

PEOPLE'S CHINA



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SUPPLEMENT: Foreign Minister Chou En-lai's Statement on the Korean Question at the Geneva Conference, May 22, 1954

FORTNIGHTLY

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A veteran farmer gives some tips on local conditions to the young driver of the Hua-chuan County State Machine and Tractor Station in Sungkiang Province. This M.T.S., using Czechoslovak Zetor Tractors, has helped the spring sowing at two mutual-aid teams, 28 agricultural producers' cooperatives and four collective farms in its area

Photo by Hu Wei

The Unified State Management Of Grain Supplies

Chang Nai-chi

Minister of Food

TODAY in New China, the People's Government has assumed the responsibility of supplying the population with adequate amounts of grain through the state grain shops, cooperatives or state appointed agents. Such supplies are guaranteed to consumers whether they live in the cities, in industrial and mining districts, or in non-grain-producing areas such as in regions specializing in technical crops or animal husbandry, etc. On the other hand, the People's Government requires that the peasants sell a certain proportion of their grain surpluses to the state after laying aside a sufficient portion for the needs of their own families and farms and for payment of the agricultural tax. Both the purchasing and selling prices of grain have been fixed by the state at reasonable and stable levels and are adjusted according to national needs.

On the basis of the decisive increase in the output of grain since the land reform, these measures have successfully solved the problem of grain purchase and supply that has, in the past, been one of the most difficult to solve and which caused untold misery to the masses. The Chinese peasants are now free from the ruthless exploitation of the private grain merchants and speculators. At the same time, the needs of the daily-growing industrial population for grain at reasonable prices are ensured.

This satisfactory state of affairs is the result of the recent measures for the unified

state purchase and supply of grains and the unified state control of the grain market, which have been implemented by the People's Government since November 1953.

These measures are a concrete expression of the fundamental policy laid down in the Common Programme of the Chinese People's Political Consultative Conference, the provisional basic law of the People's Republic of China, which stipulates:

All enterprises relating to the economic life of the country and exercising a dominant influence over the people's livelihood shall be under the unified operation of the state.

They are at the same time one of the most important steps taken in China's gradual transition to socialism.

To Protect People's Livelihood

In order to protect the economic life of the country and the people's livelihood, the Government began to purchase grain as early as 1949. The amount of grain it has purchased has increased from year to year. The amount purchased in 1953 was more than four times what it was in 1950. At the same time, the amount of grain supplied to the people by the state has also shown a corresponding yearly increase. The proportion of state transactions on the grain market shows a continuous rise. Even in 1952 some 70 per cent of the

grain dealt with on the grain market was handled by state and cooperative organizations. Thus, in 1953, the first year of the First Five-Year Plan, the People's Government had already created the necessary conditions and completed preparations for a step necessitated by the development of a planned economy—the enforcement of unified grain purchases and supplies and a unified control of the grain market.

The People's Government stipulates that the state shall purchase only a portion of the grain surpluses from the peasants who can dispose of the remainder as they wish, either to put to reserve or to use in other ways. They can, of course, also sell the rest of this surplus to the state grain organizations or to the cooperatives; they can also sell it on the state grain markets or make small-scale transactions in the villages to satisfy their mutual needs.

The prices fixed by the state for the purchase of these grain surpluses have always been fair. The uniform prices for unified grain purchases at the end of last year, for instance, increased by 8 per cent over those of 1952. On the other hand, the prices of manufactured goods sent to the countryside showed

a gradual reduction owing to the growth of industrial production. As a result, the peasants throughout the country have enjoyed a substantial increase in real income from the sale of grain.

The state business enterprises and cooperatives which carry out the state purchases of grain also supply the peasants, according to plan, with large quantities of farm implements, fertilizers, insecticides, sprayers and various daily necessities.

People's Needs Met, Waste Prevented

The state has instituted the unified purchase and supply of grain primarily in order to ensure the people's basic needs in grain and to meet the demands of the nation's economic construction. These measures are also intended to prevent waste as well as hoarding and speculation in grain.

The amount of grains which may be bought by a particular consumer is not restricted. In a few areas, however, the purchase of one or two items may be temporarily restricted according to the concrete local situation. Differentiated quotas for such items are fixed according to the actual requirements of different categories of the population. Every consumer is thus ensured of a sufficient supply of grain.

All grains are sold at uniform prices fixed by the Government. During the last few years the state has supplied the grains at stable prices. If the wholesale price of the staple grains at the principal markets all over the country is taken as 100 in March 1950, then it was 96.86 in October 1953. During the period both before and after the enforcement of the unified state purchase and supply of grain, the prices of grains remained the same. This stable price of grain has played a major role in stabilizing other commodity prices



China's Southwest is one of the country's chief grain-producing areas. Grain awaiting shipment at Chungking

throughout the country, thus creating one of the basic conditions for the carrying out of planned economic construction.

The enforcement of unified state management of grain supplies does not mean unemployment for the private businessmen and merchants who handled legitimate grain businesses in the past. Under the leadership of the state, they can advance along the path of state capitalism by cooperation or joint operations with the state economy. For instance, private grain merchants may be appointed by state grain organizations as sales agents under state supervision and management. The state grain organizations have made arrangements for private grain processing mills to process grains under contract for the state or for consumers according to fixed government standards. The overwhelming majority of private grain dealers and mills have accepted orders from the state either to sell or to process grains.

Grain Supplies Increased

The system of unified purchase and supply of grain was launched on the basis of unprecedented advances in the production of grain in China. Since liberation the Chinese people have not only been getting enough to eat but each year they are eating more and better than in the past. For over 60 years China had to import grain, but since 1951, she has been able to export a small portion of her grain crop.

This radical transformation in China's grain situation is the result of, firstly, the peasants' heightened enthusiasm in production following the land reform, their advance along the path of cooperative labour and various government measures of assistance to them such as loans, technical aid, water conservancy works, etc., which have brought about the increased output of grain, and, secondly, the plan-



Better farm machinery has helped to increase grain yields—the basic assurance of adequate food for the people. Here are improved horse-traction water-wheels ready for sale at the agricultural supply station of Wuan County, Hopei Province

ned redistribution of large quantities of grain by the People's Government. The state purchases grain surpluses at reasonable prices in grain-growing areas, including regions where communication is extremely difficult, and ensures supplies of grain deficient areas. These measures have gradually solved the grain distribution problem which has always in the past plagued China. They have also safeguarded the interests of both growers and consumers by reducing discrepancies in prices as between various localities.

Grain output has increased from year to year since liberation. In 1952 it increased by 45 per cent compared with 1949, exceeding the grain output of the pre-liberation peak year by 9 per cent.* In 1953 it increased about two million tons over 1952.

Problems of Growth

But new problems of grain administration arose as a result of the further advance of the national economy. On the one hand, the de-

* The grain output in 1952 showed a 16.9 per cent increase over the average output of the five years before the War of Resistance to Japanese Aggression.

mand for marketable grains has rapidly increased as a result of the steady development of socialist industrialization, the sharp increase in urban and industrial populations, the annual expansion of the areas producing technical crops and the consistent improvement in the people's livelihood. Take the city of Anshan in the Northeast for example. The total grain sales there increased by 215 per cent in 1953 as compared with 1952. In the Hantan administrative region, Hopei Province—a cotton-growing area—the amount of grain sold by the state grain organizations increased by 63.1 per cent in 1952 as compared with 1951, and a further increase was registered last year.

On the other hand, since a small-peasant economy still predominates in China's present-day agriculture and it provides only a limited quantity of marketable grain, the further continuance of the free grain market and tolerance of speculation and manipulation of the grain market by unscrupulous private merchants would not only cause losses to the vast peasant masses but would inevitably threaten the supply of grain required by the nation's large-scale industrial construction.

These new problems of food administration essentially reflect the contradictions between the planned state economy and the scattered, small-peasant economy, as well as the unplanned character of the free market. They mirror, in the final analysis, the contradictions between the socialist sector of our national economy and the capitalist elements. Thus, unless these contradictions are fundamentally solved, we cannot thoroughly settle the grain problem.

A Fundamental Policy

In order to solve these contradictions completely and lead the vast mass of peasants to an ever more prosperous and happier new life, the Chinese Communist Party and the People's Government adopted the plan for the socialist transformation of China's agriculture as one of the fundamental policies of the state. This means, to promote cooperation and technical improvements in agricultural production

and advance to collectivization and highly scientific, mechanized farming. Such measures will, in turn, raise the grain output and will gradually speed up the rate of development of grain production to a level that can fully ensure the continuing expansion of the national economy. The unified state purchase and supply of grain and the unified state control of the grain market have played an important role in the planned distribution of grain and are a necessary step in the implementation of the above stated policy. These measures will strengthen the links between the peasants and the state and step by step help to bring the production, purchase and supply of grains within the sphere of state planning. These measures have helped to bring the vast peasant masses onto the path of cooperation—the path of the socialist transformation of agriculture.

For a Socialist Agriculture

Facts have proved that this policy is completely correct and successful. It conforms to both the immediate and long-term interests of the grain growers and consumers. The people in general have expressed their warm support for the recent measures on grain administration. Having learned what the general line of policy in the period of China's transition to socialism is, the Chinese peasants have realized that their support of socialist industrialization has a direct bearing on the expansion of their production as well as the improvement of their livelihood. The peasants are eager to sell their grain surpluses to the state. They call this "the sale of patriotic grain." They regard sales of grain surpluses to the People's Government as a glorious patriotic movement. This has greatly increased the amount of grain available for purchase by the state. The volume of grain purchased by the state increased by 325.14 per cent in January 1954 compared with the same period of 1953. As a result, the plans for the unified state purchase and supply of grain have been well carried out. This has shown once again that the policy of the People's Government is wholly designed to serve the interests of the people and has won the warm support of the broad masses of the Chinese people.

Cultural Exchange for Friendship and Peace

Hung Shen

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THE Chinese people hold that the cultural heritage of mankind has been accumulated through the ages as a result of the common efforts of the peoples of all nations. They believe that cultural exchange between the peoples not only helps to enrich and develop the culture of all countries, but also strengthens mutual understanding, friendship and cooperation among the nations, and that it is also a powerful means for the consolidation of world peace.

It is for this reason that today, when, as a result of the victory of the revolution, they have become the masters of their country, the Chinese people are doing all they can to develop cultural exchange with the peoples of other lands.

On October 1, 1949, the very day on which the People's Republic of China was founded, the Chinese people gave a warm welcome to the cultural, art and scientific delegation from their great friend, the Soviet Union. This was an auspicious beginning to the cultural exchanges with other peoples which the people of New China have consistently developed during the past four years and more.

With the rapid development of every aspect of Sino-Soviet friendship, there has been a corresponding development of cultural exchange between the two countries. There has been a great upsurge in the movement to learn from the Soviet Union, and this has been reflected in the profound interest that is taken in Soviet culture.

Visits of Cultural Delegates

China has also concluded pacts of cultural cooperation with the People's Democracies.

Up to the end of 1953, we had sent abroad 486 persons either as members of cultural delegations or as individual cultural delegates and 888 persons in cultural troupes, song and dance ensembles or in athletic teams. Over the same period, we had welcomed 425 persons from other countries in cultural delegations or as individual cultural delegates and 1,851 persons in cultural troupes, song and dance ensembles or in athletic teams. When representatives of the All-China Federation of Literary and Art Circles sailed to attend the American Continental Congress of Culture, they took with them messages of peace and earnest wishes for greater cultural interflow. In 1952, the Chinese People's Acrobatic Troupe made a successful tour of Northern Europe. They gave performances in 67 cities in Finland, Denmark and Sweden, and earned the admiration and applause of audiences totalling more than 100,000 people. In December 1953, a delegation of the China-India Friendship Association visited India and attended the First National Conference of the India-China Friendship Association. Its members visited the famous repositories of India's great and ancient culture and art. They came into direct contact with 250,000 Indian well-wishers and were given no less than three thousand garlands! A Chinese cultural troupe visited the Soviet Union and the People's Democracies and won high honours at international art contests. Wherever they went, the seeds of friendship were sown deep in the hearts of the people.

