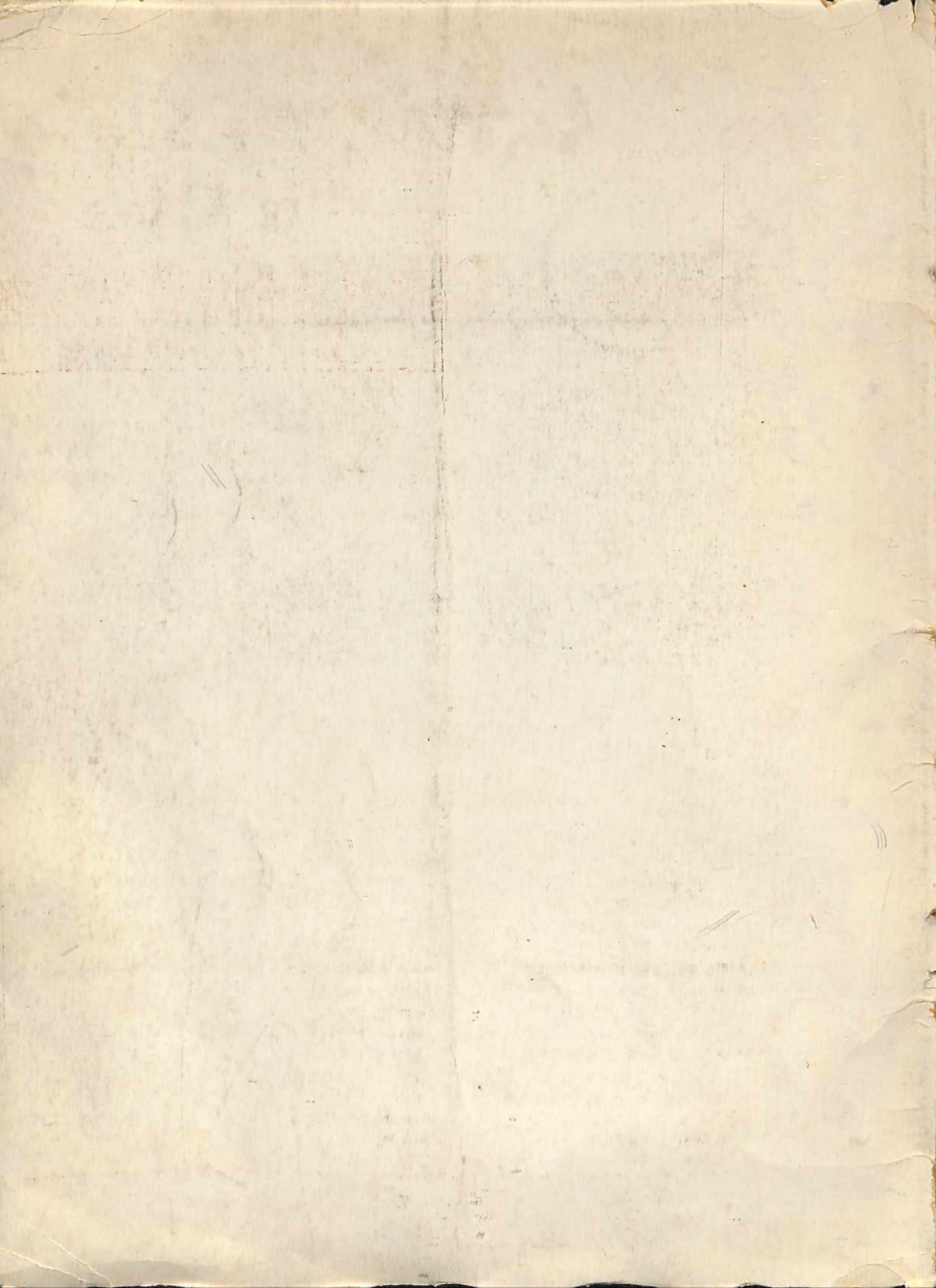
WHAT WE SAW IN CHINA

By 15 Americans



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Drawings by Anita Willcox

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PREFACE

IN OCTOBER, 1952, the Peace Conference of the Asian and Pacific Regions was held in Peking, capital of the People's Republic of China. The United States, with its long coast-line bordering the Pacific, was one of the 37 participating countries.

The U. S. delegation of 16 and one "observer" took an active part in the conference. Its leader was one of the secretaries-general; it rendered one of the major reports, on the proposal for a Five-Power Peace Pact; three other speeches were given in the plenary sessions; and the delegation played an important part in the commissions which formulated the conference's nine resolutions and two appeals to the people of these regions and the world.

Following the conference, the China Peace Committee invited the foreign visitors, including the U. S. delegation, to tour the country and see for themselves the attitude toward peace, expressed both in word and in action, of the Chinese people.

Although some of our members had pressing business at home, all welcomed this unprecedented opportunity. There had been individual Americans in new China before, but ours was the first group which represented something of a cross-section of our population. As such we felt we had special responsibilities.

The first of these was to indicate to the Chinese people that the destruction and loss of life caused by U. S. involvement in wars in Asia are contrary to the will of most Americans. Our very presence meant much to the Chinese people in this respect. They were eager to express on all occasions the distinction they make between that majority and the few who want war.

Our second responsibility was to observe the life of the people under their new government and to report truthfully. China, which represents one-fifth of mankind, plays a vital role in the world today. Our government's relations with China are an important part of the whole question of peace. If the American people are deceived as to the real strength of China, our country could be diverted into dangerous channels leading only to war, a war that we probably could not win.

We were given every opportunity to learn the truth. We covered a vast section of the country, from Shenyang (Mukden) in the Northeast, to Tientsin in North China, to the Huai River project, Nanking, Shanghai and Hangchow in East China. We traveled a distance of some three thousand miles altogether, seeing factories, farms, schools, hospitals, museums, rest homes and resorts and a variety of other projects. Most of our delegation could not speak the language, but three members could speak it fluently; we could therefore check everything that was said to us through interpreters. We could and did talk to anyone without restriction, mixed freely and chose any man, woman or child whom we saw and struck up conversations. Some of us made side excursions of our own choice unaccompanied by interpreters. We handed in a multitude of requests of what we wanted to see and the special people with whom we wanted to talk. Our Chinese hosts were most accommodating in meeting our wishes and we had a schedule packed solid from early morn to late at night. We can say without qualification that no obstacle was put in our way as we sought the truth.

Not all of our observations can be put into this report to the American people because of the lack of space; but here are many of the most vivid and important things we learned, feelings we had and sights we saw. Not everyone had the time to write an article for this report, but there was unanimous agreement that the Peace Conference was a great success; that the Chinese people are engaged in peaceful rebuilding of their country, and are proceeding with it at a most amazing pace; that the peoples of the Asian and Pacific regions and the whole world are one in heart in their desire for peace.

The U. S. Delegation to the Peace Conference of the Asian and Pacific Regions.

A peasant selecting wheat seeds.

INTRODUCTION

By the Rev. Dr. E. V. C. Collocott, M.A., B.D., Litt. D.

. . . an introductory statement by a Methodist minister who was one of Australia's delegates to the Asian & Pacific Regions Peace Conference. (Excerpted with permission from "The Beacon," official journal of the Unitarian Church in Melbourne, Australia, whose editor, the Rev. Victor James, was leader of the Australian delegation.)

IN THREE SHORT YEARS a miracle has been wrought in China.

For 100 years and more, feudalism had crushed the people and stifled the nation's life. China was invaded by foreign armies which held large areas of her territory in a grip that seemed too strong and ruthless to be shaken off. Leaders who should have sacrificed their all for their people turned into cruel and oppressive traitors. Twenty years ago and less, the huge body of China lay wounded and bleeding, the victim of every wrong that can distress humanity.

In China today run full streams of hope, purpose and energy at whose insistence, magnitude and strength no visitor can cease to marvel. The miracle of the change to the joyous energy and unity of hope and purpose which one senses on a day like China's National Day, October 1, would be unbelievable, were it not true. Its roots lie deep in work and endurance, almost incredible courage and resourcefulness.

As one talks with those who have lived in their own experience the old days and the new, the miracle takes form and meaning. Beneath and amid the confusion and corruption were groups of men and women of singular purity of purpose, patience and courage, organizing themselves, helping one another, forming co-operatives, carrying out needed tasks against enormous difficulties, fighting the Japanese in guerrilla bands, resisting war-lords and the depredations of greedy landlords, withstanding the rapacity and treachery of the Kuomintang and Chiang Kai-shek, unconquerable in their hope.

The basis of it all was the broadest that there can be—nothing less than ALL the people.

Every undertaking was discussed by those who had to see it through. Discussions were so long that impatient souls might have thought the jobs would never be begun. But everything was understood, and everybody's relations with his fellows became clear. Not only were the jobs done better, but the men and women who did them were made better and stronger. Further discussions followed the completion of each job; there were criticisms, suggestions for improvement; Mao Tse-tung said that one learns by one's defeats. In this way the people prepared for the day of their liberation—and were prepared for it. It is one of the greatest—probably the greatest—of epics in the history of mankind.

Thus it is that the Chinese government of today is based on the will of five hundred million people. Never before has there been so vast a concourse of human beings, living together in continuous territory, speaking their diverse dialects and languages, free in their local governments, yet with unanimity of will in their administration.

It seems rather ridiculous, therefore, that there are actually governments which refuse to recognize the broad-based, stable government of Mao Tse-tung. For the People's Democratic Republic of China is the biggest political fact in the world. As Dr. Johnson said of the man who remarked that he recognized the force of gravity: "He had better recognize it."

We had better recognize this People's Democratic China, for it is here, and here to stay, growing in strength from day to day. What is more, it presents no threat to anyone. For here is the zest of peace and peaceful construction. The Chinese have no romantic illusions about war, because they have seen too much of it, and know it for what it is—a sordid and sickening bestiality that destroys the dignity and happiness of man. Peace means the opportunity to cultivate the things that enhance human worth and well-being. As an Australian, I cannot

but feel ashamed that my government, instead of giving the right hand of fellowship to this vast and hopeful political reality, is tying itself absurdly to the rump of a discredited scoundrel.

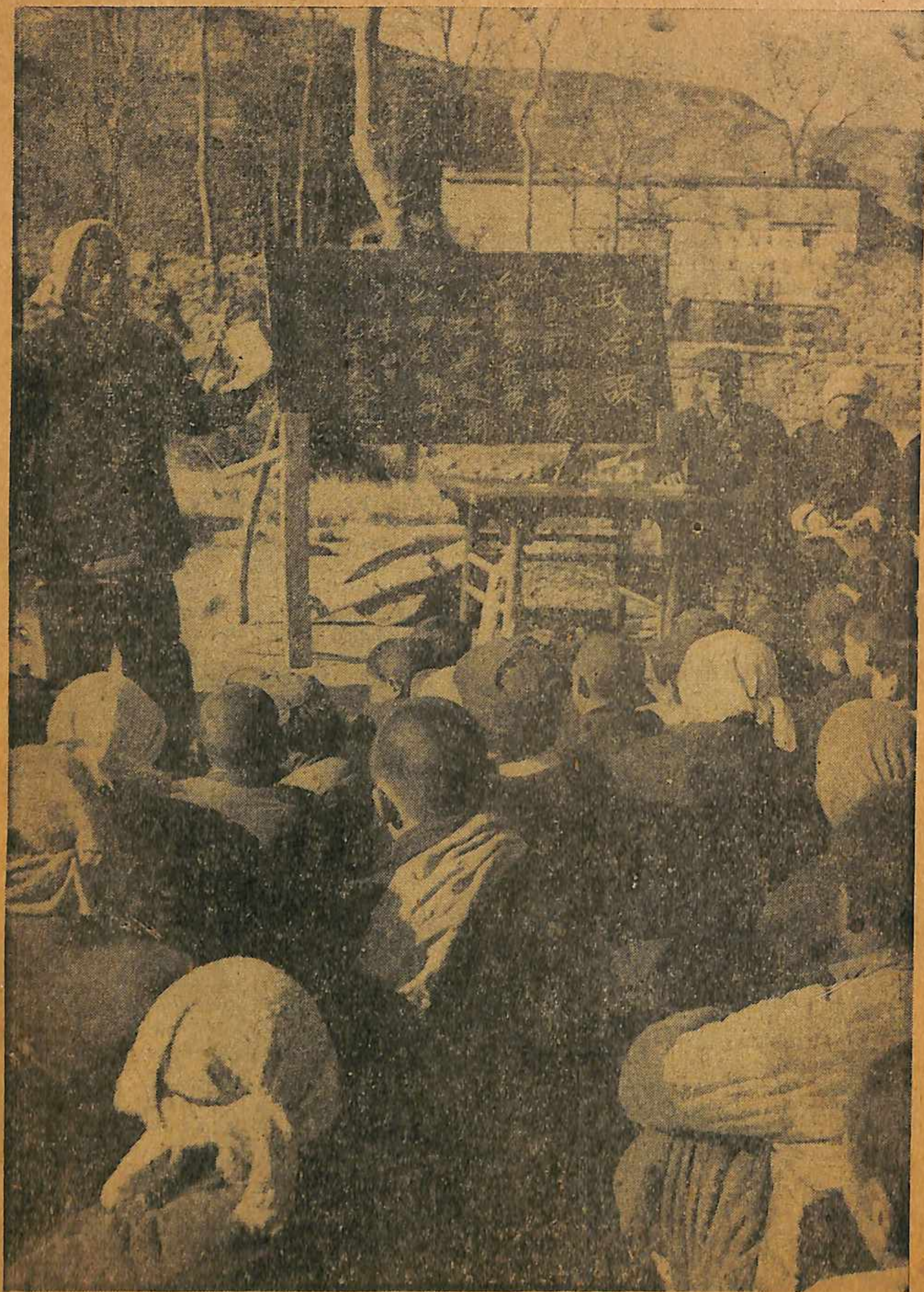
With recognition of the People's Republic of China must go support of China's right to take her place in the United Nations and in the Security Council. The absence from the Security Council of representatives of a nation containing between one-fourth and one-fifth of the human race robs it of legal and moral authority.

But the Western world seems bent on folly in its relations with China. Could anything be more stupid than the trade embargoes which are being more or less enforced against her? For long the Chinese masses were too poor to be able to buy anything. Now they have a margin over bare livelihood, and the margin keeps growing. Here is a huge market for every kind of consumer goods. Public bodies are pushing on with great construction plans. New factories are being built. What a market is here for Western machines! Today this enormous market is wide open, but those who do not enter now cannot complain if tomorrow they find there is little room for them. The Chinese desire to trade with the West, but by resourcefulness and hard work they are making good their shortages. Moreover, there are countries which suffer from no embargoes against China, and their trade with her is steadily growing. Nor can it be expected that Western businessmen and industrialists will acquiesce much longer in the folly of shutting themselves out of a market, rich today, and becoming rapidly richer. The whole crazy edifice must soon collapse under the weight of its own stupidity. Meanwhile, the injuries inflicted on the Chinese are less than those suffered by the Western world.

As a clergyman, I would like to add this. In the Christian Church in China is a vigorous reform movement which aims at making the Chinese Church completely independent. More than half of the Chinese Protestants have already signed its Charter, as have done a smaller, yet considerable, proportion of the Chinese Catholics. I have talked with the chairman of this movement, a leading Protestant layman. He and the Protestants wholeheartedly support the present Chinese government, and enjoy complete religious freedom. I was one of a small and intimate group which was able to ask questions of a prominent Catholic layman, the president of the Chinese Academy, after listening to an address by him. He too spoke of enjoying all religious freedom, and he too professed loyalty to the government of Chairman Mao Tse-tung. Twice I attended service in a large Congregational church in Peking. There was a fair-sized congregation—much like an Australian suburban congregation, except that the proportion of men in it was greater. On the first occasion, the pastor of the church, a man of early middle-age, was the preacher. His sermon was a Christian reinforcement of the economic principles of the Chinese government. On the second occasion, this pastor conducted the service, the sermon being preached by a professor from one of the theological colleges. This preacher spoke of the freedom which people had enjoyed ever since the "liberation," and of the bright future which had been opened up before the Christian Church. On a noticeboard beside the path leading up to the Roman Catholic Cathedral in Peking, I saw one of the doves used as a symbol of the vast movement for peace which is sweeping through the world, but which so many Western newspapers affect to deride. At the summit of the highest pinnacle of this Cathedral is the five-pointed red star!

Loyalty is not confined to the Christian religious groups, I found. I attended a ceremony at a Buddhist temple where Buddhists from Ceylon presented a relic of Buddha to their Chinese co-religionists. Our small party was early for the service, so it was taken into a room and entertained with tea, cigarettes and sweets. While we waited thus, we talked with one of the Buddhist monks. He told us they had never enjoyed such freedom and respect as now. As we were going into the temple, which is kept in beautiful condition, this monk pointed out to us the front and doorway of the temple and said: 'We are grateful to the government for all this." I did not have an opportunity of asking him what he meant by this, but I learned afterwards that the government had helped the religious bodies to restore and renovate their buildings.

When changes take place of so deep and wide a character as those which have taken place in China, there are bound to be some people who suffer loss, and who are dissatisfied. These represent, however, an infinitesimally small proportion of the Chinese people, as compared with the literally hundreds of millions who have entered upon a new life, full and rich, with boundless possibilities. The latter are very satisfied, of course; and it is by their welfare—by their satisfaction—that the new order in China must be judged.



Peasant men and women of all ages turn out for the first schooling they ever received. This winter afternoon class is conducted in the open air.

New Lives for Old

By HUGH ᐩ'ARDYMAN

Retired Califor.. . Fruit Grower

"COMPULSION," said Dr. Ma, "is a thing we all dislike in China. We have had too much of it under the Kuomintang. Unless the people are ready to accept a change, we will wait. This is so in education. No parents need send their children to school. But because we have convinced most of the people of the advantages of education, we have 49,000,000 children in grammar school, 3,500,000 in high school—and the 42,000,000 who took adult educational courses last year will be over 50,000,000 when the figures are in for 1952."

The speaker was Dr. Ma Yin-chu, president of Peking University, and he knew exactly what he was talking about. For fearlessly denouncing official corruption, he had spent two years in one of the concentration camps set up by his former pupil, Chiang Kai-shek. He had had enough compulsion and was enormously enjoying the freedom to expand his university and to extend the opportunity for education to all the people.

Because college professors are apt to be set in their ways, the government delayed any drastic changes in the higher educational system until the faculties themselves demanded aid in reorganization to meet the tremendously increased call for their services. Meantime plans had been laid, scores of new buildings erected and equipped, funds accumulated and set aside; so that in November, 1952, it was possible to offer every qualified Chinese student the chance to complete his college education either at his own expense or at that of the government if subsidy were needed. Moreover, because there were only 1,400,000 educational workers in the country—not nearly enough to fill the demand for teachers and technicians—letters were sent to all students who in the last ten years had quit their high school or college courses after two or more years of high school, and they were invited to return to complete their education at government expense.

