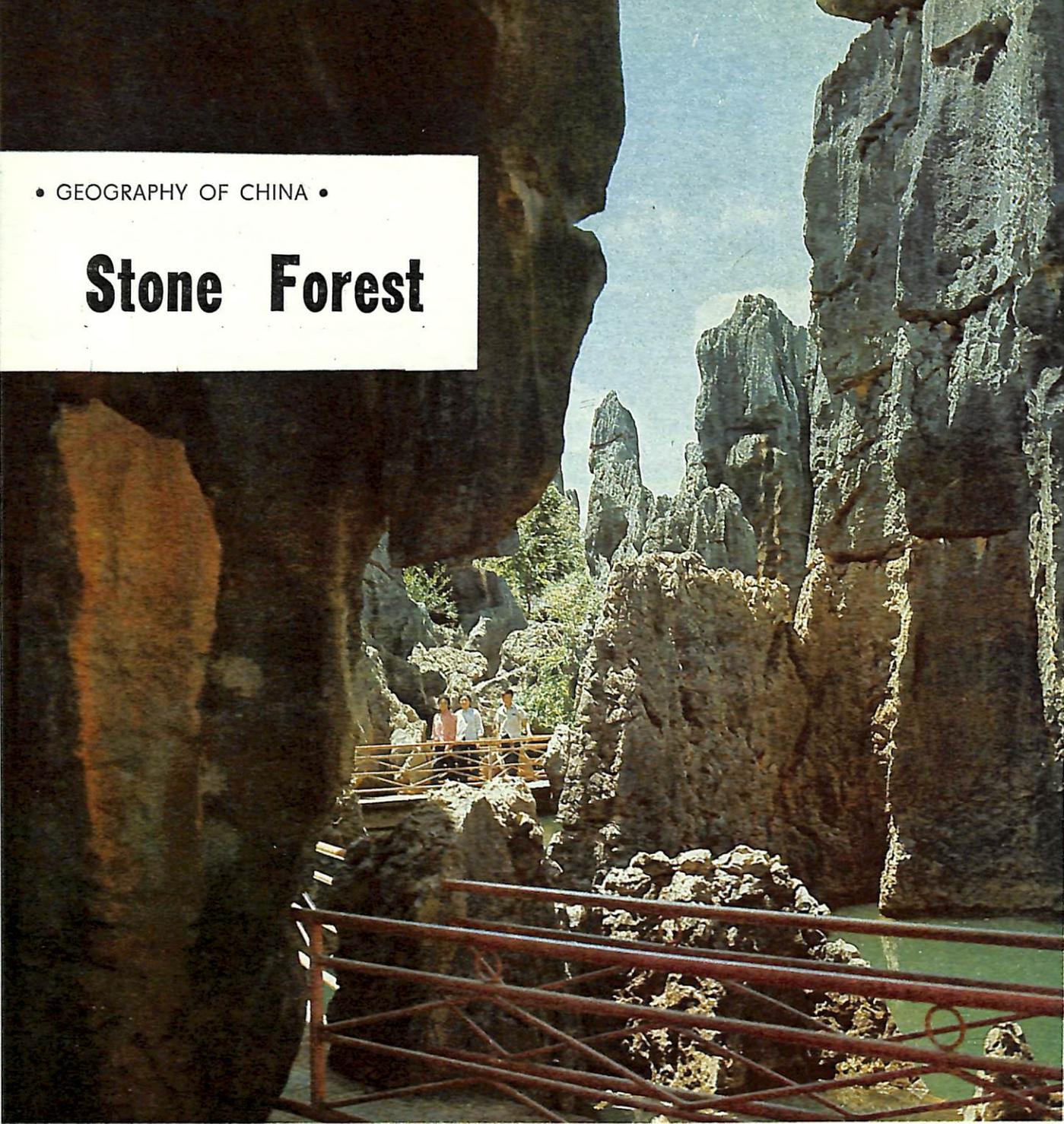
In 1973 members of the Kapielih brigade of the Chengchen commune tried to transform the valley. After working on it for three years they finally gave it up for lack of enough manpower. In April 1977 commune Party secretary Han Wen-tsai called a meeting of all 17 brigade Party secretaries at the abandoned work-site. They all agreed that the commune should take over the project, with Han Wen-tsai to direct it. Each of the commune's brigades had its part: fetching soil to make farmland in the valley, planting trees, digging drainage channels, building a pumping station and so on.

On May 1, 1977, 1,200 commune members with several hundred pushcarts started work. A truck and tractor from the commune, four tractors from brigades and 40 walking tractors from production teams arrived to help. The barren valley suddenly came to life and in three months was basically transformed. Fifty-seven hectares of fields were created.

More than 1,300 hectares of farmland have been built on river flats in Hsunhua county. Work of this kind all along the upper and middle reaches of the Yellow River is slowly halting erosion, providing new farmland and contributing to total river control.

• GEOGRAPHY OF CHINA •

# Stone Forest



A pool between cliffs.

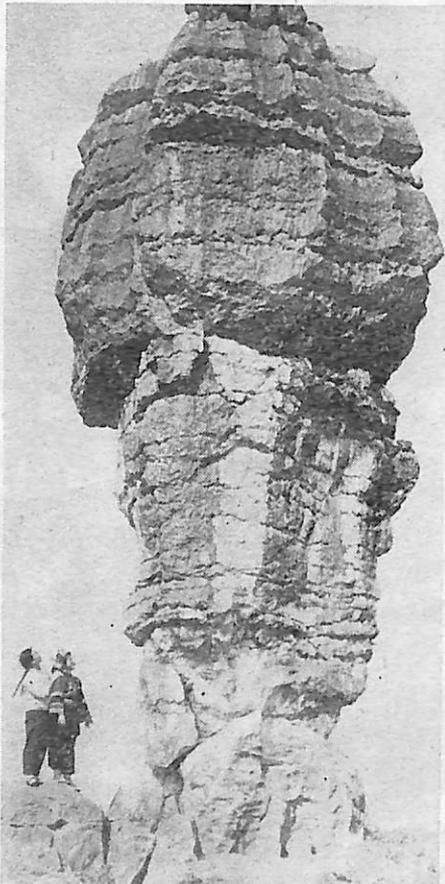
The Stone Forest.



**T**HERE IS a spot in the Lunan Yi Autonomous County in eastern Yunnan province where pillars of stone, some in solitary loftiness, some in clusters, seem to thrust straight out of the ground over a vast area as far as the eye can see. This is the famous Stone Forest, which covers 26,000 hectares. The stones, ranging in height from 5 to 30 meters, grayish-white in clear weather and brownish-black when it rains, sometimes give the appearance of frozen waves, or the battlements of ancient castles, or of a forest of upthrust swords, depending on the time of day and the condition of clouds or rain. Individual stones have been imaginatively likened to tall pagodas, huge mushrooms, birds or animals.

How was the forest formed? It is the subject of many legends. The most popular is that during a flood

A fantastic pillar.



a genie wanted to help the people and drove over at night with a load of stones. At dawn, not wanting to be seen, he left the stones and disappeared.