In these burgeoning years many distinguished representatives of art and culture from many countries have travelled our land with mingled feelings of joy and satisfaction. They have seen the jubilant demonstrations of the people across the Tien An Men Square of

Peking, reverently visited the grave of Lu Hsun at Shanghai, enjoyed the boating on the West Lake of Hangchow and bought folk handicrafts in the shops of Canton. With famed actor Mei Lan-fang, they discussed the art of make-up of the Chinese opera and Stanislavsky's techniques of production as applied to the Chinese stage. They talked about the art of characterization and other literary topics in the study of the woman writer Ting Ling. They observed, listened, asked questions and had friendly arguments with their artist friends here. They have often prolonged their stay and left with great reluctance. Nikolai Tikhonov has thus visited us and K. M. Simonov and Ilya Ehrenburg; Pablo Neruda and Nazim Hikmet; Anna Seghers and Marie Majarova; Han Sul Ya and Nguyen Xuan Thuy; Mulk Raj Anand and Thakin Kodaw Hmaing, Jorge Amado, Jose Venturelli, Nicolas Gillen, Verçors, Antonio Banfi. . . .

Performances of Visiting Artists

The Chinese people will never forget the performances given by the Soviet Art Workers' Delegation and the Red Banner Song and Dance Ensemble of the Soviet Army which visited China in the autumn of 1952. The classical dancing of Galina Ulanova and the

"Volga Boatmen" sung by M. D. Mikhailov are still fresh in our memories.

In the past three years, song and dance ensembles of the Eastern European democratic countries, of the Korean Democratic People's Republic and the People's Republic of Mongolia have visited China and given performances. Many of their songs and dances, such as Hungary's "Bottle Dance" and Poland's "Little Cuckoo," have gone into the repertoire of cultural and recreational activities of China's youth. These songs and dances of other lands, like the Chinese folk songs "February Comes," "Blue Flower" or "Cotton Spinning," have exerted a profound influence in bringing the peoples of the various nations closer together in thought and emotion.

The Chinese people recall with great pleasure the delightful performances of the Indian Art Delegation. They especially love the patriotic song "Mother, I Send You My Greetings!" and they were especially attracted and fascinated by the exquisite, vigorous Indian classical dance. We believe that the poems of peace by the veteran poet Menon and the "Song of India-China Friendship" by Chattopadhyaya Harindranath strike the same chord in the hearts of both the Chinese and Indian people.

Exhibitions and Books

Another popular form of cultural exchange is the exchange of exhibitions. Up to the end of 1953, the Chinese people had organized 152 exhibitions in various parts of the world and at the same time welcomed and helped to organize 40 exhibitions in China from other countries. These included an exhibition of Japanese woodcuts, an exhibition of the works of Latin-American artists and an exhibition of Indian art.

The mural paintings from the grottoes of Tunhuang in Kansu Province, classical Chinese paintings of various dynasties, new wood-engravings and New Year pictures,



At a Budapest cinema during the special China Film Week which many Hungarian cities organized to mark China's National Day last year

handicrafts, and photos depicting the life of the Chinese people have been sent abroad and warmly appreciated by the peoples of many lands.

Cultural exhibitions from foreign countries are common events in China's big cities today. Such exhibitions are frequently held in Peking's Chungshan Park and Workers' Cultural Palace and they invariably attract large numbers of visitors. In 1952 and 1953, the Exhibition of the Hungarian People's Republic held in Peking, Shanghai and Canton was seen by 2,250,000 people. This figure, which is typical of attendances at such exhibitions, indicates the important position they occupy in the cultural life of the people.

Peking Library, China's biggest national library, exchanges books with cultural and scientific organizations in the Soviet Union, India, Sweden and fifteen other countries. The China Guozhi Shudian (International Bookstore) also plays a big part in the exchange of books and magazines between China and foreign countries. Up to the end of 1953, China had sent abroad about 700,000 copies of books, and in return received some 280,000 not including periodicals. Over the same period, over 6,000 books from other countries were translated and published.

More than 50 scientific organizations in China maintain connections with the Academy of Sciences of the U.S.S.R. Chinese medical workers attended the third annual meeting of the Pakistan Medical Association held in early 1953.

Many Translations

The Chinese people have a profound regard for all those writers whether of the East or of the West, ancient or modern, who have contributed to the common cultural fund of mankind. Contemporary Soviet literary works, especially the Stalin Prize novels, have become the precious possessions of hundreds of thousands of Chinese readers. P. Pavlenko's *Happiness* and Galina Nikolayeva's *Harvest* have taken their place on the bookshelves of the Chinese people side by side with *War and Peace*, *Mother*, *How the Steel Was Tempered*, and other masterpieces of Russian literature.



Members of the Norwegian People's Cultural Delegation which visited Peking this year watching the May Day demonstration from the reviewing stands at Tien An Men Square

The classical literary masterpieces of Russia helped the development of the May 4th Cultural Movement in China by their exposure and criticism of the old feudal society; the epic of the October Revolution inspired the liberation struggles of the Chinese people, and present-day Soviet literary works which describe communist construction unfold the picture of their own beautiful tomorrow to the Chinese people as they march to socialism. The fine tradition of Sino-Soviet cultural exchange is further developed in the great volume of translation work that is being done today.

The Chinese people are showing an increasing interest in the literary works of other countries. Julius Fucik's *Report from the Gallows* has proved to be an immense source of revolutionary inspiration to our people. *Prague Remains Mine*, the play about Julius Fucik by the Soviet playwright, Y. Buryakovsky, and which is being performed in Peking and several other cities, has been most warmly received. We have read with deep emotion translations of the poems by Pablo Neruda and Nazim Hikmet; "The Seventh Cross" by Anna Seghers; the poem "Paedu San" by the late Zo Ki Chon, the

Korean poet; and the poems by the great Bulgarian revolutionary writer Nikola Yonkov Vaptsarov. Among other recently translated and published literary works of the People's Democracies are *The New Line (Przy Budowie)* by Tadeuz Konwicki; *Reconciliation (Még-bekülés)* by Nagy Sandor; *The Mud-Hut Dwellers* by Mihail Sadoveanu; and *Short Stories of Mongolia; The Silence of the Sea (Le Silence de La Mer)* by Verçors, the French writer, *The Gadfly* by the British writer E. L. Voynich and *The Diplomat* by James Aldridge, the Australian. *Spartacus* by Howard Fast and *The Cross and the Arrow* by Albert Maltz, both of the U.S.A., *The Flame and the Flower* by Krishan Chandar, the Indian writer. There have also been reprints of famous works such as Dante's *Divine Comedy* and *Jean Christophe* by Romain Rolland. All these have been eagerly received by the Chinese reading public.

China's literary circles have begun the work of systematically translating, publishing and revising the translated versions of the great classical and contemporary works of foreign literature, including works of Pushkin, Turgenev and Chekhov; Shakespeare, Dickens and Thomas Hardy; Molière, Honore de Balzac, Guy de Maupassant and Romain Rolland; of Goethe, Schiller, Heinrich Heine and Thomas Mann; of Walt Whitman, Jack London, Theodore Dreiser and Mark Twain, and also the dramas of Henrik Ibsen, Hans Anderson's fairy tales, Rabindranath Tagore's poems and Hakuson Kuriyagawa's literary essays.

The periodical *I-Wen* (World Literature), founded under the leadership of Lu Hsun twenty years ago, has resumed publication. Carrying on its splendid tradition, it is introducing the broad masses of the Chinese people to the best literature and art of all foreign countries.

Such lively cultural exchanges as we have described have given the Chinese people the great pleasure of knowing that their ancient cultural heritage and their modern culture are highly esteemed and deeply loved by the people of other countries. Chinese literary works are finding an increasing number of readers in the Soviet Union and the People's Democracies, where Chinese plays have also been frequently

staged. China's fine arts and handicrafts have won universal acclaim.

The film industry and broadcasting system have made rapid advances in liberated China. Thus the friendly international exchange of films and broadcast programmes as well as the mutual holding of special film weeks have become effective forms of cultural interchange. From 1950 to 1953, we imported as many as 461 films from various countries, and these films, especially those from the Soviet Union, have won the sincere appreciation of our audiences. At the same time, Chinese films have been shown in nearly 60 countries and were exhibited at various international film festivals. Depicting the heroic struggle of the Chinese people against the imperialist and feudal yoke of the past, and mirroring their fine qualities and the lofty ideals which inspire them in their present efforts to build a socialist country and safeguard world peace, these films have been acclaimed by popular audiences all over the world.

For More Cultural Relations

China has an ancient cultural tradition. In the more than four years since the liberation, rapid economic growth has provided the material basis for unprecedentedly rich achievements in the field of culture. The Chinese people have the most profound regard not only for their own culture but also for the culture of other countries, and they are eager to develop their cultural ties with the peoples of other countries. We firmly support the demand that international cultural exchanges should not be hindered by artificial obstacles. The differences that exist between countries in respect of historical background, political institutions or economic systems, vast though they are, are no reasons for the suffocation of cultural exchanges, for cultural activities are one of the best means of improving understanding and strengthening friendship among the peoples of the different nations.

The Chinese people whole-heartedly support the resolutions of the World Peace Council held in 1951 and the Peace Conference of the Asian and Pacific Regions held in 1952 on the development of such cultural interflow, and which characterize cultural exchange as being one of the best and noblest ways of developing the peaceful coexistence of the nations.

The Truth About the P.O.W. Issue in Korea

Cheng Lien-tuan

ON June 18, 1953 and for several days after—just 10 days after the agreement on the repatriation of war prisoners was signed at Panmunjom—more than 27,000 Korean and Chinese captured personnel were taken from the American P.O.W. camps in South Korea and impressed into the armies of Syngman Rhee and Chiang Kai-shek.

On January 20 and 21, 1954 another 21,000 of them were driven at bayonet point from the South Camp in the Demilitarized Zone, where they had been in neutral custody, back into U.S.-occupied South Korea. They were immediately handed over as cannon fodder to Syngman Rhee and Chiang Kai-shek in what the U.S. cynically described as their "release into civilian status."

The U.S. and its sycophants wished to dispose of the P.O.W. question by these perfidious acts which seriously violate the Geneva Convention and the Korean Armistice Agreement. But the Korean-Chinese authorities have made it clear that the U.S. will not get away with this piece of gangsterism and that it will be held to account for the men it so brutally seized.

Speaking at the Geneva Conference on May 3, Foreign Minister Chou En-lai again raised the question of the forcible retention of these more than 48,000 men. In agreement with the Delegation of the Democratic People's Republic of Korea, he proposed concrete and reasonable measures to ensure their return to their native lands.

The Geneva Conference has brought this question sharply to the attention of the world.

A review of the truth about the P.O.W. issue is timely.

U.S.-Created Problem

The repatriation of prisoners of war to their homes should, of course, have presented no problem at all. By international law and custom, it should have occurred automatically upon the cessation of hostilities, as unequivocally provided by Article 118 of the Geneva Convention which all civilized nations accept. The question of the disposal of prisoners of war in Korea was deliberately created by the U.S. Government for the purpose of holding up the armistice. It was determined, by hook or crook, to hold on to as many captured personnel as it could—a situation which the Korean and Chinese side could not accept and which hence was capable of blocking a truce. Another motive of the U.S. Government from the very beginning was to engineer a fake "refusal" of prisoners to go back home and to use this as a weapon of "psychological warfare."

U.S. provocations on this issue first manifested themselves in December 1951, at an early stage of the truce talks. At that time, the U.S. refused to agree to repatriation of all prisoners by both sides under the Geneva Convention, proposing instead the idea of a "man for man exchange" and other varieties of a slave-trading approach hitherto unheard of in international practice. Later, the notorious monkey-wrench labelled "voluntary repatriation" (specifically forbidden by the Convention) was thrown into the talks by the American side. To

make the prisoners "refuse to go home" under this formula, the U.S. Command carried out "screening," which involved the use of such means of murder and terror as disembowelling and cutting out the hearts of Chinese and Koreans who boldly insisted on repatriation. It also employed tanks and flame-throwers against the men confined in the camps.