Teachers, who had formerly been almost all obliged to eke out a livelihood by holding two or three part-time jobs, are now adequately paid and given high social prestige. A top-ranking college professor receives about the same salary as a cabinet minister; and free medical care of recreational activities are provided through the Educational Workers Union, which also determines by democratic discussion and vote the conditions of work and apportionment of the budget. The fact that the average teacher under the Kuomintang could not afford wheat, bread or rice for his family, while today he has meat, milk and eggs, with all the fruit and vegetables he can eat, is one reason why the teachers are so enthusiastically supporting the new government; but it is probably less important a factor than the elevation of the teacher in city and village to the position of a leader of the community. Today the teacher is fully conscious that he or she is of paramount importance in the building of a better life for all the people.

And this pride of position, this sense of being a part—and an important part—of the building of a new nation, has been instilled in peasants and factory workers, laborers and shop assistants. All are essential to the smooth growth of a new democratic society, and all know it. Before any new campaign is undertaken, the housewife in each home in the city block is asked her opinion and her views discussed, so that when the project is launched, each and all feel that it is their own campaign.

This was how it was possible to clean up the cities and villages, which had been stinking of sewage and garbage heaps for generations. The participation of every single resident was asked in advance; the health measures explained patiently; objections treated with respectful consideration, and suggestions called for. Thus in three months it was possible, through the cooperation of every man, woman and child, to eliminate from the cities rats, fleas, lice and mosquitoes and the noxious pools and rubbish heaps in which they breed. Disinfectants and cleaning materials were provided by the government, but the work was done with a will by the people. Every building was washed from roof to basement, inside and out. All rubbish was burned, all pools dredged clean by volunteers from the neighborhood; sewers, which had been

This family of an army man— now owning 33 mou of land — can afford to build a new brick house.

In the new Shanghai workers' village, over 300 children attend a modern nursery school.

Mothers learning to read and write bring their babies to night school classes in Peking.

Village women, ages 18-26, take a 6-month course in this Peking farm school to qualify as tractor-drivers.

clogged for so long that their very existence had been forgotten, were opened up and cleaned. Children climbed each tree to see if any holes in the trunk could hold water in which mosquitoes could breed, and triumphantly filled each discovered hole with concrete obtained from the nearest police station. For the police stations have now a new function: they serve as neighborhood centers from which help can be obtained in all sorts of emergencies, from a cut finger to a leaking roof.

Possession of a clean body, a clean house, a clean village or a clean city in turn reinforces the self-respect of the peasant or citizen. The feeling of belonging to a group, which is an integral part of society, gives confidence even to those who were formerly the most poverty-stricken outcasts. They know that China is now their country. For the peasant, the proof is in the piece of land which he owns; for the laborer, in the living wage to which he is entitled and which his union will see that he receives.

Everywhere the bearing of the people reflects the assurance and serenity of the free man who acknowledges the equal freedom of all other men. The Chairman of the People's Republic, Mao Tse-tung, is not spoken of with awe but with affection and with an air of closest kinship. "We feel very close to Chairman Mao," said a young student; "he drew the characters of the inscription on our cultural building when it was finished last year."

Realization that public property is their own property has brought a new respect and care for public buildings, theaters, streets. At the end of the last show in the evening the floor of a picture theater will be as free of ticket stubs, paper or other rubbish as it was when the doors were opened. Every public building has its receptacles for cigaret stubs and for waste paper, and they are invariably used. In village and city alike the evils of overcrowded dwellings are mitigated by spotless cleanliness inside and out, transforming slums into inadequate but sanitary homes. The inhabitants of the most crowded areas of every city take hope from a sight familiar to any Southern Californian, but new to China—the sight of long rows of two or four or six family dwellings, with grass and trees and shrubs and flowers around the buildings, which are being erected on the city outskirts to relieve the housing shortage. Over a thousand families have already moved into the Tsaoyang Village project in Shanghai, and by the end of next year twenty thousand families there will have been rehoused in clean and airy apartments at a rental ranging from five to seven per cent of the tenants' monthly income. So the hope for a better life is being realized day by day; and it is not only the young people, but often those in middle life, who sing as they walk down the streets.

In the cities there is scarcely an hour from morning till midnight when the merry sound of children or young people singing and dancing cannot be heard. Simple folk-dancing with hand-clapping as accompaniment to the appropriate song is always going on in the parks and squares, often with a circle of several hundred passers-by adding their applause to the group in the center. The children seem to be aware that the future is theirs and that it is good; their poise seems remarkable to the visitor from a land such as ours, riddled with insecurity and neurosis. Hundreds of children in city after city, in village after village, shook our hands and laughed in welcome, unrestrained and outgoing and warm and gay, as if we were old friends whom they had known all their lives. Sure of themselves, they could and did trust strangers, overleaping the language barrier with joyous laughter and the universal understanding of freely outpoured love. To them we were people, and people were friendly; we were symbols of peace, and peace was a joyful thing; so they seized our hands and laughed, crying, "Ho Ping Wan Sui!"—"Long live peace!"—, dancing up and down, up and down, with irresistible gaiety until we dragged our hands away, leaving our hearts behind.

In Yangchow, where the Japanese had had a military base second only to that at Nanking, the grandparents and older people were as warm in their welcome to the peace delegates as the young people elsewhere. For seven years the Japanese had burned and robbed and raped, and for four years the Kuomintang had conscripted, raped and robbed the people of Yangchow. Peace to them was no abstraction, but the essence of life; and it seemed that the whole population of that city of a hundred and fifty thousand was on hand to greet us on our arrival. Children in front, their parents and grandparents behind, they packed the streets from curb to building line for miles, shouting and waving at our caravan, deluging us with flowers. Here was more than any carefully-staged welcome; it was the passionate yearning of the whole people for an end to cruelty and unkindness and all the misery of war. As

we walked the last four crowded blocks to our hotel through lines of gaily-costumed dancers and drummers from the schools, children in scarlet and blue and green and gold and purple and pink and white, it was not the brilliant color which moved us so deeply but the love in the eyes of the lined and worn faces of the old men and women, gazing into our eyes over the heads and banners of the dancing children.

THE new thing, the extraordinary thing which is happening in the land where history is measured by dynasties and culture in millennia, is the Huai River Project. If the people in the United States and in Western Europe could know and understand what is happening in northern Kiangsu, a place of which few of us have ever heard, there would be an end of talk of war, hot or cold; and end of blockades and embargoes; and in their place, an outpouring of love and joy and pride in the estate of man.

Every year since the end of the 12th century the Huai River has flooded over its banks and spread over the wheat fields and rice paddies, the farmyards and vegetable gardens of fifty million Chinese peasants.

To put an end to this misery, to harness the river and make it serve the farmers to whom it had caused such infinite grief, seemed to be a task calling for a new Hercules. The Russians, to be sure, were turning vast deserts into gardens and changing the climate of whole provinces; but they were using great earth-moving machines, power shovels that would take 40 tons of land in one great bite and drop it into huge trucks built for that work. There were no such marvels in China, nor any plants equipped to build them. There were only men: men and a man with faith in men, a man with the belief that men could indeed move mountains, if only they would work together, for one another, with one another. The man was Chairman Mao Tse-Tung. In 1949 Mao declared that the Huai River must be controlled, and sent messengers to the villages to explain just how it could be done, if enough peasants would volunteer to help with the work. They would have to arrange for neighbors to take care of their farms for the week or

Peasants, taking their ginned cotton to the co-operative marketing centre, carry banners showing their achievements in the cotton production campaign.

the month or the year that they were gone, but that would be easy, for the project would benefit all the people. If each man would come for as long as he could, he would share the joy of making a better life for all.'

Work was begun in November, 1950; and already one irrigation and drainage canal 100 yards wide and 140 miles long was complete from Lake Hungtse to the Yellow Sea. We saw the great sluice gates, Chinese-made, in the concrete dam at the head of the canal; they seemed large, but this was classified as one of the small sluice gates of the project. The site was being prepared for a large sluice gate near Chiangpao, two hours' drive way.

And sure enough near Chiangpao was a great ditch, half-a-mile long and 150 yards wide. Up and down the sides of the ditch and back and forth across its base there moved a vast mass of blue-clad men, forty thousand of them, each carrying two baskets of earth slung from a pole over the shoulder. As they carried the earth from the base up the sides, they uttered a strange cry at each step, a rhythmic, dissonant chanting, so that the air was filled with the curious sound. They moved in long lines, easily, without strain, without confusion, a sea of blue through which the brown earth showed in small patches here and there. High above the edge of the blue sea floated the bright red flags of the People's Republic of China, and smaller spots of red marked the area for each team of 10 or 20 workers, usually volunteers from the same village, working together to harness the river. Ten thousand men were digging the earth which the forty thousand carried in their baskets—men with spades and men with baskets, who had moved five hundred thousand cubic meters of earth since work began on September 11 and would move sixty thousand more by the first of November. On November 5 these men would begin to pour cement, and by the end of the year there would be more than thirty thousand cubic metres of concrete covering the bottom of the ditch. By that time the seven thousand men who are carrying the supplies will have them all on hand, all two hundred and fifty thousand tons of them, cement and sand and gravel and lumber and steel. The three thousand technicians are already working on the steel and lumber. Above the ditch are long work-benches, dozens of work-benches 30 feet long, at which carpenters with brown aprons over their blue suits are busily shaping wood, while scores of men nearby are straightening steel with tools hand-made from the steel rods on which they are being used. Half way down the length of the ditch on each side are spots of white; these are medical workers, proud that in all the water-conservation work so far, of which this Huai River project is but a part, no man has yet been killed.

Ten million and twenty thousand men have done their part in the whole project so far, each man working an average of 17 days. They have built 14 huge locks or sluice gates and three thousand, two hundred and eight-five small locks and gates, without a single fatal accident. They have moved three hundred and ninety-one million, eight hundred and fifty thousand cubic metres of earth—moved it by man-power without killing a man. For they are working together, all for each and each for all.

The director of this sluice gate project was formerly a teacher of chemistry and physics in high school. "Make this peace project known to all Americans," he said. "It is a great project, but it was impossible under the Kuomintang; we have independence—that is why it is possible for us to seek our own welfare. We have used the earlier experience of the Soviet Union, and they have given us great help, for Mr. Bukov went with our engineers to the site and gave valuable advice; but all the materials are made here, and our workers are all Chinese. They know that this will give water for irrigation and that later we will produce electricity here. We are solving the flood problem of the peasants; after our industry has developed, we can mechanize our farming in a few years. Then the peasants will no longer lead a poor life but will enter the path of happiness."

For the singing workers mastering the Huai River, for the people on the streets of Peking, for the villagers and workers in factories a thousand miles from the capital, there is one message which above all others they would have us carry to the people in the United States: they want peace. Tell the American people that we are their friends, they said again and again; tell them we want peace, that we seek only to build in peace and freedom a life of happiness for all. Tell them that we believe all people have the right to build up their own countries in peace and that we are sure the American people believe that, too. If your people know the truth, they will find a way to end the war. War only destroys all things good. Though we win it, we have lost time and wealth and lives. We all need peace, lasting peace.'

A New Nation at Work

By **LOUIS W. WHEATON**

Negro Machinist and Trade Unionist

SEEING CHINA'S people today in their happy life and work made it difficult for those of us who had never been here before to realize what terrific hardships they suffered in the past. Seeing them so confident and creative made it difficult to recall that but a few years ago, under the rule of the Japanese, whose defeat our country led in bringing about, they had lived in a slavery comparable to that which once existed in America.

Workers from Northeast China to Shanghai told us of many bitter experiences: eating tree bark and leaves to sustain life while countless others died of starvation; children in rags and freezing to death; no fuel, not even for coal miners; mud huts for homes because every ounce of material was exported to Japan. Education was undreamt of: children, as soon as they were big enough, had to go to work if they wanted the little there was to eat. The great mass of the Chinese people remained illiterate.

A coal miner 63 years of age, Mr. Chang Yang-ting, had only one word for the period of the Japanese occupation—hopelessness.

Then came the Kuomintang—raising the workers' hopes, then dashing them to the ground. Life became even worse under the rule of Chiang Kai-shek. Sometimes, at best, there would be four small rolls a day to eat, made of coarse soy-bean flour.

The safety of the workers, as under the Japanese, was disregarded. Children in factories lost fingers and suffered other injuries. Miners were in constant danger of life and limb as little attention was given to gas formation, rock structure or water in the mines. The Kuomintang masters cared only for quick profits. They were interested neither in the welfare of the workers nor in preservation of the country's resources.

Telling of their former lives, workers would often openly cry as they described the awful conditions and bitter hardship. They pointed out that at that time the U. S. was dumping surplus goods on the China market, only helping to stifle what home industry there was, making their lives even harder. As they put it: "Our backs were cold and our stomachs empty. Our children were dying by degrees right before our eyes."

That was the nightmare of yesterday. What is the condition of those same workers today?

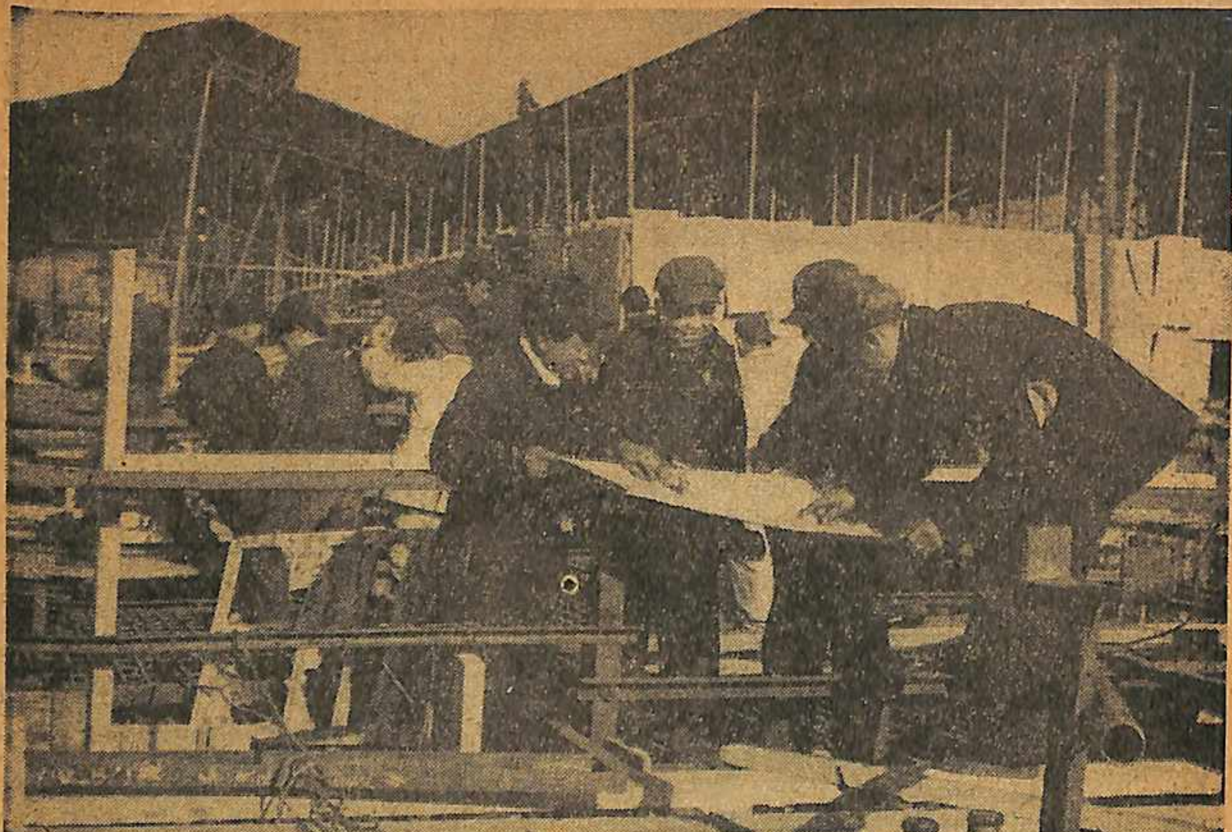
Because the Chinese people have rid themselves of the source of their difficulties, they are also ridding themselves of the threat of unemployment and insecurity. The workers have become the leading force in building a new life. They are united in strong trade unions which guarantee their rights as workers and citizens. They exercise these rights by discussion and proposal, by taking an active part in the conduct of state affairs.

The laws of China today specify that it is the workers' right to organize into trade unions. Over 90% of the industrial workers and 60 to 70% of those in various other enterprises, in both large and small cities, hold membership cards. There are ten national committees of industrial trade unions, 11 working and preparatory committees and more than 100,000 basic organizations. The present membership of the All-China Federation of Labor is 7,300,000.

Schools have been set up by the trade unions; "Workers' Political Universities" and training courses for trade unionists are also in operation. The number of students attending these schools is more than 110,000. At the same time there are 8,900 spare-time schools in which over three million workers study. A mass literacy campaign is under way as well. A new, fast teaching method is being used and illiteracy will be wiped out in a few short years.

Wages in China today can't be compared with wages under the Japanese and the Kuomintang. Then there was a constant state of runaway inflation: when a worker got paid he had to spend the money immediately for food, or it would soon be worthless.

In 1952, workers' wages are from 60 to 120% more than in 1949. In the Northeast, real wages have increased as much as 235.4% over 1948 take-home pay. But the improvement cannot be judged without tak-



At Anshan, Manchuria, a new industrial city is being built by workers who vie with a visiting Soviet expert in figuring out advanced work-methods.

Labor hero Chao Kuo-yu of Shenyang Mechanical Shop No. 3 explains his record-breaking experience to his workmates.

ing into account the various benefits such as cultural and educational activities, labor insurance, safety measures, medical service and so forth which added another 9% to the basic wage in 1949, but jumped as high as 13% in 1951. This does not include bonuses for overproduction of quotas and for non-absenteeism. In some plants the piece-work system is in effect and this enables workers to earn considerably more than their basic wage.

Wages are now computed each week on the basis of the cost of living. This method guarantees the identity of nominal wages with real wages and safeguards the workers' living standards.

Under the present law the management or owners of every enterprise must pay to the Labor Insurance Fund each month a sum equal to 3% of the total payroll of all workers and staff members. In case of sickness or injury incurred while at work, the management will pay the cost of treatment, medicines, hospital fees and fares involved. When one of a worker's or staff member's dependent family becomes ill, he or she is entitled to free clinic and/or hospital service with a 50% reduction in medicine costs.