In fact, the forest is a special type of karst limestone formation. Studies of the fossils of marine animals found in the limestone show that 200 million years ago this area was a great sea. Calcite sedimentation over the eons formed a layer of thick limestone at the bottom of the sea. Later the movement of the earth's crust caused the sea bottom to rise up and become land, and long, deep cracks developed in the limestone. These later became channels for water which gradually eroded the limestone into the present shapes.

Two million years ago what is now the Lunan area was much lower and warmer. With high temperatures and a lot of rain, the dissolution of the limestone proceeded at a fast pace. Rain water constantly deepened and widened the fissures, till the stone gradually began to stand in tall, separate cliffs. Now the narrow, deep chasms between the cliffs form a winding corridor, and the cliffs themselves have holes like windows.

There are also natural pools and labyrinthine underground caves. The pools were formed by water accumulating in the eroded low spots, the caverns and underground rivers formed by the seeping water.

Eighty hectares of the forest are open for sightseeing, approached past a cliff on which two red characters *Shih Lin* (Stone Forest) are carved. Inside, the 1.7-km. trail



Limestone on the edge of the Stone Forest in the stage of dissolution before becoming separate cliff.

often suddenly drops underground, then goes up again and crosses hills, then through caves and up cliffs. Sometimes atop a cliff ahead one can see a red pavilion, though there seems no way to get there, for the path is so tortuous. Below are countless underground streams and waterfalls too deep to be seen and only identifiable by the sound of their purling. At the lowest point of the forest is a clear pool which mirrors the stones and adds a new dimension to the scenery.

The people of the minority nationalities who make up the bulk of the population around the forest hold traditional festivals there. Thousands gather in an open space in the park area for wrestling matches and other festivities, and the quiet, mysterious Stone Forest is filled with gay laughter.

# Women's Volleyball: A Higher Standard

**L**AST MAY China selected a new women's volleyball team. It has twelve members whose average age is 22. They have been chosen from seven provinces, Peking Municipality and the "August 1" Women's Volleyball Team of the People's Liberation Army.

Within six months of its founding, the new team had participated in two world events — the World University Games held in Sofia, Bulgaria in August 1977 and the Second World Cup Women's Volleyball Championships, held in Japan in November. In Sofia the Chinese team was placed fifth with seven wins, including those against the U.S.A., the U.S.S.R., Brazil and Poland, while in Japan, it placed fourth. This was in sharp contrast to the result three years earlier when the former women's team took 14th place at the Seventh World Volleyball Championships. The new team's performance, demonstrating the speed of progress in Chinese women's volleyball, won a lot of attention among followers of the sport.

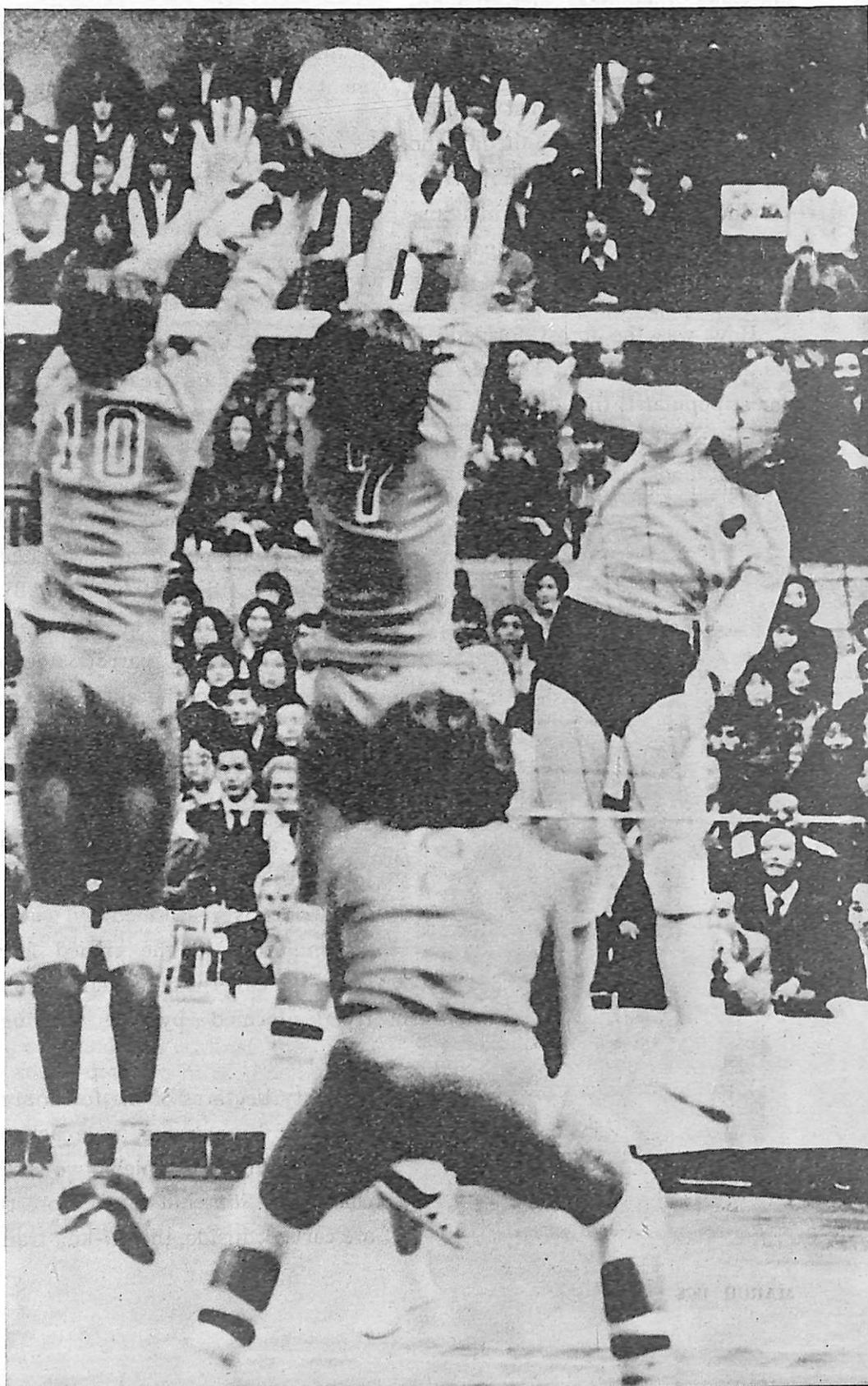
At the World University Games, the Cuban team beat the Chinese team 3:1. But at the World Cup Women's Championships three months later, the Chinese team outpointed the Cubans with a score of 3:2. Analysis showed that on the first occasion Cuba won by scoring 24:12 spike points (smashes) and 9:6 block points (smashes blocked at the net). But in the five sets of the second encounter the Chinese won 23:18 spike points and 18:9 block points. This was the reward of hard training and determined play.