These blood-thirsty atrocities are fully documented by the accounts of prisoner eyewitnesses. The stench of blood from the camps became so great that even the U.S. press was unable to keep silent about them. The Syngman Rhee and Chiang Kai-shek agents employed by the U.S. in the Koje Island prisoner-of-war camps turned it into what the United Press described as "an island of fear" where "riots, torture and murder have woven a pattern of terror in the daily prisoner life." The U.S. Command, which perpetrated these crimes, and the "International" Committee of the Red Cross which condoned them, published grossly understated figures which nevertheless revealed that over 3,000 Korean and Chinese P.O.W's were killed or wounded from the beginning of the armistice talks in July 1951 to their resumption in April 1953.



This picture of a P.O.W. of the Korean People's Army leaving an American ambulance for repatriation at Panmunjom is a forceful indictment of the inhuman conditions under which he and his comrades were held by the U.S. Army

The bloodstained artificial hurdle of "voluntary repatriation" prolonged the Korean war for more than a year. During this time, hundreds of millions of dollars flowed into the coffers of war-profiteering American big business, but about 140,000 names were added to the list of U.S. casualties alone.

Korean-Chinese Peace Effort

The American-created barrier to a Korean armistice was finally surmounted by the efforts of the Korean and Chinese side which proposed a compromise formula in March 1953. This was to repatriate directly following an armistice all the prisoners of war who insisted on repatriation, and to free all other P.O.W's from the influence of the detaining side, turning them over to neutral custody. Representatives from the mother countries of those prisoners of war who were not directly repatriated would then explain to them, while under neutral control, their right to repatriation and other matters relating to their return to a peaceful life at home. Every prisoner of war would be given the full opportunity to express his desire to go home.

This formula, while upholding the principle of repatriation of all captured personnel, represented a significant concession to the points

insisted on by the U.S. side with regard to the time and procedure of repatriation. It was a major effort for peace, and as such evoked warm support from the people all over the world. The U.S. negotiators could not reject it without exposing their own government fully as seeking prolongation of hostilities. They were therefore compelled, in June 1953, to sign an agreement on the Terms of Reference for the Neutral Nations Repatriation Commission, based on the Korean-Chinese proposal. This was what made the subsequent armistice possible.

Only ten days after the U.S. General Harrison put his name under this agreement, the Syngman Rhee clique,

with the connivance of the U.S. Command, kidnapped more than 27,000 of the prisoners who were to be turned over to neutral custody under the agreement. This was an act of banditry, a monstrous breach of faith and a clear violation of the Terms of Reference even before the armistice.

* * *

The Armistice Agreement was signed on July 27, 1953, despite this crude American manoeuvre to disrupt it at the last moment. The Neutral Nations Repatriation Commission (NNRC) composed of Poland, Czechoslovakia, India, Switzerland and Sweden, with India as the chairman and executive agent, began functioning in busy Panmunjom in September. Late in the same month, the Indian Custodian Force which had arrived to take charge of the non-directly repatriated prisoners for the NNRC, accepted from the U.S. Command some 22,602 Chinese and Korean P.O.W's in a nearby area known as Tongjang-ni, where the "South Camp" was set up.

The U.S. Command, however, was determined to undermine the Terms of Reference for the NNRC and to keep its hold on these prisoners.

U.S. Agents in Tongjang-ni Camps

The keystone of the Terms of Reference was that prisoners of war under neutral custody should not be prevented by force, or threat of force, from seeking repatriation. But this principle never had a chance of being realized in the Tongjang-ni camps.

The U.S. Command transferred the men to the Indian Custodian Force without proper identification so that the Rhee and Chiang agents were able to enter and continue to terrorize the P.O.W's without challenge. The Tongjang-ni compounds were dominated by the same compound leaders, the same CIE (Civil Information & Education) "teachers" and other brutal ringleaders who had controlled every aspect of the men's life before the transfer. The NNRC set up a public address system to tell the inmates of their rights, but the agents smashed the loudspeakers. The NNRC distributed leaflets, but the agents seized and dumped them into cesspools. In every compound, a "police force" of 40 to 60 agents and their stooges maintained a round-the-clock watch behind the barbed wire fence, face to face with the

Indian guards who remained outside. These "police" kept all prisoners at least five paces from the barbed wire, to prevent them from climbing out or contacting the Indians. The agents also smuggled in arms.

Inside the Tongjang-ni camps, this tight terroristic organization kept on torturing and murdering "unreliable elements" (prisoners of war who revealed their desire to go home). Forced tattooing with reactionary slogans continued. Some men were tattooed with as many as 150 characters. Many murders were committed, with the bodies often concealed. In one case, evidence on which was given before an NNRC Court of Inquiry, Kuomintang agents burned and sliced the flesh of a Chinese prisoner of war, Chang Tze-lung, drove a nail into his head and cut out his heart. Many other prisoners were forced to witness this ritual murder, and to eat the cooked heart of the dead man to "prove their anti-Communist feelings."

Disregarding these ghastly realities, the Swiss member of the Neutral Nations Repatriation Commission took the lead in advocating that "no force" be used against the agents. The chief agents were allowed to parade as "P.O.W. representatives" and were recognized as such by the Indian Custodian Force. The Korean-Chinese side repeatedly drew the attention of the Commission to the necessity of breaking up the secret agents' organizations, but this was not done. Only the Polish and Czechoslovak members took a resolute stand on this crucial issue.

The Interim Report of the NNRC, issued on December 28, 1953 citing a mass of evidence, concluded:

There is no doubt that the prisoners at the time of taking over were well organized in groups and that this pattern of organization still persists in the camps. The leadership which existed amongst the prisoners before they were taken over by Custodian Force India continues to exert its influence on the prisoners who are subjected to a considerable degree of pressure involving, in some cases, acts of violence.

The methods employed by those who held positions of authority and influence within the P.O.W. organization were coercive. Acts of violence were committed against those who desired to exercise their right of repatriation.

U.S. Side Directs Terrorism

Another main purpose of the Terms of Reference was the freeing of the prisoners of

war from the influence of the former detaining side. In fact, the U.S. side, throughout the period during which the prisoners of war were in neutral custody, directed the secret-agent organizations inside the Tongjang-ni camps.

The seemingly innocuous 64th U.S. Field Hospital, furnished to the Indian Custodian Force by the U.S. military authorities ostensibly for the care of sick and wounded prisoners, was proved to be the command post of the whole terrorist network. Its oversized staff was padded with top Rhee and Chiang agents masquerading as "hospital personnel." Letters addressed to "nursing sisters" of this institution, found by Indian guards, turned out to be messages from secret-agent "compound leaders" seeking instructions. In a bag of yeast delivered as part of the "logistical support" of the U.S. Command for the prisoners of war, Indian personnel discovered a radio communication set labelled, "First Radio Broadcast and Leaflet Group, 8529th Unit, U.S. Army." Flag and flash signalling was seen to go on between the camp agents and the near-by positions of the U.S. army.

One intercepted message from Syngman Rhee's Provost Marshal and the Kuomintang Embassy in South Korea instructed the camp agents to "kill anyone who wishes to go to North Korea."

The Interim Report of the NNRC summarized the abundant documentary proofs of such activities in the following terms:

The Commission cannot record a finding that prisoners of war in its custody in the Southern camp were completely freed from the influence of the former detaining side, and in particular, of the authorities of the Republic of Korea

The U.S. side also engaged in constant browbeating of the Neutral Nations Repatriation Commission and the Indian Custodian Force through its South Korean puppets. "Indeed," the Interim Report stated, "the Commission itself was subjected to a regime of threats and intimidations by the Republic of Korea, adding further to its difficulties."

Explanations Disrupted

Another basic feature of the Terms of Reference was the provision of a period of 90 days during which explanations on their right

to repatriation could be made to all prisoners of war. But in fact, the Korean-Chinese side could conduct such explanations for only ten days, and over 85 per cent of the P.O.W's did not even meet the explaining representatives.

The explanations should have begun on September 25, but the American side, by deliberately delaying the construction of explanation booths, stalled the starting date until October 15. The NNRC naturally wished to make up for this lost time by extending the explanation time appropriately. The Korean-Chinese side agreed, but this reasonable proposal was rejected out of hand by the U.S. Command.

After only a few days of explanations the Kuomintang and Rhee agents in the camps prevented the prisoners of war from coming out of the compounds to hear explanations. The Korean-Chinese side did all it could to carry on the stalled explanations, but to no avail. Despite these delays and suspensions, the U.S. side unilaterally declared that the 90-day explanation period had "expired" on December 23.

On top of the fears instilled into the prisoners of war during three years of terror in U.S. camps, the agents in the Neutral Zone daily dinned new lies into their ears. They were told, for instance, that the explanations would be another round of the blood-bath "screenings" on Koje Island, which still haunted the minds of all. They were also given the story that if anyone asked for repatriation, the Indian Custodian Force would first send him back to the compound to collect his baggage, and that there he would be "disposed of." Prisoners were falsely warned that any one of the five neutral observers could veto their request to go home, and that the Swiss and Swedes would be sure to do so. Since the agents controlled the channels of contact between them and the NNRC, there was no way for the prisoners of war to learn their true rights.

As a result, even the ten days of actual explanations were turned into a tragic farce by U.S.-organized sabotage. While some strong-minded prisoners braved death, as they believed, and declared, "I want to go home," these were comparatively few. Most could not in a few minutes overcome the vicious lies the agents

had dinned into them for years. They were so intimidated by the agents that they obeyed all their instructions, parroting stereotyped insults or carrying out various disruptive actions which were obviously rehearsed and standardized in advance, and which they had been warned to do to show their "loyalty."

Even inside the explanation tents the P.O.W's found themselves confronted by the same U.S. agents from Koje and other camps now disguised as "U.S. representatives" or "interpreters."

The Interim Report of the Neutral Nations Repatriation Commission summarized the effect of the sabotage inside the explanation tents in the following terms:

... It (the NNRC—Ed.) cannot record a finding that even those prisoners of war in its custody in the South Camp who went through the process of individual explanations were completely freed from force or threat of force arising from and intimately connected with the camp organization and its leadership.

Facts Behind "Release"

Having wrecked the explanations, the U.S. Command began to bully the Neutral Nations Repatriation Commission and the Indian Custodian Force to "release" (i.e., turn over to the U.S. forces) the Korean and Chinese prisoners of war. The NNRC correctly interpreted the Terms of Reference when it declared that "the alteration of the status of the prisoners of war either by declaration of civilian status or disposition in any other manner requires the implementation of the procedure of explanation and the Political Conference to precede it." It is to be regretted, however, that the NNRC, in practice, abandoned this correct interpretation and, ignoring the resolute opposition of the Korean-Chinese side and the serious protests of its Polish and Czechoslovak members, decided to "restore" the prisoners to their former detaining side in violation of the procedures stipulated in the Terms of Reference.

As a result of this unjust decision, the U.S. Command on January 20 regained possession of the prisoners of war. On the morning of that day, the air above the Tongjangan camps was filled with the roar of U.S. planes and tanks. Compound by compound, the prisoners were herded back to the U.S. lines by

agents openly carrying clubs and daggers, and U.S.-made carbines and grenades.

The United Press correspondent reported:

The muddy highway from here (Panmunjom) to Seoul was lined with barbed wire, spotlights, armed U.S. marines and mobile machine-guns. Tanks guarded bridge-heads and intersections to prevent the freed prisoners from wandering off the southbound road.

The Neutral Nations Repatriation Commission then passed a formal resolution warning the U.S. side that any "release" of the prisoners of war restored to its custody would be contrary to the Terms of Reference and therefore illegal. But the U.S. Command, in its usual gangster style, paid no heed whatsoever to this resolution and proceeded immediately to hand the Koreans among them to Syngman Rhee and the Chinese to Chiang Kai-shek. A United Press dispatch datelined Panmunjom, January 22, gave the interpretation by "Republic of Korea officers" and their American masters of what they meant by "freedom of choice" for the Korean captives:

Those who choose to join the (Syngman Rhee) army will be inducted immediately. Those who choose civilian status will be drafted.

As for the Chinese prisoners of war, the United Press reported on January 21:

Ten shiploads of Chinese soldiers guarded by American fighter planes and warships sailed out of misty Inchon harbor (for Taiwan) today . . . and each shipload of Chinese was accompanied by . . . about 50 security troops.

