

CHINA RECONSTRUCTS

JANUARY-FEBRUARY 1954





Zulan Tsetsek, herself of Mongolian nationality, plays a Tibetan herdsman in *Gold and Silver Sandbank*, a new Chinese film which describes how a long standing feud between two nomadic communities, fostered by the Kuomintang, was solved after the liberation.

CHINA RECONSTRUCTS

A BI-MONTHLY MAGAZINE PUBLISHED BY THE
CHINA WELFARE INSTITUTE (SOONG CHING LING, CHAIRMAN)

CONTENTS

Friendship of the Peoples and Peace . . .	Soong Ching Ling	2
The Path of China's Economy	Chen Han-seng	5
The Nation's Busiest Port	Lin Li	11
Machines Made in China	Yeh Chou	14
My Second Visit to Peking	Nicolas Guillen	18
More Colour in Clothes	Hsu Chih-hua	20
	Liu Hou-sheng	23
		26
	Ma Chi	28
	Hsia Nai	31
	Tung Shou-yi	36
	Rewi Alley	39
	Chu Tsan	42
	Chang Chun-hsiang	45
		50
	Revolution . . .	52



Happy
New Year

HAN-SENG, Vice-Chairman
LIU ONG-SHENG
WU YI-FANG

Editorial Office:
16 Ta Ts'ao Ch'ang, Peking, China
Cable: CHIRECON Peking

Business Office:
157 Changshu Lu, Shanghai, China
Cable: CHIRECON Shanghai



Vol. III, No. 1

January - February

1954



FRONT COVER: Gaily decorated lanterns, fire crackers and new toys are among the things that make the new year a happy time for Chinese children.

BACK COVER: *The Spinner*—peasant paper cut-out from Shansi province.

All material in **CHINA RECONSTRUCTS** may be reprinted provided acknowledgment is made of the source. The editors would appreciate receiving copies of material so reprinted.

FRIENDSHIP OF THE PEOPLES AND PEACE

SOONG CHING LING

"LONG LIVE friendship among the peoples!"

This is a call the Chinese people support fully: for its humaneness, for its strength, for its ringing guarantee that peace in the world can be preserved.

We believe that there is no fundamental cause for the peoples to quarrel with each other. We believe that international disputes do not originate with ordinary men and women, but are injected by the few who profit from prejudice, splitting and conflict. We believe that no matter what their differences in colour, customs, worship or politics, the interests of the mass of the people everywhere are common—and will sooner or later unite them.

This belief is a basic tenet of our thinking. It is written into our law and guides our daily actions within our own Chinese family of nations; and toward the family of the nations of the world. Since the founding of our People's Republic we have applied it faithfully, and have been able, in consequence, to establish cordial, frank and sincere relations with peoples from every corner of the globe.

These are relations between equals, each concerned for the welfare of the other. They are associations by free choice, founded on understanding of the will of each people to be free and independent. Relations so based create rock-like solidarity.

WITHIN the part of the world where the people rule, we have lifted the friendship among states to a level never before attained. Here all activity is not for selfish individual profit but for the benefit of whole populations, so antagonism of interests is unknown. Here, because each step of progress by one is a matter of



Soong Ching Ling returns to Peking from the Vienna Congress of the Peoples for Peace in January 1953.

rejoicing for all, the exchange of material necessities is truly mutual. Here, because cooperation is the way of life, all obstacles are surmounted to plan and effect vast constructive undertakings that change nature and improve the livelihood of man. Here cultural development is given full play and appreciation for the contribution of each people to civilization grows steadily.

Past history has nothing to show comparable to the neighbourly aid the Soviet Union has given China. It has dispatched its best specialists, to help rebuild our economy from the ruins of war and reactionary mismanagement. It has transferred to us, without any compensation, railways and other enterprises in which the Soviet people made huge investments in funds and labour. It has sent the most accomplished of its experts to train our personnel in every sphere, passing on experience and technical information without stint. In our Five-Year Plan, it is assisting in

the setting up and re-equipping of 141 major industrial installations which will play a great role in the industrialization of China. We have many trade agreements with the Soviet Union and People's Democracies. In culture, we have a constant exchange of books, films, delegations, students, dramatic and concert groups on a scale never before imagined—let alone carried out. This is friendship in its fullest development.

If it were left to the world's peoples, such would be the characteristics of every contact between them. We have proved, that where states reflect the will of the people, wholesome relations are bound to develop. Friendship among the peoples benefits everyone. It allows the full concentration of energy and resources for the improvement of our own lives, and those of our neighbours, with fear laid aside once and for all.

THE INCREASING, broad and worldwide support for negotiations to settle the differences between nations indicates that more and more people are recognizing this truth. They see the immense expenditures of materials and money which some nations are devoting to war preparations, materials and money which the people need to live, to keep healthy, to take care of their children. It is only natural for them to make comparisons with a situation that would reverse matters, that would make normal relations between nations and peoples possible. It is becoming self-evident that friendship is the only sensible way.

In the past half year there have been new and significant developments along those lines. People are not only discovering the correct path; they are learning the value of following it with persistence.

This, along with the heroic efforts of the Korean and Chinese peoples, led to the Korean armistice. That the "warlords of Washington", as an American writer has called them, were finally compelled to sign the agreement despite their unwillingness to negotiate, that it now hobbles their continued efforts to turn the course back from peace to war, shows that even they can no longer ignore the wishes of the people. Before the armistice, it was the fashion among certain politicians to speak the word "negotiations" only with contempt. Force, they said, was the only way to get one's point across. But their force did not work in Korea, any more than it can work elsewhere. The frightful losses they caused only angered the people further. Today no statesman in a position of responsibility dares openly to oppose the idea of talking over differences—unless he is bent on political suicide.

SO NOW we have come to another critical stage in international affairs, one which marks great progress but requires us to see all the more clearly, to keep our eyes open and concentrated on the objective—peace.

On the one hand, all peoples are anxious to put an end to the provocations of the war-minded, to their constant probing and testing to see where they can start another fight. Everywhere, including the countries dragged into the Atlantic Pact and other military alliances, the people want to have done with constant uproar and tension. They do not want to let the opportunity of taking far-reaching steps toward general peace slip from their hands. They see no threats of "aggression" against their own countries from the Soviet Union or China, or the other people's lands. The proof that this fake "stimulant" is on the wane is the isolation of those who persist in shouting the alarm, the crumbling of such schemes as the "European Army" which the people would support if there were any real menace to arm against. The proof is in the growing response to the hand of friendship extended again and again from the countries of the peace camp, which have

advanced reasonable proposals, made many concessions, and extricated the world from one dangerous crisis after another. "Action instead of words", the enemies of peace sneer at us. Our actions are there. The peoples see them and understand.

The evil trickery of those who concoct the thick, black, scare headlines is failing. It is perfectly evident who is constructing ring upon ring of military bases, boasting of how they will "surround" us, obviously intent on using them for attack. The peoples of the West, the other peoples of the East, want peace no less than we do. They are tired of the sword rattling, tired of the price they have to pay for it. What makes them particularly uneasy is that they are

expected to approve of the resurrection of the very dregs of humanity, the Japanese military fascists, the German nazis, the very forces which, eight short years ago, they smashed with such great sacrifice. Increasingly aware of the danger, they are demanding that their affairs be carried on differently; that disagreements be discussed on a give-and-take basis. The world wants to relax.

WHO NEEDS the tension then? Only the small group of corporation executives in high positions in certain governments, men of the stamp of Charles Wilson of General Motors who, being both the chief manufacturer of war materials for the U.S. government and its Secretary of Defence, says: "What is good for my business is



A peace poster by the Chinese painter Tsai Cheng-hua.



Delegates from the five great powers—China, France, Britain, U.S.S.R. and U.S.A.—flank the "Banner for Peace and Friendship" at a parade of young people from 111 countries at the World Festival of Youth and Students for Peace and Friendship in Bucharest, in August, 1953.

good for the country." For such men, things are "good" when enmity is rampant, suspicion brews, and disorder reigns. For them war is the goose that lays the golden eggs of armament sales, which nothing can match for quick, high profits. Yet they too, in the present mood of the people, cannot be frank about such things. They are compelled to resort to slick statements about friendship, about how the world must realize that times have changed, about the old colonial patterns being outdated, about how "the door to peace is never closed." At the same time, behind this smokescreen of words, they manoeuvre in quite a different direction; hundreds of millions of dollars are spent for subversive activities in peaceful countries; billions are spent to stifle independence struggles in Asia, Africa, and Latin America in support of the very colonialism which has been pronounced "outdated"; to prepare to turn the "cold war" into a hot one. The men who do this, despite all they say, do not want the world to relax.

The fight between what the people want and what the war profiteers want is basic. Its outcome, in each country and in the world, will determine whether we have peace or war. It is a fight to uphold the natural affinity between peoples, who have no reason to bear arms against each other. It is a fight to frustrate those who want to thrust arms into the hands of deceived men for the purpose of

slaughtering their fellows, filling their own pockets with blood-money at the same time.

Peace is scoring successes. In order that they may continue, we must be vigilant. It is required of us that we pierce with truth every malicious web of lies spun to snare the people. If we can do this, the people will take the truth, make it their own, and act on it for peace.

CHINESE men and women, loyal to the principle of friendship between peoples, will go on striving for it whole-heartedly, side by side with all—of whatever views—who want world tranquillity. We will continue to press for sincere negotiations to lay the groundwork for a relaxation of international tensions, for the resumption of cultural exchange, for a peace that lasts. First of all, we call for a conference of the United States, United Kingdom, France, the Soviet Union and our People's Republic of China, devoted to this purpose.

On the Korean question, alongside the Korean people and in accordance with the wish of the majority everywhere, we will seek for a peaceful solution. At the same time, we will demand that agreements be adhered to; that no "side deals" like the post-armistice connivance with Syngman Rhee be entered into to nullify the work done and stop further progress; that under no circumstances should fighting in Korea be resumed. We

will also strive for the termination of all other hostilities now going on, and for their just settlement.

The Chinese people, joining hundreds of millions of others in East and West, welcome and support every effort of the German and Japanese peoples to prevent the return of the militarists who have led them to national disaster and to take, at last, the road to peace and democracy.

The Chinese people will join all those who want to end the actions that are destroying the prestige and functions of the United Nations. We want this international organization strong, acting as a forum for peace instead of a catspaw for war, worthy of the peoples' confidence. We demand that the U.N. Charter, won by the vast sacrifices of World War II, be protected from tampering. We demand that the true representatives of the Chinese people be seated on all international bodies. Without the representatives of nearly a quarter of mankind, no organ can deal adequately and effectively with any world problem.

The Chinese people stand with all those who want civilization preserved, not destroyed, in demanding the immediate prohibition of all weapons of mass annihilation. The major powers must agree on disarmament, which will mean so much to the safety and livelihood of all.

Ours is a peaceful country. In China, the dreams which so many of us worked for over the years are daily becoming reality—our people healthy, a rapidly developing industry and agriculture, a rich cultural life. Who can deny these advances? Who can deny that they have been made at the expense of no other people or nation? And in our further forward movement, it will be the same. Our system allows no different way. In small things and big, its basis is the cooperative spirit.

That is what enables us to hold high the banner of friendship among peoples. We have confidence in our own strength and still more in the strength of peoples striving together. We firmly believe that this banner will be carried forward everywhere, to victory for the peoples and peace.

The Path of China's Economy

CHEN HAN-SENG

THE Chinese people enter 1954, the second year of their Five-Year Plan, with high expectations and full confidence. They already have on hand the returns of production and related activities for the first three quarters of 1953. These show fulfilment, and in many cases over-fulfilment, of the plan for the period. It is clear, therefore, that the targets set are within the country's powers, and can be reached and surpassed.

Of course, no advance can be sustained without preparing reserves. This we are doing, both in the sphere of capital and material and in the other key factor—properly qualified personnel. In factories and mines, hundreds of thousands of workers are systematically acquiring new skills. More trainees than ever are enrolled in special technical training courses. Institutions of higher education, in 1953, had 220,000 students: 10 per cent more than in the previous year.

In the interior of the country, new centres of industry are being established close to their sources of raw materials. This is especially true in the Northwest, including Sinkiang province; in the south-western province of Szechuan and in Hunan in Central-South China.

First Year's Targets

All in all, the first year of the plan has been one of great achievements and remarkable changes in

Workers of the No. 1 State Machine-building Works in Northwest China assemble a semi-automatic grinding machine. They are now supplying these machines to industry all over the country.

China. Evidence of this can be found in the general target for 1953—an overall increase of 12 per cent, as compared with 1952, in industrial and agricultural production combined.

The main weight of the planned increase was in industry, where it was set at 23 per cent. Breaking down this figure, we see how the course of industrial activity is laying down the basis for the future forward movement. Consumers' goods industries worked to raise their output by about 16 per cent; capital goods industries by about 35 per cent. The output of private enterprises was to grow by 9 per cent; of state-owned enterprises by 32 per cent.

In agriculture, despite some weather losses, total production in the last quarter of 1953 was reaching the high mark achieved

in 1952. The building of huge water conservancy projects, which widen the area of cultivation and reduce its risks, has been pushed forward.

In communications and transport, nine new railways were under construction, with 377 miles due to be opened to traffic by the end of the year. New highways, steamers and wharves were built. In trade, the target was to increase the sale of commodities in domestic markets by 30 per cent over the 1952 total; and to increase foreign trade by 32 per cent.

The planned tempo of China's socialist industrialization is to be faster than in the Soviet Union. The main reason is that while the Soviet Union stood alone, China has the benefit of Soviet experience, aid and support. Soviet aid is disinterested, many-sided and extended on a long-term basis.





This worker, with many thousands of others in Shanghai's state-owned textile mills, has pledged herself to create new wealth through increased production and savings.

An example of it is the recent agreement for economic and technical help to China in building or reconstructing 141 major industrial enterprises. Included are a heavy rolling mill, a seamless tubing plant, non-ferrous metallurgical plants, mechanized open-cut coal mines, oil refineries, machine-building plants, automobile works, thermo-electric and hydro-electric power stations.

Industrialization is Socialist

With her first Five-Year Plan, the emphasis in China's economic activity has shifted from farm to factory. The socialist, state-owned sector of the national economy is being strengthened and other sectors are being gradually transformed along socialist lines.

This process was already apparent during the preceding period of rehabilitation. Between 1949 and 1952, taking both modern factories and handicraft workshops into account, the relationship of the various sectors in industrial production changed quite considerably. This may be seen from the following table:

OUTPUT OF CHINESE INDUSTRY

Sector	1949	1952
	% of total	% of total
State-owned	33.9	50
State-capitalist	2.4	5
Cooperative	1.0	3
Private	62.7	42

Taking the output of modern factories alone, the share of private enterprise in 1952 was 31 per cent; of the cooperatives 3 per cent; of

state-capitalist enterprises 6 per cent; of state enterprises 60 per cent. In heavy industry, the state sector accounted for about 80 per cent of all modern-type production; in light industry for about 50 per cent.

In 1952, state-run and cooperative trade accounted for over half of the value of domestic wholesale transactions. In retail trade in eight major cities, the share of state-run and cooperative enterprises was 32 per cent.

These figures show clearly that China's industry and trade are headed for socialism. They also indicate that the first Five-Year Plan for socialist industrialization has a good base.

Why Not Earlier?

In 1951, when I happened to be visiting the School of Economics and Sociology in Bombay, India, the students and instructors there asked me: "Tell us something about your Five-Year Plan." India herself was launching a Five-Year Plan at that time and these questioners were actuated by friendly interest, and perhaps by a certain competitive spirit. They seemed surprised and disappointed when I said, "We have no Five-Year Plan yet."

The fact is that, before our plan could be launched, a great deal of preparatory work needed to be done. In 1949, the year in which the Chiang Kai-shek gang was driven out and the People's Republic of China was founded, the country was still in a very bad state. About 20 million acres of farmland and 40 million people were affected, to a greater or lesser degree, by flood and drought. The economy was devastated by years of war: on the railways alone more than 4,000 miles of line and 2,700 bridges had yet to be repaired. In the newly-liberated regions, with a population of some 310 millions, more than 400,000 bandits were still operating—and the land reform had barely been begun. Inflation was rampant and a speculative market, long dominated by the bureaucratic capitalists, held sway over industry and trade.

Prices were high. The problem of unemployment remained serious. In a word, the conditions for planned economic advance were not present; rehabilitation had to come first. This task took three years of gigantic efforts.

My conversation with these friends in India came midway in the process, and I was already able to tell them of considerable achievements. The People's Government and People's Liberation Army had cut down expenditures. An equitable tax system had been established and the budget balanced. By April 1950, financial and economic administration had been centralized, inflation halted and prices stabilized. The home market, freed from subservience to bureaucratic capitalist speculation, had come under the leadership of the state-owned sector of the economy. Everything that disrupted production was being eliminated; everything that fostered it promoted.

The People's Government had organized relief work on a large scale, both in the countryside and in the cities. In many war-devastated areas, agriculture had been quickly restored. In the Chinese textile industry, which had been at a virtual standstill, 82 per cent of the spindles were back in production by October 1950. All communication lines had been repaired and reopened. Banditry had been subdued. Agrarian reform was being carried out on a huge scale. More than 300 million landless and land-poor peasants had received land. Production, both in industry and agriculture, was rising steadily.

Trade between cities and countryside was moving faster and in greater volume.

Rehabilitation Completed

In 1951-1952, things went at an even faster pace. Annual grain production reached 161,171,259 tons, which was 45 per cent above the 1949 level and an all-time record. Annual cotton production went up to 71,060,000 bales (of 400 lbs. each): 191 per cent above 1949 and more than 50 per cent over the previous peak figure. Ramie and tobacco crops rose to a point where all home requirements could be met.

The role of government aid to the peasants in attaining these results can be seen from the fact that farm production loans totalled ¥10,000,000 million during the three years.

In all industries except coal, the highest pre-liberation figures were also surpassed. The output of steel in 1952 was 9.4 times that of 1949; of steel ingots 8.2 times; of pig iron 7.5 times; of metal-cutting lathes 6.5 times; of cement 4.3 times; of petroleum 3.5 times, of coal 2 times; of electric power 1.8 times. Although light industry did not expand as quickly, it too made big advances. The production of paper increased 3.3 times; cotton cloth 2.8 times; flour 2.2 times, cotton yarn 2 times; sugar nearly 2 times; cigarettes 1.5 times and matches 1.3 times.

In 1949, modern industry accounted for only 17.4 per cent of China's total production, indus-

trial and agricultural. In 1952, the proportion reached 27.8 per cent.

At the end of 1949, when much restoration work had already been done, 13,463 miles of railway were open to traffic. In 1952, a total of 15,023 miles were open, and efficiency in handling freight cars had increased by 48 per cent.

There was a rise in the value of domestic and foreign trade. Prices fell. Taking the March 1950 level as 100, they declined to 90.6 in December 1952. Wages went up. In state-owned enterprises, between 1949 and 1952, they rose between 60 and 120 per cent. Workers in private enterprise also received increases.

A Distortion Refuted

China's rapid economic rehabilitation won the admiration of many visitors from abroad, particularly from India and other Asian countries, in the course of 1951-52. One rare exception was Mr. Raja Hutheesing of Bombay, who has considerable holdings in the Indian textile industry and also writes on political and economic affairs. In an article in the London *New Statesman and Nation* of August 8, 1953, under the sweepingly misleading title "China Through Indian Eyes", he attempted three arguments, all of them untenable and erroneous.

(Below)

The Yungli Chemical Works in Nanking has built its own feeder railway and a new sulphuric acid plant since coming under joint state-private operation. Production and profits are both up.



To support his false contention that China's "progress is not so much a movement towards better agricultural or industrial development as the fruit of law and order enforced by a dictatorship", Mr. Hutheesing told a deliberately incomplete story. He wanted to puzzle the reader, and pretended to be puzzled himself, by the fact that whereas China had to import grain under the Kuomintang in 1936, when the harvest was good, she was able to export surpluses in 1951, when the harvest was not so big. But was this really so strange, and to be explained only on "political grounds"? Not at all.

Surely Mr. Hutheesing knows, and could have put in his article, the fact that by 1951, landlords and merchants could no longer engage in the hoarding and speculation that had once caused so many famines in China, that transport facilities had been expanded and improved and that, given these changes, a simultaneous increase in both consumption and export was not puzzling at all.

Where Capital Comes From

Secondly, Mr. Hutheesing asserted: "The distribution of the landlords' land among the poor and landless peasants has added little or nothing to the agricultural

economy... Land distribution has destroyed the possibilities of capital accumulation." Here the author shut his eyes to the entire present situation of our agriculture. Instead of paying exorbitant rents to landlords who put none of the money back into improving the land, peasants are now investing in fertilizers and implements. Consequently, production has risen. Furthermore, our mutual-aid teams and agricultural production co-operatives are far more productive than individual peasant households either now or before the liberation. Today the rice yield per acre on the fields of such teams is 20 to 22 per cent greater than on the same grade of land worked individually. It is precisely this higher productivity that constitutes both an improvement in the agricultural economy and a source of capital accumulation on a very great scale.

In industry, the rise in labour productivity is even bigger. In Shanghai's textile mills alone, the increase of output for the fourth quarter of 1953, mainly for this reason, is set at ¥320,000 million in value. Moreover, it is calculated that, given a one per cent cut in the cost of production in our state enterprises, the saving in five years would be enough to set up three automobile plants, each

capable of producing 30,000 cars a year. In China's railways the savings on costs would amount to ¥4,100,000 million in the course of 1953. Both the increased productivity and the savings are largely the result of enthusiastic voluntary efforts to improve techniques and methods made by the workers themselves. This is something that cannot be achieved by a "dictatorship" but only by people working for themselves.

Slander—and Fact

Mr. Hutheesing's last argument was that, since China is economically weak, Chairman Mao Tse-tung "seeks to harness the economic potential of the neighbouring countries for the development of China". What evidence can he present, we may ask? And why has he not written of the fact that the economic potential of our neighbours in Asia is being harnessed by none other than the American imperialists? China's policy in economic and other international relations is based on the principle of equality and co-operation for mutual benefit. To be convinced, one has only to compare the terms of import to India of rice from China, wheat from the Soviet Union and wheat from the U.S.A., as well as the process by which these terms were arrived at. Then indeed one can see who is the friend, and who the exploiter, of the peoples of Asia. This can also be seen from the nature of Soviet help to China—which is directed to making our economy independent, not colonial. The character of Soviet aid, which Mr. Hutheesing hides, has been made clear earlier in the present article and is well known to readers of *China Reconstructs* from descriptions in previous issues.*

Mr. Hutheesing's article can only be described as an outburst of unreasoning antipathy to the new China. This is borne out by the description of the author given by the reviewer of his subsequent book also in the *New Statesman and Nation* on October 17, 1953: "Raja Hutheesing had all the pre-



The Shanghai Portland Cement Works is one of the private enterprises which play an active part in China's industrialization. Its products are used in many construction projects of the Five-Year Plan.

* See "Soviet Experts Help China Build", *China Reconstructs*, No. 4, 1953.

conceived ideas of an emotional anti-Communist long before he set foot in Peking."

Process of Rehabilitation

When it is considered how much had to be done to rehabilitate China's economy, the question arises how the job could have been completed in three years. The Soviet Union did not launch its first Five-Year Plan until 1927—the tenth year after the October Revolution. Its rehabilitation work, after the end of the civil war, took five years—1922-26.

In China, in addition to concrete Soviet aid, we have been able to draw the full lesson of Soviet experience. It was therefore not necessary for us to repeat the great debates which the Soviet people had waged and settled. Should the emphasis in economic restoration be rural or urban? How to meet the wants of the peasants, to enable them to contribute to the national economy in the best way? In obtaining the capital for industrialization, should we rely mainly on our own efforts or on foreign aid? How far should the gap be narrowed, or widened, between the prices of industrial and agricultural products? On these and other questions we are already clear. The road is marked and lighted.

Our road leads not to capitalism but to socialism. When China rehabilitated her productive forces, she had no intention of letting her national economy assume a capitalist character. But how was the path to socialism to be taken? Chairman Mao Tse-tung explained in June 1950 that in China, "The view held by some people that it is possible to eliminate capitalism and introduce socialism at an early date is wrong; it is not suitable to our national condition." In other words, the movement toward socialism must be gradual, step by step. The first steps were already taken in 1949-52.