After the Sofia games, the members of the Chinese team found

that their skill was not up to that of the Cuban team. Back home, they practiced harder, concentrating on the more difficult techniques. They saved the balls smashed hard and fast in front and back, left and right, by their trainer. "Smash! Smash harder!" They urged him. "Even if you spike it through the floor, we'll scoop it up!"

In their second encounter with the Cubans, they played steadily

China plays Cuba in the finals of the World Cup Women's Volleyball Championships. China won 3:2.





Making plans for the match against the Japanese team in the semi-finals.

and with firm will. Their stress was on speedy attack and meticulous defense. In the decisive fifth set, they coordinated flexibly, combined hard-driven smashes with dink spikes when attacking, and in defense used a tactic in which two or three players would block simultaneously while others covered the rear. Then they would swing to renewed attack again. Finally they won 15:9.

The match created a dramatic situation in the finals. Before it, South Korea had defeated the Chinese team 3:0 and Cuba had defeated South Korea 3:0. Each had one win and two losses. With Japan taking the title, the three teams, coming next, were placed according to set difference.

### Team Tradition

The present members of the team are taller than those of the past Chinese women's team. Averaging 1.77 meters in height, they have kept up and developed the team tradition of quick action and rapidly switched tactics. They have combined their strength and skill to aim at speed in every movement—in wild-cat spring attack, low-set attack, short-set attack, shifting between attack and defense, group shift, approach jump and arm swing in hitting—and in their entire style of play.

All members are competent in attacking as well as defense. Tsao

Hui-ying, 23, the team captain, and two members, Yang Hsi and Chou Hsiao-lan, both aged 20 and over 1.8 m. tall, are outstanding spikers in the forward line and active defenders in the back zone. Improving on their past style of tossing without spiking, the two setters are also rather good at two-count spiking and serving overhead floaters.

### A Captain with Perseverance

At the prize-awarding ceremony for the Second World Cup Women's Volleyball Championships in the Central Gymnasium in Osaka, Japan, Captain Tsao Hui-ying received three cups—the "Best Fighting Spirit Cup", the "Best Blocker's Cup" and a "Six Best Players Cup". Bold and tenacious, Tsao is an excellent all-rounder. Her winning of the three individual prizes is inseparable from her hard training.

Born in a village in Tangshan prefecture, Hopei province, Tsao was good at singing and dancing as a little girl. She entered a preparatory volleyball class in the Peking Institute of Physical Culture in 1971. Graduating two years later, she joined the army and soon made the "August 1" Women's Volleyball Team.

Army life tempered her fighting will which was a key factor in her rapid improvement in play. She had military drills, shooting prac-

tice and took on sentry duty just as the men soldiers. But she found that half an hour of sentry standing made her sweat, while her back and legs began to ache. The other soldiers on duty, however, stood vigilantly at strict attention from beginning to end. She then recognized that she lacked their perseverance and sense of responsibility and determined to develop these.

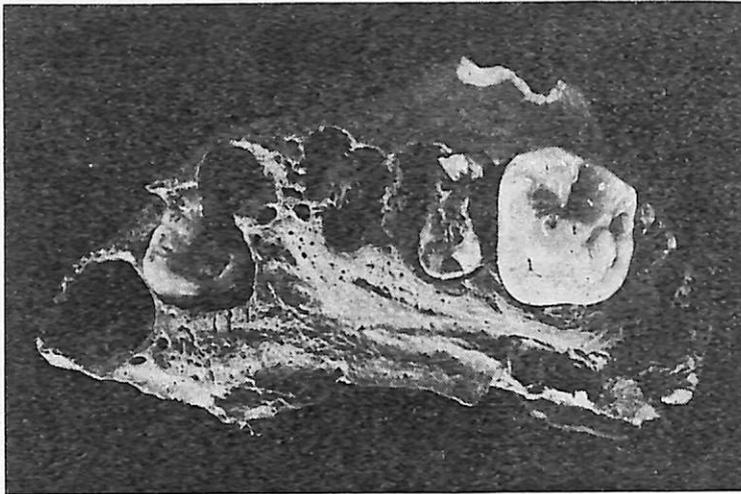
In volleyball training and practice sessions Tsao proved the most earnest and hard-working and was called "the iron girl". For some time, while others were taking a nap during noon breaks, she spent the time improving her arm swing with a body twist and eventually overcame one of her hitherto weak points.

When practicing blocking she asked her coach to serve her many consecutive hard smashes. Once, when she sprained her little finger, she wrapped it in adhesive tape and kept on practicing despite the pain and swelling. Persistence brought real skill. For her outstanding performance she was chosen for the new national women's volleyball team. In the 24 sets during the last World Cup Women's Volleyball Championships her blocking alone gained an average of 1.46 points per set for her team.

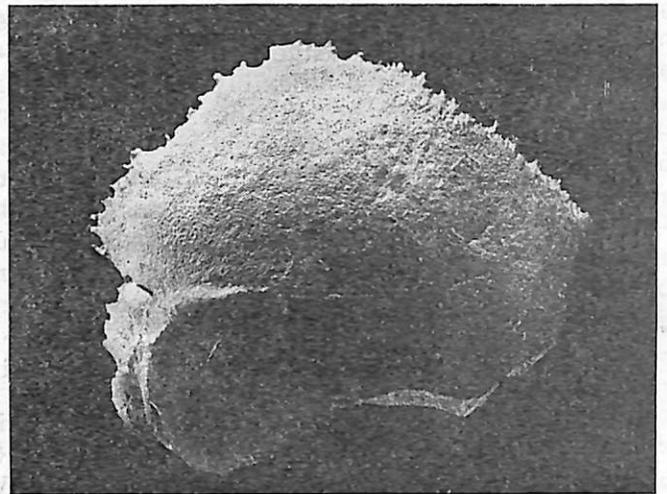
Tsao is an outstanding representative of the team, all of whose members show the same tenacity. Yang Hsi, now an ace spiker, had seldom been put in the field because of her poor first pass. She worked hard at overcoming this weakness by receiving 400 to 500 services a day. After some months, she made marked progress. She is always in high spirits, in victory or defeat, and never blames others in the latter case. Her fine sportsmanship has won much praise from spectators.

Though they have done fairly well in international games, the members of the team know that they have a long way to go to catch up with the world's strong teams. Their adaptability to changes is still insufficient, their tactical systems few and not smooth enough. They intend to go on improving their game.

# Peking Man's Descendants at Hsuchiayao



An upper jawbone with teeth of Hsuchiayao man.



View of the right side of one of the skulls.

ONE DAY five years ago a member of our field team from the Institute of Vertebrate Paleontology and Paleoanthropology came across a piece of fossilized elephant tusk in a rural purchasing station for medicinal materials near Tatung in Shansi province. We were told it had come from Hsuchiayao village east of Tatung. Soon our team, with assistance from the local cultural bureau, was engaged in field work around Hsuchiayao. We discovered an abundance of mammal fossils and stone artifacts in a cliff, in a layer of river and lake deposits eight meters beneath the surface.