This was the "return to freedom" trumpeted by the U.S. successors of Herr Joseph Goebbels.

U.S. Inescapably Responsible

The basic aim of the Terms of Reference of the Neutral Nations Repatriation Commission, stated in its opening sentence, was "to ensure that all prisoners of war have the opportunity to exercise their right to be repatriated following an armistice."

Summing up its work, the Final Report of the NNRC stated:

The prisoner-of-war organizations in the South Camp and the leadership which sustained them negate all assumptions or assertions about freedom of choice. As it was already stated in the Commission's Interim Report (Paragraph 11),

"any prisoner who desired repatriation had to do so clandestinely and in fear of his life" or under the protection offered by the guards of the Custodian Force India. The Commission must frankly state its conviction founded on its experience that in the absence of fuller and further implementation of the Terms of Reference, it would be a bare assertion unsupported by any evidence that the prisoners had voluntarily sought non-repatriation.

The Korean-Chinese side at the Military Armistice Commission made plain its stand on this issue in its statement of December 26. It pointed out that, according to the Terms of Reference of the NNRC, Paragraph 8, the Commission had the duty of ensuring that both sides' explaining representatives should have freedom and facilities to conduct explanations uninterruptedly for the whole period of 90 days. But this provision was not realized as a result of U.S. refusal to provide suitable facilities thus delaying the start of explanations for 20 days, and the U.S. sabotage tactics that five times interrupted explanations. As a result of this, explanations were given to only a few of the thousands of P.O.W's for a period of only ten days. It further pointed out that though the NNRC chose to regard as obligatory the provision of Paragraph 11 (which stipulated an end of explanations 90 days after the transfer of prisoners of war to neutral custody) it inconsistently refused to regard Paragraph 8 as obligatory.

In their message of January 7, 1954 to the Chairman of the NNRC, General K. S. Thimayya, Marshal Kim Il Sung, Supreme Commander of the Korean People's Army, and General Peng Teh-huai, Commander of the Chinese People's Volunteers, stated that they "consider the Interim Report of the Commission as basically consistent with the facts and therefore comparatively impartial." They noted that it was clear that the P.O.W. camps in the southern part of the Demilitarized Zone were in reality under the control not of the Indian Custodian Force, but of the U.S. secret agents who prevented any prisoner from openly asking for repatriation and sabotaged the sessions. "From this it is apparent," concluded the statement, "that the United Nations Command side should of course be held chiefly responsible for the disruption of the Terms of Reference and for failure of the NNRC to accomplish its task,

but that the NNRC itself cannot but also share a certain responsibility."

The further statement of Marshal Kim Il Sung and Commander Peng Teh-huai of January 19, therefore, demanded that the NNRC should really carry out the Terms of Reference, continue custody of the P.O.W's, resume explanations, make up the 90 days for explanations and await disposition of the P.O.W. question by the Political Conference.

This statement also offered to see that the Custodian Force was protected against acts of disturbance and intrusion at the location where the P.O.W's were in custody and also the provision of logistical support for the NNRC and the Indian Custodian Force and P.O.W's during the period of continued custody of the P.O.W's by the NNRC.

But the NNRC failed to carry out its mandate. The prisoners of war were forced at bayonet point to return to the U.N. side.

Protesting in the strongest terms against the forcible retention of Korean and Chinese prisoners of war by the U.S. side, Foreign Minister Chou En-lai declared on January 29, 1954:

It is now clear to everybody that the United States side violates at will international conventions and agreements, that it utterly disregards justice, rights, and humanitarian principles, and that it arbitrarily tramples upon human dignity and freedom. . . . If this criminal policy of the U.S. side is not severely condemned and resolutely stopped, then the secret agent reign of terror which the United States side today imposes upon the Korean and Chinese prisoners of war will tomorrow be used against the people of any country in the world.

Speaking at Geneva, and expressing the demand of all fair-minded people to maintain international law and settle this issue justly, he proposed that a commission of representatives of the United States, the United Kingdom, France, the People's Republic of China, the U.S.S.R., the Democratic People's Republic of Korea and the Republic of Korea be set up to assist the repatriation of the kidnapped men and that, pending the handling of this P.O.W. question by this commission, joint Red Cross teams composed of the states concerned be formed and sent to the present locations of the war prisoners for inspection.

Only a settlement along these lines will right the terrible injustice done to these men.

China's National Minorities

Tsung Yun

THE Chinese People's Republic is a country of many nationalities. In addition to the Han nationality, which comprises the majority of the population of the country, there are more than 60 national minorities. One of these has a population of over six million, while some of the smallest have only a few hundred persons.

Those with relatively large populations—over 500,000—include the Chuang, Hui, Yi, Miao, Uighur, Tibetan, Puyi, Mongolian, Korean, Tung, Yao, and Tai.

In the following table, we give the approximate populations of the larger national minority groups and the areas where they mainly live:

Nationality	Population	Main Centres of Population
Chuang	6,000,000	Kwangsi Province
Hui	4,000,000	Kansu, Ningsia, Chinghai Provinces
Yi	3,300,000	Greater and Lesser Liang Mountains on borders of Sikang and Yunnan Provinces
Miao	2,300,000	Miao Autonomous Region of Kweichow Province and west Hunan Province and many other regions in Central-South and Southwest China
Uighur	3,000,000	Sinkiang Province
Tibetan	3,000,000	Sikang-Tibet Plateau Chinghai Province
Puyi	1,100,000	Southwestern part of Kweichow Province

Mongolian	1,500,000	Inner Mongolian Autonomous Region and Ningsia, Chinghai, Sinkiang Provinces
Korean	1,100,000	Yenpien-Korean Autonomous Region of Kirin Province
Tung	600,000	Southeastern Kweichow Province and northern part of Kwangsi Province
Yao	600,000	Kwangsi and northern Kwangtung Provinces and southern Hunan Province
Tai	500,000	Border regions of Yunnan Province

The total population of China's national minorities is about 40 million, constituting about one-fourteenth of the total population of China. They are distributed over a very large area, comprising about half of the total area of the country, but most of them live in the frontier regions.

In old China it was the inveterate policy of the reactionary rulers to oppress the minority peoples. Now, except for the Kaoshan people on the island of Taiwan, all the minority peoples of China have achieved their liberation and now enjoy a happy life of equality in the big, united and fraternal family of the People's Republic of China.

Swift Economic Advances

The overwhelming majority of the minority peoples are engaged in agriculture, animal husbandry and hunting. Agriculture is the basic occupation of quite a large proportion of them. It is relatively well developed among

the Koreans, Chuang, Minchia, Tai and Puyi. Their main product is paddy rice. The Mongolians, Tibetans, and Yi people engage in both agriculture and animal husbandry. The Kazakhs, Khalkhas, Tajiks and Yukus, who live in the regions north and south of the Tianshan Mountains, are famous for their skill in animal husbandry. Hunting is the chief occupation of the Olunchun, Yakut and other peoples who inhabit mountain and forest areas.

Handicrafts are only a subsidiary occupation among most of the national minority people. Some of them, however, have achieved great skill in various handicrafts and have developed them into independent professions. Among these are the Uighurs who are famous for their rugs and the Tibetans who are well known for their *Panglo* mats. The embroideries of the Miao people and the carved ivory articles of the Hui people are also widely known.

Since the liberation, there have been swift economic advances in the areas inhabited by the national minorities. Those who used to grow only taro and upland rice have now learned to cultivate rice in irrigated fields with its greater yields. The wooden ploughs which

they mainly used before are now being replaced by iron ploughs. Many of the national minority people who were once forced to lead a life of poverty and hardship in the mountain wildernesses have now resettled in the fertile valleys. A larger number of formerly nomadic Kazakhs and Mongolians have settled down to livestock breeding in fixed abodes.

The Korean peasants in China who for centuries knew only how to work on small individual farms have now organized advanced agricultural producers' cooperatives which have achieved national renown.

The building of socialist industrial enterprises has begun in some of the national minority regions, such as the Inner Mongolian Autonomous Region and Sinkiang.

Cultural Development

Paralleling their economic and political advance, the cultural development of the national minorities is also advancing rapidly. Those peoples who had no written language before have now adopted either the written language of the Han nationality or of some other language currently used in their locality. The work of creating or, where necessary, of reforming the written languages of the minority peoples is being energetically pushed ahead. A new written language for the Yi people, for instance, has been developed and put into experimental use. An increasing number of books and periodicals written in the languages of the national minorities are being published. Since the establishment of the Nationalities Publishing House, the most important state documents and best literary works are being translated and published in the languages of the minority peoples. Textbooks for their pri-



These young people of various nationalities from Sinkiang Province were selected for training in the No. 1 State-owned Silk Filature in Soochow, Kiangsu Province. Their training completed, they will return to work in the new Sinkiang Silk Filature in the Hotien Administrative Region



The Korean People's Delegation In China

The mass welcome given the Delegation in Chungking, Szechuan Province. This was typical of its reception in China's cities

Kim Ung Gi (*left*), leader of the Delegation, greets Pai Kuei-hsiang, relative of a Chinese People's Volunteer from Changan County, Shensi Province

Choi Boon Ok (*left*), tank-driver of the Korean People's Army and member of the Delegation, chats with Kuo Yu-en, a model agricultural worker



The mother of Combat Hero (special class) of the C.P.V. Huang Chi-kuang, posthumously cited for Extraordinary Merit in Action, meets Delegation member Ku Boo Lieng in Chengtu

The Delegation's art troupe at a dance recital in Peking



A HAPPY LIFE



Enjoying his bath at the nursery

Constantly improving economic conditions assure ever better care for the children in nurseries. There are now over 100 (including local street nurseries) for every 1000 children than in 1949. The number of seasonal workers in the countryside along with

In Peking's Peihai Nursery, the "doctor" comes to attend his "patients"



Learning by doing. Children are helping to lay the table



Working mothers of the Shanghai No. 17 State Cotton Mill can feed their babies in the mill's nursing room at fixed hours



There are an increasing number of children of working mothers from the office, a mother calling her child at the Nursery in Peking

FOR CHILDREN

ditions and rising living standards
 dren of New China in creches and
 2 times more urban creches (not
 r the children of working mothers
 al creches is also increasing steadily
 he growth of rural cooperation



Grown-ups have
 phone-calls just
 like this!

Music hour in a nursery
 organized by the Demo-
 cratic Women's Associa-
 tion in Shanghai



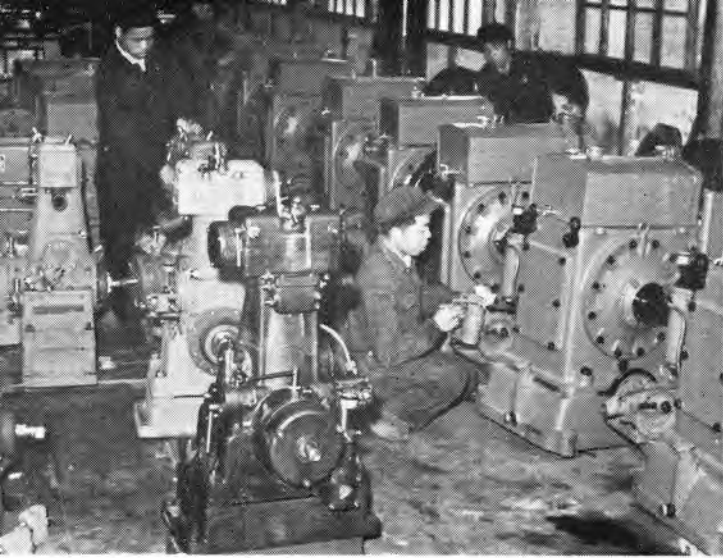
of the Peihai Nursery enjoy
 meals in turn



This seasonal
 creche of the
 Kuo Ai-ni Mu-
 tual-Aid Team
 in Hsingtai
 County, Hopei
 Province, looks
 after the child-
 ren while
 their mothers
 join in field
 work



ber of local street nurseries
 ers. On her way back home
 s for her child at the No. 3
 s Tungszu District



The State Iron Works of Ningpo manufactured the pumps



Inaugurating the new Yinkiang Pumping Station in Ningpo County. The peasants decorated the pumps with gaily-coloured silks and red flowers



Water flowing from the irrigation channels into the fields

This is one of the old ways of drawing water up to the fields



Pumping Stations for The Peasants

The People's Government of Chekiang Province has built 10 modern pumping stations this year to irrigate more than 80,000 *mou* of lands which were particularly difficult to irrigate



At the inauguration ceremony, young peasants thank the representatives of the workers who made the pumps

mary and middle schools have also been written and published in large editions in their own languages.