The basic principles guiding the economic rehabilitation period were stated by Chairman Mao at the very start. First, "blindness and anarchy in the economic field



Agricultural producers' cooperatives, like this one in Chekiang province, help to convince individual peasants that collective work means greater prosperity.

should be gradually eliminated in line with the principles of unified planning and consideration for the interests of all sections." Second, "under the leadership of the state sector of the economy, which is socialist in nature, existing industry and commerce should be properly readjusted, while practical and appropriate steps should be taken to improve the relations between public and private enterprises and between labour and capital." Only if guided by these principles could the various components of the social economy establish a cooperative division of labour. It was under this policy that rehabilitation proceeded with such great speed.

How Socialist Sector Leads

While the agrarian reform did not involve nationalization of the land, the confiscation of bureaucratic capital did result in the establishment of state-owned enterprises. Led by these new socialist enterprises, the private capitalist economy is undergoing remarkable changes.

In China, the small-scale economy of peasants and handicraftsmen is still the most widespread form.

Under such circumstances, it is necessary to use capitalism, especially state-capitalism, as the intermediate link between small production and socialism, as a means of increasing the productive forces of the country.

State capitalism is the economic sphere in which operations are carried on in a capitalist way, and the state and private capitalists both play a part. China today has three types—or levels—of state capitalism. In the first, and highest, enterprises are jointly owned and managed by the state and private interests. In the second, state enterprises place orders with private factories providing them with raw materials to work up. In the third, state enterprises purchase, in advance or after manufacture, the commodities which the private factory turns out. Already, one-third of the total production of private factories in China is handled in the second and third ways listed.

Jointly owned and managed enterprises, representing a juncture of capitalism and socialism, give satisfaction both to the state, which strives for increased production, and the capitalist (non-monopolist) who desires profit. In production

and marketing, these joint enterprises have already become part of the state plan. They are not speculative and work to meet the needs of the vast rural population. Their management has improved, their business has been extended and their profit is ensured. In no case have the profits of a joint enterprise fallen below the profit of normal years during the time when it was still purely private. For example, the Min Sheng Steamship Company, which became a joint enterprise in September 1952, has cut down its operating costs by 30 per cent, increased its working efficiency by 50 per cent, and been able to distribute a bonus to shareholders for the first time in more than ten years.

Remoulding Private Enterprise

In the new democracy of China, which is in transition toward socialism, purely private enterprises are also being remoulded. Capitalism is dual in its nature. It is capable of developing production and increasing the circulation of commodities; but it is also blind

and insatiable in the pursuit of profit. Given the existence of people's power, and of strong economic enterprises owned by the state, its blindness can be curbed and its positive aspects harnessed for the public good. An example of this was the *Wu Fan* ("Against Five") movement in private industry and commerce in 1952. It aimed at eliminating the five capitalist abuses of bribery, smuggling and tax evasion, theft of state property, shoddy work and the fraudulent use of inferior materials on government contracts, and the ferreting out of confidential government economic information for speculative use. The movement greatly accelerated the development of production by private enterprises.

Growth of Cooperatives

The economy of individual peasants and handicraftsmen is also being organized. Immediately after the redistribution of land, the peasants were taught the advantages of mutual-aid teams and agricultural production cooperatives. At the end of 1952, there were in

China 11 collective farms, 52 mechanized state farms, 3,663 agricultural producers' cooperatives and more than 8,300,000 mutual-aid teams.* By that time 200 million peasants, representing about 40 per cent of China's peasant households, had organized themselves to work together in field and pasture. In addition, the number of supply and marketing cooperatives, which purchase agricultural products for the state and supply the peasants with production tools and consumers' goods, grew to 34,000 with a membership of 140 million. By widening the sphere of exchange and contributing to the maintenance of desired price levels, this type of cooperatives provided a new basis for the alliance between peasants and workers. Finally, handicrafts are being organized and gradually mechanized through the organization of producers' cooperatives, of which there were nearly 2,600 at the end of 1952.**

To summarize: the creation of state enterprises, the introduction of state-capitalism, the transformation of private capitalism, the redistribution of land and the development of mutual-aid teams and the various types of cooperatives—all these are features of China's New Democratic economy. The superiority of this economy to the capitalist has been fully demonstrated in practice in the rapid economic rehabilitation of China.

Now, on the basis of the New Democratic State power and the success of rehabilitation in the very short period of three years, we are working under our first Five-Year Plan of socialist industrialization. When this too is completed, China will be well on the road to socialism.

* See the following articles in past issues of *China Reconstructs*: "Raising Agricultural Production", No. 3, 1952; "Land Reform Uproots Feudalism", No. 3, 1952; "After Land Reform: Mutual Aid", No. 5, 1952; "Agricultural Producers' Cooperatives", No. 6, 1952; "First Collective Farms", No. 2, 1953; "Mechanized State Farms", No. 3, 1953.

** See "Handicraft Cooperatives", *China Reconstructs* No. 4, 1953.



More and more handicrafts are organizing into cooperatives. This tailoring cooperative in Tientsin specializes in made-to-measure clothes for children.

The Nation's Busiest Port

LIN LI

The French ocean freighter *Strasbourg* in one of Tangku's newly-built docks.



A PART from those engaged in shipping, not many people abroad have heard of Tangku. Formerly it was just a shallow-draught port where only small ships of up to 3,000 tons could dock—unloading their cargo for barge or rail shipment to nearby Tientsin. Today, after dredging and building work on a huge scale, Tangku has become one of the world's most extensive artificial harbours. Its miles of breakwaters and deepened shipping channel make it accessible to standard ocean freighters. Through it flow 40 per cent of all imports and 60 per cent of all exports of the People's Republic of China.

When I arrived at Tangku, my ears were immediately assailed by the sound of builders' hammers, the whirr of cranes moving cargo, the clank of steamrollers levelling new outdoor storage areas and the hoots and whistles of the harbour craft. Walking through the warehouse-lined streets, I smelled the sharp, tangy sea air and quickened my pace as I approached the dock area.

Imports and Exports

I found three ships being unloaded at the No. 1 wharf which can take four 10,000-ton and five

3,000-ton vessels at a time. Tugs, lighters, floating cranes and sampans were moving busily around them. A row of cranes dipped constantly into the holds and transferred their loads to the waiting trains. Tractors, motor vehicles, machine parts, fertilizer and scientific apparatus are among the main imports coming into Tangku.

Coal, salt, beans, peanuts, vegetable oils, wool, skins, hides and marine products are the main exports. Stopping at No. 2 wharf, I found that automatic coal loaders had just completed filling up one ship and were ready for the next one to manoeuvre into place.

Dredging Problems

Some time earlier I had had a conversation with Chin Pu, a young man who only left school a few years ago but is now in charge of dredging work at the port. "The problem of building Tangku harbour is actually one of dredging," he remarked. "If we can get rid of the silt we shall have a fine harbour."

Chin Pu told me an interesting story. "When we first started," he said, "we had no experience and made mistakes. At Tangku, as elsewhere, all responsible harbour jobs before the liberation were

done by foreigners—first Europeans and then Japanese—all of whom tried to keep Chinese from learning the work for themselves. We made a lot of mistakes until a Soviet adviser, Semion Shashkov, came to help us. When he asked about the viscosity of the dredging, our engineers just looked at one another. He spotted at once that we didn't understand the connection of this problem with our work and said: 'All right, let's go and find out.'

"We went along the shore to the place where the dredgings were being dumped. Shashkov scooped up a handful and shook his head. 'It won't do, it isn't dense enough,' he said. 'How dense should it be?' we asked. He told us that by Soviet standards there should be 30 per cent silt and 70 per cent water.

"Shashkov then asked us how much silt we dredged in an hour. We told him: 390 cubic yards. Again he shook his head. Then he began explaining: 'Dredging is just like making porridge. If there are enough solids, you get what you want. But if the porridge is too thin, it doesn't stick to the spoon.' Shashkov's example was homely, but he gave it so seriously that we understood at once that he was saying something important. Later

we found that he was a very noted specialist who had written many books on dredging. To us he proved a patient and conscientious teacher and he never tired of passing on his knowledge. He told us all about Soviet experience in dredging; how to increase viscosity and how to increase the rate of our motors.

"After talks with the Soviet adviser, we discussed matters with the workers. They found that there was only 15 per cent silt in the dredgings and that the main reason was that the machines were not running fast enough. The fact that the machines were only running 15 hours a day slowed down the work further.

"To improve matters we asked the help of the trade union," Chin Pu said. "A list of the problems

to be solved was posted on the bulletin boards and prizes were offered for the best solutions. Everybody's interest was engaged. Suggestions began to pour in. Soon we had raised viscosity to 30 per cent; each dredger moved 910 cubic yards of silt an hour instead of 390, and worked for 20 hours a day instead of 15. We initiated a regular check on silt-content and a new system of caring for the machines."

Seaman to Captain

The conversation with Chin Pu had made me curious to see the dredging operation for myself. A launch took me out to the *Tangku*, a suction type dredger. On board, I was greeted by Captain Chang Ching-yuan, a former ordinary seaman, who had been made cap-

tain of the *Tangku* after liberation and was now in charge of several dredgers in the harbour.

Captain Chang's story filled out what I had been told by Chin Pu. When he first took charge of the dredger, his lack of experience had greatly worried him. But, he said, he was borne up by one thought: "If we workers don't take on these responsibilities, who will?" And the rank-and-file promised to back him up. "When the crew and I made our first check of operations," said Captain Chang, "we found that every time the dredger moved, the engine stopped for 78 minutes. That wasn't good enough. I for one, felt sure that a way could be found to move the dredger without stopping the engines—so we put the problem up to the technicians and workers. They produced a very good solution. This has now been publicized and become part of a single standard procedure."

The Breakwaters

From the dredger I got a good view of the gleaming white walls of the two breakwaters which have a total length of over 19 miles. Built of granite boulders each weighing many tons, they are broad enough for a jeep to drive along the top. The building of the breakwaters was started by the Japanese and continued by the Kuomintang. But most of the work done at that time had to be repeated, because they used concrete blocks and hollow cylinders filled with gravel which did not weather well. The foundations, it is true, were of limestone boulders but these became honey-combed by rock-boring mollusks (*pholadidae*). Since the liberation specimens have been sent to a research branch of the Institute of Marine Biology in Tsingtao which has proposed a series of measures to combat them.

Technical study group aboard one of the dredgers.





Dredging in Tangku harbour.

After leaving the dredger "Tangku", the launch took me to see boulders loaded on a barge for further work on the breakwaters. The workers had christened the crane they used "Taishan", after the famous mountain in Shantung province. When asked why, they explained: "With this machine, mountains can be moved into the sea."

Old and Young

Later I boarded a deep-water dredger called *Kuaili*. Most of the crew, I found, were young people who had just started working. But their captain Chen Kuei, was a white-haired man of 62.

"The retiring age is 55," I said to him. "How is it you are still on the job?"

"I'm not the oldest captain on these dredgers," he replied. "One is 71 years old and there are several in their sixties. There wasn't a single Chinese dredger captain before 1949—so we old men with experience in other dredger work can still contribute something. Everyone of us gets his pension and seamen's compensation in addition to his pay. What is more, we have the satisfaction of doing a needed job for the country. Our main task, of course, is to pass on our experience to the younger men as quickly as possible."

Captain Chen told me that he has four sons. "Before the liberation," he said, "I made up my mind that none of them should go to sea. I knew too much about the life. But now I've changed my mind. Seamen today get good pay—they don't gamble or drink and there are no prostitutes."

"We old timers," the aged Captain reminisced, "never even had a chance to learn to read and write. What we know was gained by years of groping and hard knocks. Nowadays the youngsters go to school and learn everything in a short time. They're lucky to start life in such a period."

Captain Chen's youthful crew has already demonstrated its spirit and enthusiasm. Last summer when the temperature in the boiler room reached 120°F, the stokers voted to keep the furnace going even though, under the labour regulations, they could have stopped work. They did shorter shifts and those able to stand the heat best put in extra hours for the others. They weren't working for a boss but to give China a new deep-water port, and they knew the importance of doing it quickly.

Savings for Nation

Returning to shore from the dredger, I saw the broad green ribbon of water that marks the big

shipping channel. It was the dredging of this nine-mile long channel which made it possible for 10,000-ton ships to come into Tangku. Previously, vessels of that size had had to unload into lighters outside Tangku Harbour several miles out to sea or at Dairen. In the nine months, January-September 1953, the amount of money saved by having them dock directly was ¥22,000 million.

"What a long way Tangku has come," I said to myself. In four years it has been transformed into one of the most important harbours in the country. And the work has been done by the Chinese people, for their own benefit.

CHINESE CURRENCY

Readers who wish to form an idea of the value of Chinese People's Currency (Yuan) may be guided by the following prices as of Nov. 15, 1953:

Rice	¥1,270 per lb.
Cotton cloth	¥2,850 per foot
Coal	¥13,630 per 100 lbs.

These and other basic items in the cost of living have been steady for the past three years, with substantial decreases in some cases.

The foreign exchange quotations on the same day were: ¥23,430 for U.S.\$1.00 (note) and ¥68,590 for £1 (telegraphic transfer).

MACHINES MADE IN CHINA

YEH CHOU

WITHOUT a strong machine-building industry, no people can be the master of its own economic future. That China had virtually no such industry in the past, that every factory was dependent on imports of productive equipment, was a mark of her semi-colonial status. The People's Government has worked steadily to change this situation. During 1949-52, the period of economic rehabilitation, the domestic output of metal-cutting machine tools was increased 6½ times. And the increase was not merely in quantity. Chinese workers and engineers are already making more than a thousand types of machines never before produced in our country.

Before the liberation, more than three quarters of the machinery requirements of Chinese industry

were supplied by purchases from abroad. The few machine-works that existed inside the country were engaged mainly in the assembling and repair of foreign equipment. In 1933, considered a normal year in China's economy before the war of resistance against Japanese imperialism, machines comprised less than 1 per cent of the nation's industrial output.

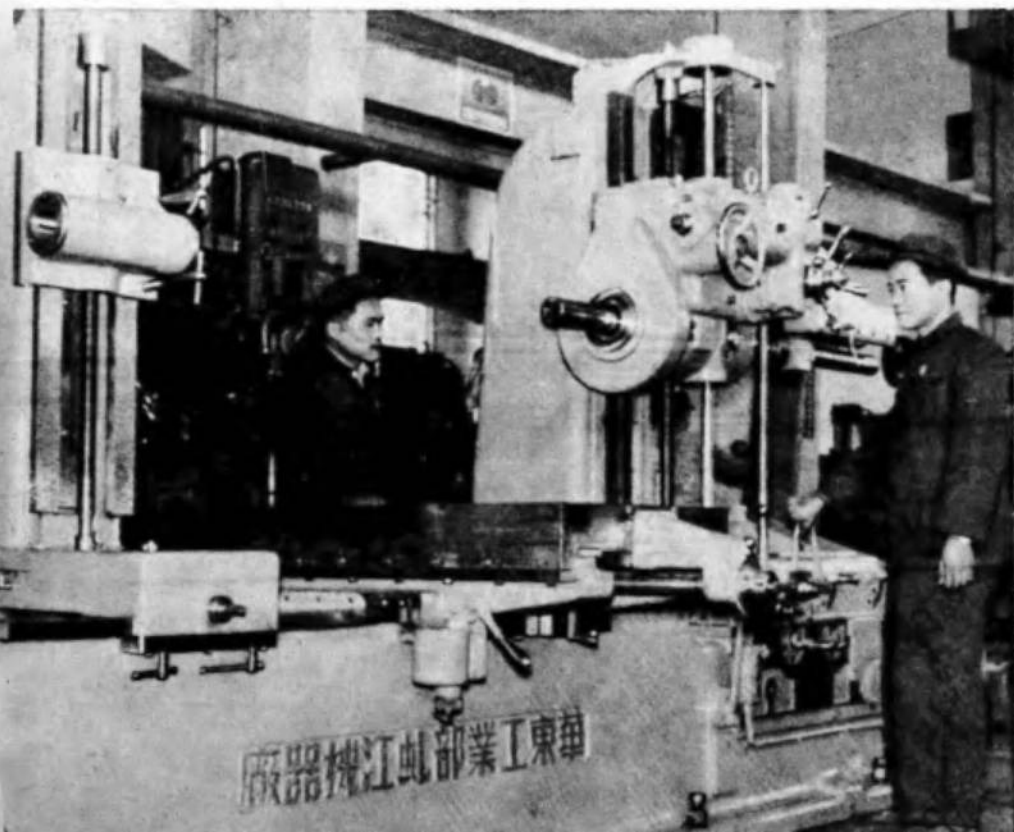
Within the past four years the entire picture has changed. All branches of constructive activity in our present planned industrialization are being supplied with machines made in China.

Shanghai, Leading Centre

Geographically, the production of machinery is now widely distributed. The biggest centre is

Shanghai, with one-third of the country's capacity in this field. To illustrate the development that has taken place in this previously imperialist-dominated city, I would like to say something, first of all, about the Shanghai Machine-Building Works, which has a rather typical history. The works was set up by the Kuomintang in 1946 as an "agricultural machine factory". In reality however, it was nothing but a sales-and-service agency for U.S. equipment. Its own production, in the years before liberation, was confined to a few score grain-huskers and treadle-operated cotton-gins—as well as ten thousand or so ordinary hoes and harrows such as can be turned out in a village smithy.

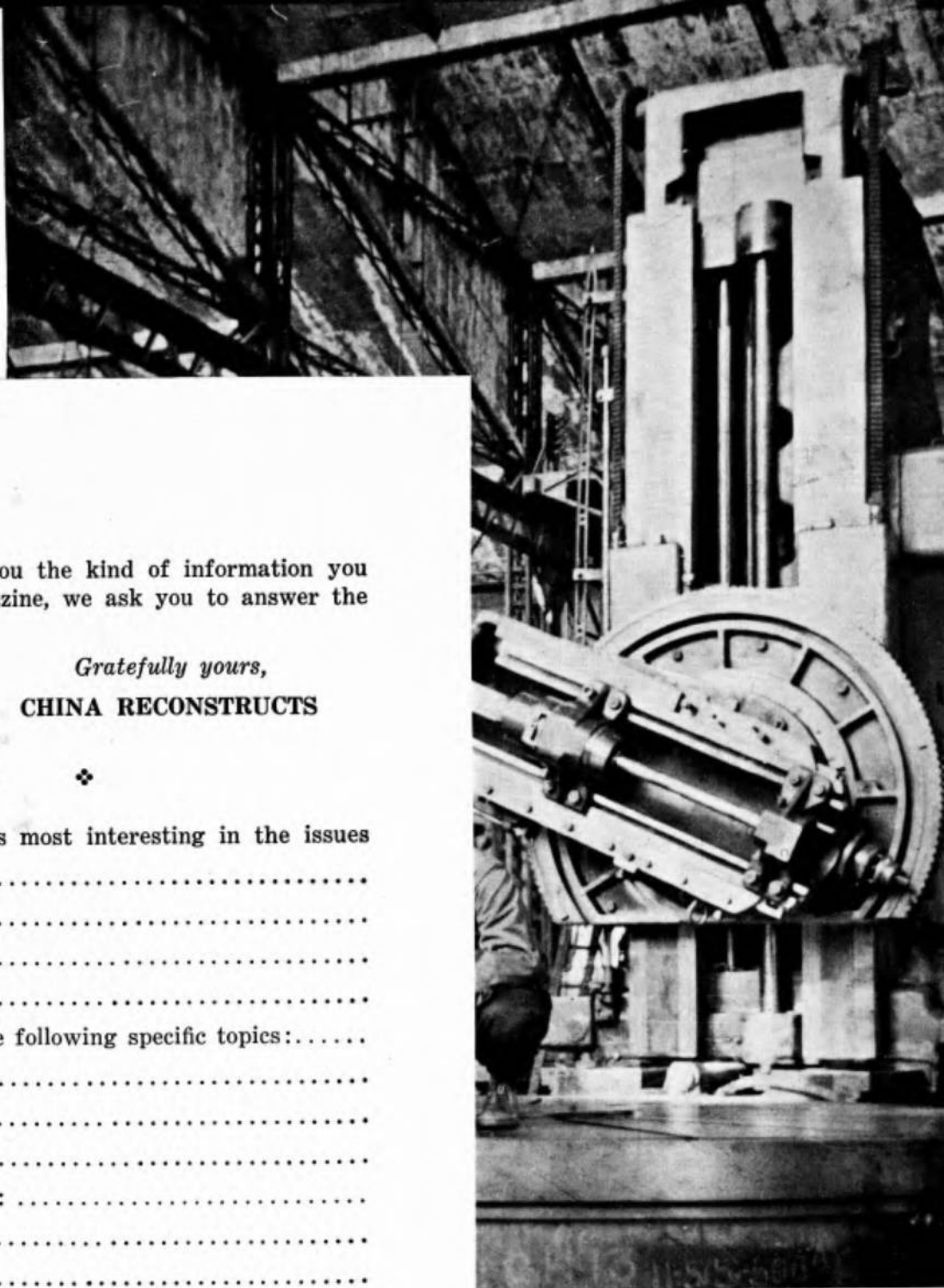
By the end of 1949, a few months after being taken over by the People's Government, the works was producing shipping and railway equipment. In the autumn of 1950, as the city was celebrating the first anniversary of the People's Republic of China, it announced the production of the first China-made universal grinding machine ever manufactured, accurate to 1/1000 of a millimetre. On May Day 1951, it put out the nation's first heavy boring machine, accurate to 2/1000 of a millimetre. These products made by Shanghai's skilled workers, fill a vital necessity in the manufacture of many types of precision machine tools as well as of automobiles, tractors and aircraft. They are a token of China's new industrial development and



Heavy boring machine made by the Shanghai Machine-Building Works.

potentialities, bringing joy not only to our own people but to friends of China in European and Asian countries where they have been exhibited.

In 1952, the plant received new equipment from the Soviet Union and Czechoslovakia which enabled it to increase the amount and range



The No. 1 Machine-Building Factory heels and other big machine parts.

ch accounts for one-quarter of 2a's output in this all-important 1ch of production.

henyang makes Soviet-type vy lathes, 300-horse-power air pressors, rock-drills and other umatic tools, and giant trans- ners for electric power install- s. It is turning out hoists for ding workers all over the coun- and boring equipment for the y geological survey teams now 2stigating China's natural rec- ces. To the steel industry of ighbouring Anshan, Shenyang plies more than 40 different es of equipment. It produced

Dear Reader:

In order to help us to give you the kind of information you need and to publish a better magazine, we ask you to answer the following questions.

Gratefully yours,
CHINA RECONSTRUCTS



I have found the following articles most interesting in the issues I have read:

.....
.....
.....

I would like to read articles on the following specific topics:.....

.....
.....
.....

I did not like the following articles:

.....
.....
.....

I am particularly interested in:

- | | |
|--------------------------------------|-------------------------------------|
| Industry <input type="checkbox"/> | Women <input type="checkbox"/> |
| Education <input type="checkbox"/> | Children <input type="checkbox"/> |
| Agriculture <input type="checkbox"/> | Public Health and Welfare |
| Art <input type="checkbox"/> | Literature <input type="checkbox"/> |
| Music <input type="checkbox"/> | Theatre <input type="checkbox"/> |

If you have any other criticisms or suggestions to make, please write them on the back of this sheet.

Name

Address

Occupation

Please return to the Business Office of CHINA RECONSTRUCTS
157 Changshu Lu, Shanghai, China

potentialities, bringing joy not only to our own people but to friends of China in European and Asian countries where they have been exhibited.

In 1952, the plant received new equipment from the Soviet Union and Czechoslovakia which enabled it to increase the amount and range of its output. It is now one of the biggest machine-works in China, specializing in precision grinders which it is supplying to 336 factories all over the country in this second year of the Five-Year Plan.