Who had made and used these tools? In 1976 we began looking for clues in earnest. After defin-

ing the area for excavation, we removed eight meters of earth and exposed a cultural bed containing quantities of stone artifacts—cores, flakes, scrapers, points, drills and bolas, and bones that had been broken and shaped as instruments. One day in May a staff member dug up a human tooth, a molar belonging to an elderly individual. Two years of extensive digging yielded ten skulls (two fairly complete ones), two occipital bones, two molars, the back part of a right mandible and a child's upper jawbone with four teeth attached. They represent about a dozen individuals, both male and female. Studies of the coronal sutures showed they included a seven- or eight-year-old child, teenagers, people in their twenties and thir-

ties and some over fifty. We named the people represented by these finds Hsuchiayao man. The age spread among the fossils suggests that the average life span was around thirty.

With the human fossils were found those of some 20 species of animals including ostriches, elephants, wild horses, woolly rhinoceros, sika deer, Ordos elkdeer, spiral-horned antelope and primitive oxen. These finds place the site in the Lower Pleistocene period geologically, about 100,000 years ago. Culturally, the artifacts date from the middle of the Paleolithic age.

Hsuchiayao man is characterized by a thick skull—a centimeter or more, much thicker than modern



Site where Hsuchiayao man was discovered.

man's — and large, strong teeth with crown patterns having similarities to those of Peking man. Both of these are primitive characteristics. But these fossils also show some distinct differences from those of Peking man: the point of greatest breadth of the Hsuchiayao man skull is higher than that of Peking man, the cranial vault itself is also higher, and the occipital bone broader. These show Hsuchiayao man to be much more advanced than Peking man. The types of stone tools and the skills needed to fashion them corroborate this view.

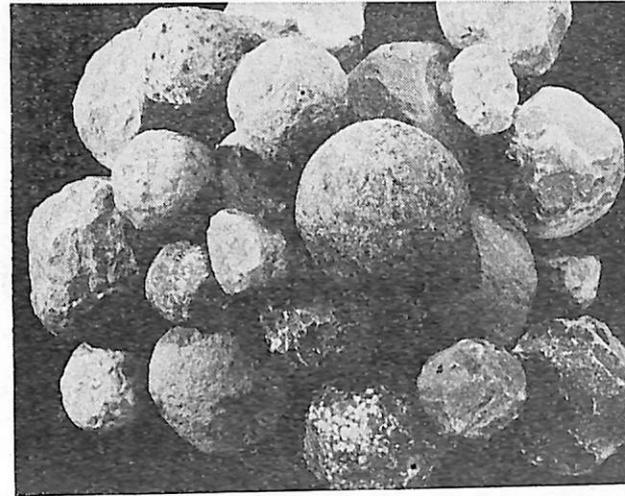
The archeologist Chia Lan-po holds that Hsuchiayao man is among the descendants of Peking man, who lived 400,000 to 500,000 years ago. Choukoutien, where

the Peking man fossils were first discovered, is some 300 kilometers east of Tatung. It is possible that a branch of the descendants of Peking man came to the Tatung plain and had lived near Hsuchiayao about 100,000 years ago.

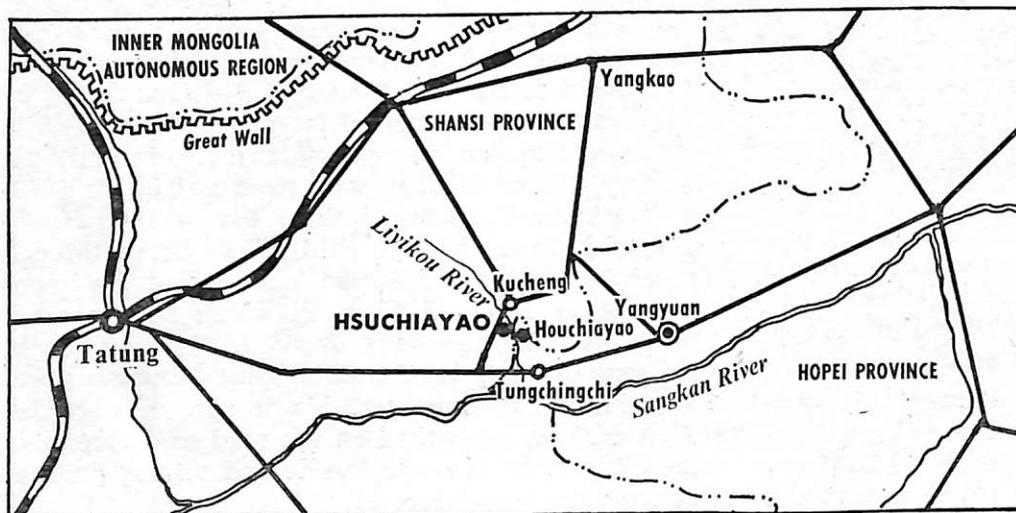
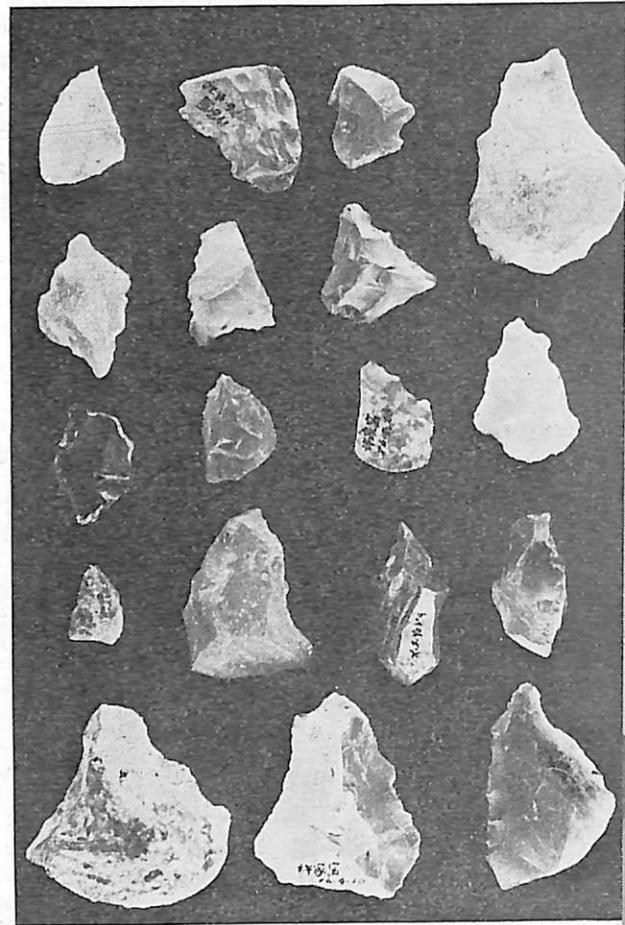
The fact that the Hsuchiayao fossils were buried in river and lake deposits suggests that 100,000 years ago the Tatung plain was then still a lake. Geologically we know that when mankind appeared on earth 2-3 million years ago, the lake was already there. The climate was warm the year round. From the grassy lakeshore rose densely-forested hills. The area containing the present-day Hsuchiayao village was on the shore. Here roamed large herds of horses; donkeys, woolly rhinoceros, red deer, sika deer, Ordos elkdeer, gazelle, antelope, primitive oxen, boar, elephants, tigers and wolves. Ostriches, pikas, mole rats and field voles also lived there. The fossil finds indicate that wild horses, woolly rhinoceros and gazelle were the most numerous. From the teeth it can be calculated that there were at least 364 horses in the fossil remains.