Since the founding of the Chinese People's Republic, great strides have also been made in educational work in the national minority areas. In 1947 there were only some 800 primary schools in the Inner Mongolian Autonomous Region. Today there are 3,700. Over 90 per cent of the children of school age in the Yenpien-Korean Autonomous Region in Kirin Province are now attending school. A teachers' college and a university have been established in the Inner Mongolian Autonomous Region and the Korean Auto-

nomous Region respectively. The schools of the various national minorities usually use their own national languages as the medium of instruction. A number of their youth have already entered technical schools and colleges.

All the national minorities have their own distinct and characteristic cultural traditions especially in music and dancing. Since the liberation, they have rapidly developed their arts. Cultural troupes of the national minorities have done a great deal to reform and improve their national dancing and music. Their performances have been a big popular success wherever they have been seen throughout the country. Scripts have been made of the 12 parts of "Makamu," the fine folk song of the Uighurs of Sinkiang Province, and of "Asma," the folk epic of the Yi people of Yunnan Province.

The art and literature of the national minorities are developing rapidly. The New Year pictures and novels created by the new artists and writers of the Inner Mongolian Region have received wide praise. The short story *On the Kolchin Grasslands* by the Mongolian writer Malchinhu has been made into a film and has achieved great popularity. The



Happy women of the Kaili Miao Autonomous Region, Lushan County, Kweichow Province, put the finishing touches to their dressing as they go to celebrate the bumper autumn harvest

literary productions of the national minorities reflect their warm love for their motherland and their new life. Their artistic works are characteristically national in form and are part of the precious treasury of Chinese culture.

Freedom of Religion

Many national minorities have their own religious beliefs. Mohammedanism is the religion of the Hui, Uighur, Kazakh, Uzbek, Khalkha, Tartar, Tajik, Tung-Hsiang, Sala and Paoan peoples. The Mongolian, Tibetan and Tu peoples as well as the Yukus believe in Lamaism, the tantric form of Buddhism. There are also many Buddhists, Christians and Shamanists among the minority peoples. Every nationality in China has full freedom of religion.

After liberation, under the leadership of the Communist Party of China and with the help of the Han people—their elder brother—the national minorities are gradually rising in all ways to the level of the most advanced nationalities. Firmly united with the Han people, they are marching forward confidently along the path to socialism.

The Workers of Asia Speak

A friendly discussion meeting of Asian trade unions was held recently in Peking. The following is the full and authorized text of the communique issued at the conclusion of the meeting by the delegations of Asian trade unions which participated in it:

THE friendly discussions of Asian trade union delegates at the meeting held in Peking from May 5-8, 1954 were concluded successfully.

This meeting was held on the repeated suggestions of some influential trade union organizations and leaders in order to strengthen mutual understanding and bonds of friendship. The delegates of Asian trade unions who arrived in Peking were unanimous in their desire to hold this meeting for mutual discussion and consultation in a spirit of equality, friendliness and mutual respect.

Fifty-five delegates from 17 trade union organizations in 9 countries participated in these discussions:

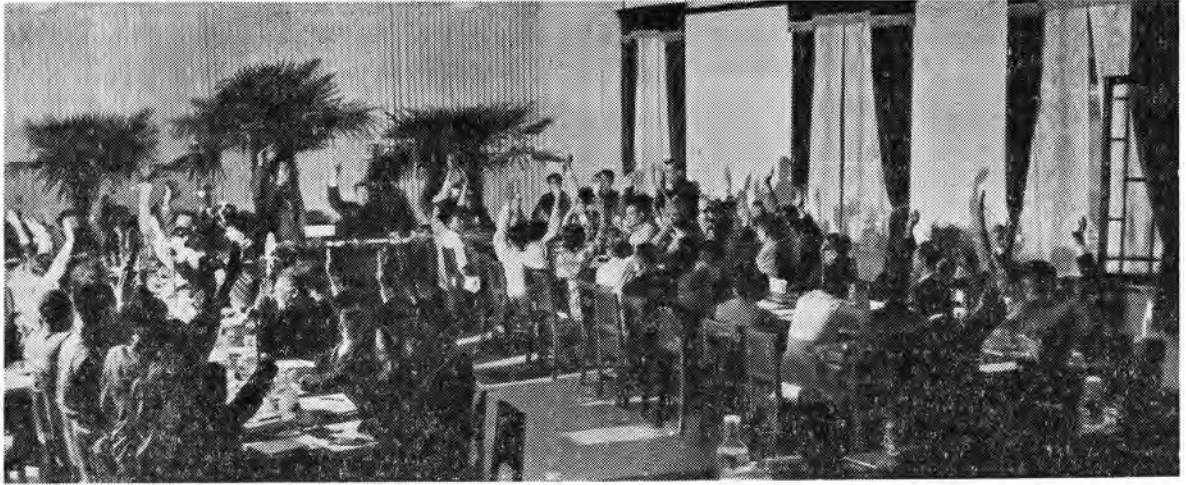
- Burma:**
 - Burma Trade Union Congress . . . 3 delegates
- Ceylon:**
 - Ceylon Federation of Labour . . . 2 delegates
 - Ceylon Trade Union Federation . . . 2 delegates
- China:**
 - All-China Federation of Trade Unions 6 delegates
- India:**
 - All-India Bank Employees' Association . . . 1 delegate
 - All-India Sugar Mill & Distillery Workers' Delegation . . . 1 delegate
 - All-India Trade Union Congress . . . 1 delegate
 - National Federation of Indian Railwaymen . . . 1 delegate
 - United Trade Union Congress . . . 2 delegates
- Indonesia:**
 - G.S.B.I.—Indonesian Federation of Trade Unions . . . 5 delegates
 - S.B. Kesehatan—Medical Workers' Trade Union . . . 1 delegate

- S.B. Pegadaian—Pawnshop Workers' Trade Union 1 delegate
- S.O.B.S.I.—All Indonesia Central Organization of Trade Unions . . . 8 delegates
- Korea:**
 - United Trade Unions of Korea . . . 5 delegates
- Mongolia:**
 - Central Council of Mongolian Trade Unions 3 delegates
- Soviet Union:**
 - All-Union Central Council of Trade Unions of the U.S.S.R. . . . 8 delegates
- Viet-Nam:**
 - Viet-Nam General Confederation of Labour 5 delegates

Eight delegates from four other countries who were invited to take part in the May Day celebrations in Peking attended the meeting as observers, including one delegate from the All-Japan Industrial Trade Union Congress, three trade union leaders from Israel, two delegates from the General Confederation of Labour of France and two delegates from the General Confederation of Labour of Italy.

In addition, a number of other influential trade union organizations from other countries also desired to attend this meeting, but their representatives could not participate in this meeting due to various difficulties, such as the obtaining of passports.

Throughout the discussions the delegates were unanimous in expressing the strong desire of the working class and the people of the Asian countries to achieve freedom and to safeguard peace, independence and democracy. They condemned the colonialist policy pursued by the



The delegates of the 17 trade union organizations which participated in the Friendly Discussion Meeting of Asian Trade Unions unanimously vote for the communique issued at the conclusion of the meeting

imperialists in Asia. The delegates were of the conviction that times have fast changed and that the days of imperialist domination over the Asian peoples have gone forever. Encroachment upon the sacred right of the Asian peoples to be masters of their own affairs will no longer be brooked.

In their deliberations, the delegates strongly opposed the designs and efforts of the United States ruling clique jeopardizing a peaceful settlement of the Korean problem, efforts of spreading the war in Indo-China, concentration of troops, building and maintaining military bases in Asian countries, plans to create aggressive military alliances and blocs, remilitarization of Japan, foreign military aid to Asian countries such as the United States military aid to Pakistan which can endanger peace in Asia, and the experiments with hydrogen bombs in the Pacific. The delegates expressed their views that such threatening efforts are increasing the sufferings of the working class and other people and destroying their national economy. They further expressed the view that this is a direct threat to the peace, independence and security of the people of Asia in particular and of the world in general. The delegates highly resented and condemned the nefarious policy of setting Asians against Asians.

The delegates expressed their deep concern over the fact that in recent years, the living conditions of workers in many Asian coun-

tries have deteriorated, and the plight of the peasantry has become ever more terrible. A great number of national commercial and industrial enterprises have been closed down one after another, and the question of unemployment has been further aggravated. In the opinion of the delegates, all these were the results of the colonialist policy pursued in Asian countries by international monopoly capital, and of the acts of aggression and unwarranted intervention in Asian affairs by the instigators of war.

The delegates ardently hoped that the Geneva Conference will make a fruitful contribution to the peaceful settlement of the Korean question, and to the restoration of peace in Indo-China. They also exhorted the people to keep a constant watch on the plots of the instigators of war, who desire to sabotage the Geneva Conference and make efforts to prevent its success, and to mobilize the people and public opinion to bring about an agreement of these issues. They pointed out with regret that due to the opposition and obstruction of the United States, Asian countries such as India, Indonesia, Burma, Pakistan and Ceylon, were not able to take part in the Geneva Conference.

The delegates expressed their unanimous desire that the national independence and democratic liberties of the people of Asia should be protected. They proclaimed that the people of Asian countries stand for unity, pledged to

protect peace in their continent as well as in the world and to develop their national economy and international trade without restrictions.

It was the conviction of all the delegates that the international unity and solidarity of the working class should be strengthened and broadened, so that the workers of all countries can help and support each other.

The delegates wished that in each country the unity of the working class with the peasants and with all patriotic people who love peace, democracy and liberty should be enhanced in order to defend their national interests and democratic liberties, to realize the interests of the workers and the immediate demands of the peasants. They desired to concentrate efforts on securing trade union rights, and improving the living conditions and wage standards of the working people so that they may be provided with adequate food and clothing, to ensure employment, to introduce and improve social security, to better their working conditions, to

establish the principle of equal pay for equal work for men and women, and to provide full employment and adequate relief for the unemployed.

The delegates exchanged opinions fully and freely in a warm and friendly atmosphere, and expressed their pleasure that this type of discussion will help to promote mutual understanding, friendliness and unity among the working class and trade unions of Asian countries. They hoped that further opportunities for holding such meetings for mutual understanding will be provided, and in order to fulfil this hope, they unanimously proposed to the trade union organizations of the Asian countries and their leaders that an Asian Trade Union Representative Conference be held in the future on the basis of friendliness, unity, mutual respect and consultation, irrespective of their political affiliation and religious belief.

Peking,
May 8, 1954

A New Cotton Mill Built on Ruins

Yao Chang-kan

THE Wuhan No. 1 State-owned Cotton Mill stands on the right bank of the Han River where it enters the Yangtze. It makes an attractive sight with its new mill structures and group of brightly decorated workers' houses and apartments.

The Hanyang Iron and Steel Plant, one of the oldest in China, was once a landmark here. But it was destroyed in the War of Resistance and after that its site lay long abandoned. Weeds and reeds covered it. But less than two

years after the liberation of Wuhan, in the summer of 1951, the people's state decided to build a new cotton mill here.

In addition to local men and women, over 1,000 builders converged from many places on the long deserted site. By June 1952, the first stage of construction had been completed. At the end of 1953, the whole mill with 50,000 spindles was working. Local construction materials have been used almost exclusively and all its equipment is Chinese made.

The location of the mill is ideal. To the northwest of Wuhan are the cotton fields of Honan Province; to the south, those of Hupeh. The countryside around Poyang and Tungting Lakes, which are not far away, also grows large amounts of good quality cotton. Wuhan stands at the centre of the great Yangtze River system and is the key junction of the Peking-Hankow and Canton-Hankow Railways.