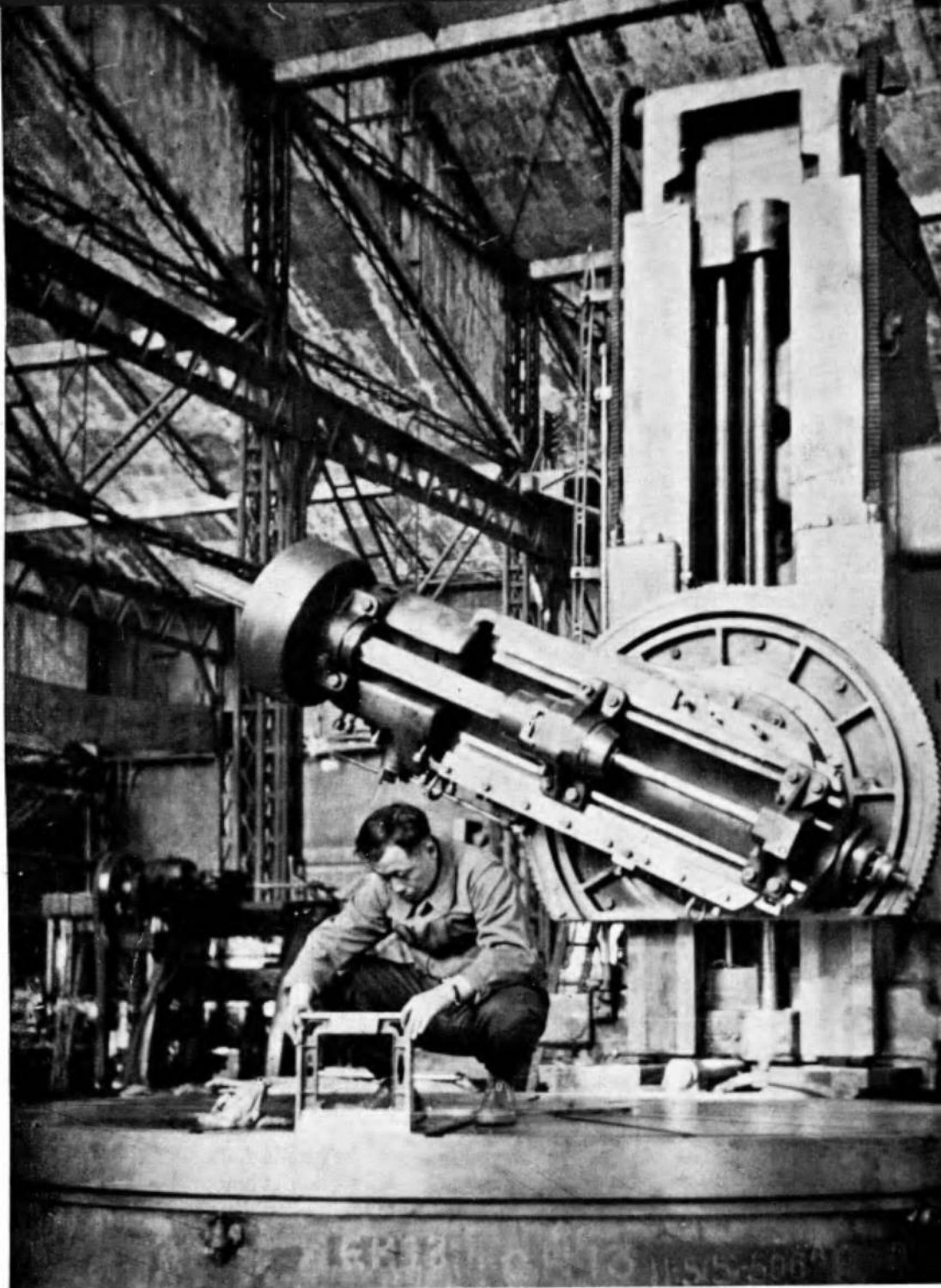
The production of machine-tools scheduled for Shanghai as a whole in 1953 was enough to equip 30 new machine-works with an annual output of 450 to 500 lathes apiece. In addition, during the year, Shanghai shipped large quantities of generators, pumps, crushers, cables and automatic equipment to Anshan, the steel centre in Northeast China.

Ore-dressing machines, 14-ton vacuum filters, gas producers, vacuum pumps, giant cranes, 5,000-kilowatt turbine generators, high-voltage transformers, conveyor belts and many other items stream from Shanghai to mining and industrial areas throughout the country.

Shanghai-made telephone wire has been used in the new long-distance line between Chungking in Szechuan province and Tihua in Sinkiang province, a distance greater than that from Paris to Moscow. Shanghai supplied 3,000 tons of sluice gates for two great river-control projects—the harnessing of the Huai river and the Kuanting Reservoir near Peking.

Shanghai is also turning out machines and equipment for the expansion of China's light industries. It has furnished complete equipment, including some 100,000 spindles for new textile mills built in 1952 in the cotton-growing provinces of Honan and Hopei. Among other Shanghai products are precision instruments and X-ray apparatus, as well as sewing machines and many other smaller items.

Privately-owned machine works in the city had had a share in this expansion. Supplied with raw



This giant milling machine installed at the No. 1 Machine-Building Factory in Shenyang now processes 16-foot cog-wheels and other big machine parts.

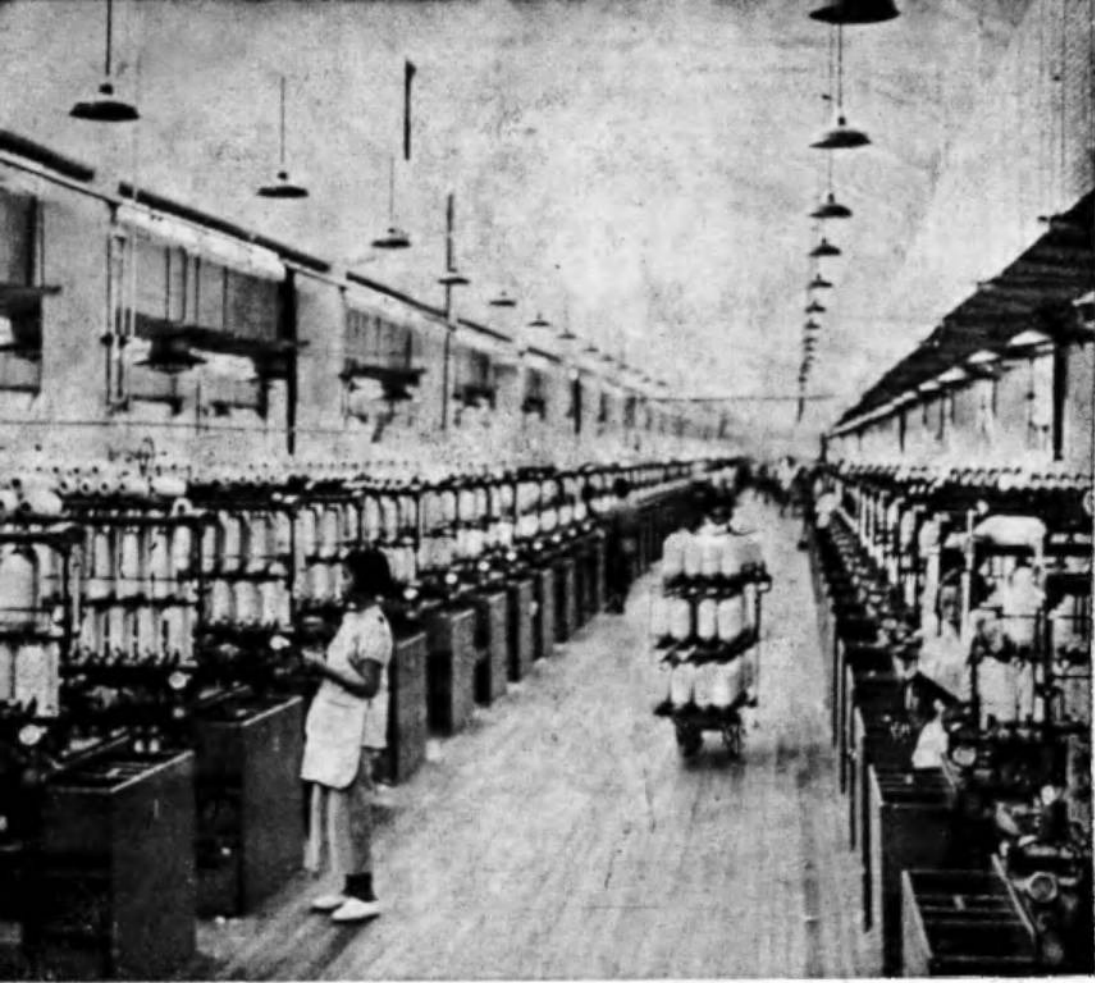
materials by the state, they work under state contracts which, among other things, called for 1,300 lathes in 1952 and thrice as many in 1953. Total machine production by private plants in 1953 was set at four times the 1952 figure. One hundred new privately-owned factories were opened in 1953 in the electrical industry alone, to fill heavy orders for generators, transformers and other equipment.

Shenyang and Tientsin

Second only to Shanghai as a builder of machines is Shenyang (Mukden), in Northeast China,

which accounts for one-quarter of China's output in this all-important branch of production.

Shenyang makes Soviet-type heavy lathes, 300-horse-power air compressors, rock-drills and other pneumatic tools, and giant transformers for electric power installations. It is turning out hoists for building workers all over the country and boring equipment for the many geological survey teams now investigating China's natural resources. To the steel industry of neighbouring Anshan, Shenyang supplies more than 40 different types of equipment. It produced



This cotton mill in the Northwest is completely equipped with Chinese-made machines. It can produce enough yarn and cloth each year to clothe seven million people.

the rollers for Anshan's new heavy steel rolling mill, one of the Five-Year Plan's major projects.

Machinery now comprises 43 per cent of Shenyang's entire industrial output which multiplied 5.34 times between 1949 and 1952.

Tientsin, another machine-building centre, produced the first completely China-made motor vehicle in 1951. Under the Japanese and the Kuomintang, this city had some 2,000 machine tools, only a quarter of which were operating. Now there are 5,000 machine tools working at full capacity. They make the equipment for Tientsin's large light industry as well as printing presses, agricultural machinery, diesel engines, mechanized coal-cutters and many other items which are shipped to other places.

In addition, machinery is now being produced in Southwest, Northwest and Central-South China which were hardly developed at all in this respect in the past. Southwest China, for example, makes rock-drills and crushers, ball bearings, diesel engines, machinery for the timber

industry, electric motors and transformers and a variety of machine tools as well as wires and cables. Its output of machines in 1952 was nearly four times the 1950 figure.

Worker-Creators

The main factor in the remarkable achievements of China's machine-building industry is the creativeness and enthusiasm of the workers and technicians. Year after year and month after month, they have fulfilled and overfulfilled the set targets and mastered the technology of new products. Among the machine-builders, 2,471 have won the honoured title of "labour hero" for their work in improving and streamlining methods of production and management. These men and women are the industry's pace-setters in both output and quality.

Typical of the labour heroes is Wei Yu-hsi, a young lathe operator in Northeast China who received national recognition for doubling his productivity in the first half of 1953. After studying Soviet high-speed methods of metal cutting, Wei increased the speed of his lathe from 305 to 617 revolutions

per minute. The result was that he began to cut metal at the rate of 2,244 feet per minute as compared to 825 feet previously. Wei's initiative was taken up by machine builders in other places who created one new record after another. Wang Tsung-lun of Anshan, for example, invented a "universal rig" for his machine tool. He then pledged to deliver three times the production quota assigned him for 1953 before the end of the year. On November 18, he had made good his promise after which he raised his target to 350 per cent of the 1953 quota.

Average take-home wages in China's building industry went up by an average 70 per cent in 1949-52, the rise being accompanied by a large-scale expansion of social services.

Building New Plants

Machine-building is the heart of heavy industry, the development of which is the main task of China's Five-Year Plan. Its rate of growth, therefore, is to increase rapidly. The 141 major industrial projects which the Soviet government has agreed to help China build or reconstruct include scores of machine-building plants. When these and others are set going, China will be independent in the production of machines. She will be making her own machine tools of all kinds, forging and pressing machines, automobiles, tractors, generators, ball-bearings, etc., in large quantities. She will have a technological base for the socialist transformation of her economy.

A few examples and figures will give an idea of the coming expansion. After the completion of only two of the big new plants, China will be able to produce 3½ times as many metal-cutting machine tools as she did in 1952. Similarly, a single new plant for the production of mining machinery will increase national production of such equipment threefold.

The investment funds allocated to the machine-building industry by the People's Government in 1953, the first year of the Five-Year Plan, were twice the 1952 figure. Among the projects to be financed by this appropriation are four en-

tirely new plants devoted respectively to the manufacture of automobiles, heavy machinery, measuring and cutting tools and electrical machines. The foundation stone of the automobile plant was laid last July 15. By the end of October, five workshops had been built. An idea of the scale of this construction may be gained from the fact that personnel to carry it out are being drawn from 30 provinces and cities: some 10,000 skilled workers, technicians, engineers and administrators having been sent from Shanghai alone. Seventy plants and factories in different parts of the country are helping to equip this giant.

The heavy machine-building plant is being built in Taiyuan in North China. It will turn out complete sets of rolling mill equipment as well as other heavy machinery. Its forging and pressing shops have been completed, while the gas shop, foundry and assembly shops are under construction. The precision tool plant, located in Harbin, Northeast China, will produce more than 80 different gauges and tools accurate to 1/10,000 of a millimetre. One electrical machine plant, also in Harbin, will produce big and medium size generators to equip power stations run by steam and water power. A similar plant will be built in Fushun Northeast China, in the biggest coal-producing area in the country.

Expansion of Existing Plant

Also being financed is the renovation and re-equipment of existing plants, including four big ones in Shenyang. Among these, the No. 1 Northeast Machine-Building Plant will increase its present output of high-speed heavy machine tools six



Wang Tsung-lun (right), the nationally-famous Anshan machinist who fulfilled his annual quota three times over by November, 1953.

times by 1955. In the No. 2 Northeast Machine-Building Factory, a 2,000-ton hydraulic press, 5-metre vertical lathes and thread milling machines, huge planers and grinders and many other items have already been installed in the course of 1953. A wire and cable factory will be expanded from four workshops to more than 20, increasing its output twelvefold—to a point where it will supply two thirds of the national production. A pneumatic tool plant, when re-equipped, will produce four times the present output of riveting machines for bridge and shipbuilding, as well as rock-drills and pneumatic picks for the mining industry.

I have mentioned only the most important undertakings. In addition to them, 39 machine-building factories of various sizes have been

built or expanded in 1953 in Shenyang alone. One textile machinery plant now nearing completion in North China will turn out spinning frames with 200,000 spindles each year. These are many others in every region.

Since the first heavy industrial establishments were set up in China, nearly 90 years have passed. But imperialism and feudalism never intended to allow us to develop an independent machine-building industry, and indeed choked off every attempt to initiate it. In the four years since liberation, much more has been done than in all the decades before.

(Below)

China's first big automobile plant is being built in quick time in the most modern way. These are prefabricated concrete ceilings for the rising workshops.





Nicolas Guillen

My Second Visit To Peking

NICOLAS GUILLEN

I CAME to China for the first time a little more than a year ago. It wasn't necessary to have known this country in the past in order to understand that a profound transformation, a complete change, was taking place here—that was the first thing that struck me. And now, on this second visit, I find that things are changing more and more, always in a forward direction.

Even earlier, when in Prague, I had been surprised by something new: among the Chinese friends I met there was a girl who hailed me in Spanish.

Nor was she the only one who had learned my language. "As you see, this year we have made a little progress," said a young man whom I had met during my last trip, also in Spanish. On the contrary, to me it seemed that the progress was immense.

On arriving in Peking, where I am writing these notes, I met two more young people, who speak Spanish. One of them is my interpreter, Chen Yung-i. He speaks properly, has a wide vocabulary (bigger than that of many Spanish-Americans and Spaniards from among the people) and writes correctly. He taught himself, in less than a year. Chen, who is only twenty-three, also knows Russian, English and German, writes music and paints.

Last year I couldn't find a single person in Peking who spoke Spanish. If I mention these simple concrete facts, it is because they are symptomatic of something general and permanent: the determination and ability of the Chinese people and government to learn everything, to overcome all obstacles.

FOR EXAMPLE, I saw a splendid documentary on the struggle of the Chinese against a river—the Huai—which flows between the famous Yellow River and the Yangtze. In the 84,700 square miles of the Huai basin are more than 27 million acres of fertile land and 60 million people. For the lives of these people the river represented a tremendous risk. Every ten years there occurred catastrophic floods which it was impossible to prevent. The worst of these, however, were not caused by any natural phenomenon, but by Chiang Kai-shek, under the pretext of halting the Japanese. Chiang ordered the breaking of the south dyke of the Yellow River whose waters, mingling with those of the Huai, submerged extensive cultivated areas for the next nine years: the damage was enormous. This measure turned out to be utterly stupid and just as serious as the Japanese advance it was meant to prevent.

The documentary begins in 1950, when Chairman Mao Tse-tung issued the call, "The Huai River must be controlled." Immediately there was started against it a personal, hard, and implacable fight. The Huai was no longer a geographical accident, but took on the shape, figure, bones and bulk of a living, monstrous creature, which had to be tamed, like the marauding tiger which nightly decimates the horses on the farm.

The work, already very advanced, will be finished in 1955. When the project is completed, it will be possible to use the waters of the river to irrigate about 8 million acres, to improve river navigation over a length of 1,240 miles; agriculture and industry will be provided with numerous hydro-electric stations.

In 1952 (and this is evident in the documentary, a really first-class film) three enormous reservoirs and fifteen protecting detention basins were built, with a capacity of 353,200 million cubic feet of water. Three more reservoirs are under construction; 1,240 miles of dyke will regulate the flow of the three rivers; and almost finished in north Kiangsu Province is a great irrigation canal, 105 miles long. When the work is completed, the irrigated area will amount to 4,250,000 acres. Right now the river Huai is already flowing peacefully

through the land which once felt its onslaughts; it laps its fertile banks, like a tamed lion.

ON MY FIRST NIGHT in China this time, I woke up very early. What was the noise I heard? I peeped out over the balcony of my enormous room on the second floor of the Peking Hotel—and realized that the din was coming from the colossal construction work on the new hotel which is being built next the one in which I am living, which when I last visited here in 1951, was the only important one in the city. With its six floors, it was also for a long period the city's highest building.

Under the Empire it was forbidden to build houses higher than the imperial palace, which has only two floors. During my absence another hotel had sprung up—the Peace Hotel—with all the modern comforts anybody could ask for.

Throughout Peking I find new houses; not very high buildings—three floors—but with simple lines, which nevertheless do not rob them of national architectural flavour. A rhythm of work, a constructive eagerness that makes a deep impression on the traveller, hangs in the atmosphere and can almost be felt in the air. One would say that the Chinese people are bent on gaining years for each day of the whole long period they were oppressed.

THIS OPTIMISM of the people found its unforgettable expression in the parade on October 1, the day of national liberation. At nine o'clock in the morning, the foreign delegations took their places in an immense space in front of the former "Forbidden City" of the Emperors, from which we could see the huge procession in comfort. At five to ten, a roar of applause and cheers rang out in the square. We turned towards the

presidential stand: on it had just appeared the members of the government.

Chairman Mao, in bright olive-coloured uniform, took off his cap and waved to the people who now doubled their demonstrations of joy. The military band struck up the tune "The East is Red", a people's song about Mao Tse-tung. Then came the Chinese National Anthem. Amidst a great silence, General Chu Teh reviewed the troops in a car. After that the parade began: huge, recently-made shining tanks; splendidly equipped cavalry on their swift Mongolian horses; sailors, airmen in jet planes, infantry, parachutists, artillery, machine-guns, searchlights, flame-throwers. The discipline of this army was striking. Different units marched as if they made up a moving block, without a single step or a single gesture upsetting the whole. All this strength at the disposal of the people, threatening no one but ready to defend peace!

Then came the parade of the people. Hours and hours of a huge river of men, women and children ceaselessly flowing past in successive waves. What is more, it was a very Chinese parade in its refinement. Never have I seen so many standards and flags, of such delicate and varied colours. How many shades of pink, green,

yellow, blue, purple there are! As the flags here are made of silk, they wave with a gentle softness, like water which is barely rippled by the breeze.

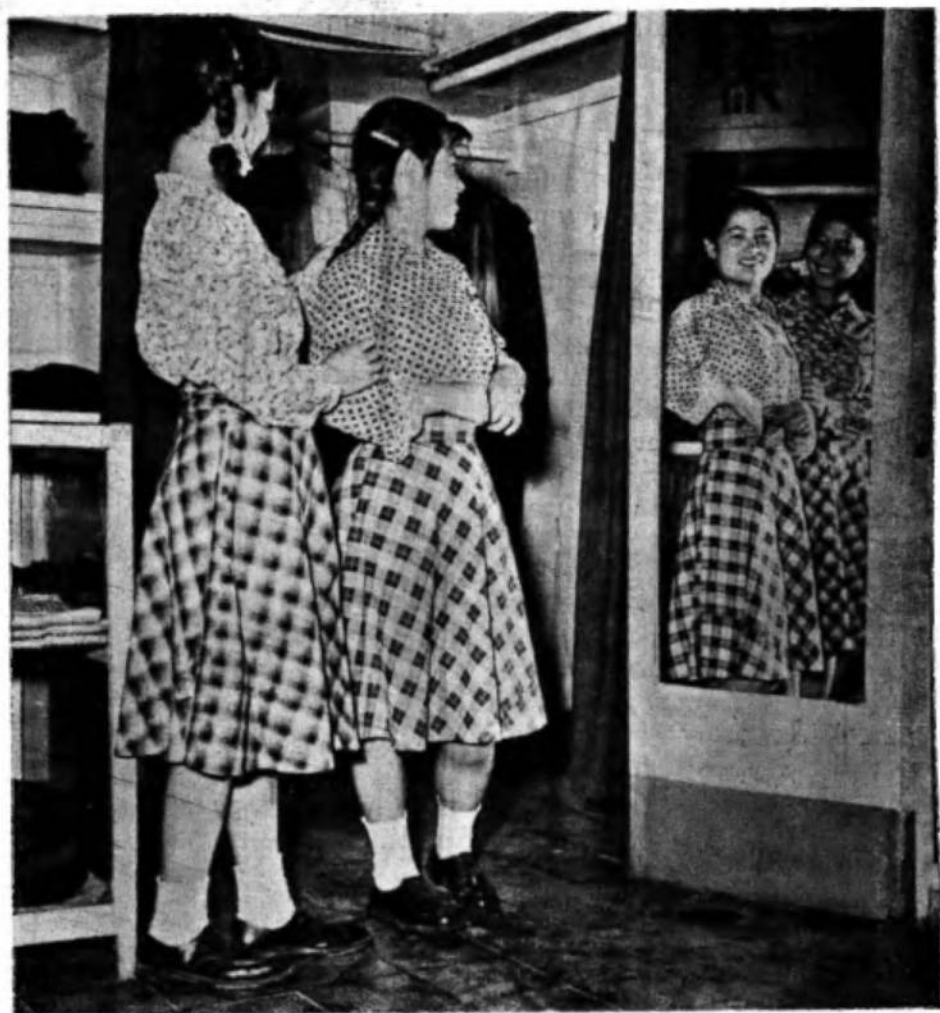
And what a sight were the hundreds of doves thrown up into the morning air, with small coloured ribbons tied to their tail feathers! What a sight the balloons—thousands of them—which on gaining height made the blue sky seem like a gigantic pastel sprinkled with fantastic little pills! What a spectacle the little model aeroplanes made of bamboo, covered with paper, each with its engine, which rose from the crowd and flew above it! What a sound those songs sung by thousands and thousands of voices!

All of a sudden a long line of Young Pioneers appeared. When it arrived in front of the palace, a little girl and a little boy ran out to hand a bouquet to Mao Tse-tung. The people applauded madly.

Above all else, one single demand: peace. Peace on the flags, in letters of gold; peace in the banners; peace in the anthems; peace in the songs and in the speeches . . . Peace in the parade of the People's Liberation Army, which will crush any foe who dares set foot in China but will never violate a foreign country nor fire a single shot in a war of aggression and conquest.



Students wave and cheer in front of the reviewing stand in the great National Day parade in Peking on October 1, 1953.



Two working-class girls try on skirts in popular cotton plaids.

More Colour In Clothes

HSU CHIH-HUA

ON the streets of Chinese cities, the most widespread dress is still the plain blue cotton coat and trousers, simple and economical, which in the past few years has become the hallmark of men and women labouring to build up the country. But now, four years after liberation, fresh, bright colours are beginning to appear. Workers learning group dances in their clubs and palaces of culture, students in the schools, and peas-

ant women in the fields may often be seen in vivid prints of many colours, generally including red and green. The prints utilize conventional or picture-designs, including both traditional Chinese motifs and new ones which reflect life today.