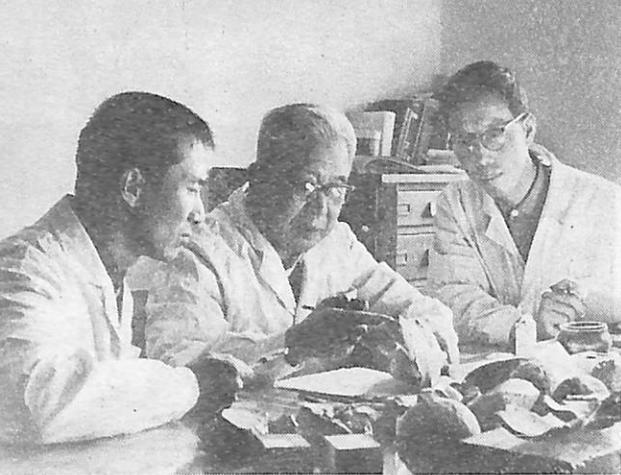
An interesting fact is that there was not a single complete animal skeleton or skull. Most of them were fragments, probably cracked to facilitate sucking out the marrow. Some bones were charred. They tell us that Hsuchiayao man ate up practically everything of the animals that could be eaten, raw or roasted. His was a hard existence.

Hsuchiayao man also had to fight flood and wild beasts.



Stone bolas (top) and other artifacts used by Hsuchiayao man.





Professor Chia Lan-po (middle) and young scientists at the Institute of Vertebrate Paleontology and Paleoanthropology consult on finds from Hsuechiayao.

Perhaps an extended rain caused the lake to swell and inundate their dwelling place, and they had to move. Lake and river deposits slowly covered up everything they left behind. Then, with the movement of the earth's crust, the lake bottom thrust up to become land surface, with the home of Hsue-

chiayao man left eight meters below.

This site is among the largest and richest finds of Paleolithic culture discovered so far in China.

Previously the only one of importance from the middle Paleolithic age was the site at Tingtsun in Hsiangfen county, Shansi province, found in 1953.

Fossils of (left to right) wild horse (upper jaw), and horns and horn fragment from primitive ox, sika deer and spiral-horned antelope.



## The Kwangchow Uprising

(Continued from p. 29)

moved Chen Tieh-chun into a luxuriously-appointed room and spread feasts before her every day. Again and again the security agents brought in a "confession" for her to sign. The young woman denounced them to their face and went on a hunger strike. When the enemy threatened to kill Chou Wen-yung he replied, "You cannot frighten Communists with death. Of course I want very much to live, but only in order to go on fighting you." He was tortured still more.

At night when cold wind blew into his cell Chou regained consciousness. He struggled to his feet, groped and found the ink and brush left for him to write his "confession". In the dim light, holding the brush with fingers torn by bamboo splinters, he wrote on the wall this poem:

*You can cut off my head or tear off my limbs,*

*But you cannot destroy my revolutionary spirit.*

*For the Party and the people*

*The brave and good will readily give his life.*

One day in March 1928 Chou Wen-yung and Chen Tieh-chun were taken to the execution ground in a truck. On the way the two shouted slogans and sang "The International". Long lines of people followed the slow-moving truck, weeping.

The tall kapok trees on Red Flower Hill were covered with buds. Chou Wen-yung and Chen Tieh-chun stood under them, breathing deeply of the fresh air. Chen took off her shawl and put it around the

seriously injured Chou. She gave him a deep warm look, then turned to the people around them.

"Dear fellow countrymen," she said, "soon our blood will flow here. We have no regrets, because we die for the revolution, for the liberation of the people, for the great cause of communism.

"Fellow countrymen, because of the needs of the revolution, at the Party's instructions, Comrade Chou Wen-yung and I have lived in the same house. We worked well together and have become deeply attached to each other. But as revolutionary work always comes first, we have found no time to express our love for each other. We have maintained a pure comradesly relationship and never got married. Now, as we are about to lay down our lives for the Communist Party, let the rifle shots be our wedding salute."

Then the two shouted together, "Fellow countrymen, comrades, farewell! Keep fighting! Communism will triumph! The future belongs to us!"

Some units of the uprising, after withdrawing from Kwangchow, marched east to Haifeng-Lufeng and joined forces with Peasants' Red Guards led by Peng Pai. Some Communists and workers went to Kwangsi and led the peasants there in guerrilla warfare. Some of them later took part in the 1929-30 Tsochiang-Yuchiang Uprising led by Teng Hsiao-ping and Chang Yun-yi. Still others broke through enemy blockades and at Shaokuan joined the troops under Chu Teh and Chen Yi which had marched south after the Nanchang Uprising. This unit fought its way through to the Chingkuang Mountains and joined Mao Tsetung and his troops. Under Mao Tsetung, they embarked on the road of surrounding the cities from the countryside and seizing political power with armed force.

# A Case of Theft

Staff Reporter

ONE afternoon last April a young man in workers' clothing got off a bus and walked nonchalantly along a street in the eastern part of Peking eating an apple. He stopped abruptly before a green *Liberation* truck parked in front of a building, seeming to have suddenly remembered something. He took out a bunch of keys, opened the door with one of them, got in, started the motor and headed eastward toward the outskirts of the city.

Not long afterward the driver of the truck, which belonged to a publishing house, came out, found it missing and reported the fact to the police.

The man who had driven off with the truck was 26-year-old Fang Yeh-ling, a worker in a factory making machines for producing construction materials. He had started learning to drive in his first job after leaving the army in 1973. But because he often used vehicles without permission, his learner's license was taken away and in 1976 he was transferred to his present job.

Early in the morning six days later, another driver who worked in the same building as the publishing house spotted the missing truck traveling down the street. He stopped it and Fang was taken to the police.

## Trial Begins

Fang's trial came up on November 19 in the Peking Municipal People's Court. As is sometimes done, the hearing was held in Fang's factory. The lecture hall

was filled with his co-workers. At nine a.m. Judge Kang Yung-chuan from the Municipal People's Court declared the session open, and Fang was brought in to stand before the court. His case was to be decided by a panel of three, Judge Kang and two others known as assessors, Hsiao Jui-feng, a woman from Fang's factory, and Lei Chang-hsing, also from the factory.

Before Fang was brought to trial, his case had been thoroughly investigated, his own story checked, and the circumstances in which his crime was committed gone into. The police were already familiar with the facts. Now these would be formally presented, along with witnesses' testimony.