In 1922 such favourable conditions seemed destined to make Wuhan a close rival to Shanghai as a textile centre, but, as a result of the dumping of cotton by the imperialist countries and the influx of their capital into the Chinese cotton industry, some of the bigger cotton mills were forced to counter competition by moving from Wuhan to coastal cities such as Tientsin, Tsingtao, and Shanghai itself. Dumping of cotton yarn and cloth by the imperialist countries frequently forced the remaining Wuhan mills to reduce production. On more than one occasion they ceased work entirely.

The building since the liberation of the modern Wuhan No. 1 State-owned Cotton Mill together with other new textile mills, shows that China's textile industry has completely shed its semi-colonial character. Instead of being concentrated uneconomically at a few coastal centres, it is now being developed normally according to a national plan throughout the country. Mills are being built in proximity to their sources of raw materials and markets.

New Machines

A visit to the workshops—from the blowing room to the packing room—of this new Wuhan mill is like going to an exhibition of textile machinery made in China. Every machine bears the Chinese trade marks of the Tientsin Textile Machinery Works, North China, the Honan Machinery Works, Central-South China, or of other engineering works in the Northwest and the Southwest. China's pre-liberation textile mills were almost wholly equipped with machines imported from the imperialist countries. This new mill, like other new additions to China's textile industry, shows the rapid strides made by the Chinese machine-building industry since the liberation.

All machines in the mill are of recent make and modern design. Most of them were made in 1951 or 1952, while others were made only last year. Their designers made progressive improvements. For instance, many of the old machines were driven by belts connecting one with another; each of the new machines has its own motor. The reeling looms now have devices which stop them automatically when a break occurs in the yarn and indicators which show if the skein in use is full or not. All the skinning machines are now equipped with pneumafills (automatic pneumatically operated refilling equipment). Such technical advances have greatly improved working conditions in the mill.

As in all our plants today, charts and graphs prominently displayed, tell at a glance how production plans are being fulfilled. The No. 1 Mill's production charts show a steady growth in output since the mill was commissioned. Production in February this year, compared with October 1952, showed an increase of 86 per cent. Production for 1954 as a whole will give a planned increase of nearly 20 per cent compared with last year.

Rising Output

This steady rise in output has been the fruit of the enthusiastic labour emulation campaign initiated by the workers themselves. Every shop in the mill is consistently fulfilling the ten-day and monthly production plans. The general plan for the first quarter of the year was overfulfilled by 3 per cent.

Beginning with the last quarter of 1953 the main undertaking in the emulation drive of the mill as a whole was to increase production and reduce the rate of breakages. The emulation drive was at first confined to those teams doing the same type of work. Later, it developed between different workshops. Thanks largely to the impetus given by the labour emulation campaign, average production per spindle in March this year was 10 per cent over the 1953 average.

Such achievements have raised production to constantly higher levels. They are all the more praiseworthy because most of the mill workers are young people between 18 and 25,

who, only three years ago, knew nothing of spinning and weaving. They were assigned to regular work after only short, three to six months' technical training courses. It was at the mill that they first began to study advanced methods of production, hear lectures on the techniques of the cotton industry, read technical periodicals and specialize in some branch of work. Every one of them has now become a skilled worker.

Wang Pao-chiu, a Youth League member and worker in the skinning workshop, has less than two years of experience, but she is now a good spinner and has been awarded the title of Labour Model. She has set a record of tending 600 spindles. In the roving room, many workers are now busy learning a new method of roving introduced by another Youth League member, Ning Tao-chen. By mastering this method, workers will be able to double the number of machines they attend.

So rapidly have the workers here raised their skills that the mill is already, in its turn, providing technical personnel to help other mills in the country. In the past year and a half, over 40 workers have been promoted to leading positions in the workshops, and more than 140 skilled workers and cadres have been sent to Chengchow, Honan Province, which is a new centre of the textile industry. In 1954, the management plans to train 74 workers and office staff for other newly built mills.

Always Spring in the Workshop

Wuhan has a well merited reputation for being one of the most sultry of China's cities in summer. This heat was particularly trying to the men and women who toiled in the old textile mills. Every summer productivity sagged. Many fainted at their jobs in the steaming workshops. Things are now different in Wuhan's No. 1 Cotton Mill. Air conditioning keeps all the shops in normal operation even on the hottest days. Last summer there was not a single case of fainting from the heat. It was cooler inside the shops than outside.

Unlike the old mills which were built with little regard for the workers' welfare, all the

buildings of the No. 1 Mill are flooded with sunlight. The roofing material has good insulating properties. Inside the shops the ventilating, heating and air conditioning equipment regulate the temperature and humidity. In the summer when the temperature outside reaches 41 degrees C., inside the workshops it is only 36 degrees C. And in the winter when the temperature outside the shops drops below freezing point, inside the shops it is maintained around 18 degrees C. This year the state has allocated additional sums for air conditioning the carding, drawing and roving rooms.

Workers' welfare is well looked after by the management (on which the workers are of course represented) and the trade union. The shops also have all modern sanitary conveniences such as rest rooms, baths and first-aid rooms. Workers have spacious living quarters and free medical attention. There are also neat and comfortable dining rooms for all workers. Separate dining rooms are provided for those workers who need especially nutritious diet.

Care for Mothers

As in other textile mills of the country, the overwhelming majority of the workers in the mill are women, so special arrangements have been made for them. Working hours for expectant mothers are cut by an hour a day. During their rest periods they can lie down in convenient rooms reserved for them. They receive a total of 56 days' maternity leave before and after confinement, with full pay. There are also neat creches for the babies where they may be left under the care of competent nurses and where their mothers can feed them regularly during the day. There is a nursery for toddlers and schools for the older children.

The Wuhan No. 1 State-owned Mill has great prospects for expansion under the First Five-Year Plan. There is plenty of room for this on its large site. Cotton production in its area of supplies is being increased. It will play an ever greater role in satisfying the growing needs of the people for textile goods.

Ulan Bator to Peking

By Cycle

Sun Shih-kai

THE great crowds of demonstrators, guests and spectators at Peking's May First parade this year reserved special applause for a group of 13 stalwart young cyclists who rode in the parade across the Tien An Men Square. They were the Long-Distance Cycling Team of the People's Republic of Mongolia who had just completed their gruelling ride of over 1,400 kilometres from Ulan Bator to Peking in 14 days.

At 3 o'clock in the afternoon of April 15 before the thawing of the winter snows, these "Steel Riders," as they have been called, left the Sukhe-Bator Square in the capital of the Mongolian People's Republic for the capital of the Chinese People's Republic. They were chosen from one thousand cyclists who had volunteered for the run, and included a worker, a college student, a teacher, an armyman, a government worker, an air pilot, a tank driver, a national champion skier and a national champion heavy-weight lifter. The Mongolian people had set them the task of arriving on time to participate in the celebration of International Labour Day together with the people of Peking.

On the second day of their journey, it began to snow. But they pressed on with undaunted spirits. The third day the wind rose

to a storm. The sky was heavily overcast. Snow flakes whirled thick in the air. Visibility dropped to ten metres. Often they had to trudge across or even carry their cycles on their backs through snow drifts too deep for riding. In the face of such difficulties, they made only 60 kilometres on the third day. On the fourth day the weather cleared and the roads improved. With a picture of their goal, Peking, the capital of People's China, in their minds as a constant encouragement, they pressed ahead with vigour until two o'clock the next morning. They travelled a distance of 180 kilometres that day and thus made up for the delay caused by the snowstorm.

At 1 p.m. on April 21 they arrived on schedule at their planned stopping place in the Silingol League of the Inner Mongolian Autonomous Region just over China's frontier. Here they had a warm welcome from representatives of the Central People's Government's Commission of Physical Culture and of the Liaison Bureau for Cultural Relations with Foreign Countries who were already there to receive them. They played friendly matches of basketball and volleyball with the men of the local garrison.

They continued their way across a wide stretch of grassland against strong headwinds.



The Long Distance Cyclists Team of the Mongolian People's Republic greet the people of Peking as they end their 1,400-kilometre ride from Ulan Bator

Then towns and villages became more frequent. The people were expecting them. Young Pioneers gave them nosegays of wild flowers. Peasants ploughing their fields would stop and cheer them on their way. People would sprinkle water to lay the dust on the road travelled by them so that they might ride in greater comfort.

At 10:45 a.m. on April 29, the team, wearing grey uniforms and red badges bearing the words "Ulan Bator—Peking" in Mongolian and Chinese, reached Peking's outer borders. Here they were met by members of the Cycling Team of Peking, who gave them a hearty welcome and presented each of them with a big bouquet of red flowers. The Peking cyclists accompanied their Mongolian colleagues on the last lap over the smooth asphalt roads to Peking. The big crowd of welcomers by the bridge outside Teh Sheng Men showered them with confetti and streamers. They were applauded all along the route to their destination at the Working People's Palace of Culture, which they reached at 3 p.m. sharp.

A cordial welcome meeting was held there that same afternoon. Tsai Ting-kai, Vice-Chairman of the Commission of Physical Culture, characterized the visit of the Mongolian cyclists as another milestone in the promotion of Sino-Mongolian friendship. Dambi, Vice-Chairman of the Mongolian State Physical Culture Commission and leader of the team, expressed their gratitude for the welcome and help given them by the people on their way, and their joy and admiration at the achievements of China's industrial construction which they had seen on their route.

On May 1, the Mongolian sportsmen reviewed the people's demonstration from the stands for distinguished guests. Later they themselves joined in the parade across the Tien An Men Square with the columns of sportsmen of Peking.

They had brought to China the goodwill of the Mongolian people. On their return, they pledged to carry back with all speed to Ulan Bator the heartily expressed goodwill of the Chinese people.

Lo Sheng-chiao—A Hero-Friend Of the Korean People

Wu Tsu-kuang

AS our car moved slowly along the tortuous mountain path in Korea, we looked expectantly ahead, for we were approaching the village of Lo Sheng-chiao, a Korean village named after a son of the Chinese people, a hero-friend of the Korean people who gave his life to save a life for Korea. This was where he was buried and will be commemorated forever.

Lo Tieh-kai, the father of Lo Sheng-chiao, took in the countryside with intent eyes, deeply moved. He had come from Hunan, his native province, hundreds of miles away. A typical honest and industrious Chinese peasant, he came here as a representative of the Chinese people, bringing a message of solace and victory congratulations to the heroic Korean people, the Korean People's Army, and the Chinese People's Volunteers; he came to visit the place where his son died a hero's death in the prime of his life.

The car accelerated. Red-leaved maple and dark-green pine branches brushed the windows. In the distance the mountain peaks rose one behind the other like misty waves. A river, winding its way between them, glittered in the sun. It was to defend this beautiful and sacred soil that the Korean and Chinese peoples had shed their blood. I recalled an incident at a big welcome meeting held in Pyongyang a few days ago. Marshal Kim Il Sung raised a glass of wine and toasted Lo Tieh-kai: "You are a wonderful father. We are grateful to

you and your son, who sacrificed his own life to save the life of a Korean."

* * *

In the winter of 1950 the flames of war lit by the U.S. invaders burned furiously in North Korea and licked their way to China's frontiers. Lo Sheng-chiao, 19 years old and a member of the China New Democratic Youth League, crossed the Yalu River with the Chinese People's Volunteers. They hurled the American invaders back from China's border and advanced victoriously. Often they outstripped their commissariat; they ate dry roasted wheat cakes, drank melted snow. On their southward march, Lo Sheng-chiao saw cities and villages razed by enemy bombs; he saw pits in which innocent people had been buried alive by these brutes in uniform. His anger flamed and, like all his comrades, he burned to avenge the Korean people. Although his duty with the Volunteers was secretarial, at critical moments he joined in battle more than once and inflicted many losses on the enemy. He wrote this poem in his diary:

*If I am hit by the bullet of the aggressor,
Waste no time by my lifeless corpse.
Speed on your way
To avenge the Korean people and all
comrades
Who have sacrificed their lives!*

* * *

It was on January 2, 1952, that Lo Sheng-chiao met his death. It was a chilly morning and he had just finished his morning exercises. He was sunning himself by the riverside at

Wu Tsu-kuang, well-known writer, was a member of the third Chinese People's Delegation which visited the Democratic People's Republic of Korea last year.