Flowered Materials Liked

Before the land reform, country women generally dressed in drab blue, black or grey. Now that the

peasants have their own land and production is rising, they are buying flowered materials which China's light industry is producing in large quantities. The shelves of city shops and village cooperatives are heavy with such goods. They are favoured not only for blouses and dresses but also for padded winter bedquilts. Millions of peasants and worker housewives have thrown away the patched, faded bedcovers often inherited from a past generation, and made new ones of cloth with the "Strutting Peacock" or other popular designs.

In Hunan province, by 1952, cotton prints were outselling white cloth two to one. In the first half of 1953, the yardage of prints sold was double that of the same period of 1952.

Quality Demanded

Better quality, too, is being demanded. In the first couple of years after liberation, weaving and dyeing mills concentrated on mass production of economy lines. So long as a piece of cloth had colour and a design and was reasonably priced, people bought it up. But in 1952 and 1953 this was no longer the case. Customers demanded finer weaves, colour-fast dyes and more artistic designs.

The most usual remark by customers at the cloth counters of department stores was, "Haven't you got anything prettier?" Even prints that had been popular in the past were no longer regarded as acceptable. The Shanghai State Dyeing Works was criticized for repetition in colour and design. Women buyers said; "Why can't the state give us something new and better?" Some fishermen who went to buy cloth for their women-folk remarked that they didn't want the same kind they had bought the previous year—their wives and daughters now thought them "too dull". A salesman in Nanking complained that some poorly executed prints in the shop where he worked were not moving off the shelves. "I don't know why we tied up our money in this stuff," he said. "No one wants to buy it."

These comments and many others like them were passed up to the textile designers. Workers and managing personnel in both state and private factories joined in a movement to improve quality. The Tsingtao State Dyeing Works, for example, conducted a study of peasant preferences and enlarged its range of designs from ten to forty. The new patterns include large-spaced prints, bold plaids and checks, geometrical figures, small flowers, pictorial scenes of farm life, reproductions of peasant embroideries and paper cut-outs. Textile workers put up a series of slogans: "Improve quality!" "Fulfill the demands of our peasant brothers and sisters!" "Aim at bright colours, attractive designs and greater washability!" Within two weeks of the start of the movement, 308 proposals for better work had been turned in. The first of the new patterns left the factory late in August 1953. In September, one could see them selling over many retail counters.

Designers Change Ways

A designer of the Tientsin State Dyeing Works wrote to a local newspaper: "Formerly we used to sit in our offices trying to think up new ideas. But last summer we went out to the country to contact peasant consumers, get their ideas, and collect folk designs. We put on exhibitions, called discussion meetings and visited women in their homes. What we found was that everyone had money to buy, but preferences were different. The older women clung to the traditional blue, and went in for small prints with blue predominating. The younger ones liked dots, checks and geometric patterns which are called 'art prints' in the country. All liked their flower designs to be realistic: if flowers were printed without leaves and stems, they said they felt uncomfortable looking at them. In one design

Designers at work, after a careful survey of the preferences of consumers in country and city

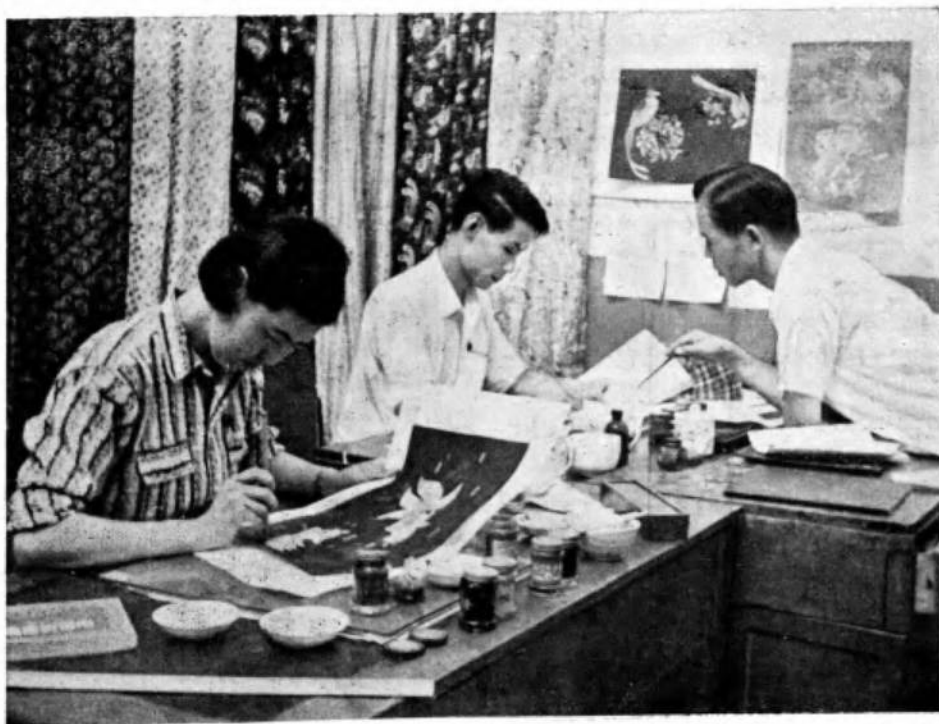


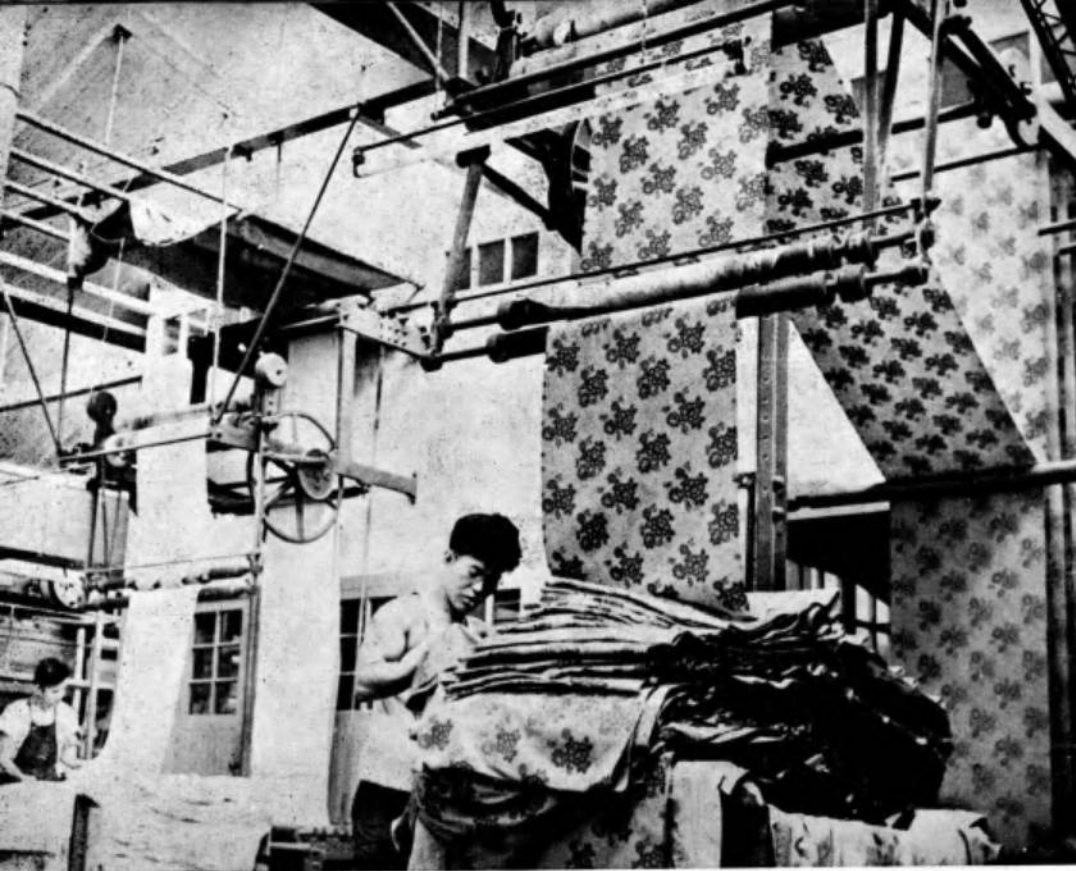
This peasant girl has picked a flower design for her new blouse. Her mother and a friend approve the choice.

there was a butterfly with an eye missing. Whenever we showed it, someone was sure to point out the fact. Everyone liked the 'phoenix and peony' design for bed covers."

Chinese textile designers now draw on a great variety of sources, including the illustrations in well-

known books. The popular "strutting peacock" design, for example, was drawn by the artist Ku Jui-chieh after he had seen the picture cover of a play called: "The Peacock Flies Southeast". It is now being put out by the Shenshing Cotton Mill, one of the largest in Shanghai.





The demand for more and more bright prints keeps the dyeing works producing at top speed.

Another well-liked design is "Happy Farm Life". This cheerful composition shows a rural scene after the autumn harvest. A young woman holds a sheaf of grain. One child rides a water buffalo while another is shown with a big melon. The design also includes peace doves, rabbits, a hen with chicks, cotton bolls and various vegetables. Tsao Pei, the artist, spent some time in the country before beginning to draw, and the final effect is the result of very painstaking attention to detail. "I took a long time getting the buffalo right," Tsao Pei says.

Obstacles Overcome

Before the new designs could be put into production, it was necessary to improve dyeing techniques. A big contribution in this respect was made by engineer Wang Chu-sheng of the First State Dyeing Mill in Shanghai, who studied Soviet experience to produce a much better dyeing method than the one previously used. In Shanghai's textile factories, weaving workers have guaranteed to supply no defective material to the dyers;

and dyers have set up their own inspection teams to see that not a foot of sub-standard goods goes to the market. China-made red, maroon and green dyes have been improved so that they now stand up to any amount of washing and the problem of discoloration of black dyes after washing and wear has been successfully solved.

Last summer, the Ministry of Textile Industry put on a big exhibition in Shanghai to get the opinions of consumers. Some 740 prints, traditional and new, were shown. Visitors were given voting cards and the results were summarized after three weeks. The design that got the most votes

The "Strutting Peacock" design is in great demand.

featured fairly large flowers in apple-green, lavender, lemon yellow and ivory. The reasons given by those who favoured it were: it was in good taste, the colours were fresh without clashing, and it could be worn by old and young.

Realistic Designs

The runner-up was a flower-cluster print executed in lavender, ivory and golden-yellow on a blue background. The exhibition, like the village surveys, showed that realistic designs were preferred. Multi-coloured plaids and checks also won praise for their wide range of adaptability. All the top votes went to new prints: the old ones were passed by.

In order to produce more coloured piece goods, the government built six big new dyeing works in the course of 1953. Their attractive products will be worn by workers and peasants engaged in fulfilling China's first Five-Year Plan of industrial construction.



Chinese Acrobats

LIU HOU-SHENG

PERHAPS the most striking thing about Chinese acrobats is the apparent ease and playful spirit with which they perform the most difficult feats of balancing and agility. Watching them, the on-looker often begins to wonder if what he sees is real. And many no doubt have asked themselves: "How did it all begin?"

One can imagine that the origins of the art were something like this. From year to year, the peasants after a hard season's work would gather on village threshing floors to celebrate the completed harvest. In high spirits, they would pick up the large earthenware jars brought to hold the grain and throw them about like balls. One of them would start balancing a jar on his head, testing his skill for the amusement of his friends and neighbours. Another would try a more ingenious trick. In any case, one thing is certain: the elaborate system of Chinese acrobatics had its origin in the everyday life of the working people and has always existed for their enjoyment.

Chinese acrobatics, like Chinese painting, music and drama, are part of an ancient culture which has a history of thousands of years. They were mentioned in books of the Han dynasty (206 B.C.-220 A.D.). In works written during the Sung dynasty (960-1279 A. D.) there are pictures of tightrope walking and other feats. As in all branches of people's art, master performers handed down their acts from generation to generation, improving and enriching them with their own experiences and emotions. The art as it exists today

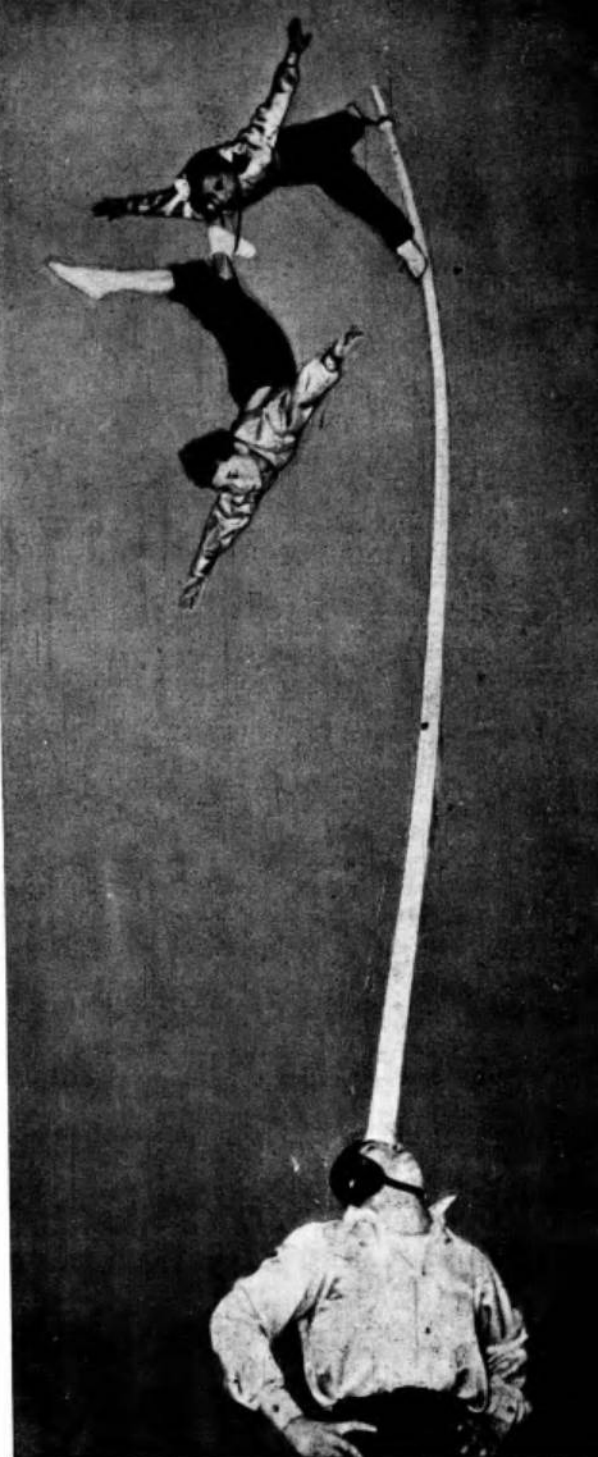
has infinite variety and reflects the diligence, courage, intelligence and optimism of the working people.

Feats of Balance

The spirit of pure fun and enjoyment is demonstrated in the act called "Balancing on a Cylinder". A wooden cylinder about five inches in diameter is placed on a table. A four-foot board is then balanced on top of it and a boy, legs apart, mounts the board. Swinging his body, he causes the cylinder to roll from side to side without ever letting the board touch the table. As he rollicks along, smiling nonchalantly, a younger boy climbs up and stands on his shoulders. Then a little girl stands on the shoulders of the younger boy. The three look so happy and carefree as they swing to the rhythm of the music that one is deceived into thinking that this highly skilled act can be performed by anyone at home.

Actually, not a single item of the Chinese acrobatic repertoire can be learned easily. Each is the hard-won result of years of training. The artists themselves have a traditional contempt for those who stop practising when they attain fame.

The master acts call for a really tremendous degree of control and coordination. Tu Shao-yi of the Chungking Acrobatic Troupe balances a 20-foot pole on his forehead and two young girls climb up it one after the other. One girl, her foot held in a loop and braced against the pole, lets go with her hands so that her otherwise unsupported body is parallel to the



In one of the master acts, an acrobat balances a 20-foot pole on his forehead while two girls dangle at an unbelievable angle from the top.

ground. The second girl takes the first girl's hands and swings out into the air. Then she puts her foot through a loop round the first girl's neck, releases her hand-hold and sways merrily back and forth head down in midair.

Tightrope and slackrope walkers are great favourites in China, as they are throughout the world. Liu Tsui-ying, also of the Chungking troupe, is one of its best exponents. She learned the art from her father when quite a small child and seems to be as much at home in the air as on the ground.



"The Flying Trident" as performed for audience in Denmark

Dressed in a bright national costume, her hair combed in the traditional Chinese style, she moves along a high wire with extraordinary nimbleness and without a pole, umbrella or any other aid to balance. As the drums beat and gongs clang, she ties a red kerchief over her hair and a green sash round her waist and breaks into the popular Yanko dance steps. Finally she puts a two-legged stool on the wire and sits down on it as if it were the most natural thing in the world.

Looks Simple—But Try It!

Simplicity, vigour and beauty are the special qualities of Chinese acrobatics. Complicated equipment and stage settings are never used. The act called "The Hollow Bamboo" is a highly developed form of a common game. Both children and grownups in China may often be seen playing in the winter sunshine juggling a large bamboo spool (like a very big diabolo). The player holds two sticks connected by a string. Looping the string around the shank of the spool, he sets it spinning up and down—and as it goes faster it whirrs and sings. The acrobats have taken this simple toy and

made it leap and dance like something alive. Sometimes several of them play together, tossing the spools into the air to form various patterns and catching them again on the string. The same act is performed with porcelain vases, teapot lids and other fragile objects.

"Jumping Through the Hoop" is another act directly linked with everyday rural pastimes. In many villages, when sieves and sifters are worn out, the peasants take out the bottoms and, standing the hoops on end, jump or crawl through them.

Kuan Yu-ho, an old master acrobat who is now 63 years old, can slip through a hoop less than nine inches in diameter. No one in China can go through a smaller one.

Sitting on the floor, Kuan first puts his legs through the hoop, then bends his head and "jackknifes" through. When Kuan performed this act in the Soviet Union, a doctor was so amazed to see such suppleness in so old a man that he thought he had some anatomical peculiarity. Kuan Yu-ho told him the secret: fifty years of daily practice.

At Tien Chiao (Bridge of Heaven), the centre of popular entertainment in Peking, acrobats may often be seen performing an act called the "Flying Trident". The player balances a five-foot trident, which has a revolving head, on the palm of his hand and sets it turning rapidly on its axis. As it turns faster and faster, rattling merrily, he makes it wander, by body and muscle movements, up his arm, over the back of his neck and down to the wrist of the opposite hand. Then he sends it up his arm again and down to his ankle, kicks it high into the air, lets it land back on his hand and makes it dance round and round

in a circle formed by his arms. Throughout the act, he never once grips the shaft with his fingers and no part of the trident ever touches the ground.

"Spinning Plates" is another very popular act. Twirling ordinary dinner-plates on the top of slender wands which he holds in either hand, the acrobat stands on his head, balances on one hand on a trestle or lets another man do a handstand on his back. All the while the plates never stop turning in the air. In a spectacular variation, one performer stands on his head, not on the floor but on top of another man's head, each twirling four plates.

Conjuring is considered a part of Chinese acrobatic art. The performer comes on to the stage alone and depends neither on lighting effects nor the help of a second person to divert the attention of his audience. It is refreshing to hear the "magician" say at the very start that there is nothing mysterious in his tricks. Everything he needs is hidden in the long, loose gown which he wears. The audience is nonetheless amazed when he swirls a square cloth in front of him and, without the slightest hesitation, produces a large bowl of goldfish, sixteen plates of cakes and fruit and another bowl in which a fire is flaming. Having done this he turns a somersault and comes up with a large bowl of water. No one can imagine how such a thing is possible—but there it is!

Darkness Into Light

For centuries Chinese acrobats were regarded as no better than wandering beggars by the gentry. One consequence of this was that they lived in very miserable circumstances, the prey to all kinds of oppression and extortion. But another result was that their art was never contaminated by the artificiality and formalism of upper-class society. Throughout the ages it kept its original, healthy, folk appeal.

Today China's folk art and artists are like new-found pearls brought out into the light. It is only four years since the liberation, but nearly every large city now has a state acrobatic troupe which the most skilled of the performers have joined. For the first

time in history they can play in the best theatres, with first-class orchestras and beautiful costumes. They do not need to worry about food, clothing, housing, equipment or rehearsal facilities—all are provided by the government. They are honoured in society as artists who serve the people.

Attached to the troupes are training classes for novices, who no longer suffer the pains of old-style apprenticeship. Older acrobats have joined special literacy classes to make up for their previous lack of education.

It was the acrobats who are getting on in years who suffered most in the old days. Today they feel very deeply about the joys of their new life. One old man, Tan Chun-chuan, says:

"People call me Shuttlecock Tan. As a little boy I used to watch people kick the shuttlecock at the temple bazaars and began to practise myself. Finally I got to be an acrobat, but I could hardly earn my food. I would travel around and perform in any open space I could find. I would always draw a crowd to watch and cheer. But at the end, when I began to ask for money, everybody scattered like a flock of birds. I dreaded the days when it rained or snowed and I couldn't perform.

"When I grew old, I thought everything was finished. Of course I never dreamed that things could change the way they did after liberation. Now the People's Government has provided a place for us. Though I am 78 years old, I have been invited to be a member of the All-China Acrobatic Troupe. Generations of skilled masters have created my art. I am not going to let it die. If you know any one who wishes to learn all that can be done with a shuttlecock, tell him to come to me."

International Acclaim

The All-China Acrobatic Troupe, organized in Peking in 1950, was the first cultural ensemble to be

Danish children suffering from rickets were wide-eyed and exultant when the Chinese acrobats put on a special performance at their sanatorium near Copenhagen.

sent abroad after the founding of the People's Republic of China. It went to the Soviet Union and the European People's Democracies and won great acclaim. The *Literaturnaya Gazeta* (*Literary Gazette*) of Moscow wrote after it had performed there: "The excellent characteristic qualities of the Chinese people—diligence and the firm determination to reach their aim—were demonstrated in the art of the Chinese acrobats. Theirs is an art that possesses a distinct national character and national style. It is peerless, unique."

In 1952 the troupe made a second tour to Europe, appearing in 67 cities in Finland, Denmark and Sweden. It travelled over 6,000 miles in four months, performing in theatres, squares, factories, schools and hospitals. The acrobats were welcomed everywhere they went. The Copenhagen daily, *Politiken*, wrote of their performance: "It is not just acrobatics. It is dance and ballet." And the Finnish paper, *Työkansan Sanomat* said: "The entire two hours of the performance were an exhibition of real art, not just skill. The pure sense of beauty, the humanity and depth of feeling demonstrated are truly seldom seen in acrobatics." The owner of the hotel where the troupe stayed in Copenhagen wrote in a parting letter: "What every member of your troupe showed

was not the superiority of a great people but kindness and good will. You will make life-long friends no matter where you go." Thus the acrobats proved to be real ambassadors of international understanding.

One of the most popular acts abroad was that of Hao Shu-wang, the "Jar Balancer". He throws a highly glazed China jar, weighing 30 pounds, high into the air, catches it on his wrist and spins it. Then he tosses it to the top of his head where it balances, remaining still while he himself turns around, and turning when he stands still. Hao can make the heavy jar dance and fly between his fists, his fingers, his head and the back of his neck. He can throw it six feet up, catch it on the rim with his head and let it rest there.

"I did this act for many years before liberation, but nobody had a thought for me," Hao Shu-wang says. "In those days I could not even get enough to eat. But now look what has happened! My work has been seen and praised by foreign friends in many countries. The honour does not belong to me. Behind me lies our immense strong Motherland and I travel as a representative of the great Chinese people. That is something I never forgot while abroad. The more I performed there the happier this thought made me."