Workers and staff members may receive old-age benefits from 45, 55, or 60 years of age depending upon the working conditions and effects on the health of the worker. Under the new law, old-age pensions amount to 45% to 50% of what the workers earned at the time of retirement and are paid until death. These regulations are quite different from ours in the U. S. The expense is borne by management completely.

At present there are over three million entitled to these benefits. With their families the number exceeds ten million. There are 33 resorts, eight rest homes, and 14 homes for disabled and the old, and 136 night sanatoria for workers and staff members of the various companies in China. An old worker in the Fu Shun Rest Home told us: "Labor Insurance looks after us better than a son would."

Safety of the workers has become the most important concern of labor unions and management today. In old China the attitude was that of "to hell with the men, save the machine." For example, over 40% of the workers employed in certain chemical industries were suffering from diseases of the digestive and respiratory organs. The conditions in the mines were even more terrible. In 1935 over 800 miners were drowned in the number one mine in Hangchow. In 1943, 1,300 miners were killed in a gas explosion at Penki, Northeast China. Workers thus depicted their former living conditions: "Work like cattle and live like dogs, nobody cares if you are injured, and for the dead there are three ropes and a mat."

Under the new government the principle of "safety first" is effectively carried out in every phase of work. In the railway industry alone, the money spent on safety equipment in 1951 was equivalent to 50,000 tons of hard food grain. The occupational disease rate among chemical workers has been reduced to a mere 0.5%. Besides these improvements in safety measures, essential nutrition such as milk, eggs, meat, etc., is provided by management to all workers in hazardous industries.

How do the workers live in China today?

The housing problem is rapidly being overcome. Everywhere you turn there is building. The brick kilns are going at an enormous pace. Housing projects are being built in every city and town and the rental rate is phenomenally low. Factories are building projects for their workers and in many cases no rent is paid. In 1949, new quarters for workers covered a total floor space of 7,490,000 square feet. In 1950, 12,840,000 more sq. feet were added. This was just the start of China's tremendous, continuously growing housing program.

Before liberation, the life of a woman worker was even harder than that of the man. The woman in China had no social or political standing and was constantly exposed to personal insults. While doing the same work, she received only two-thirds of the wages paid to the man worker. Furthermore, the money earned by women was often at the mercy of gang bosses or at the disposal of the family through the husband.

These conditions are entirely changed. Women are guaranteed complete social and political equality. They are paid the same wages as men for the same work. Many women hold high positions in the government on all levels. In the factories women hold their own in operating the heavy machinery as well as in light industry. I saw with pleasure and pride women operating giant lathes, power presses, shapers, millers, and also finer precision machines. Women workers handle machines in 35 categories of heavy industry, including the fields of railway, transportation machinery, metallurgy, iron foundries, and shipbuilding and 39 categories of light industry including textiles, cigarettes, and food industries. There are many advanced women workers in the factories: in Northeast China over 2,360 are now directors, technical workers and leaders of production squads.

Fu Tsai, aged 124, is a model forest worker in Kirin Province.

The workers are enjoying for the first time a life of culture and recreation. There are 66 city cultural palaces and clubs in China. There are 8,720 trade union clubs, 5,119 trade union libraries, 1,157 mobile libraries, 3,272 singing groups, 8,438 sports groups, 400 movie projection teams. In the factories and mines dramatic performances, operas, dances and other entertainment are held every Saturday night.

With industries recovering and developing so fast, unemployment is being rapidly eliminated. The number of unemployed and partially-unemployed workers and unemployed intellectuals was 1,660,009 in June, 1950; by the end of that year it had fallen to 600,000; by July, 1951, to 400,000. In Northeast China, there has been no unemployment for several years. All who are still unemployed are either the unskilled, the

Shanghai heavy-industry factories now produce dynamos, boilers, cranes. In the machine-tool plant, inspector Sun Wai-chien is at work with her microscope.

old, or people in bad physical condition. The shortage of skilled workers is felt everywhere.

China is building for the needs of her people, industrializing to raise her people's level of living. This is construction for peace.

The workers clearly understand what this new life means. They have come through years of hard struggle. They have exerted superhuman effort to overcome their oppression and exploitation. They regard their new life as a precious jewel. They are united in their demand for peace so they can advance with swifter strides.

In every factory, mine and mill we visited the workers were constantly asking what are the conditions of workers in the U. S. They had a deep and sincere interest in our situation. They repeatedly voiced the belief that American workers want peace and a better life, that they do not want war. They repeatedly called upon us to join with them in obtaining a peaceful world.

It was clear to us who came here that it is in our own interest to unite with the Chinese workers. We have no reason to be on opposite sides. We both want the same things from life—steady, productive work, decent living and a rich life for our children. Together we can do much to win these for ourselves and the world.

Women of New China

By ISOBEL CERNEY
Teacher and Writer

NOTHING THAT HAS happened in China in the last three years has been more revolutionary than the change in the status of women. For centuries women had had no legal protection; they could not choose their own husbands; they had to endure the complete domination of their mothers-in-law, the introduction of concubines into the household, or the status of concubines for themselves; they had no rights in connection with their children; if widowed, they could not remarry.

All this is changed. The New Marriage Law was part of the Common Program adopted by the conference of the many different organizations which formed the present government in 1949. Article 1 states: "The New Democratic marriage system, which is based on free choice of partners, on monogamy, on equal rights for both sexes, and on protection of the lawful interests of women and children, shall be put into effect."

The law goes on to enumerate explicitly the rights and responsibilities of men and women in marriage: equal rights in work, in management and ownership of property including inheritance; equal duties toward children, including those born out of wedlock; right of divorce if mutually desired, with the People's Court empowered to grant a divorce after attempt at reconciliation if only one partner wishes it. In such cases the court may grant alimony if financial need is established. The custody and education of children is also arranged by the court on the basis of the welfare of the children themselves, but divorced parents retain mutual responsibility.

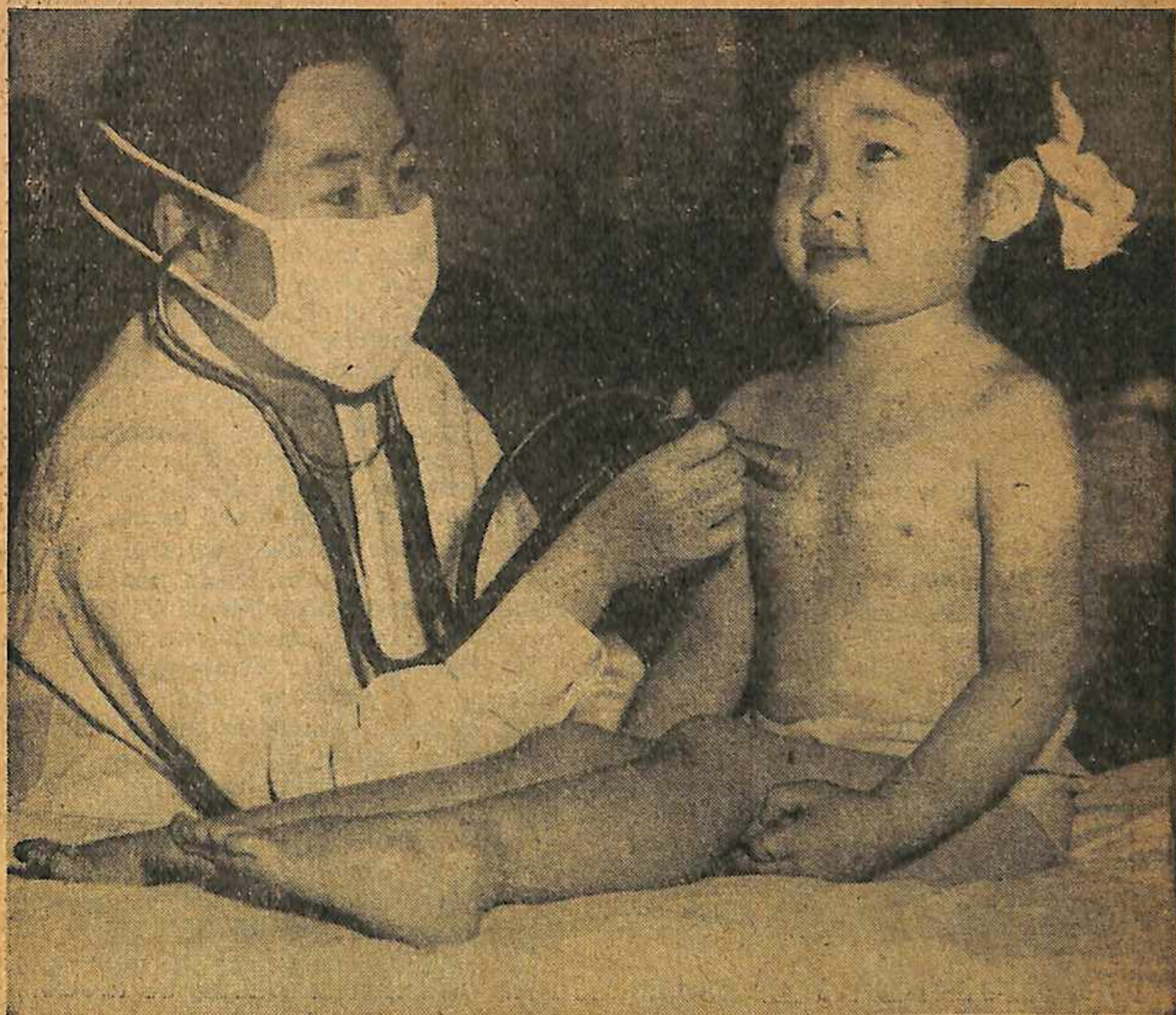
The new government is making every effort to educate the masses of people all over China in these new laws, by pamphlets, picture books, drama, lectures. The Federation of Democratic Women is especially organized to protect and educate women.

With the liberation of Tientsin, Peking, Nanking, Shanghai and Canton in 1949, the main emphasis of China's revolutionary attitude toward women shifted from rural to urban areas, and the Chinese women's movement began to organize all urban women. In all these cities we visited factories, nurseries, and the various institutions which are being remade by—and are remaking—China's women.

Dramatically representative of the way in which the fruits of China's liberation struggles are daily being guaranteed to women are these facts given me by the Chairman of the Women's Federation in Tientsin. Founded three years ago, the federation had its second Congress this year; almost 90% of the women in that northeast industrial city now belong to it. Housewives are organized into representative councils on a district basis. There is a representative committee in every unit of 1,500 to 2,000 families. Every 30 to 50 adult women form a group which elects its representatives. Each factory, too, has a women workers' committee, with one representative from each production team. Thus the backbone of the Women's Democratic Federation is made up of women elected from small neighborhood groups and from production teams.

If a woman has a problem relating to her job or her marriage, she goes first to her group representative whom she elected and knows well. If she cannot get a solution there, she goes to the district committee of one or two thousand members, which has its own headquarters. From there, if she still lacks what she needs, she goes to one of the eight sections of the Municipal Federation. Tientsin has 206 full-time federation workers, whose task it is to see that women of the neighborhoods and factories complete their own emancipation, bringing the economic, political and social rights now guaranteed by law into every phase of their lives.

Chiefly, the federation coordinates the work and campaigns of various government departments. On matters of health, it cooperates with the Ministry of Health, run by one of China's great women, Li Teh-chuan. Or on the question of nurseries, it cooperates with the government Bureau of Civil Affairs, which has a section on nurseries. The aim and purpose of the government and of a mass organization such as the Women's Federation is the same: "To serve the people." But the mass organizations approach the people daily, directly, and seek out their opinions. The government,



Mother and child health centers are rapidly increasing. In this Peking center a worker's child is getting a general "physical."

I was assured by the many women trade unionists and federation leaders with whom I talked in various cities, respects highly the opinion of the federation.

To guarantee and protect women's rights as these have been laid down in the Common Program, and to educate and mobilize women to carry out the calls of their government, the Women's Federation of Tientsin keeps 111 full-time workers in eight city districts and 90 at headquarters. How effective these organizations are can be seen from one typical statistic. In 1949 Tientsin had six nurseries for 200 children. Today there are 509 nurseries for 13,000 children.

Naturally, highly-trained personnel was not, and is not yet, available for so vast an educational project. Big factories, offices and schools have the trained personnel and the model nurseries. Custodial care is being given children in the small factories by housewives, who also set up day-care centers for the 120,000 children of women who are learning to read and write. All these nurseries are free of charge. In addition, nurseries set up by private persons on a fee basis are encouraged. They are licensed and inspected by the federation, and the government loans money and subsidizes equipment for them.

China had a high infant mortality rate before liberation, and this was especially true in Tientsin during the Japanese occupation and the terrible days before the Kuomintang was driven out. Today midwives are organized and have all been retrained. A health-protection network has been set up for the whole city. Small groups of doctors and leading midwives in each section give scientific medical care and health instruction to mothers, and teach them how to protect their children. In addition, each factory has its health-protection station. Those we visited were clean, well-organized, well-stocked with basic medicines and equipment. The federation supervises spe-

cial hospitals which have contracts to look after the health of women factory workers. We were impressed in all the cities we visited with the glowing good health of the children and the extent and thoroughness of the public health program.

The federation's activities in behalf of factory women centers also on guaranteeing equal pay for equal work in the many privately-owned factories, and in defense of women workers who are mothers. Even as recently as 1948 there were cases of women workers trying to hide their pregnancy and staying at their machines until the hour of birth. There were cases of those who gave birth at their machines being beaten for interrupting the factory schedule. Now women have a minimum of 56 days' maternity leave with pay, more if needed.

The federation has recently won a special government decree to protect the jobs of highly-skilled women factory workers. Because a woman is weak after childbirth, she must be given light work when she returns from her maternity leave. But she may not be demoted or put on a less-skilled job, once her normal strength has returned. And she has, in addition to full pay, a layette and free milk for her child in the months when both she and the child are most in need of the protection society can give them.

We spent an afternoon in the People's Court in Tientsin, where two representatives of the Women's Democratic Federation sat beside the judges. We heard two divorce cases, one presided over by a man, the other by a woman judge; and in each case the court asked the opinion of the federation representative before giving the verdict, which was rendered in accord with that opinion. In the first case the woman, who had no children, was granted a divorce with alimony until she could find a self-supporting job. In the second, the husband did not get the divorce he sought because his second child was not yet one year old, and according to the new marriage law no husband can divorce his wife until the youngest child reaches that age. I asked what would happen in this second case, and was told the federation would probably try to straighten out what was apparently mother-in--law trouble. In both cases the judges asked the opinion of the courtroom —which was jammed with women—after the verdict had been pronounced. Approval was expressed in grave and somewhat lengthy speeches by women in the audience.

A broad system of education is being conducted by the Women's Federation. Newspaper-reading groups meet every day and discuss the news of China's reconstruction and of the world. 100,000 women each day listen to the special radio hour for women, many of them listening in groups which then discuss what they have heard. Sometimes as many as 300,000 women in Tientsin hear an important broadcast. Newscasts are given quietly and are fact-packed. Music is of all types: operas, folk songs, orchestral, choral and chamber music. It is impressive to hear the beauty and variety of music in the courtyards, and on the streets and trains. Narrations and dramas are very different from those given our housewives on the air—real-life stories of China's new heroines and heroes.

Everywhere we went we found people discussing the new marriage law and the rights of women and children. On the stage we saw the tragic, magnificent opera, **The White-Haired Girl**; it reveals the depths of suffering of the Chinese woman who, in the China enslaved by imperialism and feudalism, had no rights at all. And we saw a topical, musical, living-newspaper type of entertainment depicting humorously the struggle of the young people for freedom to choose their own mates and to base their marriages on love and companionship rather than on matches made by their elders.

To an American woman the most startling thing about the new life for women in China is that so many of them are becoming highly-skilled technicians, model workers, and members of professions, in positions seldom held by women in America. I think especially of the large number of women doing every type of work on the railways, and of women earning high wages in the mechanized mines, where work is skilled but not heavy or unpleasant. I think of the high posts in all the Ministries and other branches of government, as well as in trade unions, now held by women in China. A young woman engineer, 27 years of age, is assistant to the head of the entire Huai River Project, the largest flood-control operation of all time.

Women of south-east Asia traveled with us through many of the fields and factories of China. With us, they were overjoyed at the new happy life of our Chinese sisters. All of us who came to China from the 37 countries of the Asian and Pacific Regions —Buddhist, Mohammedan, Christian, Jew, whatever our belief pattern, whatever our culture or form of society—all agreed that the test of a civilization is how it treats its women and children. By this test New China [illegible] civilization.

The Growth of Industry

By WALTER ILLSLEY
UNRRA Engineer

THE idea of a Chinese engineer leaning out of a locomotive window might surprise many Westerners, so deeply ingrained is our concept of China as a bamboo-and-rice-growing, rickshaw-pulling nation. All the more surprising would be the sight of Chinese steel-mill workers handling red-hot railway rails, or a Chinese girl crane operator sitting high overhead, lowering the boiler of a new locomotive onto its chassis. Yet the new Chungking-Chengtu railway was supplied with rails from local Chungking steel mills and even the locomotives were built in China.

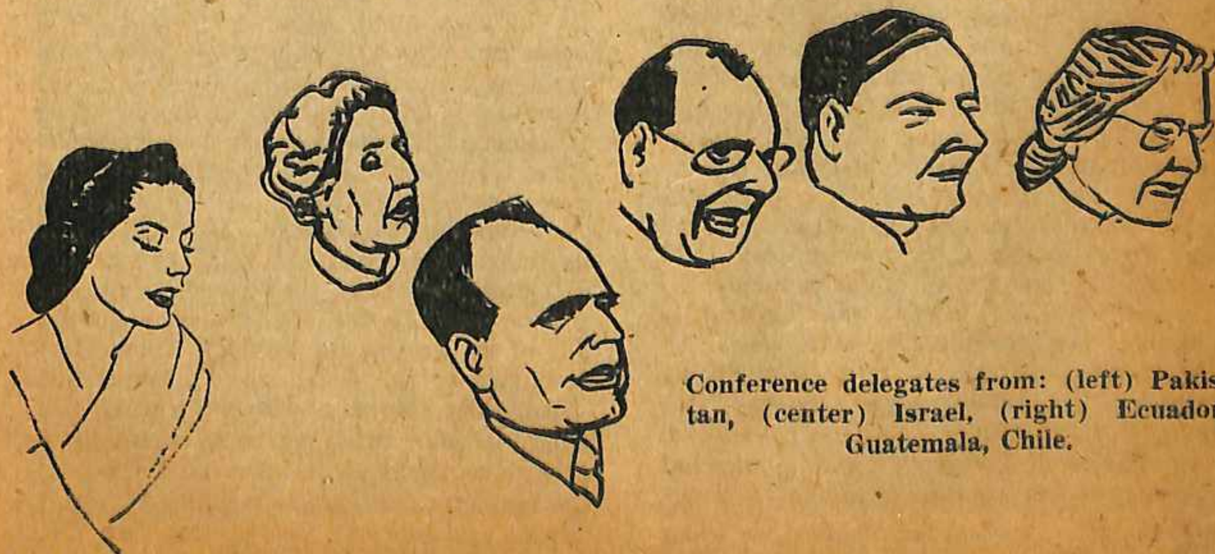
Although China is not yet an industrialized nation, the conception that the Chinese people are unable to master industrial skills is quite erroneous. China's failure to develop modern industry was due to social and political conditions, not a lack in technical aptitude.