The Lo Sheng-chiao Monument and Pavilion rise above the river in Korea which has also been named by the Korean people after the C.P.V. hero who gave his life while rescuing a Korean boy from drowning in the river

Sokchon-ni, Songchon County, when, suddenly, he heard a shrill cry. Looking up he saw that the ice on the river some way up had cracked and that some children, who had been skating, were in a state of frightened commotion. Guessing what had happened, he ran as fast as he could. When he came to the crack in the ice, the boy had already sunk beneath the surface. Throwing off his clothes he jumped without the slightest hesitation into the piercingly cold water. He succeeded in finding the boy and climbed out with him onto the ice. But, suddenly, there was a menacing splitting sound, and he fell back into the water again, losing his grip on the youth. After an agonizing wait, the onlookers saw his head emerge. He looked exhausted. But when he found that the boy was still under water he dived again, brought him up and pushed him on to the firm ice. But by this time his strength failed; he could not drag himself out, slipped back and disappeared.

* * *

The car stopped. Lo Tieh-kai stood up. Suddenly Choi Yong, the boy rescued by Lo Sheng-chiao, and now nineteen years old pushed his way through the crowd and held Lo Tieh-kai tightly in his arms. For some time he could find no words to express his emotion. Finally he cried: "Papa, how I longed to see you!" The old man stroked his head. Then Choi Yong's father also came forward and greeted Lo Tieh-kai with a bow. A big crowd of men, women and children dressed in gaily-coloured holiday clothes gathered around the hero's father and raised him shoulder high.

We crossed the stream and walked towards a hill. On this height the villagers have raised a beautiful pavilion. Over its front is a fan-shaped plaque with the inscription "Lo Sheng-chiao Pavilion." On its right side is another plaque with an inscription describing the selfless heroism of Lo Sheng-chiao. It ends with these words: "The people of Korea should all remember our good friend Comrade Lo Sheng-chiao and emulate his noble spirit of

internationalism. We have obtained the permission of the authorities to commemorate him by naming this river the 'Lo Sheng-chiao River' and this hill the 'Lo Sheng-chiao Hill.' "

Lo Sheng-chiao's tomb is on the summit of another hill not far away from the pavilion. In front of it stands a monument bearing the five-starred national flag of China and a bas-relief portrait of the hero. It also carries an inscription written by Marshal Kim Il Sung: "Lo Sheng-chiao's spirit of internationalism will live forever in the hearts of the Korean people."

The setting sun shed its light on the monument, on the maple trees, on the hill slope and on the waters of the river. Birds flew leisurely under the white clouds. Women and children walked forward in twos and threes on the pebbly river bank. Lo Tieh-kai looked at his son's tomb, at the crowd of people at the foot of the hill and at the landscape around. Then he murmured to those around him: "It's as beautiful as Sinhua, my home county."

The Korean people think of Lo Sheng-chiao as one of their own. His name is an inspiration to them. The local branch of the Youth League, and the Young Pioneers, as well as classes in the schools, are named after him. There is a Lo Sheng-chiao Support-the-Front Produc-

tion Shock Brigade organized by 17 youths including Choi Yong. They also make a special point of helping the dependents of revolutionary martyrs and of army men in their farm work.

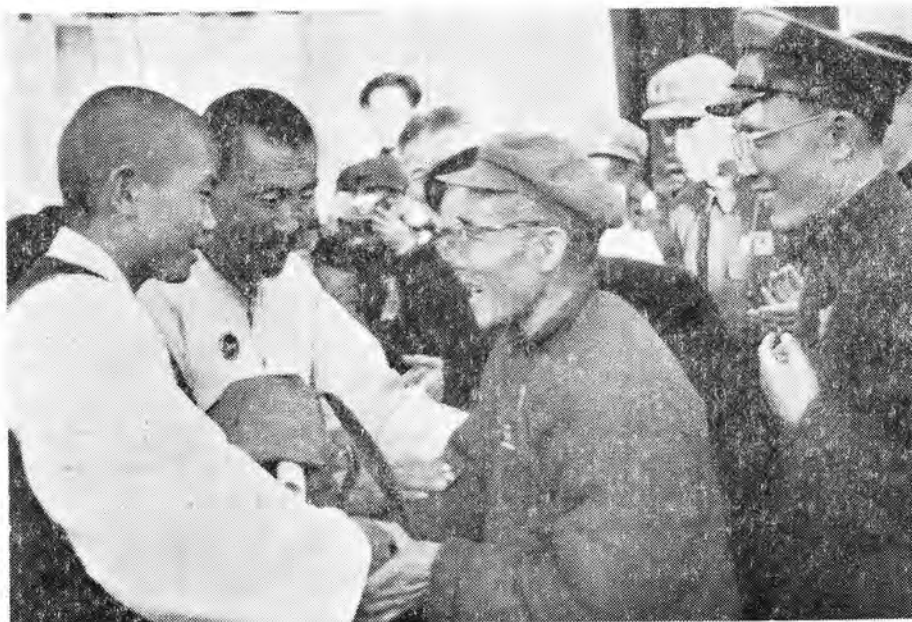
* * *

Standing at last by his son's grave, Lo Tieh-kai could no longer restrain his grief. He wept. Choi Yong and his father supported him down the hill and they wept together.

Choi Yong and his family invited Lo Tieh-kai to stay the night with them in their house. In the evening they asked Lo to tell them of the early life of his son.

"Sheng-chiao had his first reading and writing lessons when he was six years old," the old man recalled. "I taught him in the evening and in the daytime he went out to teach other children of the village. When he was about eight years old he helped me tend cattle at pasture, cut grass and gather firewood. He was never idle. When he was ten years old he went to school. But when he came back in the evenings he still helped me in my work. When he was 13 years old I was no longer able to afford his education, so he devoted all his time to helping me with the farm work. With the help of his uncle he was able to resume his studies when he was 15 years

Lo Tieh-kai (centre), father of Lo Sheng-chiao, meets the Korean boy Choi Yong (left), whom his son rescued. Choi's father stands between them



old. He attended a school for two years. Then in 1950, he joined the People's Volunteers and came here to Korea."

Choi Yong listened attentively, his eyes fixed on the old man. Now and then he would write something down. He questioned Lo about his son minutely. He wanted to know as much as possible about this youth who had given his life so that he, Choi Yong, might live.

Lo Tieh-kai also had something to say about himself. He told the Chois how he had received more than 3,000 letters from the Chinese, Korean and Mongolian people; more than 400 presents had been received at his home from various places. He said that in many of the letters he was affectionately addressed as "Dear Papa" and that the writers expressed their desire to emulate the spirit of Lo Sheng-chiao and pledged themselves to work and study well.

They talked far into the night.

* * *

The next morning we bid farewell to Lo Sheng-chiao Village and its people. Although our car, laden with flowers, had already start-

ed, Choi Yong and his father would not say good-bye and finally it was decided that they would accompany us a little way.

Three kilometres . . . five kilometres . . . the car sped on. Still they were reluctant to say good-bye. Choi Yong tightly grasped Lo Tieh-kai's arm. He said in broken Chinese: "I wish to see my Chinese mama and my Chinese brother. . . ." He looked at his own father whose expression encouraged him.

Finally the driver brought the car to a stop. Lo Tieh-kai got down; Choi Yong and his father followed. They said farewell. Choi Yong was silent and looked distressed, his eyes wet with tears. Lo Tieh-kai bowed his head and dared not look out of the window. The car started again. But Choi Yong suddenly jumped up on the running board. We were concerned about his safety and shouted for him to get off. Choi Yong, however, shook his head as if begging us not to leave him behind.

The car had to stop again. We saw Choi Yong rejoin his father by the roadside. For a while all were silent. Then the car chugged on again as if insensible to our emotions. It turned around the shoulder of the hill, crossed a river, and sped on.

Book Review

"My Reminiscences of Lu Hsun"

Pa Jen

"LU HSUN . . . was the supreme commander of China's cultural revolution; he was not only a great man of letters, but also a great thinker and a great revolutionary. . . . His path of advance is identical with that of the new culture of the Chinese nation." Such is Comrade Mao Tse-tung's evaluation of Lu Hsun.

The author is a well-known writer and literary critic.

In developing New China's culture, it is therefore important to study and learn from the literary legacy left us by Lu Hsun. *My Reminiscences of Lu Hsun** by the prominent literary critic Feng Hsueh-feng is an able contribution to this task.

* *My Reminiscences of Lu Hsun*, by Feng Hsueh-feng. People's Literature Publishing House, Peking, 1953. 201 pages.

This book gives a factual account of the close link that existed between the development of Lu Hsun's political thought and the growth of the Chinese people's revolution. By correctly analysing the facts of the time, the author presents the reader with a living, boldly drawn picture of Lu Hsun, and describes how he gave fuller expression to his genius by drawing on the strength of the Communist Party and the broad masses of the people. This book is a clear exposition of Lu Hsun's ideas and his struggle to realize them.

Chief Characteristics of Lu Hsun

With a profound knowledge of Lu Hsun's literary works supplemented by vivid impressions gathered from personal contact, the author thus describes this great writer:

Here was a man who was always faithful to his ideas, and his ideas were a doubly faithful reflection of the development of objective reality. . . . Every step he took was deliberate and firm. This firmness, on the one hand, characterized his way of thinking and mirrored the realistic and practical character of his ideas. On the other hand, they reflected the objective reality of the steady and firm advance of the people's revolution.

These are the chief characteristics of Lu Hsun as a man, a fighter and a leader of revolutionary culture.

Because of these characteristics, "to him, all new and good ideas and the truth are not something that will help formulate his own theories; he believes that the light of truth should be used to illuminate the realities of life and the path of advance and that new and good ideas should be utilized in the actual struggle." In struggling to change the "objective world," he reformed his own "subjective world." Lu Hsun's ideas were thus gradually moulded in the course of the Chinese people's revolution, and in their turn, exercised a great influence on the revolutionary movement.

In other articles about Lu Hsun, the author has noted that the development of Lu Hsun's thought may be divided into two periods. In this book, he states this in more explicit terms:

In the first period, Lu Hsun fought against imperialism, feudalism and all the old and reactionary forces just as fiercely and tenaciously

as he did in the second period. But the first period was characterized by his petty-bourgeois individualistic viewpoint. On account of his belief in the theory of evolution, he placed the hopes of the revolution chiefly in the youth (primarily the young intellectuals) and thought that they were the main social force in all the reform movements. He believed that the world of tomorrow would anyway be better than that of today and yesterday, but he had no clear idea as to what it would actually be. Thus he sometimes wavered in his beliefs. In the second period (following the defeat of the Revolution of 1927—Ed.), however, he recognized the correctness of the revolutionary path of Marxism-Leninism and had faith in the strength of the working class and the peasantry. Inspired by the success of the Soviet Union, he began to develop a clear conception of, and an unshakable confidence in the future of mankind and of the Chinese people. He shed his petty-bourgeois outlook and became a communist.

This is a correct and realistic analysis of the development of Lu Hsun's ideas. It reveals clearly how closely this great writer was linked with the people's revolution.

For the Cause of the Proletariat

The May Fourth Movement of 1919 marked the beginning of a new-democratic revolution in China—the bourgeois-democratic revolution led by the working class—in which the petty-bourgeoisie, as well as the peasantry, are among the moving forces. The revolutionary petty-bourgeois viewpoint held by Lu Hsun in his first period was essentially different from that held by those members of the petty-bourgeoisie who clung to the bourgeoisie; it was closely linked with the overwhelming majority of the peasants of China. As the new-democratic revolution developed, it brought ever broader masses of the workers and peasants into action. Following the great revolution of 1927, Lu Hsun became a fighter for the cause of the proletariat and a communist. As the author puts it,

Lu Hsun made Marxism-Leninism a part of his life, his vital concern; it became a militant force with its roots deep within him. The truth of Marxism-Leninism was engraved on his mind like lessons and experiences gained at the cost of his own blood.

Feng Hsueh-feng attributes the remarkable ideological attainments of Lu Hsun as a revolutionary intellectual to the following three fac-

LU HSUN

Lu Hsun was the pseudonym of Chou Shu-jen, the great Chinese writer and revolutionary. He was the leader of the cultural revolution which arose out of the May Fourth Movement in 1919 and the founder of China's new literature.