Hsueh Pao-shan, representing the police department, presented the charges: stealing a truck belonging to the publishing house, taking to his home a 270-yuan tarpaulin which had been in the back of the truck, driving without a license. This was, Hsueh observed, not the first time Fang had taken vehicles without permission. He had on several occasions taken jeeps belonging to other places of work for pleasure trips to places like the Summer Palace and Fragrant Hill outside the city. In order to maintain law and order, he stated, Fang should be punished.

The judge then asked Fang to describe the circumstances in which he took the truck.

"At first, I had no intention of stealing the truck," he began. "But then I remembered that some people had asked me to move things for them that day. I had intended

to bring it right back after using it. I figured I might have trouble with the driver afterwards, but never thought I would be taken to the police."

After the witnesses' testimony it was the turn of the spokesman for the defense, to which every person brought to trial has a right. In this case it was Feng Ching-chang, a cadre from Fang Yeh-ling's factory designated by the court. He agreed that Fang should be punished, but felt that some aspects of the case gave grounds for lenient treatment. It was Fang's first offense. Both the truck and tarpaulin had been returned to the owner. Second, the accused did not steal for material gain, nor did he use the truck for anything illegal. Third, he had admitted his guilt and investigation had found the story as he told it to be true.

While Fang was in custody members of the police department explained to him the policy of enabling an offender to make a fresh start if he acknowledges his crime and really tries to change, but that those who refuse to will be dealt with severely. They had many talks with him about the direction he was going and his thinking and studied with him relevant passages from Chairman Mao's writings. Referring to these talks, the spokesman for the defense pointed out that during them Fang had shown a good attitude and had begun to recognize why he had gone wrong.

His fourth point was the social climate at the time. Of course the accused must himself be responsible for his misdeed, he said.



Court personnel go into the background of the case with leaders of the factory where Fang Yeh-ling works.



Courtroom scene: Policeman Hsueh presents the charges. The defendant has his back to the room, center.

However, the harmful influence of the "gang of four" must also be taken into consideration. In recent years, to create general chaos, the gang had wilfully violated revolutionary law and order, preached anarchism and incited people to fighting, smashing things and grabbing anything they wanted. In the light of these circumstances, he hoped the court would show leniency.

### Voices from the Floor

Then the judge asked Fang to turn and face his co-workers in the hall to hear their opinions. Various people observed that his stealing of the truck was the inevitable result of his whole attitude and behavior. They analyzed the ideological background of his act and pointed out the dangers such thinking might lead to. Several speakers stood up to criticize Fang and recall points at which he had gone wrong. Each said that they hoped that Fang could be pulled back from the road of crime and expressed their willingness to help him.

\* They too stressed the fact that Fang's misdeed again demonstrated that the "gang of four" were the real perpetrators of crimes against revolutionary discipline. The gang had spread the idea that to have rules and regulations of any kind was "binding and suppressing" the

workers. They said that obeying discipline was "slavishness", and those who did so were "sheep". They took Chairman Mao's words "dare to go against the tide" and made them mean daring to go against all leadership. This was how the gang poisoned the minds of young people.

Tsui Wei-ping, vice-supervisor in Fang's workshop, recounted his behavior from the time he had come. Fang frequently took off from work without legitimate cause. He was often away from his job talking with others, keeping them from their work. He found excuses for avoiding political study sessions, yet outside the factory bragged that he was a person of importance there. For things like this he had been nicknamed "Confidence Man". "Fang had better take hold of himself and remold his bourgeois thinking," the veteran worker warned. "He's like a piece of iron with a spot of rust on it. If that bit of rust is not removed in time it will spread till the whole piece is corroded, worthless!"

Sun Hua, secretary of the Communist Youth League branch, declared that since Fang came to the factory he had never behaved well, either on the job, in study or in any other collective endeavor. Furthermore, a few other young people had been influenced by him and had started to go downhill. The

leaders of the Youth League had had many heart-to-heart talks with him trying to help him mend his ways. "Fang said he welcomed their criticisms and thanked them but didn't really change," Sun declared.

As Sun finished, Liu Chun, a young worker jumped up and added, "Fang comes from a worker's family and is himself a worker. But he doesn't act like a member of the working class at all."

The court had asked Fang's older brother, Fang Yeh-hsin, an electrician at the Construction Materials Research Institute, to be present. Speaking for the family, Fang Yeh-hsin said he thought it was right that his brother had been brought to trial. "We share in the responsibility for his misdeeds. We have not done all we could to help him. He has been corrupted by bourgeois thinking." He went on to relate how their family had had a hard life in the old society. "My father, a worker, was seized by the Japanese invaders because they suspected he was working with the Communist-led Eighth Route Army. They beat him until he went out of his mind, and he died soon afterwards." The family wandered about from place to place till later the mother remarried. "My brother does not know what the old society was like, how mis-



Spokesman for the defense Feng Ching-chang asks for leniency.



As his brother Fang Yeh-hsin speaks (above), the defendant is moved (right).

erable it was, so he doesn't sufficiently appreciate the new life of today," Fang Yeh-hsin observed. Turning to his brother, he said, "Now working people like us have stood up and are masters of the country. We can go to school, we have secure jobs, we can be proud members of the working class. Who gave you all this?"

"Chairman Mao and the Communist Party," the younger man answered in barely audible tones.

After all in the audience who wished to had had their say, the judge asked Fang Yeh-ling what he thought of the criticisms. They seemed to have made some impression. Before, he said, when he had done wrong, instead of being ashamed, he had even been proud of it. "I thought that anyone who criticized me had it in for me," he said. He realized now that they kept after him because he hadn't tried to remold himself according to proletarian standards and had fallen for the anarchism the "gang of four" preached. He sounded sincere when he expressed a determination to overcome his shortcomings and turn over a new leaf.

### Sentencing

Fang was led away by two policemen, and the judge summed up and asked for opinions on what his sentence should be. He re-

minded them that this case was a matter of a contradiction among the people rather than with a class enemy. With such a contradiction, the main emphasis is on re-education of the person and helping him develop socialist ideology. In a contradiction with an enemy, the first purpose is to remove the offender from the scene so that he cannot continue to harm society. This is the dictatorship of the proletariat over an enemy of the people. However, here too, efforts are made to re-educate the offender. Most of Fang's co-workers said that since he had admitted his crime and showed a willingness to change, he should be treated leniently. They recommended a two-year suspended sentence and that he be sent back to the factory to work under supervision of the masses. A few were sterner, the most severe requesting three years in jail. The judge declared the court in recess while the panel retired to discuss the verdict.

Half an hour later the court resumed session, and Fang was again brought in. Judge Kang read the decision: a two-year suspended sentence. Fang would be sent back to his factory and given suitable work, and his co-workers were to help him reform. During his two-year period of probation he would lose none of his rights as a citizen. However, if during that time he commits

another crime, he can be sent to jail to serve his full term, counted from the day of his arrest. In the meantime, his co-workers were to help him, both by criticizing wrong attitudes or actions whenever they crop up, and encouraging him when he shows progress. Fang was led away by the two policemen who would later release him in the custody of his co-workers.