Chinese workers amply demonstrated their skill and ingenuity long before the present drive toward industrialization. The ancient salt wells of Szechuan, drilled 1,000 feet deep with bamboo—not steel—cable, can command the respect of any Texas oil-driller. The common cast-iron cooking pots, up to four feet in diameter and a foot deep but less than one-eighth of an inch thick, would present a challenge to western foundrymen asked to pour them without blowholes or flaws.

Similarly, the task of setting up the warp of an intricate loom on which the fabulous imperial silk brocades of complex design were automatically woven would baffle any but the top experts of our textile industry. And experience has shown that modern industrial chemists have difficulty reproducing the exquisite glazes of early Chinese porcelain.

In a newer field, the best Cadillac service man would be hard put to it if faced with a cylinder broken through to the water jacket and asked to build a furnace, melt his own iron, pour new cylinder sleeves and pistons and then machine them to a precision fit on a hand-powered lathe with tools he had to make himself, even to lathe bits, files, drills, taps and calipers—and no micrometer.

Yet many a truck repair shop in China did all this and more, through the years of struggle for survival against the Japanese. Old gasoline drums lined with fire clay were standard garage equipment for melting iron, with charcoal or coke as fuel. Three of four percent of aluminum salvaged from a wrecked plane was usually added to improve the quality of the castings, and old truck and plane skeletons were picked over for the bits of alloy steel which were forged, retempered and made into files, drills and cutting tools. An out-of-the-way repair shop would rebuild batteries, rewind generators, babbit bearings, hand-file an out-of-round crankshaft journal true to $\pm$ .001″, or even



Conference delegates from: (left) Pakistan, (center) Israel, (right) Ecuador, Guatemala, Chile.

All building materials and machinery in this modern mechanical foundry in Shanghai are Chinese-made. The first China-manufactured sand slinger (above) was of good quality.

China's first modern flax mill, in Harbin, went into operation on October 1, 1952.

cast and machine a new carburetor.

Today, thousands of these technicians who had to improvise almost everything they needed during the war years are working in large shops with excellent equipment—some imported from the U. S. S. R. and eastern Europe, a little from the U. S. and Britain, and no small part from China's own rapidly expanding machine-tool industry. It goes without saying that these workers are now applying their resourcefulness on a much more advanced and productive basis.

Their new equipment, though still inadequate in quantity, is impressive for its range and quality. In one plant we visited, where shapers and heavy and light lathes are being mass-produced, we saw four shops (machine, forge and heat-treat, foundry, assembly), each about 100 by 600 feet, and equipped with overhead traveling cranes.

Many of the machine tools in these shops were enormous Soviet models: planers with the operators up on catwalks machining six six-foot lathe beds at once; portal milling machines with more than a 12-foot bed travel; 12-foot radial drills, horizontal boring mills with about a 10-foot mandrel length and six-foot vertical range. And on the railway siding was more equipment still in crates.

The present number of veteran technicians and skilled workers is far from meeting the growing demands of the country. Training programs are therefore under way for engineers, scientists and skilled workers of all kinds.

In contrast to the scholar tradition of old China, education is now intensely practical. In two engineering schools we visited, one in Peking and one in Tientsin, we saw row upon row of men and women students working at lathes, shapers, milling machines, lay-out benches, and making moulds in foundry shops, as well as studying in classrooms and libraries.

Equipment in the materials-testing laboratories was excellent, almost all newly-installed, and expensive. It included 60,000-pound compression and tension testing units from Germany, Swiss torsion testing machines and American fatigue, impact, and hardness machines.

These engineering colleges take practical training several steps further through close co-operation with state-operated factories. The universities ask these industries for production problems on which they can give assistance. In their first year, all students spend up to two months as ordinary unskilled workers in their special fields; at the end of the second year they work as foremen's assistants, and at the end of their third year as engineers' assistants. In the last half-year before graduation they do special work on some actual industrial problem, and after graduation they keep contact with their university, for consultation on special problems.

The specialization possible under the new system of training is an advantage, as it permits the freshman to choose his course of study within narrow limits. As he is assured of employment in his chosen field upon graduation, he is not compelled—as is many a student in the West—to get as broad a training as possible in order to increase his chances of getting a job.

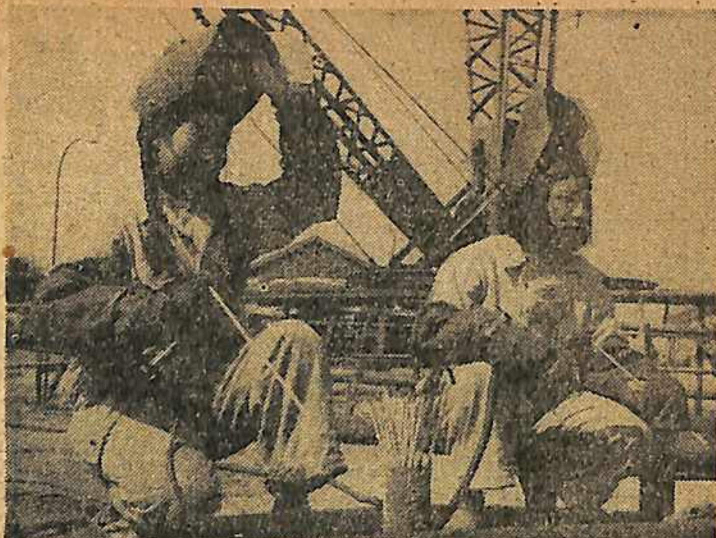
With as yet a comparatively small number of machine-tool plants and technicians, China today is nevertheless producing a considerable quantity of highly-specialized industrial equipment. We saw the looms and spindles in modern textile mills, the new machinery in large paper mills, modern printing presses and automatic stocking-knitting machines, all made in China; we saw flour flowing into countless bags, truckloads of soap and carloads of gunny bags, all produced by machinery and equipment made in China.

But the most important factor operating for the success of industrialization in China is the terrific determination on the part of ordinary people to bring it about. The people see in industry their entire future, and—as with the Huai River Project—they know how to accomplish tremendous tasks through the organized effort of hundreds of thousands of people everywhere, working with the simplest of tools if need be.

Perhaps none of the jobs being carried out is as spectacular as the Huai Project, where one can see 60,000 at work; but the aggregate accomplishment of the groups of two, ten or one hundred in industries here and there all over the country is perhaps even greater.

The ten men working in a tiny Shanghai welding shop on high-pressure steam vessels for the manufacture of medicines; the sheet-metal workers laboriously hammering and shaping chemical equipment out of copper sheeting; the two mechanics who spend a whole day with a hand-saw cutting off an eighth-inch bar of steel needed to make a new punch press—such people all over China are working steadily and confidently to supply the machinery and equipment for the new industries they are determined to have. They will succeed, blockade or no blockade, and sooner than anyone might have believed possible.

Women welders in Shanyang.



A woman surveyor.

A geological survey team finds a big new field of magnetic iron ore in the Chienlin Mountains (Tayeh).

The steel works at Anshan being restored and modernized.

A Boom in Private Enterprise

By HAROLD FLETCHER
Economist

ONE OF THE MANY surprises for members of our delegation was the discovery that private enterprise is flourishing in China. For the first time in many years, business conditions are favorable, and good profits are being made by most industries and business establishments. The past year has, in fact, been one of the most prosperous in China's history and 1953 is expected to chalk up new records in production, trade and profits.

After years of stagnation and near-collapse, privately-owned industry—particularly light industry—is not only back on its feet but undergoing a remarkable expansion. Many new enterprises have come into existence since the founding of the People's Republic in 1949 as a result of the good economic conditions prevailing throughout China.

All this became evident to our delegation as we visited one big Chinese city after another—Nanking, Shanghai, Hangchow, Tientsin, Shenyang (Mudken), Fu Shun and the national capital Peking—and saw with our own eyes the amazing amount of activity in private enterprise. Our impressions were strengthened by the opportunities afforded us to visit a number of big privately-owned factories, and to talk with their owners and managers about business conditions under the People's Government.

In each of these cities we saw the great variety of products being produced by small- and large-scale private enterprise. Many of these products were formerly imported into China and had never been produced in local shops and factories before. Every small shop, every cotton, woolen or silk factory, paper and jute mill, foundry and electrical appliance shop seemed to be working at full capacity to fill new orders. We were astonished at the crowds of people in privately-owned retail and department stores, most of which appeared to be serving plenty of interested customers, despite competition from nearby state-owned stores of the same kind. These crowds, composed mainly of workers, peasants from the countryside, government workers and army men, shoopkeepers and their wives, were in the store to buy things and not just to gaze at the goods on display. With around 75% of China's trade capital still in private hands, it seemed clear to us that the retail section of business was doing quite well for itself.

Most impressive for us was the degree of activity in the private sectors of industry: particularly in light industry, where most privately-owned factories have not only been rehabilitated and re-equipped but in many instances expanded to meet the rising demand for both industrial and consumer goods. Many such private factories have been reconverted and are producing on government contract, or are supplying necessary industrial goods to other sections of light industry.

Mr. Chu Chi-shuen, owner and director of the Jen Li Woolen Mill at Tientsin, for example, told us that profits from his company, together with capital he had recently repatriated from abroad, has made it possible not only to expand the output of the mill which produces wool cloth for industrial purposes, but also to set up an egg-processing plant and a jute factory. Similar investment of private capital in new equipment and enterprises is taking place in all major Chinese cities. Total value of the output of private industrial enterprises has risen by 70% since 1949.

While heavy industry is for the most part (80%) nationalized, having been confiscated from the Kuomintang clique at the time of liberation, the remaining 20% of heavy industry and 70% of light industry is in private hands. Both sectors of private industry are expected to expand rapidly during the coming years alongside the rapidly-growing nationalized sector.

Contrary to what many of us had expected to find in China, most sections of the business community take an optimistic view of business prospects for the immediate future and—how many of our own businessmen can say the same?—for the next decade or more; although all private enterprise is scheduled eventually to become public property when China transforms itself into a socialist society.

There are many sound reasons for this general optimism and confidence. Foremost is the fact that for the first time in many generations China has a clean, honest and efficient government. The nation has rid itself of the completely corrupt and bureaucratic Kuomintang dictatorship, whose

Spinning dept. of the Heng Yuan cotton mill, Tientsin.

Tientsin awarded its "Model Bridgade" banner to the Heng Yuan mill's Kuo Shiu-jung weaving dept. brigade.

highest officials, including Chiang Kai-shek himself, amassed fortunes by dipping into the public treasury whenever they felt like it, by speculation on the money and commodity market, and by extortion of tribute from and open pillaging of private industry.

At the time of liberation in 1949, the vast majority of Chinese, including most of the business community, had come to regard the Kuomintang as little more than a clique of super-gangsters whose main function was to bolster up the backward social system while acting as an agent to "protect" the interests of foreign firms and their governments. Through its opposition to even the mildest reforms in the outmoded system of land tenure, the Kuomintang kept the Chinese peasantry—80% of the population—in constant misery and poverty. This meant the perpetuation of a very low level of purchasing power and consequently a restricted market for the sale of industrial and consumer products. Private enterprise could not develop healthily under such conditions.

At the same time, through its servility to foreign powers (and since 1945 its open dependence upon the Truman administration), the Kuomintang continually placed local business at the mercy of ruthless foreign competition, which in the form of dumping operations flooded the market with cheap surplus goods. Further, the disastrous inflation brought on by the Kuomintang's civil war policies ruined many Chinese firms and carried others to the brink of financial disaster.

It is no small wonder, therefore, that businessmen in China, with the exception of the heads of foreign firms and their handful of Chinese collaborators ("compradores"), heaved a sigh of relief to see the Kuomintang go. On the other hand, it is quite true that many businessmen were skeptical and even fearful as to the attitude the People's Government would take towards private enterprise. These fears have almost entirely disappeared in recent years as prosperity has replaced economic stagnation and chaos, and since it has become clear that private enterprise has a positive role to play in the period of New Democracy.

The People's Government has balanced the national budget—no small feat considering the sorry state of public finance at the time of liberation; it has eliminated inflation and stabilized prices, and instituted a rational system of taxation which serves as a stimulus rather than a restraint to private enterprise. When necessary, the government has stepped in to aid private enterprise directly through low-interest loans. It has also guaranteed private industry a steady supply of basic raw materials such as coal, iron, jute, cotton and wool. Many private industries are working on government contracts, processing and supplying industrial and consumer commodities to state-owned establishments.

Another important factor making for confidence in the Chinese business community has been the constantly rising purchasing-power of the Chinese people since 1949. This is a direct result of the great land reform which is now nearly completed, and in which some 400 million peasants acquired enough land to enable them not only to subsist, but to produce enough surplus to buy more consumer goods. Similarly the rising real wages of industrial workers has provided new customers for the products of private enterprise.

Members of our delegation who had lived in old China never ceased during our trip to marvel at the new prosperity of the people. Almost every other peasant we met in the villages was wearing new or recently-purchased clothing. Coal miners told us their work clothes are better today than the clothes they used to set aside carefully for weddings and holidays. In peasants' homes and workers' apartments we noticed many objects which were rarely found in such households in the old days: flashlights, radios, new kitchen ware, furniture, thermos bottles, extra bedding. All this indicated to us that the tremendous amount of business activity going on about us was finding a ready market in the people's rising purchasing power. Official government statistics bear out our observations. Sales of cotton yarn in 1951, for example, were 32% above 1950; sales for 1952 are expected to be another 30% above 1951, or 59% higher than in the peak year under the Kuomintang.

Coupled with rising purchasing power has been a spectacular rise in output and productivity—factors which a number of plant owners and managers pointed to with great satisfaction. Plant manager Tsang of the big Sung Sing textile mill in Shanghai, which has over 6,000 workers and is one of eight owned by the Yung brothers, told us that output and productivity had never before been so high. Since 1949, over-all plant output (cotton thread and cotton cloth) had increased by 74.4%. The output of cotton cloth is up 128% over pre-liberation. Much of this increase in output Mr. Tsang at-

tributes to the enthusiasm of the workers in the plant, all of whom are members of the trade union local and are protected by the new labor insurance law. Numerous rationalization proposals and innovations put forward by the workers have been adopted by the plant management, Mr. Tsang told us. The company—which in 1949 was badly in debt, unable to meet its payroll and short of working capital—is now operating at a profit and finding a market for all its products.

The existence—not to mention the flourishing—of private enterprise under a government in which the Communist Party plays a leading role may startle many Americans who have been taught that, in such a situation, business would be classified as public enemy number one. Actually, private enterprise has been given, for the first time in its history in China, a status of real importance. The People's Government, in which it is represented, is counting upon the business community to help in the plan to industrialize the country in a comparatively short time. Under the Kuomintang, private enterprise had little opportunity to grow and prosper; heavy and light industry remained backward in comparison with China's real potentialities. Now that all obstacles to full-scale industrialization have been removed, the People's Government plans to transform the country from a predominantly agricultural to an industrial economy in a decade.

To accomplish this, the cooperation not only of the liberated peasants and workers, but also of small and large-scale private enterprise, is necessary. The government will have its hands full directing the rapid development of heavy industry, and it has indicated that there is and will be plenty of room for private enterprise to expand in light industry and in commerce.

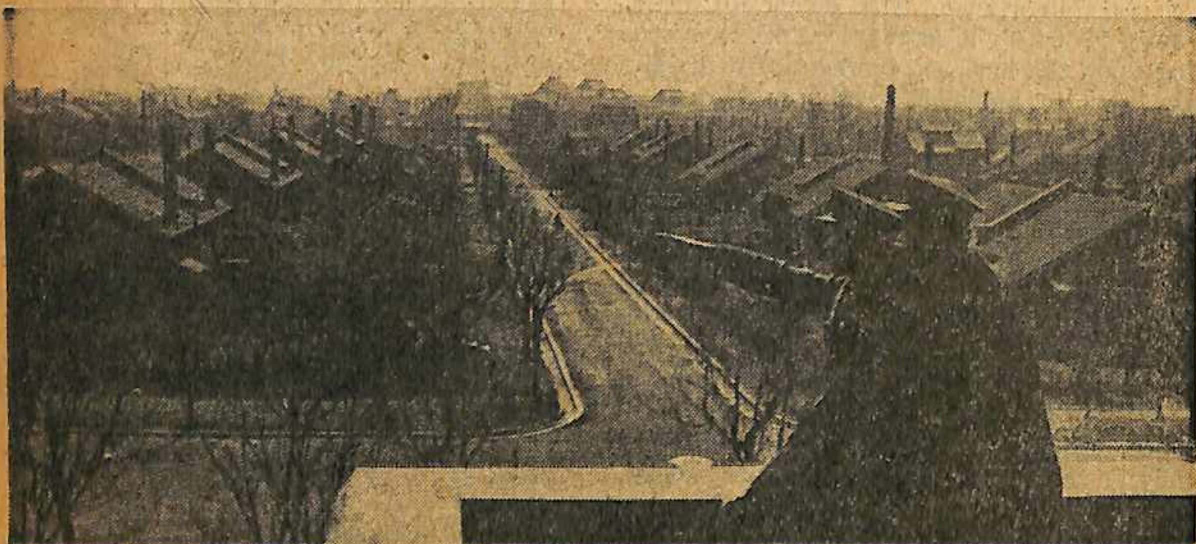
The evidence which our delegation saw indicates that the response of private enterprise to the government's plan for economic development has been an enthusiastic one. Businessmen throughout China take pride, along with the rest of the people, in the fact that their country is at last free and independent. For the first time they see a future for themselves that is unclouded by threats of foreign domination, corruption and civil war. They have a guaranteed future within the framework of the plan to industrialize China.

True, the New Democracy, as the present system of government and society is called in China, is a transitional step on the road to socialism. But it is a transitional step which Chairman Mao Tse-tung of the People's Government has been frank to say may last a considerable time. The businessmen we talked to seemed reconciled to the fact that their plants would eventually become public property. Some of them, like Mr. Chu Chi-shuen, frankly told us they expected to continue as managers of their former factories or of other socialized enterprises. Meantime, their children are growing up to become technicians and engineers, professors and government officials in the new society; they show little interest in inheriting the property of their capitalist parents.