ACROBATIC FAVOURITES

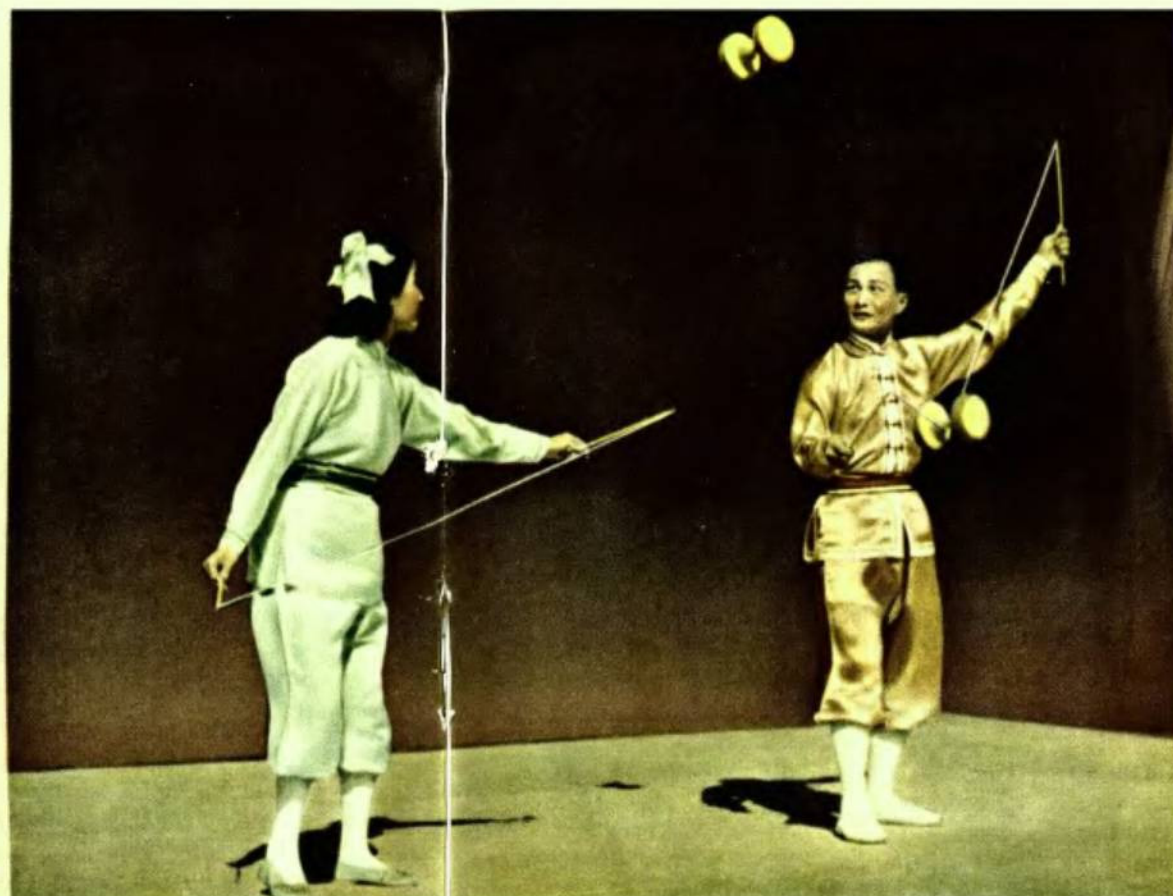
Since the All-China Acrobatic Troupe was formed in 1950, it has performed for audiences totalling over 2,000,000 people in China.

In addition, on tours in 1950, 1951 and 1952, it visited Albania, Bulgaria, Czechoslovakia, Denmark, Finland, Germany, Hungary, Korea, Mongolia, Poland, Rumania, the Soviet Union and Sweden.

Some of its most popular acts are shown on this and the next page.



Cyclists



"Hollow Bamboo"



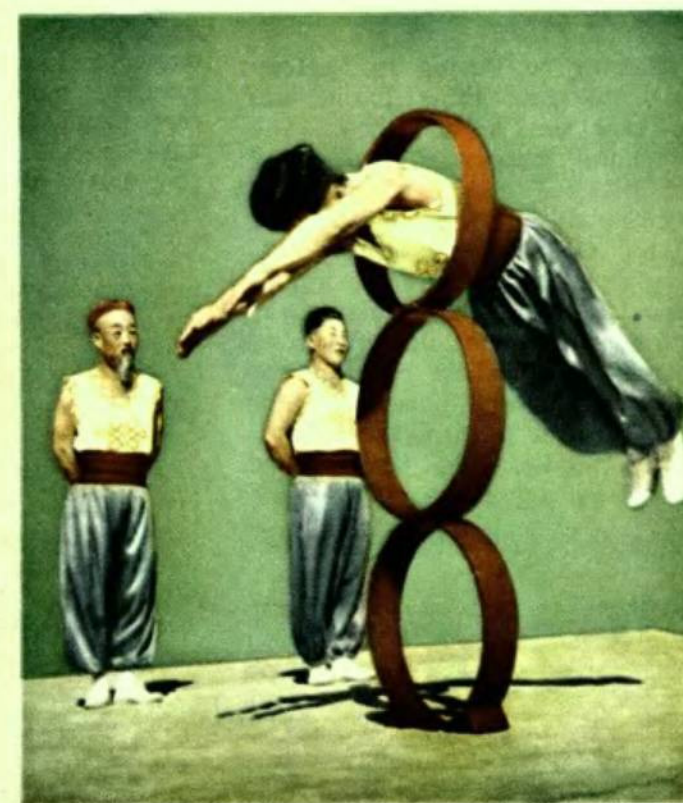
Balancing on Chairs



Jar Balancing



Spinning Plates



"Jumping through the Hoop"

Photos: Mao Sung-yu and Tsai Shang-hsiung

Making New Farm Implements

MA CHI



Ploughs made by the North China Farm Machine Factory, ready for sale to the peasants.

EARLY in 1949 when I was working in a farm machine plant in the U.S.A., I saw a report in the papers which filled me with excitement. It told of a new state-owned farm machine factory, set up near Peking only two or three months after the city had been liberated. Under the Kuomintang, the same establishment had made munitions. The news showed that the period of peaceful reconstruction had already begun in my country, so I decided to return at once.

Coming to Peking in September, the first thing I did was to visit the North China Farm Machine Factory. The director, an energetic man, welcomed me warmly and told me more of its story. On the eve of the liberation, the Kuomintang had stationed troops in the buildings, taken away most of the movable equipment, smashed what they could of the remainder and dismissed all the workers. Afterwards, the peasants came and took what they wanted from the stripped plant.

"When we moved in," the director related, "there wasn't even anywhere to cook our meals. Then, gradually the workers trickled back. Everybody got on the job repairing and building. After we spread the word that we would be making farm tools, not munitions, the peasants began to bring back the machine parts and small motors

they had taken home. We also got other equipment from factories taken over from the Kuomintang elsewhere. After two months of preparation, the factory started work. Soon we were producing irrigation pumps, treadle-operated rice threshers and simple cultivators. By the late spring of 1949, we had something to show at the first post-liberation industrial exhibition in Peking."

The director told me that the factory's personnel was already four times greater than when it started work. But since expansion was in prospect, more people with technical knowledge and experience were needed. He invited me to join the staff and I was put in charge of the new building work.

To give you an idea of how our factory has grown since then, production in 1952 was nearly five times that of 1950, and by the end of 1953 we expect it to be half as much again. The number of people we have now is 21 times what it was when we started four years ago. The floor space of our buildings has increased sixfold; we have put up a club house, dining halls and bath houses. In 1952 alone, workers' hostels with 500 rooms were completed. We have also opened a branch plant inside the city of Peking.

Ours is not the only factory of its kind in China. There are many like it, scattered over an area ex-

tending from the northeastern provinces to Tibet in the far west.

The Problem of Design

Naturally, our work has not been easy. Time and again, we have run up against snags, of which the shortage of personnel was at first the most serious. Under the Kuomintang, nobody had ever designed modern implements specifically for the needs of Chinese peasants.

Six of our engineers had been educated in America, but not one had ever actually made a machine. In our first designing jobs, no account was taken of prevailing methods of cultivation, the kinds of crops grown, or the nature of the soil. One result was a cultivator in which the shovels were set too far apart to be suitable for the methods locally employed. And instead of concentrating on ploughs, the basic farm tool, we tried to make whole sets of implements. These were like the imported ones in appearance, but their quality was poor. So few were sold.

Gradually we learned to consult the peasants and to make use of their advice. For example, letters came from the countryside asking for bigger ploughs than the 5 and 7-inch single-furrow ones we first turned out. The reason was that the peasants were organizing them-

selves into mutual-aid teams and agricultural producers' cooperatives, tilling the land in larger units and switching from small draught animals like donkeys to stronger ones like mules. Li Ke-tso, a 38-year old engineer was given the job of designing 8 and 10-inch single-furrow ploughs. Before starting, he made a collection of ploughs from different parts of the country. Then he travelled in various provinces, talking to the peasants. He asked them about their methods of farming, the crops they grew, the nature of the soil, and what was good and bad about the old style ploughs they were using. Because Chinese peasants have always used ploughs with one handle instead of two as in the west, Li Ke-tso designed a one-handed model which was simple in structure, cheap to make, and very efficient.

A suitable mouldboard is the key factor in a good plough. For best results it must vary with the nature of the soil. In America the practice is to make samples which are tried out and corrected over and over again, mass production coming only after the experiments have succeeded. Li Ke-tso, however, adopted the Soviet method, calculating the curve of the mouldboard for a given set of conditions through a theoretical formula. This eliminated repeated trials and made it possible to complete designs for a mouldboard and ploughshare in one month instead of three.

Savings in Costs

Lack of designing experience also led to higher costs. This problem was solved only after the engineers began to cooperate closely with the workers. In one implement we were making, the stand of the plough bottom designed by our engineers called for expensive steel. But some of the old workers—a pattern maker, a foundryman and a malleable iron man—were worried by the expense. After much study and discussion they went to the rationalization proposals com-

mittee with a plan to use malleable iron which is cheaper. With the help of a designer, they succeeded in solving the problem. Today the same article is made of nodular cast iron, lowering the cost of production still further. The most advanced method of casting which we are using was learned from the Soviet Union.

Our workers have invented many new methods and tools. Every month they make scores of rationalization proposals. A committee scrutinizes these, assigning technicians to study the more promising ones and make the necessary blueprints and tests. If successful, all such improvements are incorporated in the production process and their inventors rewarded. During the first half of 1953, workers in our factory made 88 suggestions, 43 of which have been adopted. The calculable resultant saving in the same period was ¥102,000,000.

The price of our 7-inch single-furrow plough was lowered four times. When we stopped making it last August, it was selling for ¥247,000 or 40 per cent below the original price. The price of our new 10-inch single-furrow horse-drawn plough has been lowered twice in the two years during which it has been produced. Now

it costs the peasant ¥232,000 which is less than he had to pay for the smaller 7-inch one, even when it was at its cheapest.

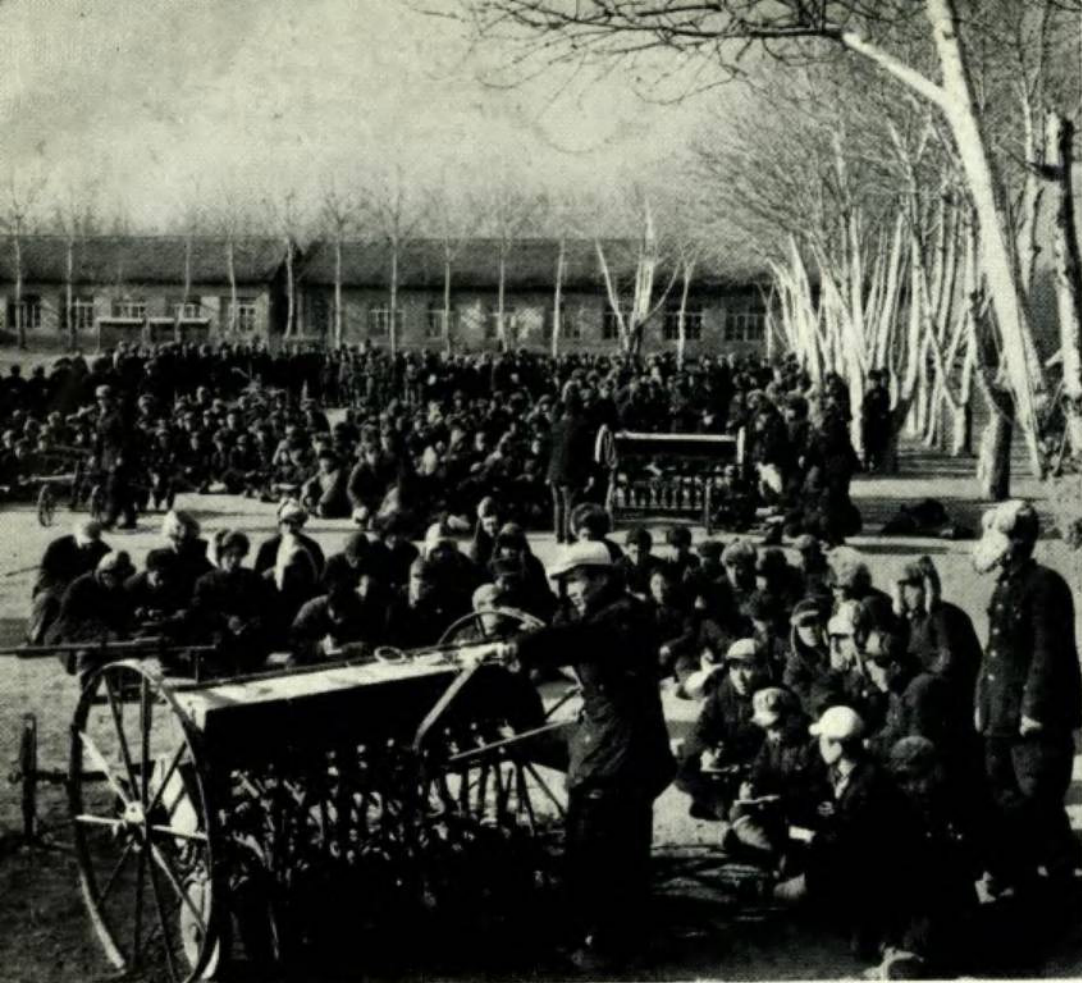
Larger Implements

As more and more peasants organize to work in common, our output of the larger farm implements grows. We started out with single-furrow ploughs, one-row cultivators and five-row seed drills. Now we are working on nine-row seed drills, two-furrow ploughs and a horse-drawn reaper. Our larger machines are used by the mutual-aid teams and agricultural producers' cooperatives. Government workers in agriculture familiarize the peasants with these machines and encourage them to organize.

In the summer of 1952 a team of engineers and workers went from place to place demonstrating our new horse-drawn self-pumping reaper. When they arrived at one county farm, they found 500 acres of ripe wheat and a shortage of harvest hands. They reaped the crop and taught the farm workers how to operate the machines at the same time. Crowds of peasants from the surrounding countryside came to watch. What impressed them was that the reaper cut 12 acres a day, a job which it would ordinarily take 25 men to do.



Readjusting a mechanical sower in a factory yard in Shenyang (Mukden).



Peasants at a village in Sungkiang province, Northeast China, attend a demonstration on the use of new horse-drawn implements.

After the harvest, the deputy head of the department of agriculture and forestry of the Honan provincial people's government gave a talk to the peasants. He told them, "This reaper, as everybody has seen, saves work, saves labour and gets the harvest promptly. But it is not suited for individual farming on small pieces of land. To use it properly, it is necessary to work together, to pool the land in shares and do away with boundary lines between the fields."

Problems of Promotion

We sell our farm tools to the peasants through the supply and marketing cooperatives, which order direct from the factory. In 1953, we sold over 100,000 ploughs and many other implements. We would be selling more if not for one thing. There is a shortage of people to teach the peasants how to use and repair them. Our peasants, who were so long under the yoke of feudalism, have very little idea about machinery; they often do not even know how to tighten a screw when it comes loose. The government has set up many technical

guidance stations which demonstrate new machines, teach people how to use and take care of them, carry out repairs and supply spare parts. But China is such a huge country and the rural population is so large that it takes time to spread this kind of work to every area.

At first the supply and marketing cooperatives confined themselves to selling the new tools. They did not think of getting their staff members to learn how to use them. For instance, in Suipin county, Honan province, a batch of about 100 ploughs arrived in a district cooperative soon after the land reform. The peasants were very eager to increase their crop yields. They listened eagerly when the co-op workers said: "This plough is light and it digs deep; you can grow more with it." After this the peasants bought them readily. But since they did not know how to operate the ploughs, they used them in the same way as the old ones. So handled, the plough was not at all light, it was very hard on both man and draught animal. What was more, the peasants had no idea how to make repairs or

adjustments. When the peasants went back to the co-op with their problems, they found that nobody there knew much more than they did. The result was that they hung up their new ploughs and wryly called them "hanging ploughs" instead of "walking ploughs", which was their proper name. For work, they went back to the old implements which their ancestors had used for centuries.

This taught the cooperative workers a lesson. They began to learn how to operate and repair the new tools themselves. The next year they took two fields with the same kind of soil, sowed them with the same seed, and allowed them an equal amount of fertilizer.

They ploughed up one field with the old plough and the other with the new one. The result was that the one on which the new plough was used produced 37 per cent more millet than the other land. In addition, the new plough turned over about half an acre of land a day while the old one turned over less than a third of an acre.

A mass meeting was called and the co-op workers told the peasants what they had learned—how to select the hitch point in order to balance the plough and has to adjust the guide wheel to control the depth of the furrow. They also undertook to explain the use and care of the implements. Within two weeks the district co-operative had sold 56 new ploughs and many peasants had started to organize mutual-aid teams so they could buy them in common. Existing mutual-aid teams also enlarged themselves. A typical one increased its membership from nine to 19.

In the meantime, we in the factory have also been doing everything possible to increase our knowledge. Workers and engineers attend special lectures on farm machinery every Saturday. These are followed by discussions in which many good ideas emerge.

The perspectives of our work are unending. Already farm tools are improving on the basis of mutual aid. Later we will have collective farms and a fully mechanized agriculture which the North China Farm Machine Factory, along with many others in the country, will have the honour to serve.

ARTS AND CRAFTS OF 2300 YEARS AGO

HSIA NAI

THE latter part of the period of the Warring States (circa 403-221 B. C.) was one of the high points of Chinese history. It produced remarkable philosophers, statesmen, military strategists and poets. Among these was Chu Yuan (340-278 B. C.), the greatest patriot bard of ancient China.

To mark the 2,300th anniversary of Chu Yuan's death, the National Historical Museum of Peking arranged a special exhibition of over 400 relics of the Chu state, the poet's beloved homeland. Though the area of Chu covered only central and southeast China, its arts and crafts reflected the high development achieved by Chinese civilization as a whole at that time.

Before the first Emperor of the Chin dynasty (221-207 B. C.) built the Great Wall, ancient China had produced no gigantic monuments comparable to the

*Chu Yuan, Rabelais, Copernicus and Jose Marti of Cuba were the four titans of world culture, commemorated on the initiative of the World Peace Council, at celebrations throughout the world in 1952.

See "Chu Yuan: Poet-Patriot" by Cheng Chao-to in *China Economic*, No. 5, 1953.

pyramids of Egypt or the ziggurats of Mesopotamia. She also did not have any monumental sculpture of the type of the colossal statues and stone reliefs from the Egyptian tomb-chapels or the palaces of Assyria. The genius of ancient Chinese artists was manifested mainly in the fields of pottery, bronze and jade.

Bronze-Casters

The craft of bronze-casting was developed and perfected before the end of the Shang (Yin) dynasty (XIIth century B. C.). In beauty and technical perfection, the best of the Shang bronzes stand unsurpassed in the history of world art. This technical tradition was preserved in the period of the Warring States, but a new artistic style had been evolved.

The vigorous bold style of the Shang and early Chou periods was replaced by one simpler and more refined. A flat decorative pattern of entwined dragons, sometimes accompanied by a rope pattern in slight relief, became the principal theme. Sometimes this zoomorphic pattern was transformed into an inextricable maze of little volutes and feather-like elements.



Figs. 1 & 2: Bronze tripod and vase, pictured above and below, represent two styles typical of the Warring States period (403-221 B.C.). The tripod, which is 12 inches high, is decorated in conventionalized dragon design. The vase (height 16 inches) bears a hunting scene in copper inlay, showing the advances of realism in art. Both were found at Tangshan.





Fig. 3: Earliest known portrayal of Chinese architecture, incised on a bronze basin, found at Hueih sien, Honan province. A section is shown above. Diameter of basin, 17 inches.

Bronzes in this style were abundantly produced and have been found all the way from Changsha, Hunan province, to Shouchow, Anhwei province, which were both within the boundary of the Chu Kingdom. They have also been discovered in Loyang and Hueih sien, both in Honan province, and Liyu in northern Shansi prov-

ince, near the Great Wall. Some of them were also recently excavated at Tangshan, near the famous Kailan coalfield in the northern part of the province of Hopei (Figs. 1 and 2.). The characteristic décor was applied not only on ritual vessels, but also on mirrors which appeared for the first time in the period of the Warring States. These early mirrors are rather thin, and the patterns on their backs are very elegant and pleasant.

Towards the end of the Warring States period, the technique of turquoise inlays in bronze, once practised by the Shang artists was revived. A new technique also appeared in the form of inlays of gold, silver and copper in bronze. The surface of such bronzes is inlaid with fine patterns in which the scrolls

sometimes turn into fantastic animals. The craftsmanship is very fine and the décor is full of movement.

Earliest Known Lacquer

Similar decorative patterns were executed in lacquer and other materials. The lacquered shield which we illustrate (Fig. 4) comes from Changsha and is truly a masterpiece. The design, in red and pale yellow, is painted on a black background. The décor consists mainly of groups of carved bands that end in hooks and volutes. Executed with a notable lightness of touch and ease of movement, it is full of dynamic force. Many other lacquer objects have been unearthed: trays, bowls, winged cups, basins, and caskets. Some of them are decorated with the same elegant designs.

Formerly the general belief was that China's lacquer industry began in the Han dynasty (206 B. C.-220 A. D.) Now we have abundant evidence that the lacquerer's art was well developed in the period of the Warring States. By Han times, Chinese lacquer objects were exported as far as the Baikal

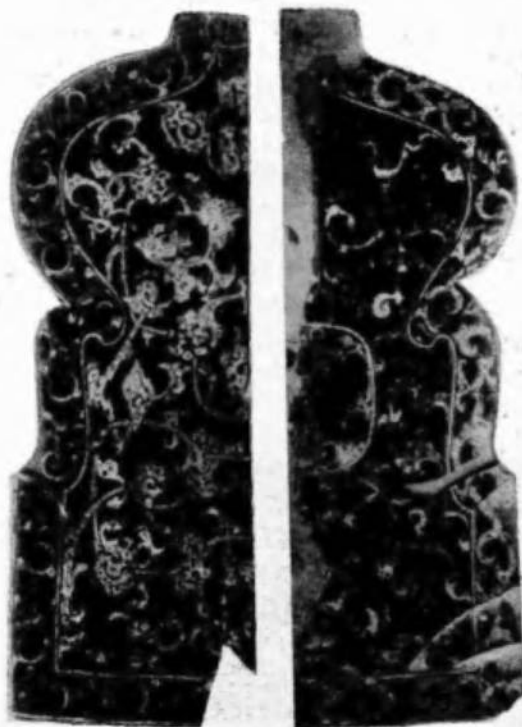


Fig. 4: This lacquered shield with scroll design, found at Changsha, Hunan province, dates from the IV-III century B.C. Half of the front (left) and half of the back (right).

region of Siberia, the Tarim basin of Sinkiang, northern Korea and Indo-China.

First Realist Art

Realism was the important innovation which the period of the Warring States brought into Chinese artistic style. Chinese artists not only began to depict men and animals in natural semblance, but also to arrange them in compositions depicting action. Some bronze vases and basins representing hunting and fighting scenes in copper inlay were known in the past. A new discovery, a bronze basin excavated from a tomb at Hueih sien in 1951, is incised on the inside with scenes of hunting and festivals.

The festival scenes show buildings which are the earliest pictorial representations of Chinese architecture (Fig. 3). One building is drawn from the front view. The main features of Chinese architecture, its characteristic pillars and beams, eaves and roof-ridges are already present. There is a rhythm of vertical and horizontal lines, which gives one a feeling of peace and harmony.