Fang came from a worker's family and had grown up in the new society. What made him go



The defendant's co-workers offer their opinions.



wrong? Summing up, Judge Kang pointed out that for a long time Fang had neglected his own ideological remolding and refused the help offered him by his factory and his co-workers. Instead, in recent years he came under the influence of the anarchism promoted by the "gang of four" and it finally led him to commit a crime.

"This is all part of the class struggle that continues to exist throughout the historic period of socialist society," Judge Kang emphasized. "Therefore we must pay more attention to how we bring up our children and young people. We must help them study the works of Marx, Engels, Lenin and Stalin and the writings of

Chairman Mao and work seriously at helping them develop the correct world outlook. We must help them to grow up with revolutionary ideals and a down-to-earth spirit of hard work and struggle, loving labor, loving the collective. We must help them become people who are really able to carry on the proletarian revolution."



### To Understand China

I first started to read your magazine in 1971 because I was curious to know about the People's Republic of China so much talked of in the newspapers, on the radio and in international conferences. Mainly I wanted to discover how the country has overcome nature and how it plans to continue to do so. Thus *China Reconstructs* and *Peking Review* show me how the Chinese people have used Mao Tsetung Thought in the daily practice, in the class struggle, in their individual and group relations.

O. M. S.

*Nouakchott, Mauritania*

### A Suggestion Taken

I had previously requested that you put in more little maps to show the position of the city or the part of the province you are talking about in your articles. These maps have in fact increased and I thank you very much.

I would prefer the articles to be short and illustrated.

C. P.

*Aix-Les-Bains, France*

### Gang of Four Clarified

In Europe it is very difficult to know what is really going on in China, particularly when it comes to inner-Party ideological struggles. Actually I have long doubted the information provided by subjective western journalists. As a regular reader of *China Reconstructs* and *Peking Review*, I have been able to get a more exact idea of the truth. For a long time the gang of four represented for me and my friends the revolutionary line.

Chairman Hua Kuo-feng's speech at the 11th Party Congress clarified things for us.

M. V. C.

*Lodelinsart, Belgium*

Since I subscribed to *China Reconstructs* I have become interested in all articles in the magazine, especially those exposing the gang of four. It seems to me that the struggle against the gang of four concerns the destiny of China and the world.

I. J. M.

*Bucaramanga, Colombia*

### A Note of Gaiety

Couldn't you from time to time print some modern humorous articles? We already know of Lu Hsun's Ah Q. We would like to know more about his successors. It would put a note of gaiety into the magazine and show the humor of the Chinese people.

M. B.

*Marcigny, France*

### Education in China

Education in China—on this point I like to read. It helps readers to know how the students of China at high school and university level are succeeding educationally and politically. Students of other countries can get some lessons, systems of the Chinese students and their courses in the high schools.

K. K.

*Soddo, Ethiopia*

### More Traditional Paintings

I would like full articles on traditional-style painters and paintings—especially on traditional subjects. I am particularly happy with the reprints of the flowers in traditional-style paintings which I find

each month in your magazine, and I take them out and paste them on the wall in my room. There is original and lively treatment in the subjects, and this serves to inspire other artists as well as to add to China's artistic tradition. If the painters had been badly treated by the gang of four, it is only right that they should be encouraged by being given space in your future editions. Perhaps articles of their recent works being shown in museums would be nice.

A READER

*London, England*

*We hope you'll like the paintings in this issue. — Editor*

### Wants the Typical

Thanks a lot for the article "Paupers Build a New Life Together" in the December 1977 issue. Fantastic! More of it! And from other brigades, communes and counties where there have not been model cadres or the like. I like the average picture as well as the model.

L. H.

*Oslo, Norway*

### Science in China?

There are so many scientists in U.S. doing research. My impression is that the Chinese do not place much emphasis on scientific research. I wonder how they keep pace with the rest of the world in science? Are there as many universities in China as in other countries? Those questions seem foolish but I think are very important to know.

H. C. L.

*Ithaca, U.S.A.*

*Our January 1978 issue carried several articles on scientific research. A national conference on science will be held this year. — Editor.*

## Lesson 13

## A Telephone Call

A. 喂! 李山石同志在家吗?

Weì Li Shānshí tóngzhì zài jiā ma?  
Hello, (is) Li Shanshi comrade at home?

B. 我爸爸不在家。

Wǒ bàba bú zài jiā.  
My father (is) not at home.

A. 你知道不知道他什么时候回来?

Nǐ zhīdào bù zhīdào tā shénme shíhòu huílái?  
You know (or) not know he what time return?

B. 哎呀! 他没说明, 我不知道。

Aiya! Tā méi shuō, wǒ bù zhīdào.  
Oh, he didn't say, I don't know.

A. 他每天下午回来还是晚上回来?

Tā měitiān xiàwǔ huílái háishi wǎnshàng huílái?  
He every day (in) afternoon return or (in) evening return?

B. 他一般都是晚上回来。

Tā yībān dōu shì wǎnshàng huílái.  
He usually all (in) evening return.

A. 请你传个话, 好不好?

Qǐng nǐ chuán ge huà, hǎo bù hǎo?  
Please pass on a message, (is it) all right or not all right?

B. 请说吧! 您贵姓?

Qǐng shuō ba! Nín guì xìng?  
Please speak. (What's) your honorable family name?

A. 我是王大成。告诉你爸爸我有

Wǒ shì Wáng Dàchéng. Gàosu nǐ bàba wǒ yǒu  
I am Wang Dacheng. Tell your father I have

点事要和他商量, 请他  
diǎn shì yào hé tā shāngliang, qǐng tā  
a bit of business want with him discuss. Ask him

晚上给我打个电话。

wǎnshàng gěi wǒ dǎ ge diànhuà.  
(in) evening give me make a telephone (call).

B. 您的电话号码是多少?

Nín de diànhuà hàomǎ shì duōshǎo?  
Your telephone number is what?

A. 我的电话是 3 3 4 4 2 2, 接 5 6 7

Wǒ de diànhuà shì sān sān sì sì èr èr, jiē wǔ liù qī  
My telephone is 334422, connect 567

分机。

fēnjī.  
extension.

B. 请等一等, 我记一下……好啦,

Qǐng děng yí děng, wǒ jì yí xià……Hǎo la,  
Please wait a wait, I note (it). Fine,

还有没有别的事?

háiyǒu méiyǒu biéde shì?  
still have not have other business?

A. 没有了。谢谢你。

Méiyǒu le. Xièxie nǐ.  
Not have. Thank you.

B. 不谢。再见。

Bú xiè Zàijiàn.  
Don't thank. Good-bye.