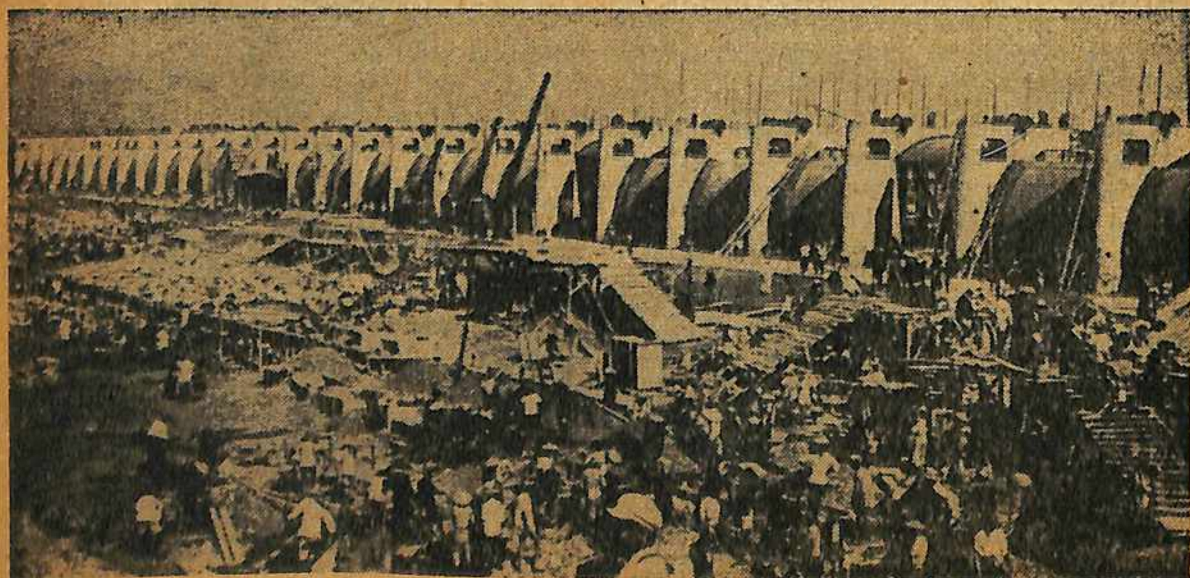
So far as economic relations with the U. S. are concerned, there is no doubt that Chinese business circles would like to see the lines of trade re-opened, only this time on a fair and equal basis. China has many products which it could export to the U. S., and is a big potential market for goods produced in our own country.

But the reopening of normal trade relations, which could be of such great profit to both countries, depends first and foremost upon our own government's willingness to recognize that the New China is here to stay; and that no power on earth can restore the old system, under which a few foreign interests and a handful of Chinese officials and their henchmen profited while China remained backward and its people lived in misery.

Dairen station on the Chinese Changchun Railway, all foreign control of which ceased last year by agreement with the U. S. S. R.



A housing estate for workers on the railway.



Dam on the Yangtse prepares China for full-scale industrialization

A Big Builder is Impressed

By HENRY WILLCOX
Construction Executive

I HAD NEVER seen China before. I had a mental image of a big, dusty country, so crowded with people you couldn't sit down, so poverty-stricken it couldn't improve. Now that I have traveled some three thousand miles up and down East China, my general impression is of greenery and water, space and sunshine, a rich and kindly landscape, cities gay with bright paint and flags, spotlessly clean, no beggars, no flies, people smiling, well-nourished, well-clothed. These people are doing amazing things, using both old and new methods. They welcome innovation: a people vigorously raising itself by its own bootstraps.

I had no idea of the manufacturing capacity of China. It has, of course, been greatly stepped up by the United States blockade, which, contrary to its authors' intention, has had the effect of stimulating many new kinds of production. I judge the Chinese are now making practically every industrial product they need, though not as yet in adequate quantity—cement, structural steel, big steel cables, steel windows, seamless tubing, precision lathes and grinders, precision instruments, complete telephone, telegraph and radio equipment, full lines of textile machinery. Production curves are rising sharply. Costs are falling.

The new economy of China seems to be a challenging and completely practical blend of state and private enterprise. Heavy industry and transportation are mostly nationalized; state and private textile mills, state department stores and private shops co-exist advantageously.

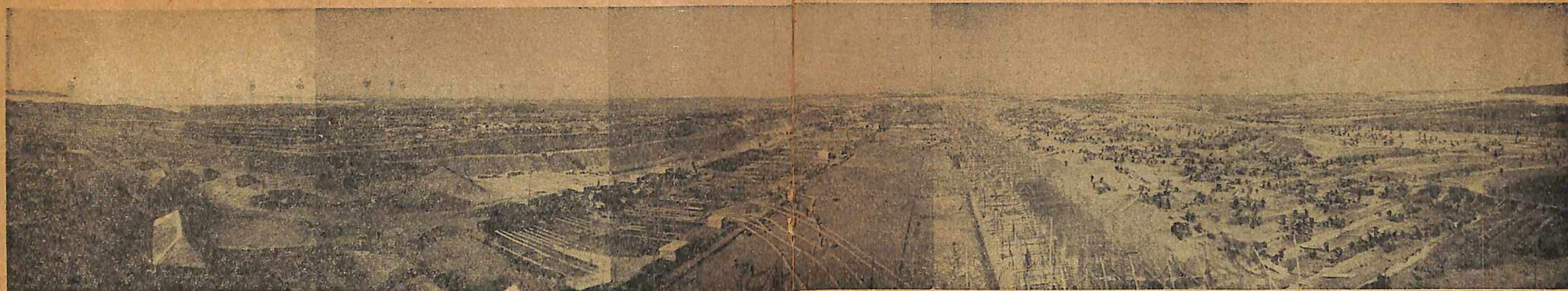
The owner-managers in a huge cotton mill, and in a good-sized woolen mill, both told me that private concerns whose business serves the public interest were assured of raw materials, credit and profit; and that with the continuous increase in consumer purchasing-power, many of them were making more money than ever before. The mixed economy is thriving. To me, the big new bank building in Peking, built by a private bank, indicates the considerable stability of the arrangement.

Till I came to China, I believe I had not even heard of the Huai River project. We were privileged to see a bit of it—this job that will double the safety and productivity of a hundred thousand square miles of land and eighty million people. Obviously, this is a very big operation, of direct interest to engineers everywhere. It is of special interest, as showing what can be done without machinery: at one sluice-gate site I saw 40,000 men moving earth with the same equipment their forefathers used fifteen hundred years ago to dig the Grand Canal. These men had all volunteered—all knew they were working to protect their own farms, and they were getting approximately the prevailing rate of wages to boot. They were shouting and singing. And they moved a lot of dirt—I estimated very roughly 50,000 cubic yards a day with a half-mile haul.

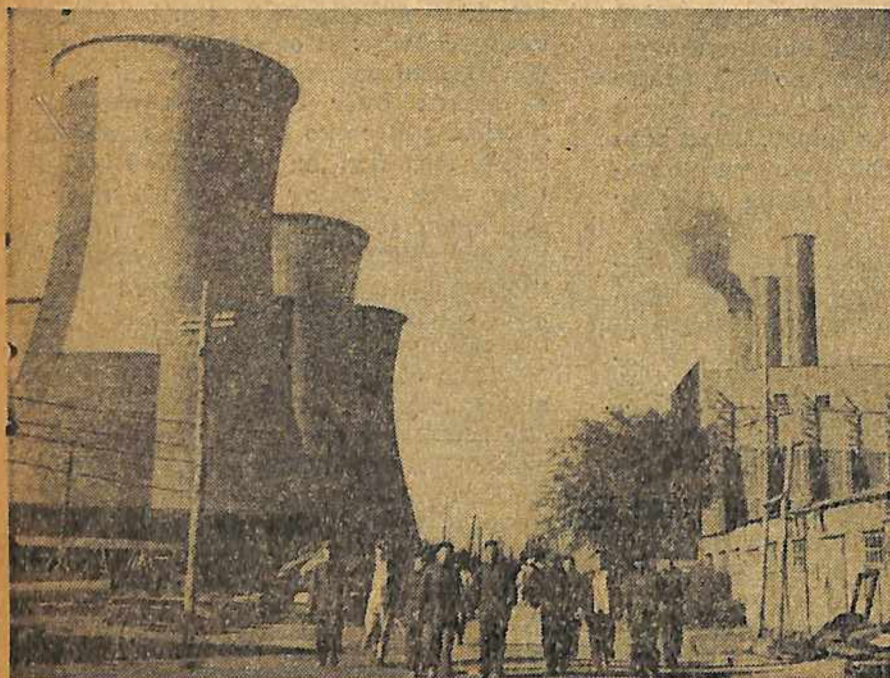
Some of the cut was below water-table, and digging had stopped there, with six feet still to go. At my request, I was led to the pumping plant—a pinpoint on the vast perimeter of the job. Here were two single-cylinder 15 h.p. diesels, belted to 8-inch centrifugal pumps on a mile of cast-iron pipe—the whole assembly of Chinese manufacture. I was just thinking, "We would have about five such plants with 50 or 100 h.p. each," when the Chinese engineer said: "There is not much water, it will all come out." I am sure it will.

I am not a hydraulics man, never saw a radial gate "in the flesh" till I came here. But this battery of 63 gates, each about 32 feet wide and 20 feet high, able to pass in one day enough water to flood 100 square miles to a depth of 8 feet—this is really something, in any man's language. They will use 170 million man-days of hand labor on this project. But it is sound engineering to use what you have. The outstanding factor here is that by organization of muscle and enthusiasm, a huge, modern construction task is done at modern tempo.

More in my line is the Peace Hotel at Peking. I have been putting up buildings for forty years, and I am frankly stumped by the speed of this job. Through the courtesy and persistence of our Chinese hosts, I obtained a four-hour interview with Mr.



(Above) Panorama of the Hungtse Sluice Foundation. Picture was taken 3 winter months after the U.S. delegation's visit, during which the last 6 feet of clay was excavated, water pumped out, most of the 75,000 yards of concrete put in place.



(Left)

Cooling towers of the new power station at Fusin. The entire plant was finished in 40 weeks.

(Right)

Dining car of No. 53 Express Dairen - Harbin, Chinese Changchun Railway.

(Below) A section of the Tsaoyang Villa housing project for Shanghai workers. The project includes co-op stores, clinic, school, creche, hospital, postoffice, bank and movie theatre.

Yang, the Chinese engineer who designed and supervised the construction. Mr. Yang was backed by Mr. Lu, the resident architect. On my side was an English-speaking architect from Chile. We had three interpreters.

The Peace Hotel covers about half of a plot served by two busy narrow streets, and encumbered by several noble trees that had to be saved. The main building is about 45 by 190 feet, eight stories and basement, with projecting stair-tower, major one-story wings and auxiliary structures. It seems that work started in September, 1951, and made excellent headway with a force of about 110 men. By cold weather, the mat foundation and five concrete floors had been erected. Then delays occurred. First, it was decided to change from a dormitory, which was the original intention, to a hotel, with more elaborate finish and much additional plumbing. Then, the Building Department became worried, because the alluvial soil under Peking, to unknown depths, is soft; and this building would be the tallest ever set upon it. Comprehensive borings, load tests, and studies of the soil by Terghazi formulae, finally satisfied everybody the design was safe. All winter, materials were stockpiled. Then came a rainy spring. When the order of the China Peace Committee came through on July 25 to complete the hotel by September 15, the job had to get going from a standing start.

The labor force, largely from Shanghai, was built up to 900 men. Every available square foot in surrounding blocks was rented to house and feed them. Every item of work and material was scheduled, with required starting and completion dates. Material suppliers and sub-contractors were given their new deadlines, and it appears that the word that the China Peace Committee needed the hotel for the Conference got everybody concerned on his toes.

Normally, the job worked eight hours every day; but temporary lighting was provided, and any trade that fell behind the schedule put in an extra four hours at double wages. If the workmen had not caught up at bed-time, they would turn out early in the morning and do their stuff without extra pay. The management had to discourage this practice, to safeguard the health of the men.

For some reason not clear to me, the men were paid every day. Under these conditions it is hard to see how time was found to hold job meetings—especially as the whole labor force was invited. But hold them they did, checking and filling in all the details of the schedule. Mr. Yang was outspoken in praise of the men's suggestions for solving critical problems.

An outstanding case was the dining-room wing. Here is a large, airy, one-story structure, with mezzanine gallery, involving a lot of long-span concrete girders, a slick concrete spiral stair, and plenty of special finish. It could not be started until the main building was topped out, as the huge pile of concrete material had to be stored on the dining-room foundations. So there was only one month left to build the dining-room. Forms were rushed in, big girders and all were concreted, checked by field cylinder tests, stripped five days after pouring; and the whole interior filled with scaffolding for hung ceiling, duct work and light troughs.

But the dining-room has a handsome two-color terrazzo border, with a fine hardwood dance-floor. It was decided the terrazzo must have eight days to dry out, before hardwood could come near it; and, of course, concrete had to precede the terrazzo. Yet the scaffolding would be used by the painters up to the last minute.

In China, scaffolding is a special trade, fabricating tall saplings or bamboo poles with rope or fiber lashings (no nails) with really wonderful speed and rigidity. The Peace Hotel, a week before we moved in, was entirely surrounded by such scaffolding, a hundred feet high! Well, in the case of the dining-room, the contractor suggested that only the top of the scaffolding was being used and only the lower part was in the way. Why not take out the lower part? Diagonal poles were butted against the mezzanine girders, sloping up to the centre, lashed at intersections, forming a 40-foot span and 10-foot rise. All the scaffold posts were then sawed off head-room high (another innovation; they never cut scaffold timber!) while the plasterers worked overhead, and the laborers, masons, terrazzo and carpenters moved in underneath.

Yes, carpenters! The flooring crew decided they could make a job working in the middle toward the border—lay, scrape and finish. Plaster notoriously spatters and stains—but if any dropped on that dance floor, it vanished without trace. On deadline day, the last foot-wide strip of tongue-and-groove flooring was worked into perfect engagement with the 8-day old terrazzo, and I could never see a sign of the patching.

Mr. Yang says the hotel was actually done September 10, five days ahead of time. Be that as it may, when I moved in on

The Peace Hotel in Peking.

September 24 there wasn't a paint spot or a speck of dust anywhere; the carpet ran up the stairs and down the halls; curtains hung at the windows; and linen, china and silverware and stationery were all marked with Picasso's Dove of Peace.

Exceptions prove the rule. As has not infrequently happened on less exacting jobs, the elevators were not quite completed—ironically enough, American elevators, two-push-button, microdrive machines. They had arrived from the U. S. about 1937, for a 12-story building Mr. Yang was erecting in Shanghai. But the Japanese occupation supervened, the owners stopped the job at four stories, and the elevators had lain 15 years in storage. Mr. Yang dug them out for the Peace Hotel.

By working fantastic hours, a 70-year-old elevator constructor and his team, in the month remaining after the shaft was completed, got these elevators in and running. They rolled the 3-ton machines across Mr. Yang's green roof slab—but the roof survived, and Mr. Yang, I can testify, has fully recovered from shock. These elevators hoisted all of us delegates successfully, but the car-doors were not finally adjusted till near the end of the conference.

The Peace Hotel cost about one million dollars, roughly what it would have cost in New York. Other Chinese buildings I have examined, built under normal conditions, are costing forty to fifty percent as much as ours. But the two-month sprint on the Peace Hotel accomplished what we might do at home in six months. To the Chinese, it seems, nothing is impossible, and anything is worth while, if it will contribute to the cause of peace.

A Village Starts Land Reform

By SYLVIA CAMPBELL POWELL
UNRRA Welfare Worker

ON A CLEAR October day the American and Canadian delegations visited the village of Hsiaohungmen (Little Red Gate), while 16 other delegations simultaneously visited 16 other villages. What we learned about Land Reform in these villages is typical of what has happened across the length and breadth of China. Some 400 million rural people have already benefited from the land-reform program. After thousands of years of working for landlords, the Chinese peasants have at last been given clear title to the land they till.

There is a gulf separating the past from the present in Little Red Gate. As we talked to the village head, the members of mutual-aid teams, the women, the rich peasant and the landlord's wife, "before" and "after" took on new dimensions.

Before liberation and land reform, 32 landlords in the village owned two-thirds of all the land while the families of 360 poor peasants owned an average of slightly more than one-sixth of an acre per family. The best part of each day the poor peasants worked land belonging to the landlords. Then they came home to till their own small plots. Rents on land and homes had to be paid in advance; and since the peasants had neither money nor grain, they were forced to borrow from the landlords, paying the money back after harvest with an additional 50% or more as interest.

"When I was eating my morning meal," explained the young village head Wong Chung-ping, "I was worrying about the evening meal" (Chinese peasants ate two meals a day). "In 1941 things were even worse than usual. We ate a very bad kind of bean cake, which we use for fertilizer, and we could hardly get even that."

Taxes crushed the poor and middle peasants alike; they were a burden for the rich peasants and even for those landlords who were "without political influence." There were taxes for conscription and for "self-government," for a government which was appointed and run by the landlords. Families of five and six crowded in one small room. Their clothes were patched and repatched each year. One quilt covered the whole family as they slept, exhausted, on their "k'ang." An old Chinese herb doctor provided the only medical service in the village of more than 3,000 inhabitants. There were no schools.

"When the Japanese came it was like having two sets of landlords. They forced us to build their roads, and beat us if we were a few minutes late for work. Most of the landlords cooperated with them—in fact, depended upon the Japanese for support.

"Besides our high rent, our heavy taxes, our endless labor — we had no protection against the fury of the landlords," Wong continued. "One old peasant was beaten to death because the ox he was working with got sick and died. Another died after two days of imprisonment because he had refused to sell his home to a landlord."

In December, 1948, Little Red Gate Village was liberated from Kuomintang control. By March they had abolished the old system of government and were carrying out a program of reducing rent and interest. Three government workers had come to the village to live and work with the peasants and to explain the land-reform policy. The farm laborers who owned no land, and the poor peasants, and some of the middle peasants with inadequate holdings, were to receive land confiscated from the landlords. But it was important to understand just who were the landlords—and it was equally important for the peasants to understand and support the policy of the government towards the rich peasants who were to be allowed to keep all the land which they had under cultivation, though not all that they might rent out. Many meetings were held to discuss thoroughly all these questions.

The aim was not so much equalization as it was to increase production. Therefore, individuals with the same sized holdings might be treated differently.

In Little Red Gate Village two brothers owned the same amount of land, but one brother tilled his land with the help of his sons and some hired workers, while the other rented out his land and did nothing but collect rent. The latter was clearly a non-productive landlord, and his lands were

confiscated. But the former, doing productive labor, working his own land, came under the definition of a rich peasant and was allowed to keep his land.