Musician-attendants on both sides of the main buildings are striking musical stones and bells. The instruments depicted on the bowl are similar to the complete sets of actual specimens that have been found in the graves of nobles of this period. Several flat boards of musical instruments of the zither type have been found in Changsha. They are made of lacquered wood, with 23 holes drilled at each end for the silk strings. They are the earliest surviving examples of stringed instruments from ancient China.

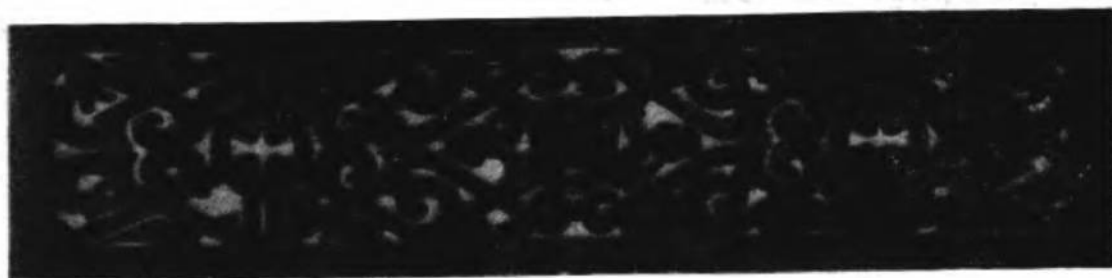


Fig. 5: The oldest Chinese painting in existence—depicting a woman watching a dragon and phoenix. Drawn on silk, it dates from the IV-III century B.C., and was found at Changsha.

The natural style in art which was born and had its first flowering in this period, is best exemplified by a painting on silk recently found at Changsha (Fig. 5). This masterpiece deserves the widest appreciation. It shows a woman

gazing at a flying phoenix and a dragon. The wasp waist and the full skirt of the woman are comparable to slender ladies depicted on frescoes found in the Minoan Palace at Knossos, Crete, dating from the second millennium

Fig. 6: Wooden board, with open-work wood carving, IV-III century B.C.



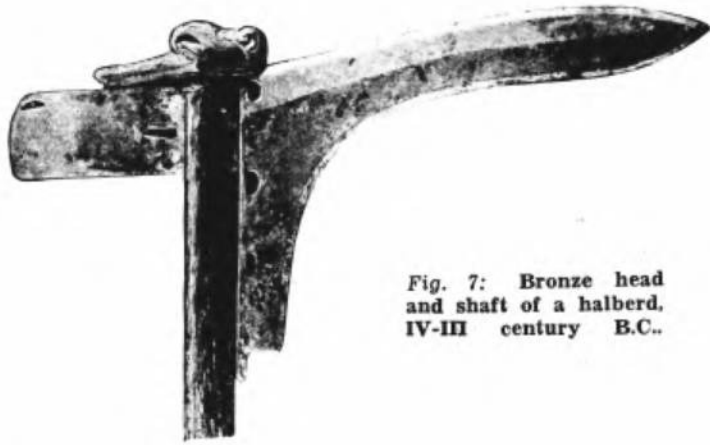


Fig. 7: Bronze head and shaft of a halberd. IV-III century B.C.



B. C. The composition, style and subject matter, however, are entirely Chinese. This is not only the earliest painting on silk extant, but must also be counted amongst the greatest achievements of the Chinese art of that early period. The brush work is extremely skilful and absolutely sure.

Textile and Wood

Several fragments of linen and patterned silk were also found in tombs at Changsha. Although traces of textiles have been detected on bronze and pottery, these are the oldest actual specimens, throwing much light on the technique and design of the textiles of ancient China.

Thanks to a layer of white preservative clay which surrounded the burial chambers of some of the Changsha tombs, many wooden objects have been preserved intact. From them we can see that the carpenters and joiners of the Warring States period had complete mastery of wood-working. The tenon and mortice were well known. Coffins and boxes were ingeniously made. Small figures of men and women were carved from wood and painted with red, black and white pigment. The care with which faces and clothing are depicted tells us a great deal about the people of Chu at that time. Wood was also used for ritual objects in the form of grotesque animals. Rectangular boards of finely carved wood were found inside some coffins, under the bodies.

The specimen illustrated (Fig. 6) was excavated in Changsha during the 1951-1952 season. The scroll pattern, consisting of broad ribbons in graceful curves, covers the whole surface. It is in the same style as those on the bronzes, jades and lacquered objects. This board, 18 inches in length, is comparable to the carved wooden panels from the tomb of Hesira of the Third Dynasty of Egypt.

Chariots, Boats and Weapons

Chariot-building and boat-building developed in China at least as early as the Shang dynasty, as shown in crude representations of boats and chariots in the pictographic writing on the oracle bones. Chariot-burials were known from the Shang period onwards. More evidence has now been yielded by Warring States tombs. Both boats and chariots are depicted in fighting scenes on some of the inlaid bronze basins. Actual models showing details of construction have been unearthed in a tomb of the early Han dynasty at Changsha. Bronze trimmings for chariots, such as axle-mountings and pole-heads, have been found at various sites, dating from the Warring States period. Some are decorated with the same fine patterns as those contemporaneous bronze vessels. The best of them are masterpieces of metal work (for example, the pole-head in the shape of an animal's head inlaid

with gold and silver, illustrated on page 14 of *China Reconstructs*, No. 4, 1952).

Also preserved at Changsha are wooden parts of bronze weapons, handles of spears and halberds, sword scabbards, arrow shafts, and the stocks and bows of crossbows. Many of these objects are covered with lacquer.

The main bodies of weapons were still generally made of bronze (Fig. 7). Their shaping clearly reveals a mastery over this material. Short swords of the Warring States period are especially elegant in shape. Sometimes decorated with inlaid inscriptions of fine designs in gold, they were certainly much prized by their owners.

Tools of the period, such as axes, adzes, picks, spades and plough shares, were already made of iron as shown by several specimens from the excavations at Hueih sien and Changsha. Long iron swords with jade ornaments on hilt and scabbard, however, belong to the Han dynasty. The Warring States period was one of transition, but

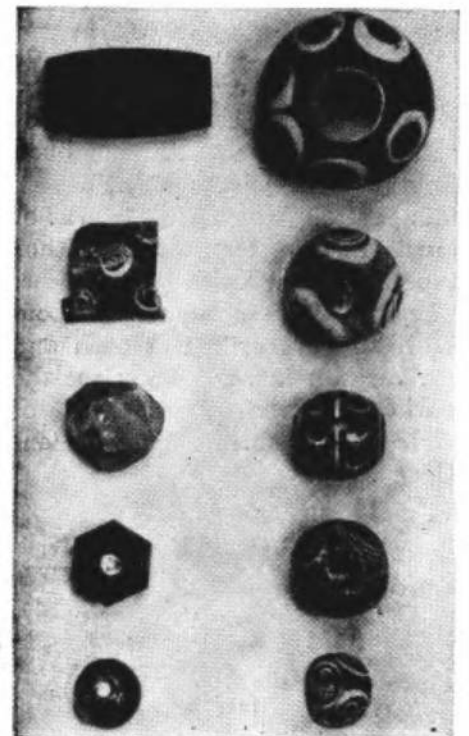


Fig. 8: Glass beads, some with composite eye-pattern. Found at Hueih sien.

Chinese blacksmiths had already become adept in their craft and were making abundant cheap tools for productive purposes.

Jade and Glass Works

Jade, used by the Chinese since Neolithic times, was still highly valued in the days of the Warring States. The technique of jade-carving was developed to a high level. Many jade belt-hooks, cups, openwork plaques, discs, pendants and other ornaments have been found. They are generally decorated in the same style as the bronzes with entwined stylized dragons, volute and feather patterns and spiral patterns, all in low relief with extremely delicate fine flat carving and a very beautiful surface. Belt-hooks, which first appeared in this period, were made mostly of bronze or jade. Some bronze specimens were inlaid with jade discs, e.g. the gilt-bronze belt-hook found at Hueih sien.

Glass discs, in imitation of jade, are among the relics. Compound eye-beads of glass were either strung on necklaces or inlaid on bronze vases or belt-hooks. The beads generally had eyes in two rows. The eyes were made of stratified layers of glass of different colours. Specimens found in graves at Hueih sien (Fig. 8), Changsha, and Loyang are similar in technique and design to those from the Achaemenid Persian sites in the Near East, the La Tene graves in France and Italian tombs of the V-IVth centuries B.C.

Pottery Revives

The art of the Chinese potters, which had developed consistently for several centuries in the Neolithic and Shang periods, showed a marked decline in the early Chou dynasty (1066 B. C.—403 B. C.). The reason probably was that the bronze vessels had more appeal to the eye and supplanted the pottery on the tables of the rich. In the Warring States period, the production of fine pottery revived (Fig. 9).



Fig. 9: Pottery basin, excavated at Hueih sien, Honan province, rests on three legs in the shape of a kneeling man, another example of the incorporation of realistic elements.

Vessels were often of good shape, with a lustrous black surface made in imitation of bronze vessels such as ting-tripods, vases, stemmed platters and winged cups. Many of them were well, if moderately, decorated with geometrical patterns painted in red and white after the pottery had been fired (a different technique from that of the prehistoric Yangshao pottery which was painted before firing).

Early Weights and Measures

Most of the crafts, including carpentry, goldsmithing and masonry, require a reliable system of measures and weights. The accuracy of these, in turn, depends on the skill of their makers. Bronze measuring-rods and weights were found in the graves at Changsha. (Fig. 10). The weights, the earliest surviving specimens in China, consist of a set of rings of different sizes which bear a proportional weight-relationship one to another. They were found together with a small wooden beam drilled at the centre for loop suspension, and

near the ends for hanging bronze scale pans, which have also survived.

This is a brief review of the Chu relics now on view in Peking. Its purpose is not so much to present a complete picture of Chinese arts and crafts of this period, as to give some idea of their diversity and richness. The workers of the Warring States period gathered up the experience of the people in the even more remote past—then went on to create a new art and some new crafts which they left to the people of China and the world in our own day.

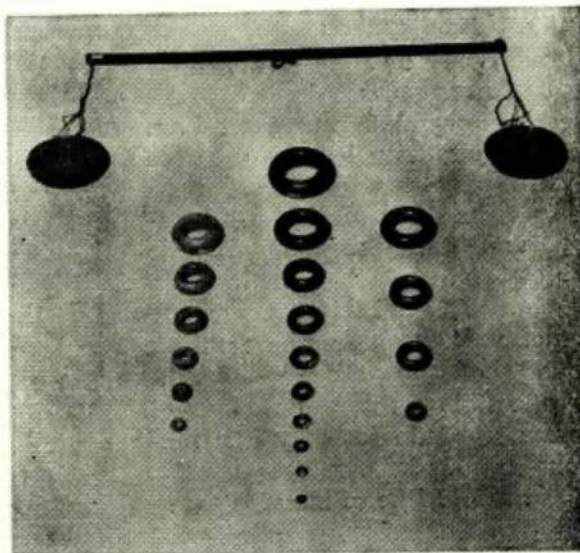


Fig. 10: Scale and weights found at Changsha, IV-III century B.C.

Quick Progress in Sports

TUNG SHOU-YI

Contestants in the women's 3,000-metre bicycle race at the National Athletic Meet held in Peking last October.



IT IS more than forty years now since I began to participate in organized sports, first in my college days and then as a member of the basketball team representing China in the International Far Eastern Athletic Meets held in Japan in 1917 and 1923. My work as an athletic coach and physical education instructor has covered a period of 36 years. In addition, I have had a share in the promotion and organization of international athletics, as a member of the International Basketball Referee Association since 1936 and of the International Olympic Committee since 1947. All my active life and effort have been devoted to sport, all my experiences both sweet and bitter, are connected with it. But it is only now that my work has begun to bring me true pride and joy.

Today, as a member of the Physical Culture Committee of the Central People's Government, I am more happy than I can say to see the first really wide development of sports in the history of my country and the progress Chinese athletes are making with each passing day. When I turn on the radio, I often hear the familiar sounds of the daily nationwide broadcasts of the programme of setting-up exercises in which millions of our people participate: As I listen, I like to imagine them, out in the crisp morning air; students from the schools and universities, workers from factories,

desk workers in various institutions, men and women of all ages and professions gathering fresh health and strength for their tasks each day, in every corner of our vast country.

What so many of us, the early promoters of sports in China, always hoped and worked for as a distant ideal has turned into reality. Physical culture is honoured and is becoming universal. The feats of our leading athletes, who are setting new national records with great frequency, are no longer isolated from their environment—they are the culminating point of the activities of millions.

Past Frustrations

When I think about this, memories of the past often come to my mind. I recall how, early in 1936, people interested in physical education proposed that the Kuomintang government start an exercise broadcast series such as we have today. But despite all their endless pronouncements about "national strength", the reactionary politicians could never be persuaded to carry out even this simple suggestion, so beneficial to the people's health.

Any attempt to get help from the government in those days brought nothing but disappointment. When I was working in Tientsin in 1930 we got so little from the municipal authorities toward the fare of the

city team to the National Athletic Meet in Hangchow that we had to run around borrowing from personal acquaintances right up to the last day. In 1933, it is true, the Kuomintang did set up the office of physical culture inspector in its Ministry of Education, but this functionary did not promote sports; he only tried to control them. His appointment made only one difference. After it, any private individual who wanted to set up a physical culture school had to get permission from the inspector—which meant either submitting to unreasonable control in all matters or, as was sometimes the case, paying bribes.

In 1948, towards the end of the Kuomintang regime, the China National Amateur Athletic Federation sent a delegation which included a selected football team to participate in the 14th Olympic Games held in London in that year. Instead of helping, the government interfered. It hurriedly proceeded to organize a so-called national tournament to pick another team even though the first one was already on its way. What is more, it wanted to usurp the name of the Federation for this team. When this trick failed, the authorities organized a scandal-mongering press campaign against the football team sent by the Federation—saying falsely that it was "morally degraded" and "had made money"

by professional appearances in Hongkong and Southeast Asia en route to England.

Sports For the People

All these things are only a memory now. In China today, sports are neither window-dressing nor a source of career and profit for government athletic officials. In the four years since liberation, the People's Government has invested much money and effort in providing grounds, equipment and instructors—making it possible for great numbers of workers, students, soldiers and others to engage in sports regularly. In addition, trade unions, schools and army units have their own athletic funds.

It is especially worthy of note that the peasants, now that their life has improved, are taking to sports too. In one small county, Tanyang in Kiangsu province, there are nearly 200 rural basketball teams. The national minority areas along China's land borders, where modern sports were unknown in the past, are also the scene of great athletic activity. The Inner Mongolian Autonomous Region has 1,100 men's basketball teams and 559 men's volleyball teams; and 173 basketball and 128 volleyball teams made up of women. Sinkiang province, where the vast majority of the people belong to the Uighur



Spectators at a local sports event in Chungking, Szechuan province.

and Kazakh nationalities held a sports meet last July in which 655 athletes participated and no less than 13 regional records previously established for the whole of Northwest China were broken. Because of their previously suppressed position, the emergence of women athletes among the minorities is a particularly striking fact. Besides modern athletics, the minority peoples excel in their own traditional sports—particularly wrestling, horsemanship and archery.

The central body for the promotion of sports throughout our country is the All-China Physical Culture Federation, which has a large number of local branches. For the training of physical culture personnel, the Central Athletic Academy and the East China Athletic Academy have already been established. Under the plan, each administrative region will have an academy of this kind.

Spirit and Aim

What have been the results of all this activity? One is that more than 2,000 sports meets and tournaments on a county, provincial and national scale, have been held since the liberation. But there is something more important that cannot be expressed in numbers: the aim and spirit of sports today. This is expressed in the call Chairman Mao Tse-tung himself has issued:

“Develop physical culture to improve the people's health.” In practice, it means that instructors do not see the creation of a few “stars” as their main job: they work to make the maximum number of men, women and children stronger. Likewise, athletes do not train for fame or profit. Their ambition is to develop themselves to do better work in the building of a new life in which the whole people are participating, and, by excelling in various sports, to raise athletic standards in China.

In actual contests, this spirit gives rise to exceptionally fine sportsmanship. The examples are without number, but I would like to cite only one. In the hotly contested eliminations for the 1953 National Athletic Meet, Liu Pei-lien outdid all others in the women's high jump. As she tried for a better mark the girls she had just beaten, instead of sulking, massaged her legs and gave her enthusiastic advice. The result was that she kept on jumping until she set a national record for women at that time. Such sportsmanship goes far beyond ordinary courtesy; it is fraternal mutual aid, possible only where everyone involved is actuated by the same aim.

In the National Athletic Meet finals last October, 19 new records were set in the field and track



Yitaoteg, the young Inner Mongolian runner, who set a new national mark in the men's 5,000-metre race.



These peasants in a village in Honan province are enjoying a basketball game in their spare hours.

events, nine of them by women. The athletes smashed most of the national marks established in China since the liberation, as well as some that had stood for more than ten years. Among the latter were the record for the men's 1,500-metre race and the 200-metre low hurdles, unbroken since 1936, the men's broad-jump record (1933) and some others. These successes illustrate the great progress of sports in the past four years. They are the more remarkable because a number of those who created new records were new athletes from the ranks of the workers and peasants—who began formal training only in adult life.

New-type Athletes

What kind of people are these new athletes? To answer, I would like to tell the story of Yitaoteg, the young Inner Mongolian who set a new mark for the men's 5,000-metre race. Yitaoteg was born in a poor peasant household and began work as a herdboys while still a child. In this job, in which he was underpaid and beaten, he had to catch runaway horses; it was here, and not on the cinder track, that he got his first "training". Now Yitaoteg is a cavalryman in the People's Liberation Army. To prepare himself for the meet, he ran long distances across country each morning regardless of weather; practised tumbling, high jump and broad jump and worked on the single and parallel bars. He also cut out all smoking and eating between

meals. As a result he reduced his time over the course from 16 minutes 59 seconds in 1952 to 15 minutes 48 seconds—the present record. "I never dreamed that a herdboys like me could take part in a national contest," Yitaoteg said after his victory. "Now I am going to train even harder—so I can be a better defender of our country and set new records for it."

Many athletes today have the same kind of background—and determination. At the National Athletic Meet more than 90 per cent of them broke their own previous records, showing how the quality as well as the number of our athletes is going up.

I would like to mention one more thing about the 1953 meet, the high-point of China's physical culture development so far. That is the truly universal character of its composition. The 658 entrants came from all provinces of China, the Inner Mongolian Autonomous

Region (which sent 39), the People's Liberation Army and our national railwaymen's "Locomotive" sports association, the biggest in the country. Every contestant had passed through a long series of elimination contests.

None of the athletic events held in old China were ever organized in this way. I recall that in 1933, for instance, the "National Sports Meet" held under the Kuomintang had only three entrants from the whole huge northwestern region, and these had been hurriedly appointed by the local authorities, for reasons of prestige, at the last minute.

Frankly, I never thought, in the past, that the things for which I worked as a person active in sports would occur during my lifetime—Now I am seeing them. In my own field, as in all other phases of Chinese life, the liberation has released the untold potentialities of our people. The time when the Chinese people were regarded as "physically weak" is gone for ever. Our athletic progress, so long retarded, is bound to reach the best international standards within a short period. I am 60 years old. But I expect to spend many more years working to help speed the day when every Chinese town will have its own magnificent stadium, when sports become part of the life of every man, woman and child.



The children's swimming pool in Peking provides a safe place for the youngsters to practise their first strokes.

To Sandan And Back

REWI ALLEY

IT WAS good to be catching a plane at Peking, with my friend Dr. Ma Hai-teh, into the great Northwest, leaving the summer heat behind as the country changed from plains to loess hills and we rose steadily, entering a different world. Approaching Lanchow in Kansu province, we looked down and were excited to see a train creeping through the loess hills, in an area that had known no railway before. Then, as we circled over the city, there was the new railway station, with broad avenues marked out, leading from it.

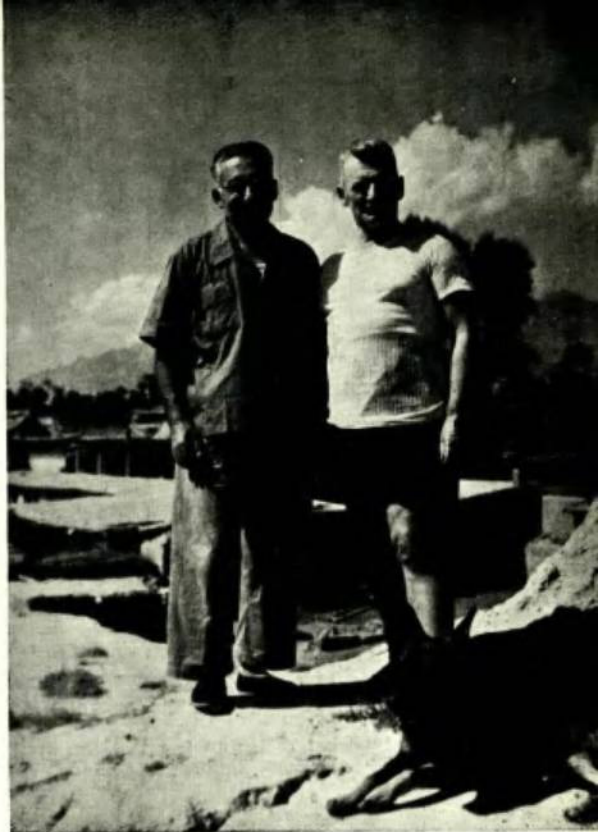
Riding into Lanchow, we found bustle everywhere, brought by the new communications. There were more people and the shops were busier than I had ever remembered. And later, strolling through the streets, I noted that prices for consumers' goods were much the same as they were out on the coast. Sampling the melons for which the city is famous, we found the honeydews exceptionally sweet. The dry, bracing air was invigorating. The old hills looked down benignly, and construction trains rolled busily on west, past the Lanchow depot of the Sandan Workers' Technical Training School, where we were staying. Sandan, the place where I had spent many years as headmaster of the school, was our destination.

The next morning, we were in a Soviet-made jeep heading still further west, stopping to eat fruit at the place where the great new Yellow River bridge has arisen

without fuss or noise. We slept at Yungteng, now a railhead trucking centre. Then we went on through Wuhsiaoling pass, which gives entrance to the Kansu corridor some one hundred and ten miles west of Lanchow. The Great Wall, the old Silk Road that carried the traffic from Europe and Western Asia for a thousand years, the modern motor road, have all given first place to the majesty of the railway, which is now conquering this historic pass. Many construction gangs are already well ahead of Wuhsiaoling.

It was a fascinating thing to see the mountain villages that one had known in the past as being almost destitute, changed overnight into small towns, with consumers' goods shops, photographers, restaurants, and with all the attendant tailors, carpenters, blacksmiths and others that the armies of construction carry forward with them. It was thrilling indeed to know that a new age has come, and to see with one's own eyes the revival of China's hinterland, in the beginnings of the new industrial age.