Born in Shaohsing, Chekiang Province, in 1881, he died in Shanghai in 1936. In 1918, he published his first story, *A Madman's Dairy*, which ruthlessly exposed the obscurantism of the feudal forces in China. Its appearance made an indelible impression on the literary circles of the day and pointed the way forward for the development of China's new literature. Later he wrote *Call to Arms*, *Wandering* and *Old Tales Retold*, collections of short stories which set a high ideological and artistic standard for the new literature. Following the defeat of the Great Revolution in 1927, Lu Hsun came to see how the bourgeoisie represented by the Kuomintang betrayed the revolution and slaughtered the people and how the Communist Party of China was leading the Chinese people to broaden and deepen their revolutionary struggle. Lu Hsun was a fighter for revolutionary democracy; he became a fighter for communism.

From 1930 to 1936, Lu Hsun untiringly headed the activities of the League of Left-wing Writers and coordinated his work with the revolutionary struggles of the Communist Party of China on the cultural front. He fought unwaveringly against the reactionary rule of the Kuomintang and the aggressive acts of the imperialists. It was in this struggle that Lu Hsun used with ever greater skill the literary weapon of his *Miscellaneous Essays*, which he had formerly called *Social Criticisms*. The greater part of the *Miscellaneous Essays* of his later period were political essays which were as beautiful as poems and as sharp as swords. They played an even more militant part than his short stories in the struggle against the reaction. These essays were later collected in his *Book of False Freedom*, *The Miscellaneous Essays of Chieh Chieh Ting*, *I Speak in Impure Mandarin*, *Quasi-Non-Political Talk*, and other collections, more than ten in all.

In addition to writing short stories and miscellaneous essays, he devoted much of his time to introducing Soviet literature and the progressive literatures of other countries to China. His translations include Gogol's *Dead Souls*, Fadeyev's *The Nineteen*, etc. He also studied Chinese classical literature and published a *Short History of the Chinese Novel*.

tors. The first of these was the revolutionary reality of the time and the powerful forces of the people's revolution which inspired and encouraged Lu Hsun and led him forward. Secondly, it was the leading role played by the Communist Party in the cultural revolution. Lu Hsun had close contacts with the Party through the people's organizations—the China Freedom League; the League of Left-wing Writers, and the League for Civil Rights

—and also with individual Party members such as Chu Chiu-pai,* Jou Shih, Yin Fu† and

* Chu Chiu-pai was one of the earliest Marxists in China, a staunch Communist and a talented revolutionary writer and literary critic. He was murdered by the Kuomintang in Fukien Province in 1935.

† Jou Shih and Yin Fu were two young revolutionary writers who were brutally murdered by the Kuomintang in Shanghai in 1931.

the author of the book under review. In the course of the revolutionary struggle, the Party influenced him, and in turn, he gave guidance to individual Party members in every way he could. It was under such circumstances that Lu Hsun became the standard-bearer of the revolution on the cultural front.

Thirdly, in the course of his tireless fight against imperialism and feudalism, he criticized severely and struggled resolutely against bourgeois and petty-bourgeois individualism. This also helped him to transform himself into a proletarian fighter.

The author points out:

Criticism of the ideology of individualism and opposition to it was a new feature in the second period of the development of his (Lu Hsun's) thought. He fought uncompromisingly against this ideological enemy. His fight against individualism was based on the proletarian standpoint and was a fundamental element in the ideological struggles of his second period. This was no less important than his previous struggle against feudalism and imperialism.

This can be seen in his writings which inveighed against the various mistaken and reactionary trends in the literary thought and theories of the time. His essays written at the inception of the anti-Japanese national united front also criticized the tendency to forego the leadership of the working class on the literary front.

A Non-Party Bolshevik

According to the author's analysis, Lu Hsun's ideas showed signs of undergoing a further development in 1936, when a new political situation in China emerged and the anti-Japanese national united front was being formed. He strove to bring his militant strength into line with the general policy and concrete tactics of the Communist Party of China. He also directed his efforts to strengthening the central leadership on the literary front and to further broadening the united

front and to mustering greater forces to ensure victory in the great national-liberation war. Unfortunately, Lu Hsun died on October 19, 1936 before he could see the full realization of his noble aspirations.

Summing up the characteristics of Lu Hsun's thought and spirit, Feng Hsueh-feng points out:

Lu Hsun's literary thought falls under the category of Mao Tse-tung's teachings—uniting the general truth of Marxism-Leninism with the actual practice of the Chinese revolution. Lu Hsun's thought is an example of the most correct application and concrete manifestation of Mao Tse-tung's teachings in the field of culture.

Such is the basic content of this book. The author brings out with particular force Lu Hsun's firm belief and ardent love for the cause of the Chinese people's revolution, the Communist Party of China and Chairman Mao Tse-tung. Lu Hsun himself said, "As a rank-and-file soldier, I think I'm still equal to my work, which is to use my pen!" In Lu Hsun's eyes it is an honour to be a soldier in the ranks of the proletarian army. Lu Hsun was not a formally accepted member of the Communist Party, but his true estimation of the role of the proletariat and his staunch life of struggle for its cause made him in truth a non-Party Bolshevik.

Feng Hsueh-feng was a close friend of Lu Hsun in the fight for their common aim. They were pupil and teacher as well as comrades-in-arms. He is therefore peculiarly well equipped to delineate the characteristics of Lu Hsun as a man and writer and bring out the leading features in the development of his thought and the progress of his creative work. In this, I think, lies one of the great merits of this book.

CORRECTION; In the supplement to *People's China*, No. 7, 1954, on page 11, column 1, 12th line of the 2nd paragraph "3,301" should read "2,301."

CHINA TODAY

Local Elections Ending

Local elections were nearing completion in early April in North-east, Northwest, North, East and Southwest China.

According to a decision adopted recently at a joint meeting of the Central Election Committee and the Government Administration Council of the Central People's Government, people's congresses at county level will be convened by June this year and the convocation of people's congresses at provincial and municipal level is tentatively set for late July or early August.

The people have displayed a high level of political consciousness and patriotism by their very active participation in the general elections. Over 98% of the electorate in Peking's urban districts and 95.24% of those in its suburban districts went to the polls. The elected deputies are the best representatives of the people from all walks of life and from all nationalities. The most votes were cast for distinguished Communist Party members, industrial and agricultural model workers and other outstanding people on the production front. The elections also show a sharp advance in the political status and activity of women. In Peking, 24.2% of the total number of deputies are women.

In areas inhabited by various nationalities, deputies have been elected from each minority group. Among the over 340 people's deputies elected in Urumchi, Sinkiang Province, there are members of 11 nationalities including the

Uighur, Kazakh, Mongolian, Hui and other peoples.

Sino-Indian Agreement

An Agreement Between the People's Republic of China and the Republic of India on Trade and Intercourse Between the Tibet Region of China and India was signed on April 29 by the Delegation of the Central People's Government of the People's Republic of China and the Delegation of the Republic of India. Notes covering details of the Agreement were exchanged at the same time. This agreement is designed to promote trade and cultural intercourse between the Tibet Region of China and India, and facilitate pilgrimages and travel by the peoples of the two countries.

Speeches were made at the signing ceremony by both the Chinese delegate Chang Han-fu, Vice-Minister for Foreign Affairs, and the Indian delegate N. Raghavan, Indian Ambassador to China, greeting the conclusion of the Agreement and the further strengthening of the friendship between the two peoples.

On the occasion of the signing of the Agreement, Premier Chou En-lai sent a message of greetings to the Indian Prime Minister Jawaharlal Nehru.

Sino-Burmese Trade Pact

A three-year trade agreement was signed on April 22 on the basis of equality and mutual benefit between the Central People's Government of the People's Republic of China and the Government of the Union of Burma.

According to the Agreement, commodities to be exported from China include coal, silk and silk fabrics, cotton textiles, paper, farm implements, light industrial products, handicraft products, enamel-ware, porcelain, canned food, medicines and pharmaceutical goods, tea and cigarettes, etc. Those from Burma include rice and rice products, beans and pulses, oil cakes (sesame and groundnut cakes), mineral ores, timber, rubber, cotton, etc. All payments are to be made in pounds sterling.

Peace Movement's 5th Anniversary

The people of Peking held a meeting to celebrate the fifth anniversary of the world peace movement on April 20.

Han Sul Ya, member of the World Peace Council and President of the Korean National Peace Committee; Jung Sung Un (Korea), Vadim Kozhevnikov (U.S.S.R.), Togo Kameda (Japan) and Jose Venturelli (Chile), Deputy Secretaries-General of the Peace Liaison Committee of the Asian and Pacific Regions, were among those who attended the meeting.

Following the opening speech made by Chen Shu-tung, Vice-Chairman of the China Peace Committee, Kuo Mo-jo, Chairman of the China Peace Committee, made a report on the achievements of the world peace movement in the past five years.

A message paying tribute to Joliot-Curie, President of the

World Peace Council, was unanimously adopted by the meeting.

Spring Tree Planting

This spring, afforestation has been completed in an area totaling over 600,000 hectares in East, Central - South and Southwest China. Tree planting work is also progressing in Northeast, North and Northwest China.

The various southern areas are chiefly planting pines and firs needed for capital construction. The northern provinces are mainly planting trees suitable for shelter belts. On the upper reaches of the Sungari River and several other rivers in the Northeast, trees are being planted along the water courses to strengthen the river banks and prevent soil erosion.

More Livestock in Inner Mongolia

By the end of 1953, the Inner Mongolian Autonomous Region, one of China's chief livestock breeding areas, had over 17,300,000 horses, cattle, camels, sheep and other livestock. This is more than double the 1947 figure.

The people of Inner Mongolia have given valuable support to the nation's economic construction by developing their animal husbandry. According to incomplete statistics, between 1950 and 1953 this area supplied the country with over 345,000 head of livestock, most of which were draught animals; 6,900,000 kilogrammes of wool; over 1,300,000 kilogrammes

of fine wool; over 10 million kilogrammes of beef and mutton and over 540,000 hides of various kinds.

Inner Mongolia now has a total of 1,200,000 milk cows which are able to produce over 250 million kilogrammes of milk annually. This year, there will be an increase of 50% over last year in the output of milk products in the milk-processing mills in various districts of the area.

In the past few years, 17 state-owned ranches have been set up in the area. They have demonstrated advanced livestock breeding techniques to the herdsmen, thus leading them gradually to organize cooperatives. There are now over 5,000 mutual-aid teams of various types in the pastoral districts, and this spring many livestock breeders' cooperatives will be organized.

Labour Insurance in North China

There has been a big increase in health facilities provided under the labour insurance regulations for workers in the factories and mines of North China. This area now has more than 200 sanatoria and rest homes with a total of more than 6,000 beds. A total of 17,000 workers and employees enjoyed treatment and rest in them during 1953. This year, 12 new sanatoria and special rest homes for retired aged workers will be built, with a total of 2,030 beds.

Most of the workers who enjoyed vacations and treatment in these institutions rapidly regained

their health, and showed a heightened enthusiasm for labour when they returned to their work. Sung Hsiu-chuan, a brick-layer in Changchiakou (Kalgan), after his rest, led his team to adopt a new method of brick-laying which enabled them to complete 19 days' work in 14½ days. Liu Chen-chi, a worker of the publicly owned Chenhua Printing Press in Peking, after recovering his health in a sanatorium, made a careful study of his work and put forward a rationalization proposal which saved 28 million yuan for the country.

Scientific Films Shown

Peking has recently been enjoying a series of short scientific and educational films produced in China's studios. The films are sponsored by the Ministry of Cultural Affairs and the All-China Association for the Dissemination of Scientific and Technical Knowledge, and mark an important development in New China's popularization of scientific knowledge through the cinema.

The 13 films in this series include *Solar and Lunar Eclipses*, *The Ho Chien-hsiu Method* (a description of a more efficient method of work devised by a model textile worker), *How to Secure a Good Cotton Crop*, *Painless Childbirth*, *Physical Education and Health* and *The Peking Zoo*, etc. All were given a warm welcome by Peking audiences and will shortly be shown in other cities and villages throughout the country.



In the Pioneers' Palace

Painting in oil by Chang Wen-hsin