This policy of giving land to the landless and poor peasants, and even to some middle peasants who had insufficient holdings, meant that 90% of China's rural population were united in a solid, enthusiastic base of support for the Land Reform. The average per capita holdings of middle peasants increased; and as further encouragement they were assured at least one-third of the leadership in the peasants' association. The rich peasants who formerly identified their interests with those of the landlords were "neutralized." They were allowed to keep all the land they had under cultivation by themselves or farm workers, and in some places even to retain small amounts of land rented out. Thus the landlords were isolated politically, because the rich peasants were generally well satisfied with the outcome of the reform law, and would not join the landlords in any plan to sabotage or obstruct the reforms. Their former military power had been taken away from them and now their economic power was destroyed by confiscating their land. However, each member of the landlords' families was entitled to receive the same amount of land per capita as was given to the peasants. Those landlords who owned industrial and commercial enterprises such as flour mills or shops or stores were allowed to keep them, since a clear distinction was made between their role as feudal landowners and as industrialists or businessmen.

"We have eliminated the landlords," we were told. We thought of the newspaper reports we had read about the wholesale killing of landlords in China, but we soon discovered they were talking of eliminating landlords as a class. "We don't mean physically eliminating them as people," they laughingly answered our questions. "There are no more landlords here—as landlords; but 32 former landlords and their families are here as people. For three years they will not have their civil rights—to participate in the village government, nor to attend the village meetings. But if they reform themselves by working like the rest of us—they will be accepted back to full village status."

In July, 1949, elections were held in Little Red Gate by secret ballot of both men and women. At last they had their own village government composed of peasants and women, of shopkeepers and teachers. Land reform followed immediately. 500 acres of land were confiscated from the landlords plus 281 buildings, 21 draft animals, 15 carts and 31 irrigation pumps. These were distributed among the village population. Each landless person, women and children included, received an average of one-third of an acre. Bachelors were counted as two persons to give them a plot of land large enough to start a family farm.

Wong Chung-ping's family received five of the one-third acres of land, bringing their total to 5½ acres. They also have three new rooms, new clothes and plenty of food which includes even white flour—a luxury peasants rarely tasted before. With the money they earned on their land they have recently bought a mule. "Now I want to work," the village head explained, "for I am working my own land."

"Mine" and "ours" are also words of new dimension in Little Red Gate Village. Even those peasants who do not work with one of the 35 mutual aid teams in the village speak not only of "my farm" and "my production," but of "our village increase in productivity, our new techniques of farming, our government loans, our new school, our cooperative, our new clinic, our plans. . . ."

Statistics at best are dry things. But when we remember the eagerness with which we were shown the new steel plows, the sprayers and cultivators, the new wells, the cabbage fields where each cabbage seemed to have received special loving care—then the figures on productivity increase in the village take on a living, working, human quality.

In 1950, the village produced—primarily in cabbage—the equivalent value of 2½ million catties of grain. The next year they increased production by 10%. By the end of this year the figure will be well over 3 million.

What this has meant in terms of their consumer buying power and their living standard is reflected in one more set of statistics: those of their cooperative general store. In 1950 daily sales were $20 a day; in 1951, $60. In 1952, we found the daily sales running between $300 and $500 a day.

"But how do you account for all this increased productivity?" we asked.

"We own our own land," several peasants explained to us. "We now know that what we produce won't go to a landlord but will come to us . . . so we work harder and better. The government has given us new insecticides, too, which cut down our former losses. We have more draft animals, new tools. And the women are helping.

Peasants entering a village meeting hall. For the first time, women play a primary part in community decisions.

The women's association has helped to organize some women to take care of the small children to release others to help in the fields—and then, we have learned to work together."

"Work together" means mutual-aid teams. Liu Chang-ling, a model worker and leader of one of the teams, explained their value to us: "Our team of 10 families has bought two carts and two donkeys and new tools, whereas before we had none and even rented the hoes we used. We know we are stronger working together. When one man is producing onions, for example, at best he can only produce 1,500 catties per mou (one-sixth of an acre). We can get 4,600."

The members of the teams meet each night to plan the next day's work, to decide whose requests for the carts and donkeys are most pressing, and other such details. One man is assigned full time to each cart and donkey and meanwhile the team works his land for him. Public criticism has eliminated the problems of slackers, and good workers are praised and given extra bonuses. Each member is paid according to the amount of work he does and also the quality. So productivity keeps increasing.

The quality of the work is handled in this way: Each day's work is paid for according to an efficiency rate. The team uses 1[illegible] as the average that a good worker will accomplish. Then, if a man is old, or weak, or perhaps just lazy, and does less than the average, the group meeting may decide to set him at 8 or 9. If he consistently works harder than anyone else, his rate may be set at 11 or 12. If anyone works hard on the days his particular field is being worked, but lies down on the job the rest of the time, the group first talks to him and tries to educate him. Usually this works, but if it doesn't his rate will be reduced to 8 or 9 or maybe even lower.

When we asked: "What do you do in your meeting if somebody can't take personal criticism?" the team leader smiled and said: "Oh, with a very difficult case we talk it over a bit first; if he isn't ready for full criticism yet, we are careful and try to educate him to understand that the criticism discussions are for his own good. It takes time—but in our team now everybody understands."

We asked if in the meetings the women could criticize their husbands. Lin said: "Surely, and sometimes the women come to see us before the meetings and ask us to educate their husbands."

We prodded further: "What if the husbands get angry with their wives for this? Doesn't that sometimes happen?"

"Yes," admitted Liu. "We have only been liberated three years, and some of the older men learn slowly and still swear at their wives. When they do, the women's association appoints a mediation committee to go and help educate him. But," he added confidently, "since liberation not one husband in our group has hit or beaten his wife." This alone is progress toward working more productively together.

"We look ahead," Liu told us. "Some day we'll have more equipment—larger machines—and we'll all work our land together. Before long we'll have real cooperative farms instead of mere mutual-aid teams. That will come as we acquire more experience and confidence in working together in larger groups. We know each step means more prosperity for us."

Everyone in the village seemed to be looking ahead—to greater production, more houses, more clothes, more learning, new buildings. . . . We thought of the new clinic we had seen, with its trained doctor and four nurses; of the new school, of the night classes which are wiping out illiteracy in the village; of the young people studying in the universities of Peking.

As we left Little Red Gate Village amid the cheers of all the villagers and their shouts of "Ho Ping Wan Sui!" (Long Live Peace!), we felt we were parting from old friends. We felt inadequate to wish them success—for they, like the other 400 million villagers in China, hold success in their own strong hands.

Conference delegate from Korea.

After a performance of the operetta "Little White Rabbit" by the Children's Theatrical Group in Peking, some of the audience visit backstage.

Leaders of the Future

By IRENE BONZO
Student Youth Leader

AS we stepped off the plane at Peking airport, we were surrounded by young people with smiling faces and rosy cheeks, carrying lovely bouquets of flowers. From then on until we left, China's youth were our constant companions. They met us at every station. They sent us off—and always with flowers and song.

We got to know them well during our two-month stay. They acted as our guides and interpreters. They handled the administrative work of the complicated, quick-paced business of a 36-nation conference. They did little things with us as well, helping with our shopping or seeing that we were warmly clothed for the wintry blasts of the Northwest.

On the long train-rides we had the chance to sit down and compare our lives. It was during these times that I could learn of the sufferings China's youth had undergone before there was a people's government. It constantly brought to mind the note our delegation received from a high-school student, "The grievances we suffered in the old China can never be told—they were too many;" the experiences related to me—flood, famine, child labor, Chiang Kai-shek gestapo oppression of students, the high TB rate.

That was part of what I heard. The other part was that the youth of China were not content to take all this. They resisted, and with great effect. Sixty percent of the People's Liberation Army are young people between 18 and 25. The young workers organized themselves in the factories, the peasants in the villages. They fought and fought well—and today, China belongs to them.

No longer can you find young—or old—workers at their benches for 12 and 14 hours at starvation wages; children stunting their growth by excessive labor; young peasants without ownership of the land they work. As one girl student wrote to us:

(Right) Children listen to a radio installed by themselves at the Children's Cultural Palace, Canton.

(Below) Orphans, abandoned by the old society, find happiness in Shanghai's new Youth Village

"Since liberation we are like birds flying freely in the sky. All our people have stood up and become their own masters. It is impossible to compare it with the past."

The new life of China's youth has brought them many material benefits. We talked with workers in spacious dormitories and homes conveniently located near their factories, for which they paid little rent. We sat on the big heated couch (called k'ang) and talked with a newly-married village couple in their newly-built home. We saw the high-quality medical care available to youth in factory, village and school. We spent much time in their cultural palaces, in their libraries, in many of their places of learning. Everywhere we found China's young people relaxed, serious at their task, confident of their future and planning a life of peace.

Always I was conscious of their many similarities with American youth; but I did find some differences in attitudes, which puzzled me until the reasons for them became clear. They look at life as an opportunity to use their creativeness to the limit. They feel no pressures, no limitations. I could see from the young people we met—both at close range and those we could only talk with briefly—that they know no fear of assuming responsibility. They know too that those who are older will only encourage them.

Thus they know no bounds when it comes to tackling a job. This does not mean that they do not respect their elders: they are eager to learn, and deeply respect those who have the experience. But just because they know they will be listened to, they are not afraid to try anything. We were given one

example after another of how they finished this job or that ahead of schedule, or how they invented something to save their country much time, money and effort, and put it another step forward on the way to prosperity.

The attitude with which the youth of China take their successes indicates that they are becoming a new type of people. Perhaps an example will explain better. After we visited the famous Huai River Project, we had the chance to talk with a young man of 25—a peasant before, but now a labor hero from the project. His experience of cooperative work with so many thousands of others had given him a new conception of what power man has in his two hands and his brain. This man was doing excavation work and had invented a new way to carry the dirt, so that the load was increased but the carrying made easier. It had speeded up the whole process considerably. I asked him if he had received a bonus for his idea. He smiled broadly. Sure, he had received one; he had even received a banner inscribed with his name. But he quickly added:

"The money isn't the important thing. What is important is that I helped harness that old Huai River, and that is going to mean a lot more to me, my neighbors and my country than any sum of money I get now."

By the serious glint in his eye you could see he meant every word of it. Like many others we met, he had lifted himself out of the category of people who think only of themselves and their small orbit.

As a student, naturally I was interested in the life of those studying in China. I had heard many lurid stories of their plight before the People's Government came to power, of their lack of food and housing and the difficulties of all except the rich in obtaining the tuition fees. Then there was the hopelessness of finding a job after graduation. It did not take much imagination on my part to visualize all this, since I know so many students in the U. S. who face the same problems.

It was all the more gratifying to see what a fine life students live in China today. Just aroung Peking alone I was amazed at the number of schools going up, the students in many cases building them themselves. This was the way the technological university in Tientsin was built—the faculty and students co-operating first to blueprint it, then actually constructing it. These new colleges and universities, as well as the expanded old ones, provide dormitory space for the students and bungalows for the professors. Tuition expenses, books, food, all are provided if necessary. There is also free medical service. Those students who come from worker or peasant families even get spending money; and if your family is facing difficulties because you are studying, the government will also render help to them. Listening to all this from the students made me happy for them. But it also made me a little sad—because I come from a country so rich that its young people could easily be provided with all these things, but today have no possibility of getting them.

Studying and working with the boundless possibilities ahead of them, the youth of China take an active part in all phases of society. They are active in helping to root out ideas left over from the old society such as the feudalistic concept of marriage. The new Marriage Law stipulates that all unions must be of free choice, but marriage customs are among the strongest of traditions everywhere. One young woman told me she had to fight for a whole year to get married. "Fight" is not exactly the right word, for what she did in that time was to get the support of the whole village in educating her parents that what their daughter was doing was the modern way and the best way. She could have just gone off and got married, but she wanted to educate her mother and father. When she finally did, get married, the whole village was present to celebrate her victory and her parents' new attitude.

That is how China's youth tackle all their problems today. With the short view in mind, they never lose sight of the long view in the process. They are secure, confident and happy: that is the way they appear in their homes, at work, at study. They love peace because they see what the future holds for them if there is peace. But they are also resolute and unequivocating in the protection of their country and their friends. They want to fight with no one, least of all the youth of the West. But they will not shirk their duty if they are called upon to defend their motherland.

As I prepared to take leave of the friends I made in China, they pressed my hand firmly and said: "Tell the American youth we want to be friends — that we are their friends. We hope they will understand that and join us in stopping all fighting so that we can pursue our lives in peace."

No Discrimination

By TOMOKO I. WHEATON
Office Worker

IN the vast land of China there are some 64 national minorities. For a U.S. citizen who, like myself, a Nisei, has been under persecution as a member of one of its minorities—including an enforced evacuation into a concentration camp during World War II on the basis of national background—the stress placed by China's people and government on the equality and development of its minorities was deeply interesting.

Feudal in its former social structure, China treated its minorities in the same manner as the Negro people and others are treated in the U.S. today. There was sharp discrimination in employment; political freedom was denied; a low social status was imposed.

Since the founding of the People's Republic, startling progress has been made in eradicating these oppressions. All nationalities have gained autonomy and equality and the government guarantees that these rights will be respected. As of June, 1952, 130 autonomous regions had been set up, some provincial in size.

China's minorities number 40 million people out of a total population of around 500 million. Many of these groups have be-

Women of the Tai nationality can now visit local markets for their purchases without fear of insult or humiliation.

come almost extinct through persecution and poverty; some—like certain groups of American Indians—have actually disappeared due to deprivations, lack of educational facilities, economic restrictions, and disregard for health. These conditions were forced on them by the landlords and warlords of the feudal society.

Such was the plight of minorities even through the final days of Chiang Kai-shek's Kuomintang regime, which for its own ends used the system of fomenting disorganization and conflict. In Southwest China, among the Chung minority group, 65-70% of the land was owned by the landlord class totaling 13-27% of the population. The Chungs, mostly peasants, were forced to give free labor and to yield 60% of the harvest to the landlords. Pressure by the Han (the majority of people in China are called Han) ruling class on these minority landlords was so great that they could not resist; they became exploiters of their own people to protect their position in their own communities. The peasants lived like animals.

Constant bribery and corruption among the officials, encouraged by the Kuomintang, inflicted ever greater poverty on the minority groups. It was a common practice to disregard their cultural and social practices, such as free-choice marriage, community rule, etc. The Kelaos, for example—one of the smallest groups in the Southwest—not only dwindled to a few thousand as a result of poverty and oppression, but have lost their national characteristics; other nationalities have thus absorbed them.

After liberation, the central and various local governments sent out teams to establish better relations between the Han and the minority groups. The first of these from Peking was headed by the Chief Justice of the Supreme Court, Mr. Shen Chen-ju. On the local level the South Szechuan government, for instance, in 1951 organized more than 500 workers into visiting groups. The democratic policies of the People's Government were explained and self-governing training classes set up. In exchange, the visitors learned a great deal about conditions in the various areas.

The level of understanding and interrelationship has been further enhanced as a result of the government's policy regarding local governments where several nationalities live together. In such mixed areas all nationalities share, through their own representatives, in making the laws and carrying them out—making the plans and guaranteeing their materialization. The various minorities thus learn what it means to work together among themselves and with the rest of the Chinese people. More than 200 of these governments have been established.

Of the old attitudes of discrimination on the part of the Han majority—economic as well as social—there seems to be no trace at all today. The atmosphere has changed even in areas where there was no direct contact with minorities, due to the intensive educational campaign. In virtually all the cultural programs we saw, there was some representation of China's various cultures. The classical dances and music from all regions and peoples have been introduced. We can never forget the beautiful strains of a Tibetan song electrifying the atmosphere of a banquet in Shanghai, or the happy dances from far corners of China performed on the stage in Peking, Yangchow, and Shenyang (Mukden). Then there was the long and well-produced movie on China's national groups in the province of Sinkiang, which we saw in Nanking.

Newspapers and radio programs carry frequent material about the progress being made in minority-group areas, about their culture and customs. Magazines and books are devoted to the education of the Han majority as well as the betterment of interrelations among minorities. Bookstore windows carry informative pictorial displays of the different peoples of this rich land. Children in schools are well-informed of the minority question in their country through pageants, plays, dances, and songs.

Every night in Peking, the famous Tien An Men Square is the gathering place of spontaneous groups of singers and dancers. (It is much like Washington Square in New York City, particularly during summer evenings, when one sees groups of singing people accompanied by guitarists). This informal center for cultural exchange has become a newly-formed traditional spot for songs and dances of minority peoples.

The growth of understanding parallels the rise in living standards for all China. Trade which had not been developed between the various regions has been encouraged, and thus the variety of interchange of commodities is enriched. Wool — the main product of a section of the Northwest, where the Hui, Uighur, Kazakh and other minorities live—is shipped in abundance to factories in other parts of the country. The government program of aid in buying and selling such products as hides and wool at good prices is in direct contrast to pre-liberation conditions when the government im-

peded trade and kept prices low and thereby seriously affected the livelihood of the minority groups.

From the Southwest are shipped a variety of more than 50 different products—among them tea and hides — and many products formerly scarce in that area are sent in exchange, such as cloth, thread, tools and especially salt.

An example of the old exploitation of minorities was the ban placed by the Kuomintang regime on the growing of tea by the Tibetans. They were forced to buy from official-controlled monopolies which made the original purchase from other areas. Needless to say, prices were exorbitant. Today one can regularly see merchants from Tibet marketing and exchanging goods in nearby provinces. For many of these merchants the opportunities are still very new. The government, in turn, has followed a consistent program of sending farm equipment to all areas, including such important items as ploughs and shears for the wool industry.

The granting of loans without interest has been a great aid. State farms have been set up which will improve production. Wasteland has been reclaimed. Water projects have been constructed: in Sinkiang province a river which was dry for more than 70 years has been reclaimed. The People's Liberation Army has helped in some of these projects with much hard labor.

Standards of health are greatly improved today for the long-neglected minority groups. The government sends medical teams to areas which have had little medical care in the past; in one such province a medical training center and nine sanatoria have been established. Contagious diseases such as the plague, formerly prevalent in some sections, are now almost nonexistent. Maternity and children's care has lowered infant mortality. An overall picture of areas comprising more than 50% minority population shows that 187 medical institutions and clinics were newly-opened or re-established by the beginning of 1952.

The accomplishment of education alone among these minority people has been a tremendous task. Eight primary schools had been established by the beginning of 1952 for the Yi group of the Southwest, where previously there were none; 23 for the Miaos, also in the Southwest, where there were none. In the Tibetan autonomous region 75 primary schools have been opened since liberation; the number of children [illegible] times that of the early days following liberation, seven times what it was in Kuomintang days.