A. Hello, is Comrade Li Shanshi at home?

B. My father isn't home.

A. Do you know what time he'll be back?

B. Oh, he didn't say, I don't know.

A. Does he come back every day in the afternoon or in the evening?

B. He usually comes back in the evening.

A. Please give him a message. All right?

B. Please tell me your name.

A. I'm Wang Dacheng. Tell your father that I have something to discuss with him. Ask him to call me up this evening.

B. What's your telephone number?

A. My number is 334422, extension 567.

B. Please wait a minute. I'll make a note. All right. Is there anything else?

A. No. Thank you.

B. Don't mention it. Good-bye.

## Notes

1. Questions: the alternative form. In lessons 5 and 10 (July and December 1977) we learned two ways of asking a question. A third way uses the question's alternative answers (affirmative and negative, as "know" and "don't know" in the following sentence). For example, *Nǐ zhīdào bù zhīdào tā jīntiān yào qù kēxuéyuàn* 你知道不知道他今天要去科学院 (Do you or don't you know that he's going to the Academy of Sciences today?). *Nǐ bàba shēntǐ hǎo bù hǎo* 你爸爸身体好不好 (How is your father?) *Nǐ yǒu méiyǒu biéde shì* 你有没有别的事? (Is there anything else?)

*Háishi* 还是 can also be used in an alternative question to link two possible answers. *Tā xiàwǔ*

huilai háishi wǎnshang huilai 他下午回来还是晚上回来 (Does he come back in the afternoon or in the evening?) Nǐ xǐhuan yóuhuà háishi xǐhuan shuǐcǎihuà 你喜欢油画还是喜欢水彩画 (Do you like oil paintings or water colors?)

2. Měi 每 (each) usually does not immediately precede a noun; a measure word (see lesson 8, October 1977) is used in between. Examples: měi ge guójiā 每个国家 (each country), měi běn zázhì 每本杂志 (each copy of the magazine), měi jīn píngguǒ 每斤苹果 (each jin of apples).

There are a few nouns which may or may not take a measure word, such as měi (ge) rén 每(个)人 (each person), měi (ge) xīngqī 每(个)星期 (each week). Words like tiān 天 and nián 年 are in a way measure words in themselves, so they do not need a measure word when they are put after měi 每. Thus we say měi tiān 每天 (each day) and měi nián 每年 (each year).

3. Colloquial use of ge 个 (one). In chuán ge huà 传个话 (pass on a message) 个 is not a measure word. The whole phrase is a colloquial expression. Here are a few other such expressions: Nǐ děng wǒ yíhuìr, wǒ qù xǐ ge liǎn 你等我一会儿, 我去洗个脸 (Wait for me a minute, I'll go wash my face). Zhè ge chìjiǎo yīshēng yíjīng hěn yǒu jīngyàn le, kàn ge bìng, zuò ge shǒushù, dōu méiyǒu kùnnan 这个赤脚医生已经很有经验了, 看个病, 作个手术, 都没有困难 (This barefoot doctor is quite experienced; he has no difficulty in treating a case or performing an operation).

4. Nín guì xìng 您贵姓 (What's your family name?) is a polite way of asking this question. In reply one can say: Wǒ xìng Wáng 我姓王 (My family name is Wang), or Wǒ xìng Wáng, jiào Wáng Dàchéng 我姓王, 叫王大成 (My family name is Wang, and I am called Wang Dacheng), or simply, Wǒ jiào Wáng Dàchéng 我叫王大成 (I am called Wang Dacheng).

5. The colloquial expression yí xià 一下 as in jì yí xià 记一下 (make a note). Here xià 下 does not mean "down"; the expression is used to indicate an action of short duration. Examples: kàn yí xià 看一下 (take a look), zuò yí xià 坐一下 (sit awhile), děng yí xià 等一下 (wait a minute).

For Advanced Students :

### 人民警察 jǐngchá (police) 爱人民

阳光 yángguāng (sunlight) 透 tòu (penetrate) 过玻璃窗 bōlichuāng (glass window), 照 zhào (shine) 在刘大爷的脸 liǎn (face) 上, 他醒 xǐng (wake) 过来了。刘大爷发现自己躺 tāng (lie) 在病床 chuáng (bed) 上, 床边

有几个医生围 wéi (surround) 着他。“这是怎么回事?” 他感到很奇怪 qíguài (strange).

原来, 刘大爷最近身体有些不舒服 bù shūfu (not well), 早上到医院去看病。没想到在半路 bàn lù (half way) 病急剧 jíjù (acute) 发作 fāzuò (attack), 昏了过去。路上的人看了都很着急 zháojí (worried). 民警 mínjǐng (people's policeman) 许山正好路过 lùguò (pass by) 这里, 看到这种情况, 急忙找了一辆汽车, 把刘大爷送到附近医院。

在医院里, 医生给刘大爷又透视 tòushì (fluoroscope), 又验 yàn (test) 尿 niào (urine)..... 最后诊断 zhěnduàn (diagnosis) 他患 huàn (suffer) 的是急性 jíxìng (acute) 胆囊炎 dǎnnángyán (gallbladder infection). 医生对许山说: “刘大爷需要马上 mǎshàng (at once) 作手术 shǒushù (operation). 你是他的家属 jiāshǔ (family member), 你同意 tóngyi (agree) 不同意?” 许山这时才把事情经过 jīngguò (process) 说了出来。医生惊讶 jīngyà (surprise) 地说: “我们以为你是他的儿子。既然他的病需要立刻作手术, 我们救人要紧 yào jīn (important), 不等他的家属了。”

许山在医院等了很长时间, 直到刘大爷安全地 ān-quánde (safely) 离开了手术室 shǒushùshì (operating room). 在病人完全醒过来以后, 许山问清了刘大爷的住址 zhùzhǐ (address), 赶快 gǎnkuài (quickly) 离开医院去通知他的家属。

当医生把许山送他来医院和陪伴他的情况告诉刘大爷以后, 刘大爷非常感动。他回想起旧社会警察专门 zhuānmén (specially) 欺压 qīyā (bully) 穷人, 如今 rújīn (now) 新社会的人民警察这样全心全意为人民服务。真是新旧社会大不相同!

### A People's Policeman Loves the People

The sunlight shone through the glass window on Uncle Liu's face and he woke up. He found himself lying in bed surrounded by several doctors. "What happened?" he wondered.

Recently Uncle Liu had not been feeling well. This morning he had gone to the hospital for treatment. On the way he unexpectedly had a severe attack and fainted away. The people on the road were much worried. People's policeman Xu Shan passing by saw the situation and he hurriedly found a car and took Uncle Liu to a nearby hospital.

In the hospital a doctor gave him a fluoroscope examination and urine test. The diagnosis was that he was suffering from an acute gallbladder infection.

The doctor said to Xu Shan, "The old man needs to be operated on immediately. As a member of his family, do you agree?" Xu Shan then told the doctors what had happened.

"We thought you were his son," a doctor said with surprise. "Since his illness needs to be operated on immediately, if we are to save his life we can't wait for his family members."

Xu Shan waited for a long time in the hospital until the old man had safely left the operating room. When the patient had completely regained consciousness, Xu Shan asked his address, quickly left the hospital and informed his family members.

When the doctor told him how Xu Shan had brought him to the hospital and stayed with him, Uncle Liu was extremely moved. He recalled how in the old society the police made it their job to bully the poor people. But now the new society's people's policemen serve the people so wholeheartedly. What a great difference between the new and old societies!





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