AT YUNGCHANG, we passed the relics of a much vaunted Kuomintang colonization scheme. It was here that refugees from famine and fighting in the Lung-hai Railway area were brought in the anti-Japanese war days. Large appropriations were made from refugee funds, a row of houses was built out on the windswept, waterless steppe, and then the refugees drifted off around the countryside



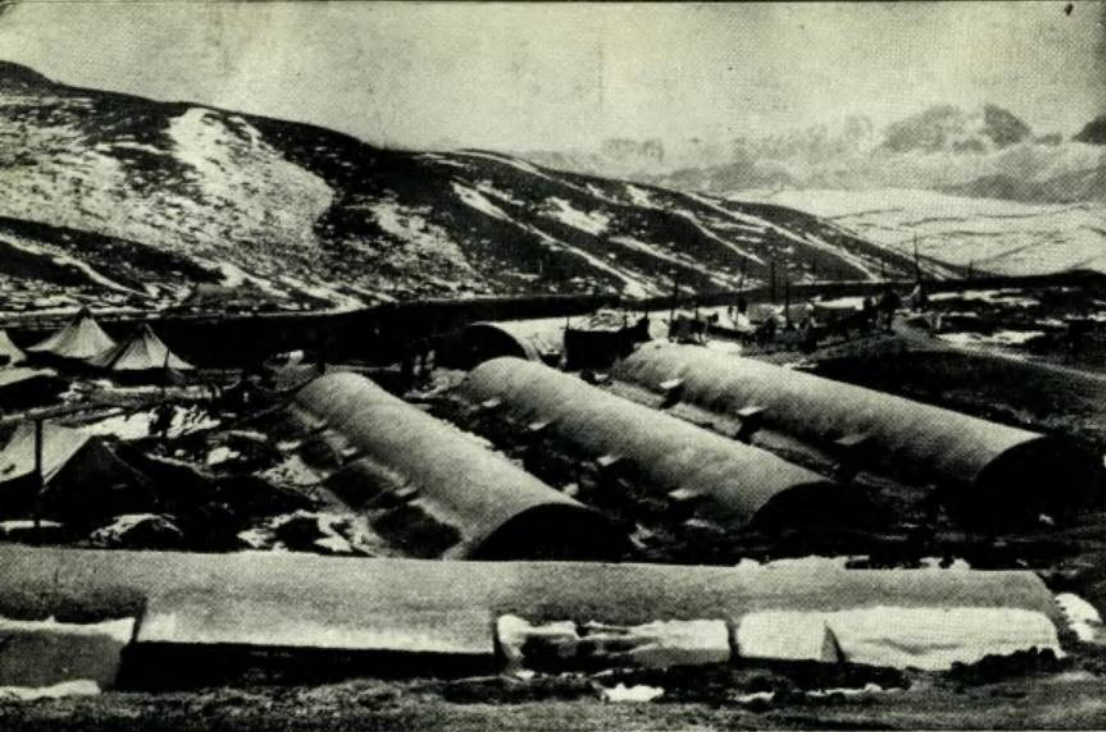
The author (right) and Dr. Ma Hai-teh in Sandan

looking for work, on their own, keeping well clear of the refugee offices which had mishandled everything.

These offices had been set up in a walled village fronting the road. On the tall earth-stamped walls one could see written in huge characters, "Let us construct a new Northwest." All that is left today are the roofless relics of the houses in rows out on the steppe. The whole thing was impractical. First things were put last, and last things first. The money was spent, some officials lived in suitable state for a period, and that was that.

But there were better things to look at than relics of the Kuomintang. When we were on our way, west Kansu, usually a fairly dry area, was having its second rich harvest, following a season when the rains came heavily and all at the right time. In the ten years I spent in the region, I had never seen such crops. And in these two years, the mutual-aid teams have gone out collectively and tilled much of the waste land, raising great crops where nothing of any use had grown previously.

AT SANDAN, our arrival was made into a demonstration for peace. We were surrounded at the city gates with flowers and peace



Construction camp on the Wuhsiaoling pass in Kansu province, 9,840 feet above sea level.

doves. Back at the Lei Tai, the mound on which my cottage stands, the dog and the cat took much interest in our arrival. It was good to be able to stretch out on the familiar *kang** and listen to the happenings of the past year, smell the freshness of the flowers a lad had placed on my desk, and just look and marvel at young people who with the trees had grown so much taller.

FOR THE NEXT three weeks in the mornings I went around the school, looking at diesel and electrical equipment, machine shops, transport—talking to people while Dr. Ma assisted the work of the hospital. It was good to find the terrific keenness of everyone to get hold of technical essentials, so that they could express themselves more fully in the new society.

Each afternoon, we planned an expedition on our bicycles. We looked at relics of ancient man in the form of shards and cut stones he had left out on the steppe, and found that the area he had covered, as proved by the prehistoric tools and pottery, was much greater than I had originally supposed. Here, as in many other places in the undeveloped Northwest, lies a rich field for the patient research of science into the origins of the peoples of the prehistoric era.

*North China brick bed, warmed in winter by flues from the kitchen fire, which pass underneath it.

One evening, we rode out with the local party secretary, to look for what I had once seen in a ruin in the city. It was apparently a baptismal font, very like one of a Christian church of today. It had once stood on its pedestal, which had carried a candle and a palm leaf on its several alternate faces, at the south end of the aisle of what, as shown by its foundations, had once been a cruciform building. The intervening years had carried the stones outside the city to where a flour mill was being erected. The mill had not been successful. Then with liberation and land reform, a peasant had built himself a house on the mill site. We drew a picture of the main stone on the ground—the one into which the white stone font bowl had originally fitted, and the lady of the house said, "Surely, it's built into that wall." Dr. Ma had already started to scrape the mud off a stone that projected from the base of a stable, and sure enough we soon unearthed what we had been searching for, rolled it down the bank and washed it. Then, in spite of its weight, we managed to get it up on a bullock cart, and see it on its way to the county government. The party secretary did a splendid job of repairing the wall, while we carried the old bricks and stones to help him to do it, and mixed up the mud and straw plaster for him to restore the wall to its original condition.

The exact nature of the stone has yet to be determined—but we felt that Marco Polo, who found the Nestorian church so well developed in his journey through West Kansu, would have been most interested to have been with us.

ANOTHER AFTERNOON, we went to photograph Chen Chia Lou—a very old building that was said to have been old at the beginning of the Ming dynasty (1369-1644 A. D.). There is a legend that once Chang Tien Shih, the pope of Taoism, came here with his begging bowl. He was given a meal of beans, but in spite of the fact that he licked the bowl clean appreciatively, he was refused a second helping. He then wrote, in the dust on the table, words to the effect that the house should never be repaired. When the owners found who their guest had been, they kept his command. When the house began to decay, they built themselves a new mansion in front of it. In consequence, it remained, for centuries, a monument to what brick and timber can stand up against through the desert winds and the dry, hard years. The house looks with sightless eyes south toward the old dagoba in the school grounds, called the Asoka Pagoda, erected over the box containing a relic from India, the hair of the Indian Buddhist king of that name.

We also went to see the valley where Yu the Great is reputed to have made a great dam round about 2207 B.C. creating a reservoir from which great stretches of country were irrigated. Near here was the great sitting Buddha, which the Arab travellers in Tang times (618-906 A. D.) used to remark on as they approached Sandan. We also saw the old irrigation ditches out on the steppe, where an old tablet had stated that waters from the Tatung River in Chinghai province had once flowed.

TRUCKS SWUNG PAST us on the roads, bound for the new West. Peasants with all the evidences of a new prosperity were busy with their harvests. Everywhere there were new babies—

amongst the school cadres, and the people—fatter and happier babies than one had seen before.

Now and then, I would be hailed by some familiar face. "Hello, Lao Ai, you have been in Peking for a long time! Did you see Chairman Mao? Is he looking well? He is! That is very good!" To them all, Chairman Mao stands for so much. The differences between the old and the new are so overwhelming. The common man wants to express his gratitude for the peace, the security, and better livelihood that so surely have become his.

It was interesting to note, in Sandan, how the advancing railway influences the lives of cities and villages hundreds of miles in advance of the actual construction. Many kinds of groups connected with railway planning come and go. There is a new market for consumers' goods, new shops open, new life comes into old streets. Old carved doorways look down on a new day, after a silence of centuries since the time when the great road west was the main avenue of China's foreign trade.

All good things come to an end, and so the day came when we were speeding down the road to Lanchow again, noting with surprise how speedily the railroad tracks had advanced in the few short weeks since we had seen them last. Once again we found ourselves joining in the mass of traffic waiting to cross the old steel bridge by Lanchow city.

WE RETURNED to Peking from Lanchow by train. On the new stretch of line, as far as the old railhead at Paochi, comfortable "soft class" sleeping berths were available. The train went slowly over the newly laid bed, down around the cliffs on the edge of the Yellow River, then through the hills to the rich farm lands of Kanku and Tienshui, and from there on through the scenic glories of the Wei River down to Paochi.

"Everywhere there were new babies
...fatter and happier than one had
seen before."

In Paochi, we could only buy "hard" seats for Peking. So the next nights and days we occupied them, looking out over the countryside and talking to the very friendly farmers, traders, soldiers and cadres who rode short stretches. It was something to pass through country one had known under so many adverse conditions—famine, war, drought and locusts through all the years of war and oppression, and then to see the fat, sturdy children of today, the family groups carrying home thermos bottles from the fields where they had been used for lunch, the farmers nonchalantly riding bicycles. Surely another world from the one that is like a nightmare in one's recollection.

"Yes, it certainly is all very different now," an old Tientsin trader who sat quietly beside me said, stroking his straggly beard. "Now, we know that the Communist party is good. Before, we were fooled. Do you have a Communist party in your country? Do the ordinary people understand that it is good?"

From the train windows we often saw new factories being built, sometimes sticking up through the green fields, sometimes in the population centres. And all the time we saw trains loaded with farm implements, transport equip-

ment, construction material, going off into the interior—carrying the munitions of peace and better livelihood.

THEN THERE WERE the people we met. The gentleness and politeness with each other which was so marked in the first flush of liberation, replacing the anarchy of the preceding years, has now been strengthened into a new habit, so unlike the habits of that other day which had their roots in desperation and hopelessness. The health movement too has made ordinary travel more comfortable and pleasant. Mothers with babies have the best attention and accommodation. The trains are kept clean and fresh and the train staff is friendly and helpful to the most ordinary peasant—not just to the well-dressed as in the old society.

Always after a trip that covers so much of the country, one is struck with the vastness of the population of the villages, with their virile life, their new hopes, and their determination and ability. Here is an inexhaustible supply of human material to create the new China which is now so surely taking shape, where new methods will create new things while the best of the culture developed through the millennia will be preserved.





Buddhist monks at the Kuang Chi Temple, Peking (the author is standing in the doorway).

A Buddhist Monk's Life

CHU TSAN
Master of Dharma

BEFORE liberation I heard and was misled into believing many slanders about how the Chinese Communist Party was "destroying religion"—the same kind of lies that are now being told about it by reactionaries in other countries. So towards the end of 1948, when the People's Liberation Army was approaching the Yangtze river, I left the big Lin Yin Monastery in Hangchow, Chekiang province, where I was living and went to Hongkong. While there, I worried a great deal about the future of our faith at home and often discussed it with my friends. Some of them, who

knew more than I did about world affairs, told me that there was freedom of religion not only in China but also in the Soviet Union, where the revolution was over 30 years old. On their recommendation I read a Chinese translation of "Soviet Russia Since the War", by Dr. Hewlett Johnson, Dean of Canterbury, which told of the life of all religious communities in that country.

After this I began to study the new ideas and the new state of affairs. I also became acquainted with some non-Communist progressives, as well as Communists. One of the latter asked me to write a

memorandum on Buddhism in China for the party's reference. I did this enthusiastically, seeing a chance of helping my religion. I was very happy when this friend later asked me to come back to China, to see for myself what was happening.

Religious Freedom

In April 1949, I came to Peking with other invited guests. For the first few days I stayed at a guest house where I was served food prepared according to Buddhist dietary laws. A week later I moved to the Yung An (Eternal Peace) Temple in the beautiful Pei Hai Park. The temple, where the Peking Bodhi Association has its headquarters, stands on a hill, near the famous White Dagoba. In its biggest hall are esoteric and exoteric Buddhist images. There is also an excellent library of Buddhist classics. The park staff makes sure that the inhabitants are not disturbed at any time.

In the Yung An Temple I found perfect quiet for prayer and meditation. After a while I began lecturing to monks and members of the Association of Lay Buddhists in Peking. I also accepted invitations to lecture on the Buddhist scriptures in the northern port of Tientsin and in my old home, Hangchow.

There are nearly 400 Buddhist temples in Peking and its suburbs which are frequented by believers. Our monks and nuns are getting along well. None of the Kuomintang tales about acts against our religion are true. No temple has been destroyed. No monks have been driven out. Neither have any of the monks or nuns been forced to marry as has been asserted by ill-disposed rumour-mongers. On the contrary all was normal when I came, and the Central People's Government in June 1950 issued a directive calling for the protection of temples and monuments. This has been strictly observed. In the temples there are lectures on the Avatamsaka-sutra and incantations of the Buddhistic "seven". Two-week recitations of the Vinaya Rules go on constantly. In the big monasteries ceremonies are held for the expiation of the sins of the dead.

On April 30, 1949, the Chin Dynasty (1115-1234 A.D.) edition of the great Chinese Tripitaka (Buddhist scriptures) arrived in Peking from the Kuang Sheng Temple in Chaocheng, Shansi province. It is now one of the treasures of the Peking Library. At a special meeting held on May 14, the noted historian, Fan Wenlan, described how the Japanese army had tried to seize these scriptures during the Second World War. Hearing of the enemy plans, Communist party leaders in the province sent a unit of the Eighth Route Army, the predecessor of the People's Liberation Army, to waylay the marauders. Eight of the people's soldiers gave their lives to save the Tripitaka, which was then hidden safely in a coal mine until the end of the war.

Buddhists in Public Life

Among the most important guarantees of our religious freedom is the participation of Buddhist delegates in the Chinese People's Political Consultative Conference, the highest organ of power in the country, and in local people's representative conferences of provinces, counties and municipalities. Buddhist religious figures are often chosen to be members of delegations representing the Chinese people at international gatherings. The Rev. Yuan Ying, a Master of Dharma, was a delegate to the Peace Conference of the Asian and Pacific Regions held in October 1952. In December of the same year the Rev. Neng Hai, also a Master of Dharma, went to Vienna to attend the Congress of the Peoples for Peace.

Chinese Buddhist Association

In June 1953, an unprecedented event took place. It was the establishment of the Chinese Buddhist Association, uniting members of all sects in support of our common Motherland and of world peace. Representations of many nationalities, sects, and regions in China gathered for a conference in Peking.

On May 19 all the delegates already in Peking, of whom I was one, gathered in the main hall of the famous Kuang Chi Temple to celebrate the eve of the Birthday

of the Buddha. On the morning of the 20th, a big ceremony was held to celebrate the Birthday itself. We chanted the prayers, touching our foreheads to the ground in worship, and made offerings of fresh flowers.

From May 20 to 30 we held panel discussions to discuss many questions of importance to Buddhists such as the improvement of the cultural and religious education of the monks; the provision of special training for those with talent for preaching and spreading the Buddhist doctrine; the imparting of the Vinaya Rules to disciples; the preservation and study of Buddhist antiquities and the translation of Buddhist classics. We also discussed how to help the People's Government get rid of charlatans who practise exorcism, sorcery, and other harmful superstitions under the guise of religion. These discussions were a valuable preparation for the conference.

The conference itself lasted from May 30 to June 3. As had been planned, it was fully representative. Among the six members of the presidium on the first day two were of the Han nationality, to which the majority of the people of China belong, two were Tibetans, one was Mongolian, and one was a Thai from Southwest China. Living Buddhas, Kanpos, Geshis and Lamas came from the ancient monasteries of Zebon, Seza, and Gerden in Lhasa; Tashi - Lumpo in Shigatse; Ta Erh in Chinghai province; Labrang Gomba in Kansu province and Pailingmiao in Inner Mongolia. There were also priests, monks and nuns from the

holy temples at Mount Omei in Szechuan province, Mount Wutai in Shansi province and Mount Chiu-hua in Anhwei province. Upasakas and Upasekas (Buddhist lay men and women), from various parts of the country, also attended the conference.

All Groups Represented

Great respect was paid by the rest of the delegates to the Tibetan delegation, led by the Kungtehlin Chinmeichitsun Living Buddha, who holds a very high position in Tibet. He brought a letter of congratulations from the Dalai Lama which he read at the conference. The presence of the Kungtehlin Chinmeichitsun, the personal message from the Dalai Lama, and the fact that delegates came from both the Red and Yellow Sects, formerly disunited, provided striking proof of the unity among Buddhists in Tibet today. The meetings were a magnificent spectacle, with everyone dressed in golden yellow.

High respect was also accorded to the two delegates of Thai



This young Tibetan lad, at the Ma Ti Temple, Kansu province, is receiving instruction prior to becoming a lama.



The late Rev. Yuan Ying, the first chairman of the Chinese Buddhist Association (left) and the Rev. Hsijaochiatso (right), vice-chairman of the Chinghai provincial people's government, and now chairman of the Association, chat with the Rev. Narawila Dhammaratana, leader of Ceylon's delegation to the Peace Conference of the Asian and Pacific Regions in October, 1952.

nationality from faraway Yunnan province. They were the Rev. Kupameng, an elder of the Dhelih-suanwei temple and concurrently vice-chairman of the people's consultative conference of the government of the Shih Shong Baan Naa Thai Autonomous Region and the Rev. Landeko, another noted elder among the Thai Buddhists. During his speech, the Rev. Landeko* recited a moving psalm in praise of the conference. Thai Buddhists like those of Ceylon and Burma, belong to the Hinayana sect and read the scriptures in the

* See "Thai People of Yunnan" by Chen Han-seng, *China Reconstructs*, No. 5, 1953.

ancient Pali language. Their monastic robes are the same as those worn in Burma and Ceylon.

Conference Results

At the conference the Dalai Lama, the Panchen Ngorhtehni, the Rev. Hsu Yun and the Chagan-kogen Living Buddha from Inner Mongolia were elected honorary presidents of the new Association. The Rev. Yuan Ying was elected president. Also elected were seven vice-presidents, a standing committee of eighteen members, and a Board of Directors of 103 persons. After the Rev. Yuan Ying died, last September, the Rev. Hsijaochiatso, first vice-president of the

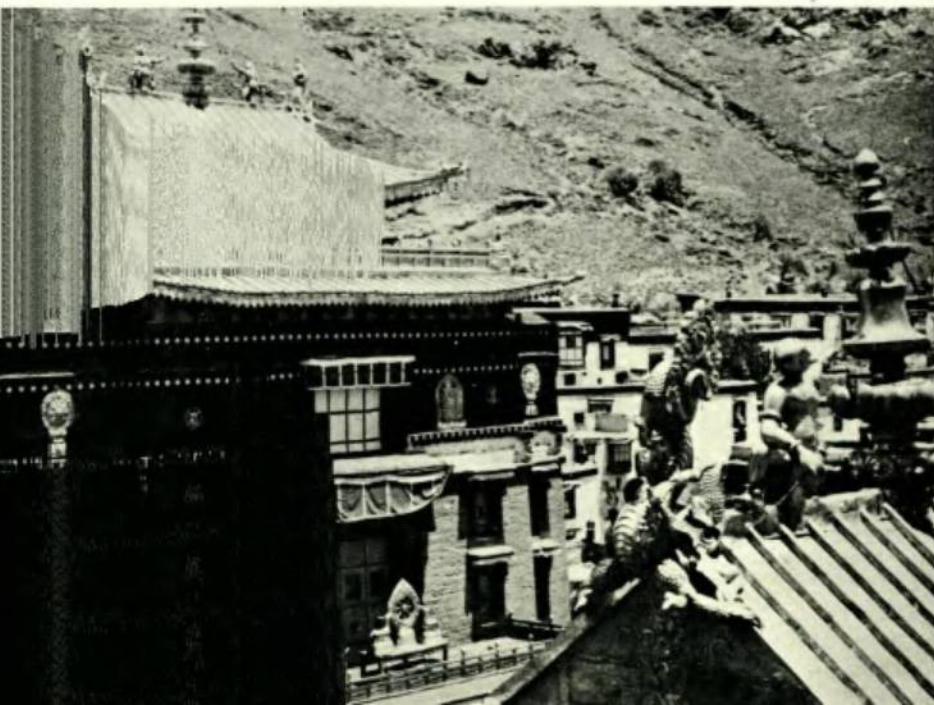
Association, succeeded him in office. The Rev. Hsijaochiaotso, a noted Tibetan Buddhist, is Vice-Chairman of the Chinghai Provincial People's Government.

After the conference ended, the delegates went back home and reported on its results to large gatherings in the temples all over the country. Since the conference, the religious life of our Buddhists has improved further. Those who have joined the priesthood are studying the scriptures more deeply and are faithfully keeping their religious vows. Lay men and women are also more assiduous in their religious studies and practices.

Never before in the history of Chinese Buddhism had such things happened. What Chinese Buddhists think of their life in a country under the leadership of the Chinese Communist Party is best summed up in the words of the late Rev. Yuan Ying, who during the early days of liberation was so suspicious of the new order of things that he shut his door to all visitors. He said, "I have been a Buddhist monk for over 50 years but it is only now that I realize that true religious freedom can only exist in a country where the people themselves are the masters—such as China is today. Every day of my personal experience confirms this. Looking back over my life and comparing the present with the past, I feel very fortunate. Today, under the People's Government, we have obtained the rights and religious freedom which we sought but could never enjoy in the past. What has been realized is many times beyond what we had asked for."

The Rev. Yuan Ying's words reflect the experience of all Chinese Buddhists. Since my own return in 1949 my life has been busy, happy and satisfying. My religious devotions have not been interrupted for a single day. It gives me joy to inform Buddhists in other countries of this fact and of the progress of Chinese Buddhism today.

Part of the famous Tashi-Lumpo Monastery in Shigatse, Tibet. Delegates from this temple undertook a long and strenuous journey to attend the inaugural conference of the Chinese Buddhist Association held in Peking, June 1953.





In a Harbin power plant, Chou Ming-ying, a labour hero, consults a veteran worker on how to repair a power generator. (*Light Returns to a City*)

Films For The Millions

CHANG CHUN-HSIANG

FOR the first time in history, films are being shown not only in the cities of China but also in the far-flung rural areas, where nine-tenths of the Chinese people live. They are brought to the countryside by over 1,300 mobile projection teams, with their own transport, equipment and electric power supply. When it becomes known that a team is coming to a village, people flock there from neighbouring settlements. Peasants

harness their carts and go off to fetch married daughters for a visit home, sometimes from a day's journey away. By the time the team gets to the spot, there is a real festival atmosphere.

Workers in the cities are just as eager for good films. In the past there were theatres only in the business sections, frequented mainly by the well-to-do. Now the movies are within the reach of all

workers, financially and geographically. Trade unions and other people's organizations often book entire performances for their members. New theatres are going up in industrial districts. Besides these, many factory clubs have their own projectors or are visited by teams on circuit.

Films are being dubbed in the languages of the national minorities and in various local dialects.



Peking University students demonstrate against starvation and civil war during the Kuomintang period. The placard says: "We want rice from the cannon's mouth." (March of the Democratic Youth)



Yang Hsiao-mei and her sweetheart, Niu Ta-shui, a peasant guerilla fighter. (New Heroes and Heroines)

They are being shown to people of all China's nationalities in the remotest border sections of the country.

Such is our new audience, the majority of whom had never seen a moving picture before liberation. Today films are for the working folk, who are putting all their energy into building a new China for themselves and their children. These people are not looking for escape but for ways to improve themselves, for inspiration in their work and for models to follow. Naturally there can be nothing to interest them in the Hollywood and imitation-Hollywood concoctions of violence, pornography and unreality that used to titillate the old idler audience. What they respond to directly and enthusiastically are films about the fights of the people against ancient wrongs, the great battles of the revolution and the immense constructive efforts of today.

White-Haired Girl

Perhaps the most famous of such films is *The White-Haired Girl*, which is now known all over the world. The spectator sees Hsi-erh, the young peasant girl heroine, on the eve of her wedding, and is infected with her happiness. Suddenly, dark tragedy succeeds hope. On that same night, Hsi-erh's father has been tricked into signing her away to a lascivious landlord in payment of a debt, and returns home to commit suicide.

During this scene, men and women in the audience weep unashamedly, each recalling the insults and shame of the past.

But Hsi-erh does not reconcile herself to slavery; she flees to the mountains where she lives in a cave for three years, fighting nature and wild beasts for her right to life. Finally, with the liberation, she comes back to her home to accuse the landlord, who is tried and condemned by the villagers. She marries her sweetheart, who has become a Liberation Army fighter, and happiness returns on the most secure basis—it is one with the happiness of the people.

Peasants who saw *The White-Haired Girl* recognized in it their own sufferings, their own deep-rooted strength, their own anger at the oppressors. They left convinced that only the complete overthrow of the landlord rule of three thousand years could open the way to the future. It was a powerful aid in the success of the land-reform movement of 1951-52, in which the tillers took possession of the soil.

Films of Revolution

Films produced since the liberation reflect many other phases of the tremendous upheaval that has transformed China, from a semi-colonial, semi-feudal country into a great, independent New Democratic power.

Steeled Fighters gives a memorable picture of the determination and integrity of a small People's Army rearguard under very difficult conditions. *March of the Democratic Youth* reincarnates the fight of Peking University students against the Kuomintang reaction. *Shangjiao Concentration Camp* is a soul-stirring epic of revolutionaries, who were treacherously imprisoned, tortured and killed by Chiang Kai-shek during the anti-Japanese war, but who never lost the faith and fighting spirit that foretold the future victory. *New Heroes and Heroines* deals with peasant guerillas in the resistance to the invaders. *Daughters of China* tells the deathless story of a group of women who perished in the early battles of the Northeastern Volunteers against Japan.