One outstanding result of the government's effort is the Central Institute for Nationalities in Peking, which many of us visited. The need for government workers in the minority areas was evident, and the Institute was established in June, 1951, to train them. By the end of 1951 eight branches were founded throughout the country. The total enrollment is now 3,500. Special winter schools and courses have been set up in the various regions to train people for specific needs of the local governments. In these areas schools for the training of industrial workers are being established, in furtherance of China's industrialization program in which all people take part equally.

An example of the thoroughness of consideration and respect for each group's customs is the special dining room and kitchen in the Central Institute for Moslem students, who have diet differences conforming to their religious beliefs.

A special language department enrolls Han students, who are taught the tongues of the minorities in order to work with them in their areas. This program is carried out to the extent of community living and working with the various groups. Since many of the minorities still have no written form of language or dialect, efforts are being made to develop it and research on these problems is carried on by a department of 100 students. A regular research department of professionals also studies the history, general conditions and existing social problems. The songs and dances are developed and studied by a cultural troupe.

Some of the courses offered are the history of China; social and economic conditions; geography of China; history of various nationalities; music; physical culture, etc. In addition, the institute has a middle school with 1,300 students.

All these efforts by the new government to guarantee the autonomy, rights and equality of minorities have served to unify the people in their fight for peace and industrialization of their motherland, and to bring China's resources into use for the benefit of all her people. We call the attention of the people of the U.S. to these great strides in human relations. We have found that working for peace and the solution of racial and minority problems are part of the same advancement. The lesson in brotherhood we learned in China has inspired us to seek more energetically the solutions [illegible] problems at home.

(Above) Students singing after their class at Yunnan Inst. for National Minorities, where 51 nationalities are represented.

(Right) A Mongolian woman going with her child to the products exhibition at Wulachabu.

(Below)
A kindergarten in Ulan Bator, Mongolia.

People on God's Side

By TALITHA GERLACH
YWCA Social Worker

• *"We have complete freedom to practise our religious faith."*

• *"Our government is sincerely implementing the principle set forth in the Common Programme, Article 5 — the Magna Carta of the People's Republic of China adopted September 29, 1949 — which provides: 'The people . . . shall have freedom of thought, speech, publication, assembly, association, correspondence, person, domicile, religious belief, and freedom of holding processions and demonstrations.'"*

• *"Our government encourages the freedom of religious practices for Buddhists, Mohammedans, Christians—both Protestant and Catholic—in China today."*

• *"Our government is helping Buddhists to repair and restore temples which had long been neglected or damaged by Kuomintang troops. Moslems employed in government offices are given holidays on the days of special religious observance sacred to the followers of Allah."*

• *"Church property, as well as that of the YMCA and YWCA, is free from both house and ground taxes."*

• *"Our churches are now self-supporting; in fact some enjoyed the healthy state of having a balance in the treasury at the end of last year."*

• *"We are carrying on with religious services, the propagation of our faith, the extension of our church activities, without any interference whatever."*

THESE STATEMENTS are the testimony of internationally-known religious leaders, as well as rank-and-file church members, interviewed in Peking and other parts of China by the delegates to the Peace Conference of the Asian and Pacific Regions. Every opportunity was offered the delegates to meet with Chinese religious leaders, visit places of worship, participate in church services, meet and talk informally with church members. Several countries at the Conference had representatives in their delegations from the ordained clergy, former missionaries and active church members—for example Australia, Canada, China, Ceylon and notably Indonesia with nine Christian delegates.

Representatives of religious communities took active part in the Conference deliberations. While in Peking, Buddhist priests from Ceylon presented sacred relics to the Buddhists of China; Mohammedans from Pakistan worshipped with Chinese Mohammedans; Catholics and Protestants from Latin American countries, the U. S. and Canada attended services in Chinese churches and cathedrals. During the Conference sessions, all united in exchanging gifts and pledges to work together for peace between nations, to renounce war and violence as the means of settling differences between nations. Truly a new quality of world brotherhood was expressed and lived, as religiously-motivated people of many faiths, races, nations and creeds united in support of world peace.

Chinese Protestants and Catholics — themselves members of the Chinese delegation to the Conference — as well as outstanding Christian pastors, theologians, educators, YMCA and YWCA secretaries and Christian laymen, talked freely and frequently with interested delegates from abroad about the present status of the Christian churches in China. They were eager to answer questions concerning every phase of church life. Active leaders in the Christian Reform Movement (Protestant) described the aims and goals of this movement to achieve:

(1) Self-government,
(2) Self-support, and
(3) Self-propagation of their faith

—goals which missionaries had said they were working toward for decades, but which had never been implemented with serious intent and thorough-going practice. The Christian Reform Movement began on September 23, 1950, when 1,527 Christian leaders issued a joint statement which now has been signed by 340,000 persons, or nearly half of the 700,000 Protestants in China. Local and regional committees numbering 203 have been organized by the churches to carry out the aims of this movement.

Today the Protestant church under the leadership of the Christian Reform Movement is undertaking a serious re-examina-

tion of its past, especially its political assumptions. This critical analysis takes on new significance as the church, along with all institutions and people in China, seeks to free itself from the infiltration of reactionary influences of the West and the feudalistic bondage of China's own past. It is exposing the ineffectiveness of the idealism preached in the past when compared with the realities of the new society being created in the present.

"He hath appointed me to preach the gospel to the poor, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. . . ." Chinese Christians testify that these words are coming true in the life of ordinary men and women, particularly those once oppressed by the privileged classes. They affirm that the People's Government is a government dedicated to bringing "abundant life" to all people throughout the land.

This critical examination is also revealing the all-too-prevalent position of the church in the past, of uncritically supporting the government in power, as well as endorsing the foreign policies of the so-called "sending countries," thus beclouding and distorting the message of Christianity. Though individual missionaries are respected for their sincere motives in promoting evangelism, education, medicine and social services, yet others are severely criticized for confusing, sometimes even identifying the "good tidings" of the gospel with their own particular form of government.

Catholic and Protestant church leaders alike accord respect to those missionaries who come to China with a genuine desire to preach the gospel and serve the people. But too often the good motive was confused with political naivety, as indicated by the conversation a Christian educator had after liberation with a missionary with whom he had worked for years. The Chinese educator had stated honestly and earnestly: "I fervently love my country and wholeheartedly support the policies of my government with regard to Korea and other questions of foreign policy."

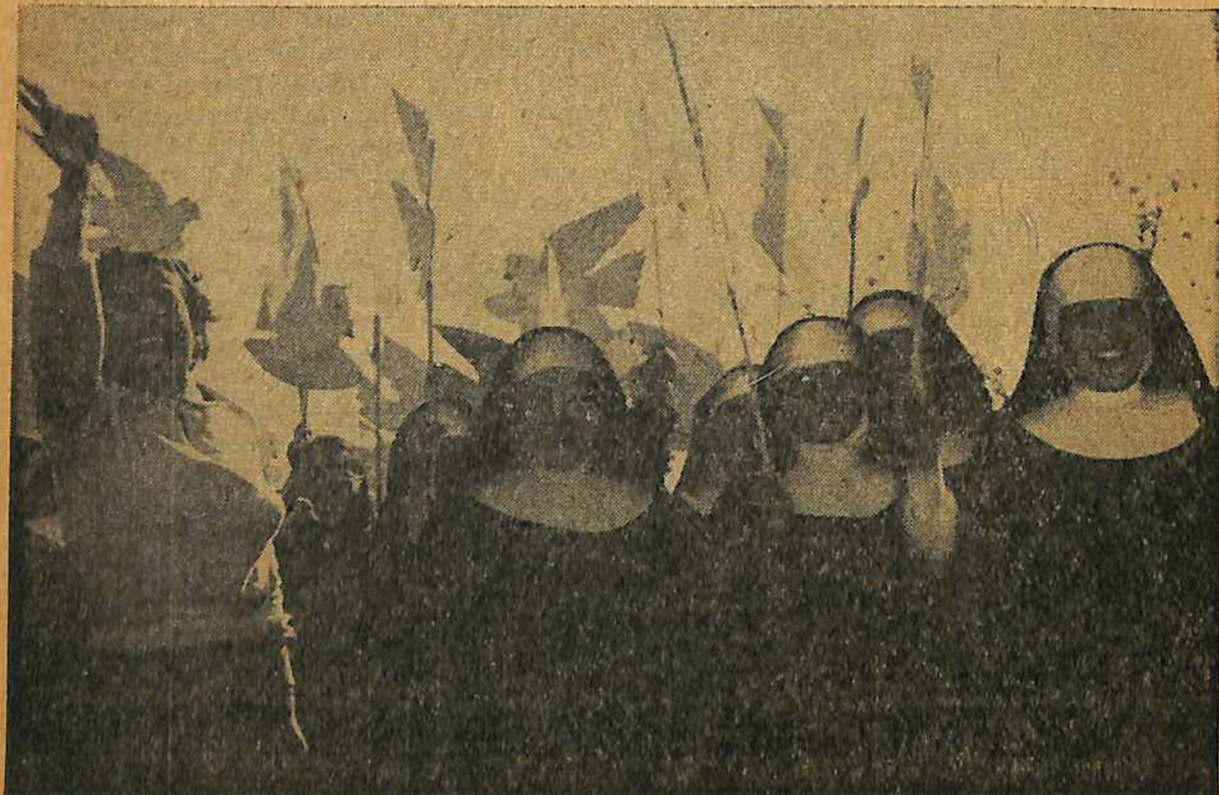
The missionary said: "If you take this position, you are betraying Christianity and our missionary work has failed."

"On the contrary," said the educator, "I still sincerely hold to the Christian faith which I accepted under your guidance. I am a sincere, staunch Christian."

"But," said the missionary, "you are against the United States government."

The Christian educator replied: "Your work is not to convert us to become Americans, but to preach the gospel."

Instances were related in which mis-



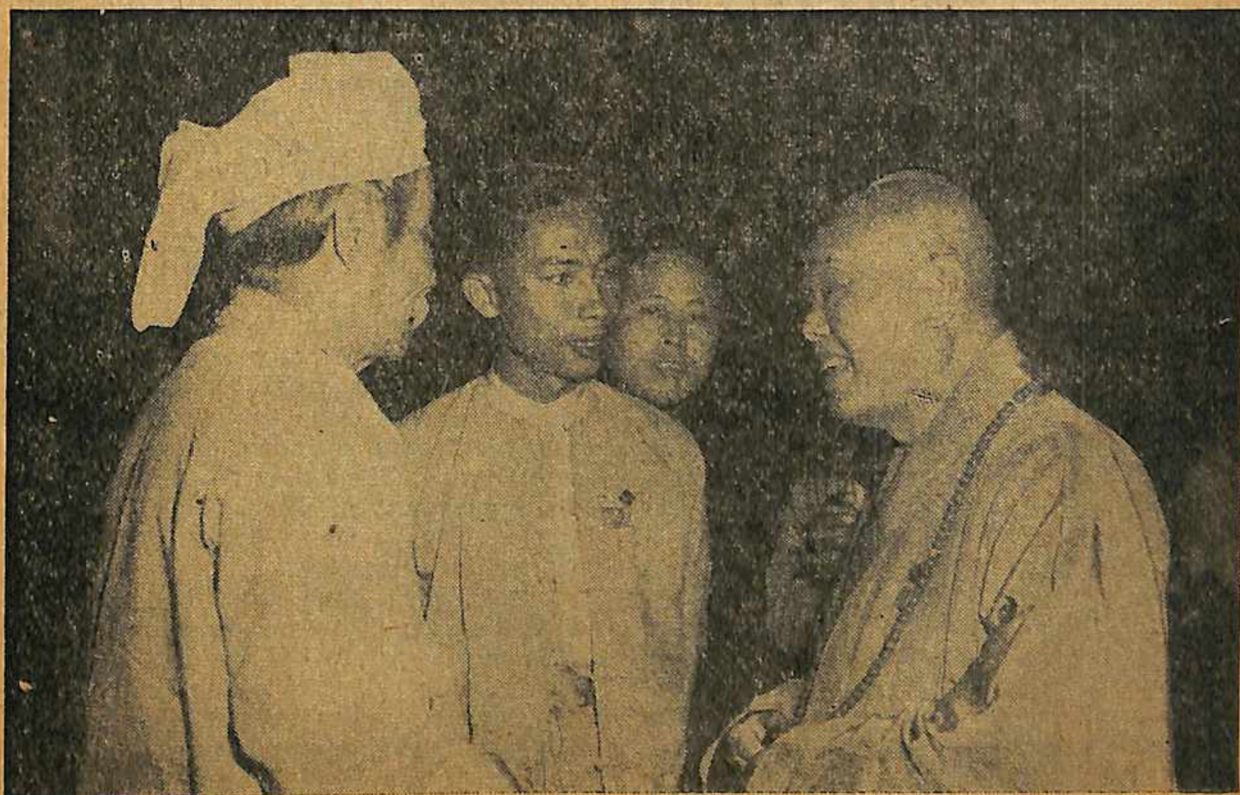
Nuns demonstrating for peace in Peking. On left is Carmen Stagnaro, Peace Conference delegate from Guatemala.

sionaries not only discouraged, but bluntly forbade mission school students to take part in national anniversary celebrations, patriotic demonstrations, even health and sanitation campaigns—thus placing themselves against government. One missionary doctor in charge of a West China mission hospital was asked after liberation to account for the medical supplies the hospital received from ECA (American Economic Cooperation Administration). When he failed to produce any records of their disposition, an investigation revealed that he had sold some of the drugs privately. Upon being asked to relinquish his position as hospital director to a Chinese administrator, he flatly refused. Because of his unco-operative attitude and questionable ethical standards, he was not invited to continue his work in China and arrangements were made for his departure for home.

A Catholic University president told of the appeal sent by students and faculty to the government, requesting an investigation of past actions of the foreign priest who supervised the institution. The priest had openly and repeatedly warned the students that to co-operate with the People's Government was tantamount to selling their souls to perdition. Upon investigation it was found that he had earlier co-operated with the Kuomintang regime in giving up a progressive student to the secret police, and at the same time was reporting to his home government regarding the university and conditions in China. When faced with his own letters from the files, the priest wrote a complete confession, confirming the findings of the investigation. He was removed from office and asked to leave the country.

Through the whole experience of freeing Christianity in China from the pollutions and distortions of the past, Chinese Christians are rediscovering a new vitality and strength in their faith. They may indeed be said to be heading a movement for the renaissance and reformation of Christianity similar in significance to the movements led by John Huss, Martin Luther and John Wesley in past centuries in Europe.

Christians in China proudly express their loyalty to the People's Government and declare themselves as patriotic citizens taking active part in building the new society, the new economic order and the New Democracy, under which the life of the Chinese people is transformed today. Protestant, Catholic, Buddhist, Mohammedan leaders served in the People's Political Consultative Conference which drafted the Common Program, China's constitution in its present form. They also serve on provincial, regional district, and municipal People's Political Consultative Councils. This,



Buddhist monk Yuan Ying (right) of the Chinese delegation talks with Thakin Kodaw Hmaing (left), head of Burma's delegation, in a recess at the Peace Conference.

they proudly state, is their citizenship right and responsibility. Religious leaders are often chosen to represent China in international conferences abroad; invariably they are among those who welcome visiting foreign delegations to China.

Christians support and co-operate in the government program for developing a unified educational system—a system which has incorporated private educational institutions including the former mission-supported colleges, universities and middle schools. Likewise medical schools, hospitals, clinics, orphanages and other social welfare institutions, formerly mission-supported and directed, are now co-operating in the national program for health, medical and welfare services under Chinese direction and financed completely by the Chinese themselves.

These institutions, far from sacrificing their former standards of work, are finding themselves challenged to set ever higher standards suited to the country's needs, and to serve the people on a broader scale than before. Services are being extended and personnel trained in greater numbers, with a new emphasis on "service to the people." The new and far-reaching concept of "service to all" is one of the most convincing evidences of the basic change which has taken place in China—a transformation recognized by the Christian church as something that Christians have long professed as their goal for mankind but as yet have achieved so rarely, if anywhere in the world. Truly today in China a new society is being built from the foundation up, which gives dignity and respect to the common people, honors workers and peasants above all other groups and provides security for work, health, education, training and old age, and thus releases the creative energies of every person on an unprecedented scale.

Significant developments, too, are taking place in the field of theological education in the Protestant Christian Movement. Three theological schools in Peking continue to enlist more students than before liberation, offering training on three levels—university, senior middle school and junior middle school. Both young new students and older, experienced religious workers are enrolling in these seminaries to improve their training for religious work. Last fall 11 separate units in East China, which formerly struggled and competed to maintain themselves, united to form the Union Theological Seminary in Nanking—pooling their resources in faculty and equipment, yet providing separate courses in the religious doctrines of the denominations uniting in the joint enterprise. The curriculum in these seminaries includes such courses as: The Bible in original versions, the Old and New Testaments, Christian Doctrine, the Philosophy of Religion, History of Religion, Comparative Religions, Sacred Music, Practical Problems of the Christian Reform Movement. Theological education, too, has freed itself from the reactionary and feudalistic influences of the past.

In this total picture, the YMCA and YWCA movements find themselves drawn closer to the organized Christian movement and are challenged also to re-examine their programs in light of the new developments. Both report much activity in literacy classes, vocational training classes, health and physical education, nurseries, cultural activities, lectures and discussions on topics of current interest. Greater emphasis is being placed than ever before on religious activities and religious study groups.

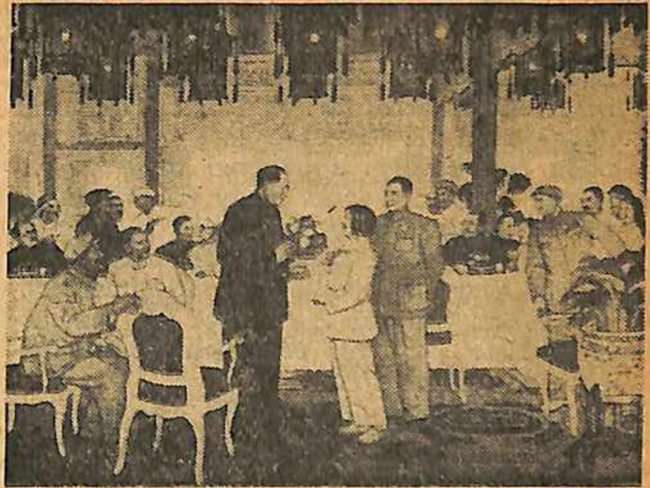
At the Peace Conference, religious people of all faiths were united with peoples of different social and economic backgrounds, of different races, nationalities and political beliefs, in the common struggle for peace. The bond was strengthened by realization that tensions are mounting, and opposition to the peace movement growing more intense, in those very countries which have supported the largest missionary programs in the Asian and Pacific countries. Most of the people assembled in Peking were from "receiving countries," but sadly lacking were the representatives for peace from the churches of the "sending countries."