Unite for Tomorrow's Victory shows the pre-liberation fight of the textile workers. *Victory of the Inner Mongolian People* describes the awakening of a national minority after long years of deception and exploitation by reactionary rulers.

From Victory to Victory gives a clear dramatic picture of strategy and tactics in one of the decisive phases of the War of Liberation.

In *Red Banner over Mount Tsuikang* the people of the old revolutionary areas in Kiangsi province, which the Chinese Red Army left on its Long March in 1935, make ready to welcome the victorious return of their own



Political prisoners plan an escape from a Kuomintang torture camp. (Shangjiao Concentration Camp)



People's Liberation Army outpost. (The Steeled Fighters)

forces, now the People's Liberation Army, after a lapse of 14 years, as the long, heroic cycle of the revolution closes.

These films only begin to touch the historic material. The Opium War, the Taiping Uprising, the revolution of 1925-27, the rise of the Red Army, the Long March, the underground struggles of workers, peasants and intellectuals against the Kuomintang and the Japanese, the lives of leading figures in the century-old battle are among subjects which have not been touched so far. For many, many years, the Chinese people will eagerly re-learn their own epic story from its depiction on the screen.

New Life Portrayed

In China today, epoch-making changes are taking place in every field. Difficult problems, some of which have baffled solution for centuries, are being successfully tackled. People of a new type are emerging, determined, forceful, full of love for their work and their comrades but hating all that is backward and inimical to the new life. This great process is beginning to be portrayed in Chinese films.

Light Returns to a City is an example of such a picture. The time of the action is 1947, the main scene the Harbin Power Plant. The plot tells how the workers, to support the southward march of the

People's Liberation Army, decided to assemble the remains of two damaged generators into one and built up a new power source on the ruins left by the enemy. When workers of the Shanghai Power Company saw this picture they presented a beautiful banner of tribute to the Central Film Studio; so much did it reflect their own lives and feelings.

Women Locomotive Drivers shows Chinese women, with their newly released energy, launching out into fields hitherto closed to them. It is another example of the many films drawing on the material of our present-day life.

Full-length documentaries on new subjects outnumber the feature films. First-grade directors and cameramen are assigned to this work. To make them, production teams have travelled all over the vast expanse of China, from the Siberian border to tropical Hainan island, from the ocean shore in the east to Sinkiang and Tibet deep in the Asian continent.

From Life to Screen

Films in China are not produced for private profit. The studios are state-owned and the aim of scenario-writers, actors and directors is to serve the people's needs. In the depiction of life, the greatest stress is laid on realism, on truth.

To ensure that this principle is observed provision is made for all film workers to spend much of their

time among factory workers, peasants and soldiers, taking part in their everyday activities. When the famous screen-writer Chen Po-erh was assigned to prepare the scenario for *Light Returns to a City*, she went to the Harbin Power Company to live. That was why, in her own screen play, she was able to convey the strength, feelings and thoughts of the workers.

When a scenario is chosen, and before production begins, the director, actors and cameramen go out to the scene of the story or, if it is fictional, to a place similar to the one described. Here the actors generally take a turn at the actual work done by the characters they are to play. For example, to prepare for roles in a story on the fight of textile workers against reactionary rule the actresses spent three months in a cotton mill, becoming skilled spinners. Before making another picture, on the life of the Tibetan people, the group working on it lived among them for some time.

Actors Experience Life

Repeated immersion in real life is necessary for film workers who have rich personal experience, as well as for those whose ideas come largely out of books. Tien Hua, who played the heroine in *The White-Haired Girl*, was herself born in a poor peasant family in a mountain hamlet that became part of a liberated area early in



The actress Tien Hua, in the role of Hsi-erh. (*The White-Haired Girl*)

the anti-Japanese war. As a young girl, she stood sentry against the invaders and acted in patriotic plays. From 1940 on, she worked in a dramatic troupe of the Eighth Route Army. At various times both in the war with Japan and the War of Liberation, the troupe not only acted but helped peasants with their harvesting and did political work in the movement to reduce rent and interest.

In famine periods, Tien Hua, like the peasants and soldiers, had to eat weeds and leaves. In the wartime reclamation movement of 1943-44, she cooked for those who brought waste land under cultivation. When the enemy tried to "mop up" a liberated area she, like the rest of the people, would often break out of their ring under a hail of fire. In the meantime, she played every type of role: soldiers, young girls, middle-aged women, heroines and villains.

Despite this varied background of village life, Tien Hua says, she found the role of Hsi-erh difficult to grasp. She read the script again and again, discussed it with others and recalled her own work in the land reform. She began to love Hsi-erh, weeping at the thought of her misfortunes. But still there was something lacking: books and consultation could not fill the

gap. So she went back to the villages, to "experience life" once more.

Only then, Tien Hua relates, almost apart from her own volition, she began to look at everything through Hsi-erh's eyes. The glory of the new, the horror of the old, all came into proper focus and she tackled the part with confidence. Speaking of how she handled the first, wedding-eve scene, so full of ingenuous happiness, Tien Hua says: "I felt that if I did not present it in just the right way, it would be forced, artificial, so I thought of the peasant girls I know, how they don't hold back their feelings, but are frank and straightforward about them. As Hsi-erh, I decided I would show all the joy in my heart, my movements would be unrestrained, I would express my emotions fully."

How to act the Hsi-erh of the second phase, no longer a tender, lively young girl but hard and determined, able to survive for three years in a cave on the wild mountains, was also a problem. Tien Hua devoted much thought to the motive behind this change. She was able to develop the role fully when she understood that it was deep hatred of the whole landlord class, its injustice and oppression, which made Hsi-erh so strong in her ordeal.

To make fidelity doubly certain, films are previewed, before their release, by the kind of people with whose life they deal. Actor Kuo Chen-chin had a leading role in *Gate No. 6*, a film about porters at a railway station in a big city. In performing it, he drew on his own experience of a poverty-stricken childhood and as a worker in the old society. But porters who were shown the first unedited reels of the picture were quick to point out an error. When they saw the worker played by Kuo weeping after he had been beaten, they said, "Blows came oftener than meals in those days; the tears had dried up long ago." In conversation with them Kuo Chen-chin noticed that the voices of the workers, as they talked of the past, rang with hatred but contained no hint of self-pity. It was only when they spoke about the new life after liberation that tears of emotion came to their eyes.

Analysis of Own Work

Another way our film people learn is by examining their own work. Older actors, who worked in studios in the Kuomintang areas, were not familiar with the life of workers, peasants and soldiers; they knew only the city middle class and the intellectuals. Their acting which used to please the limited film audience of the past, must therefore be enriched in content to satisfy the many millions of working men and women who go to the movies today. Here is how a veteran actress who had failed in her depictions of peasant women in two post-liberation films analyzed what was wrong.

"In acting these roles," she said, "I used bits of information from other pictures and books. When I wanted to evoke a deep emotion, I reached back into my own life—when I wept, for instance, I thought of a sister I had lost.

"But a type created in this way has no concrete thoughts and feelings, only abstract ones. The characters I played in *Joy in a Peasant Family* and *Spring in Two Households* were the outcome of general, not specific, ideas. When I wanted

to indicate individuality, the best I could do was to put a mole on my face.

"In one film, I turned what should have been a lively, healthy and intelligent peasant girl into one touched by melancholy. Because I did not understand the new relationships among people, I portrayed her as afraid of her prospective father-in-law and always kept my face averted in his presence—as a bride in the old society would have done. It did not occur to me that she could have real respect and affection for him, based on cooperation in work, although such a relationship has become normal in real life today.

"It isn't that I had never been among peasants. I had gone to live among them, but failed to see the essential things because I still had the attitude of an intellectual observer. I did not try to look at things from their point of view, to make myself one with them so that their hopes and disappointments would become mine."

The Director's Function

Directors, like scenario writers and actors, now have a new conception of their work. One of their chief responsibilities is to see that people depicted on the screen are not only true to life but show real development in response to the problems they face. The main traits of the characters, the sort of people they are, must emerge from the way they deal with different situations. We are convinced that screen figures must not be merely a medium for telling the story. What goes on inside them, the deeper motives of their actions, must be clearly presented.

We have also found that sharp images emerge only when writer, actor and director have strong likes and dislikes for the characters they create. Since man is formed by his social environment, we believe that it is necessary for workers in literature, the screen and the stage to study the science of society—Marxism—which guides

Bringing in their first train.
(Women Locomotive Drivers)



A division commander of the People's Liberation Army thanks village guerrillas for their assistance. (From *Victory to Victory*)

the building of the new China in every field. This alone can help us to understand situations and people, to recognize what is decisive and what is secondary, what is dying and what is being born.

In the new China people today know that the film industry is their own. Therefore they are as concerned with the success or failure of our productions as we film makers ourselves. Every time a new picture is screened, a flood of letters pours in, praising and criticizing. Today's movie-goers are

quick to perceive the slightest flaw or unrealistic note, and never hesitate to point it out. They also frequently suggest new themes, writing at length about developments in their own fields which they think deserving of screen treatment.

All this is extremely stimulating and encouraging to the film workers. Nothing is more precious to us than the constant reminder that we are working for the people, that our efforts are something they want and need.



The march of democracy

Words by Ho Ching-chih

Music by Li Huan-chih

Allegretto brillante

The musical score is written in 2/4 time with a key signature of one flat (B-flat). It consists of a vocal line and a piano accompaniment. The piano part features a steady eighth-note bass line and chords in the right hand. The lyrics are printed below the vocal line.

See our ban-ner, Our vic-to-ri-ous ban-ner
Who can pre-vent, Who can hin-der the might-y
Let us u-nite, U-nite un-der the ban-ner

waving in the wind, And see the ra-diant sun Ris-ing, ris-ing in the
Yel-low Riv-er's flow, And who can block our way, Who can halt our marching
of de-moc-ra-cy To build up a free, new and dem-o-crat-ic

east. Hai-hai! Four hun-dred mil-lion peo-ple cheer and sing: We
steps. Hai-hai! For-ward a mil-lion val-iant fight-ers charge, Chiang
land. Hai-hai! Tall build-ings will rise from the emp-ty fields, And

have the great Mao Tse-tung To lead us in our march on to lib-er-ty.
Kai-shek will be swept a-way, And of his e-vil gang there will be no trace.
flowers will grow throughout the land, Such love-ly flowers will grow through-out the land.

Hai! Be - hold, O be - hold, our be - loved, be - loved mother - land.

Hai! Our be - loved, our be - loved mother - land.

Now we will break, break the ty - rant's i - ron chains! Ai

Now we will break the ty - rant's i - ron chains! Ai

hai! The peo - ple's own rule we will make se - cure. For a dem - o -

hai! Hai! We will make se - cure. A dem - o -

crat - ic, new Chi - na we will fight, For her we will build.

crat - ic, new dem - o - crat - ic Chi - na we will build.

STAMPS

PICTORIAL SET COMMEMORATES OCTOBER REVOLUTION

The October Socialist Revolution is commemorated in a set of four pictorial stamps placed on sale on October 5, 1953. The October Revolution marked the birth of the Soviet Union, China's great ally. It also lit the path of liberation for the Chinese people themselves.

"The Chinese," says Mao Tse-tung, "found Marxism through the introduction of the Russians. Before the October Revolution the Chinese not only did not know Lenin and Stalin, but also did not know Marx and Engels. The gunfire of the October Revolution sent us Marxism-Leninism."

These four stamps, designed to mark 35 years of the existence of Soviet power, were scheduled for issue on February 14, the third anniversary of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance. The original printing, however, was withdrawn because of a technical error.

The designs of the stamps, all of ¥800 denomination, reflect Sino-Soviet friendship, the victory of the October Revolution, the construction of Communism in the U.S.S.R. and the peace policy of the Soviet Union. All of them bear the inscription, "Commemorating

the 35th Anniversary of the Great October Revolution" and the dates 1917-1952. The stamps measure 24 x 42 mm., Perf. 14.



¥800, grass green. Stalin and Mao Tse-tung in the Kremlin (from a painting by A. Kirillov).



¥800, carmine. Lenin proclaims the establishment of Soviet power to the revolutionary people (from a painting by V. Serov).



¥800, dark blue. Monumental statue of J. V. Stalin at the starting point of the Lenin Volga-Don Canal.



¥800, terra-cotta. "We stand for peace and defend the cause of peace"—J. V. Stalin (from a poster by G. Berezovsky and I. Shagin). The quotation, in Chinese, appears above the figure of Stalin on the stamp.

Our Contributors

SOONG CHING LING (Mme. Sun Yat-sen) headed the Chinese delegation to the Congress of the Peoples for Peace held in Vienna in December 1952. She is chairman of the Peace Liaison Committee of the Asian and Pacific Regions and was awarded the Stalin International Peace Prize in 1950.

CHEN HAN-SENG writes frequently for this magazine. His article, "Industrialization Begins", appeared in our January-February 1953 issue. He was a delegate to the International Economic Conference held in Moscow in April 1952 and is a member of the China Committee for the Promotion of International Trade.

LIN LI is a reporter for the *People's Daily*, Peking. He spent many weeks at Tangku studying the construction and operation of the new harbour there.

YEH CHOU is one of the editors of the *Hsinhua News Agency*.

NICOLAS GUILLEN is a noted Cuban poet and peace worker who visited China twice. Among his books of poetry are *Songs and Melodies*; *Songoro Cosongo*; *West Indies, Ltd.*; *Spain and The Full Melody*.

HSU CHIH-HUA is a reporter for the *Hsin Wen Jih Pao*, Shanghai.

LIU HOU-SHENG is in charge of the theatre work in the Cultural Affairs Bureau of the Shanghai Municipal People's Government. He is the director of the Shanghai People's Acrobatic Troupe and is working on the improvement of the traditional drama.

MA CHI (JAMES C. MA) is head of the construction department at the North China Farm Machine Factory. He studied in the U.S.A. and holds degrees from the University of Michigan and Iowa College.

HSIA NAI (SHIAH NAE) is deputy-director of the Institute of Archaeology of the Chinese Academy of Sciences (Academia Sinica). He began working on the Anyang site in 1935 and has directed excavations at Tunhuang, Hueihhsien, Changsha and other sites in China. He was a Douglas Murray Scholar at London University and has done archaeological field work abroad.

TUNG SHOU-YI, a committee member of the All-China Physical Culture Federation, has worked in the athletic field for 37 years. He is a member of the Olympic International Committee.

REWI ALLEY has lived in China since 1927. During the anti-Japanese

war he helped to organize the Chinese Industrial Cooperatives. Since 1944 he has been head of the Workers' Technical Training School in Sandan. He represents New Zealand on the Peace Liaison Committee of the Asian and Pacific Regions and is the author of *Yo Banja*.

CHU TSAN, Master of Dharma, became a Buddhist monk in 1931. After studying at Nanking Buddhist Academy for five years he worked as a teacher of Buddhism. He was head of the Wulin Buddhist Institute in Hangchow in the latter part of 1948.

CHANG CHUN-HSIANG, playwright, is a former professor of drama at the National Academy of Dramatic Art in Chungking. He directed the well-known film *Red Flag Over Mount Tsui-kang*.

CORRECTIONS

In our issue for November-December 1953, the last sentence of page 7, column 3, paragraph 2, should begin: "A new building to accommodate 2,000 students has been erected for the Fuhsin Mining Institute, opened soon after the liberation and a...."

On page 42, paragraph 1, line 7, for "Taiga antelopes" read "Saiga antelopes".

In the caption for the back cover, for "Fika deer" read "Sika deer".

USE THIS FORM TO SUBSCRIBE

Please enter my $\frac{\text{subscription}}{\text{renewal}}$ for $\frac{\text{one year}}{\text{two years}}$

beginning with No..... 195 .

My Name

My Address

I would also like to subscribe for the following friends, as my gift to them:

1) Name

Address

one year, two years, beginning with No..... 195 .

2) Name

Address

one year, two years, beginning with No..... 195 .

Enclosed please find $\frac{\text{cheque}}{\text{money order}}$ in the amount of.....

Before ordering, please read the inside back cover. Make your cheque or money order payable to the dealer through whom you subscribe.



Lessons from Achievements

I went through *China Reconstructs* and I feel that such is the magazine needed for an industrially backward and predominantly agricultural country. We are able to learn a lesson from your country and from its achievements in so short a period.

K. GANESH

Kandy, Ceylon.

Chinese Songs Popular

The Unity Singers already have four Chinese songs in their repertoire, and these have proved very popular with audiences of young Australian workers. They are *Chi Lai, Song of the Great Wall, Song for Mao Tse-tung*, and *We Workers Have Strength*. The latter has been received with great enthusiasm whenever we have sung it.

JOHN MEREDITH

Heathcote, Australia

(The "Song for Mao Tse-tung" and "We Workers Have Strength" were published in "China Reconstructs" Nos. 6 and 5, 1952, respectively.—Ed.)

Authentic Information

I just received the second copy of *China Reconstructs*, and I thank you most sincerely for the kindness of sending me this highly interesting and useful magazine. We in the West, dominated by interests hostile to peace and goodwill, are in need of such an authoritative publication. Therefore I hope your friendly efforts to find understanding all over the world will be successful.

READER

Hamburg, Germany.

Voice of Friendship

China Reconstructs is no doubt one of the best periodicals I've ever read. Its interesting contents, its well-arranged editing and its admirable efforts to give the readers as correct information as possible about the huge construction of a new society in People's China now going on make the magazine familiar and popular among its readers who are living in many parts of the world. A true description of your peaceful construction is an important instrument in promoting peace and understanding among nations. I consider your magazine as the voice of friendship and brotherhood.

My ancient Jewish nation has much in common with the Chinese nation. Both peoples have suffered much from foreign oppressors. Both peoples are rebuilding now their life in their homelands. We, Israelites, wish our government to have not only diplomatic relations but also ties of friendship and normal business relations with People's China.

JOSEPH AMITAY

Shikoon Dag, Israel

CHINA RECONSTRUCTS

PRESENTS WITH EACH ISSUE

ARTICLES — PICTURES — NEWS OF LIFE IN CHINA TODAY
A partial list of dealers handling CHINA RECONSTRUCTS and rates are given below. When placing your order, use the printed subscription form.

Country	Name	Address
AUSTRALIA	*A. Keesing Current Book Distributors Guardian Publishers	Box 4886, G.P.O., Sydney, NSW 40 Market St., Sydney, NSW 340 Little Collins St., 3rd Floor, Melbourne
	The People's Bookshop	205 Brunswick St., The Valley, Brisbane, Queensland
BELGIUM	Du Monde Entier	5 Place St. Jean, Brussels 1
BRAZIL	Editorial Vitoria Ltda.	Rua do Carmo 6-13°, Rio de Janeiro
BURMA	Kyaw Linn Booksellers	180, 51st Street, Rangoon
	The People's Daily	84th St., Letsaigan, Mandalay
CANADA	*Progress Subscription Service	740 Bathurst St., Toronto, Ont.
	People's Cooperative Bookstore	337 West Pender, Vancouver, B.C.
	Mohan & Co., Ltd.	P.O. No. 964, 66 First Cross Street, Colombo
CEYLON	People's Publishing House	85 Cotta Rd., Colombo, 8
	Editorial "Vida Nueva"	Clasificador 963-Mac Iver 720, Santiago
CYPRUS	People's Publishing House	P.O.B. 588, Nicosia
DENMARK	Land og Folks Boghandel A/S	Bredgade 37, Copenhagen
FRANCE	*Librairie Jean-Albert Michaux	13 rue du Clos, Paris 20
	*Presses Universitaires de France	17, Rue Soufflot, Paris Ve (13a) Furth Im Wald, Nuren- berg, Schliessfach, P.O. Box 64.
GERMANY	Kubon & Sagner	42 Wellington Street Skolabordustig 12, Reykjavik
HONGKONG	Apollo Book Co.	156A Dharmtalla St. Calcutta-12
ICELAND	Kaupfelag Reykjavikur og nagrennis	12 Bankim Chatterjee St., Calcutta-12
	Kamalalaya Stores Ltd.	Gudivada, Krishna District, Madras State
	National Book Agency, Ltd.	Lotus Bldg., Hornby, Rd., Bombay 1.
	People's Book House	158 Dewan's St., Mysore
	Current Book House	190 B Khetwadi Main Road, Bombay-4
	People's Book House	1923 Champa Kutir, Cultani Dhandha, Pahargant, New Delhi
	People's Publishing House	214 Dj. Gadjah Mada, Djakarta- Kota, Djawa
	Delhi Book Centre	Djalan Perunggu-Galur, Djakarta Djalan Tengku Umar No. 25, Djakarta
INDONESIA	O.K. Sports, Ltd.	73 Allenby Street, Tel-Aviv
	Jajasan "Pemburuan"	Lepac, P.O. Box 4550, Tel-Aviv
	Perseroon Firma "Rada"	Via XX Settembre No. 26, Rome
ISRAEL	Sifriat Poalim	Via Ugo Bassi 14, Palazzo Hotel Brun, Bologna
	G. Moshkevich	Via della Posta 8, Milano
	Comet	64 Barry St. Kingston
ITALY	Libreria Parolini	16 3-chome, Kando-Jinbocho, Chiyodaku, Tokyo
JAMAICA, BVI	*Giangiacomo Feltrinelli	P.O. Box 5, Toyonaka, Osaka
JAPAN	Richard Hart	Sadi Carnot 44, Mexico, D.F.
	Far Eastern Booksellers	M. Ma. Contreras 45-21, Mexico, D.F.
MEXICO	Miyamoto Masao	Leidsestraat 25, Amsterdam C.
	Universidad Obrera de Mexico	66 Wakefield St., Auckland C 1
	Sra. Dolores Pomar	14-16 Darby St., Auckland
NETHERLANDS	Uitgeverij Pegasus Boekhandel	P.O. Box 144, Agege Town c/o P.M.G.S. Oguta
NEW ZEALAND	*Mabel Sing	Stortingplass 7, Oslo
	Progressive Book Society Ltd.	3 Nisbet Road, Lahore, Pakistan
NIGERIA	Ben Ade Mefun & Sons	Box 657, Stockholm 1
	Zims Book Depot	Rue de Carouge 18, Geneva
NORWAY	*A/S Bokhjornet	21 Chantepoulet, Geneva
PAKISTAN	People's Publishing House	45 Museum St., London, WC 1
SWEDEN	*Wennergren Williams A.B.	2 Parton St., London, WC 1
SWITZERLAND	*Librairie Nouvelle	52-54 W. 13th St. New York 11, N.Y.
	*Centre de Diffusion de Litterature	22 East 17th Street, Rm. 1525, New York 3, N.Y.
U.K.	Collet's Holdings, Ltd.	Principal a Santa Capilla 14 (Altos 2), Caracas
	Central Books, Ltd.	
U.S.A.	*Universal Distributors Co.	
	Imported Publications & Products	
VENEZUELA	Distribuidora y Editora de Publicaciones	
	*Handles subscriptions only	

SUBSCRIPTION RATES

Countries	Single Copy	One Year (Postage included)	Two years
Australia, New Zealand	1/-	5/-	9/-
Burma	50 pya	2.50 kyat	4.50 kyatt
China	Y6,000	Y26,000	Y72,000
Hongkong	HK\$1.00	HK\$5.00	HK\$9.00
India, Ceylon	8 As.	Rs. 2/8/-	Rs. 4/8/-
Indonesia	3 Rps.	15 Rps.	27 Rps.
Israel	100 pruttot	500 pruttot	900 pruttot
Japan	Yen 50	Yen 250	Yen 450
Pakistan	6 As.	Rs. 1/14/-	Rs. 3/6/-
Switzerland and Other European Countries	Swiss Fr. 0.60	Swiss Fr. 3	Swiss Fr. 5.40
U.K., Europe, Africa	1/-	5/-	9/-
U.S.A., Canada, Latin America	\$0.30	\$1.50	\$2.75

If you reside in China you may subscribe for friends abroad by writing CHINA RECONSTRUCTS direct. If you live in a country from which it is difficult to remit to China, send in your order and write us for advice.

We shall be glad to have the names and addresses of friends to whom you wish us to mail a free introductory copy.