Chinese Christian leaders were eager to welcome Christians from abroad at the Peace Conference; but where were the representatives of the Christian forces in the U. S. A.? They were not present. The Christian churches in America failed utterly to take this opportunity to meet with their fellow-Christians from China and other countries, who came to Peking to discuss the paramount question of peace in the world today. Thus they failed, too, to have the opportunity of discussing the status of Christianity in China today with Chinese Christians themselves.

They would have found, had they come, that Chinese Christian clergy and church members attest to the freedom of religion and the bright future which lies ahead for the Christian movement in China. Well may the question be asked: "Does the Christian church of the West have the humility of spirit, selflessness and open-mindedness to learn from their fellow Chinese Christians?"

Arts of the People

By EDWIN H. CERNEY and LEWIS SUZUKI
Artists



From popular picture books available in reading rooms all over China. (Top right) A "New Year picture" in color: "Chao Kwei-lan at a Meeting of Labor Heroes."

WHEREVER we went in New China, we saw the results of a magnificent and stimulating upsurge of culture. In factory and mine, school, club and department store, in hotel lobbies and railway stations, we saw Picasso's dove of peace in flight. It was done in silk, woven of wool, painted in oil, sketched, etched and photographed—and we saw it everywhere. As if to match the spirit of the dove in flight, everywhere we saw and heard old and young singing and dancing as they created their new life.

In China today the meaning of culture is broad, including art, literature, drama, the dance, music, motion pictures and adult education. The outlook of professional cultural workers themselves is also broad. Besides performing and exhibiting, a major task is to develop the creativeness of the people and learn from them at the same time. Literary courses are given in part-time schools; amateur dramatic troupes are coached in factories, schools and government organizations; young artists, musicians and writers receive encouragement and aid, unusual talent being discovered in many instances. In other words, the policy toward culture as we saw it was to include as many people as possible.

One characteristic of China's cultural activities which impressed us greatly was the importance placed on the country's rich, ancient heritage, and the widening appreciation the people have for it. The liberation seemed to have opened a floodgate of discoveries and re-discoveries, from the exquisite, flowing beauties of the Tunghuang cave murals to the tomb relics of Anyang explaining much about China's early history. These and many other cultural treasures have been displayed and explained far and wide to great crowds of workers, peasants and city folk.

A second impressive characteristic was the integration of China's culture into life itself. Poems, songs, plays, paintings, woodcuts, sculpture, all forms, are not only pleasing to the eye and ear; they also mean something to those who receive the impression. They educate people as to their new rights and opportunities. They inspire them in the task of rebuilding their village, their town, their country.

In order to create such works which

educate as well as lift the cultural level of the people, artists, writers and technicians must know well the life that surrounds them. They must reflect actual circumstances in a true and creative way, since the people's demands upon them are constantly increasing. At the same time they must absorb what is good from the old, and combine it with the new situation to form and develop a national style which is also popular. We saw many indications of this blending, many extremely successful to our eyes—such as the reformation of the various classical operas as to story content and technique, and the use of the famous New Year pictures, of which 40 million were printed in 1952.

Before the founding of the new government, many artists were removed from the people's suffering and struggles—and so did not receive the support of the people. They worked only for themselves, or for a very limited audience. The form and content of their art was overly influenced by Western formalities, while they neglected and even looked down on their own heritage. In the present healthy atmosphere of sincere criticism and constructive suggestions, many have revamped the whole approach to their work. It is not unusual to read newspaper articles by these cultural workers explaining their defects in the past so that others may benefit by their experience and thinking. All are encouraged to carry on their work and lift it to new levels.

At present there are not enough trained cultural workers to serve the needs of a people who seem so thirsty to learn as much as they can, as fast as they can. Therefore, training is receiving a new emphasis and thousands of young people are now able to prepare themselves along the lines of their choice.

In Peking we visited the Central Academy of Fine Art. There are 300 students with a faculty of 40. At present they are housed in a former middle schools building, but plans had been drawn and work started on a new campus of 100 acres, with studios and buildings to house 600 students and 80 faculty members.

We also visited the East China Branch of the Central Academy in picturesque Hangchow. It is an old academy of 20 years standing; in 1949 it was reorganized. As in all cultural training, the students receive board and room. There are no fees. Art supplies are provided by the school. Medical care is free. Travel expenses are granted for study and creative work at the sites of new construction projects or in the factories, mines and in the countryside. In an environment so conducive to learning, many students are producing acceptable works for production after two years. And once graduated, there are no difficulties in finding employment. History of ancient Chinese art is studied throughout the course of training, whether the student majors in sculpture, design or fine arts. Lectures and reports are given by faculty and students. There are libraries, research rooms and museums containing increasing collections of ancient art objects as well as contemporary pieces. There is ample opportunity to study European techniques.

The Hangchow Academy also plans to expand: the present 250 students and faculty of 32 will be doubled and housed on a campus of some 65 acres. Sons and daughters of workers and peasants will be encouraged to enter as special students, without the requirement of a secondary education.

We had one experience which showed how deeply the cultural work in China penetrates into the ranks of ordinary people. In Yangchow—a city of 150,000 in North Kiangsu, one of the headquarters for the Huai River Project—we were entertained by a very competent troupe of actors and dancers, complete with their own orchestra. We were surprised to find such an accomplished group in such a small place, so we asked to interview them.

We were introduced next day to some bright-eyed, confident young people who told us their story. The troupe had started as a propaganda team during the Anti-Japanese War and continued their work through the Liberation War. They had traveled up and down the very area we were in, many times during those years, entertaining and educating the people with plays, dances and songs from their own lives. When it was necessary, they fought side by side with the people's armies.

Now they had settled down—that is, they at least had a permanent base in Yangchow. But in fact they had been performing all over the North Kiangsu region for workers and farmers, and especially for the tens of thousands of workers on the Huai River Project. They are completely self-sufficient, having within their organization administrators, stage designers, playwrights, stagehands as well as the actors and dancers. They told us there are many hundreds of teams such as theirs, and this we found to be a fact. Practically every place we went, no matter how large or small, we found such troupes playing to packed houses.

This gave us some idea why so many of the plays and dances created are so warmly acclaimed by the people. The playwrights, actors and dancers see a great deal of life, know the people well, and—what is more—consult them at every turn. For example, a play may be written about the land reform. One person may do the draft. Members of the cast rehearse the play and criticize it, after which revisions are made. Then the first audiences see the production; they in turn criticize it, and there are more revisions. Once more the play is put on, and on every occasion criticism is invited, the audience using the newspapers to voice their views. Over a period of time, many revisions are made until a first-class play and production have been created by scores of hands and brains.

After learning this, it was evident why we had seen on our travels so many beautifully-staged and acted operas, ballets, and other forms of entertainment. Like millions in China and in other parts of the world where it has been shown, we wept over the sufferings of the peasant heroine of the folk-opera **The White Haired Girl.** Like the audience around us in Shenyang, we rose to our feet in a prolonged ovation for the ballet, **Song of Peace,** collectively composed in honor of the Peace Conference of the Asian and Pacific Regions.

Many were our experiences like these. They left us with a deep impression of the artist's role in a people's land, and gave us a new vision of what it must be in the quest for peace. We were pleased to see that one of the results of the Peace Conference was a Liaison Committee, one of whose duties it will be to facilitate cultural exchange. We were pleased because it means that the hands of artists we so firmly grasped in friendship in China will continue to be extended to us; and that together we can work for the world we all seek—a world of tranquillity and creativeness.

A Free and Responsible Press

by JOHN W. POWELL
Editor and Publisher

ONE OF THE MANY subjects which delegates to the Asian and Pacific Regions Peace Conference investigated during their stay in China was the press. At their request, a panel on press and publication work was included among the several discussion forums held at the end of the conference.

This was one of the most popular panels, since 80 of the 367 delegates were active in some form of writing work—newspapermen, authors, poets, radiomen, novelists and so on. For their part, the Chinese hosts invited prominent representatives of the entire publishing and broadcasting field to participate in the discussion and to answer delegates' questions. Present were the editors of half a dozen of the country's leading dailies, radio and news agency chiefs, magazine editors, book publishers, distribution chain managers and other specialists.

A total of some 50 questions were raised by delegates, ranging from specific queries about freedom of the press in China to technical questions concerning methods of operation.

The discussion on press freedom pretty much centered around two points: 1) Do publications have complete freedom to print responsible criticism of any and all subjects and individuals? 2) Does there exist in China an opposition press?

The answer to the second question is that there does not, in the sense that it is an "enemy" or "vested-interest" press espousing the personal interests of any given clique at the public expense. But there does exist an independent press, which reflects the views of the business and industrial community, various political parties, etc.

On the question of censorship—which does not exist—the editor of the Peking **People's Daily** said that as conditions in different countries varied, so did press work. "For instance, when we use this room for a free discussion meeting, the question of how we shall break through the doors or windows to escape does not arise. However, if this room is a jail, or does not belong to us, then we may struggle to escape.

"In China," he continued, "the government and the people are one and the same. Government policy and press work are in the interests of the people. Therefore, there exists no such question as how the government controls the press and no question of

A newspaper-reading group of the people of Inner Mongolia.

escaping government control."

As with most things, the "proof is in the eating"; and, judging from personal observations made over the course of the past three years, China's press is not only exceedingly popular but is in the true sense of the word a people's press. Its aims and interests are indeed identical with those of the people.

The number of newspapers and magazines, books and pamphlets put out has doubled and redoubled. Circulation has skyrocketed. Under Chiang Kai-shek's Kuomintang, total newspaper circulation for the entire country was only 2,500,000. Today circulation for the major city dailies alone has reached the 8,000,000 mark and is rising each month.

This figure does not tell the full story. As a result of the Kuomintang's intentional neglect, some 80% of the population was illiterate at the time of liberation. While illiteracy is rapidly being wiped out, many millions still cannot read and more millions can as yet read the daily paper only with difficulty. However, the always ingenious Chinese people have not let this handicap seal them off from knowledge of current affairs. Virtually every office, factory and village has its newspaper-reading groups. Every morning before work these groups, each of which includes a mixture of those who can and cannot read, gather to read and discuss the news. Thus, each copy of a Chinese newspaper probably has a world record in terms of the number of people it serves.

Types of publications are extremely varied. No matter what one's line of activity may be, there is almost certain to be a paper or magazine or series of irregularly-issued pamphlets dealing with this subject. A particularly interesting development in this line has been the growth of newspapers edited for workers and farmers. Every industrial city has its workers' daily, while every rural district has its daily or weekly specializing in news for farmers and villagers.

Ownership of publications is also varied. There are official papers and private papers, many of the latter having long histories and continuing today under their individual owners as before. There are joint public-private papers and the organs of the various political parties — Communist Party, Democratic League, and so on. Some of the new magazines and papers are operated by organizations and associations, both on a national and local basis.

One of the main impressions an American gets of the press in China today is its over-all spirit of service, its closeness to its readers. Even the larger papers bear, in this respect, a striking similarity to the old-time country weeklies in the United States.

Shanghai's **Sin Wan Jih Pao,** one of the country's largest and oldest papers, is typical in this respect. Long influential in the city's business community, it has had a checkered career, having at various times fallen to a greater or lesser degree under the influence of American, Japanese and Kuomintang interests,

Today it continues as one of the leading dailies in East China. While still specializing in service to the business community, its coverage is broader and its contacts with readers go much deeper than ever before. In addition to its staff of 40 reporters, it has 3,000 special correspondents scattered throughout the district!

These correspondents, who hold down regular jobs in offices, factories, government organizations, serve as two-way links between the paper and its readers. Although they compare in some respects with letter-to-the-editor writers in the United States, they are an organized group whose activities go far beyond the writing of occasional correspondence for the paper.

For instance, they take the initiative in promoting newspaper-reading groups among their fellow-workers and neighbors. They serve as leaders of current events discussion forums, they help edit the wall and blackboard newspapers now common to all offices and residential lanes, they bombard the newspaper with readers' criticisms and suggestions about the content, style and general running of the paper.

The **Sin Wan Jih Pao**, for its part, encourages their work, bringing them into the office in groups to inspect the plant and to hold discussion forums with reporters and editors.

As a result, newspapers in China today are closer to their readers than ever before. They are instantly aware of the people's reaction to each new development; the old expression about feeling the public pulse now has real meaning. Every day thousands of letters pour into newspaper offices throughout the country. Peking's **People's Daily**, for instance, receives an average of 400 letters a day from its readers, whose comments may range from expressions of opinion on the international situation to discussions of new farming techniques to criticism of this or that government organization or official.

The whole conception of criticism and self-criticism is especially intriguing. Not only is criticism welcomed, but it is a standing ruling that all criticism must be answered. An attempt to duck it, to answer "no comment," will only result in further and sharper criticism. Thus, it is not uncommon to pick up the morning paper and see a letter from a worker, businessman, minor government employee or suburban farmer pointing out shortcomings in the work of some organization, or perhaps criticizing a government official for his attitude toward his work or charging him with poor administration or bad judgment.

If it is a serious matter, the paper may send one or more reporters to dig into the story, and the criticism may appear along with a self-critical analysis by the person or organization involved and by editorial comment from the paper itself.

During their visit to China, delegates to the Asian and Pacific Regions Peace Conference had ample opportunity to investigate the workings of the Chinese press. On the post-conference trip through a large part of the country, delegations were continually running into farmers and workers—often in quite out-of-the-way places—who would strike up conversations on a surprising range of topics, showing themselves to be extremely well-informed. Whenever a delegate asked how they kept so well up on the news, they invariably replied that they had read about this in the paper themselves, or discussed it in a newspaper reading group or, perhaps, heard it over the radio. Farmers hauling dirt on the Huai River project, lathe operators in Shenyang (Mukden), jute spinners in Hangchow—all knew about the peace conference, all asked innumerable questions about conditions in the various delegates' home countries. Upon occasion a delegate would be nearly floored, when a wrinkled old peasant would pop out with some comment upon the then approaching elections in the United States, perhaps asking what the latest reports were on the popularity of Eisenhower and Stevenson, or asking how many votes the Progressive Party expected to poll.

By the time the visit was over, it was clear to all the delegates that the Chinese people are not only better informed than ever before—but for the first time in the country's history have a press which serves their interests, rather than those of a small number of vested-interest cliques.

Indian delegates to the Peace Conference.

Unloading the first shipment of Chinese rice to Ceylon from S.S. "Jolly," Nov. 22, 1952.

The Will to Peace

By JOSEPH STAROBIN
Foreign Correspondent

ONE thing we can all agree on: it's usually wise when approaching a railway crossing to "stop, look and listen." That's true for individuals; it surely goes for entire nations at the crossroads of their history.

What we saw in Peking in the first 12 days of October, 1952, was the arrival of a high-powered locomotive, with representatives of more than half the human race aboard. From North America, Latin Amer-

Rice from China: people of Ceylon gather around the bags at the docks.

ica, from all Asia, from the Middle East and North Africa they came—thirty-seven countries—all conscious of the terrific pulling power and staying power of this "special" known as the Peace Conference of the Asian and Pacific Regions.

A shiny American "job" with fancy transmissions, plenty of horsepower, plenty of "brightwork"—even if styled by General Eisenhower— could smash up badly if it crashed against this locomotive of history, expressed in the Peking conference. This is the big thing any serious American understood.

The idea that the peoples of Asia can be gotten to fight each other, and to fight against People's China, is not only sinister but silly. Those days are over. This project is scornfully and angrily rejected by the peoples concerned. While the Pentagon sent generals and diplomats scurrying all over the Pacific, pompously meeting with puppet governments and telling us that American security would be aided by arming Asians against Asians, the truth was revealed there in Peking.

What was formed there was a true and genuine pact of the peoples, not the puppets. These were the people who plough the fields, harvest the crops, dig in the mines, load the ships—and they said: "Nothing doing."

The peoples of Asia are thoroughly fed up with wars exported to them from overseas for more than a century. They mean to stop the Korean war, on a "fair and reasonable basis," as the conference resolution said. They don't intend to permit the re-arming of Japan, the whole idea of which not only meets resistance of the Japanese people, but inflames all Asia against the United States. This too, was the subject of major discussion and a sharp resolution.

The Pentagon may kid itself and throw dust in the eyes of our people on that point; but Americans who attended the Peace Conference would have had to be blind not to see that Asia intends to be through with wars.

A second idea which sank in was the futility of blockading China, or thinking that because her people have chosen a new government since 1949 they can be ostracized, isolated from world affairs, or punished for having dared to do so. This is not only wrong, since it denies peoples the right to determine their own affairs, but it can't be done.

The power of attraction exerted by the existence of a new China on the world's "backward peoples" is tremendous. Nobody in Washington or Wall Street can affect it, or weaken it. We saw how delegates from eight Latin American countries rubbed their eyes in wonder: to them the new China was a discovery. And in Peking they built an unbreakable friendship that will echo in villages from the Gulf of Mexico clear through to Tierra del Fuego. The Latin American delegates saw not only the faces of their own Indian ancestors, kin of the Asian peoples; they saw a mirror of what their own countries could be, if they were free to decide their own affairs.

Latin America has minerals that could produce wealth for its own peoples; it has water-power to be harnessed; it has land to be divided and developed. The peoples of that continent have been battling over a

Conference delegates: (left to right) from Chile, Panama, Colombia, Mexico, Salvador, Pakistan, Australia and Ceylon

(Above)
Elsewhere in Asia the peoples show their will for peace and friendship: a Chinese cultural delegation visits Rangoon, Burma.

(Below)
An Indonesian farmer has this to say: "We have had bloodshed — we want no more — we want to be friends." (United Nations photo.)

century for all this; now China is accomplishing a program of development which has only been talk in Latin America. And the same goes for the delegates of all political parties of India and Pakistan, of Indonesia and Burma, of Iran and Algeria. The age-old fight against imperialism was united in Peking with the demand for peace: it was like a chemical reaction that gives both light and power.

This is not to say that all the delegates left Peking determined to imitate People's China. It was the Chinese delegation that was always first to keep discussions to the main point, namely, peace. But the delegates saw the possibilities of trade and friendship and cultural exchange, as the resolutions showed. While Ceylonese spokesmen described the havoc caused on the rubber market by Anglo-American domination, a Ceylonese government body was signing a long-term agreement for the exchange of rubber for rice. Many a delegation went back with the moral of this experience.

People's China has not only defied the American blockade by its own internal development, by its alliance with Soviet Russia—but also by the simple fact that the nations of Asia and Latin America and the Middle East are economically compatible, even without any change in their social system, with China. On the other hand, they can't stand the economic ups and downs, food shortages and lack of capital for development which are the price of being taken for a ride on the American businessman's roller-coaster.

This is true in every field of endeavor. Burmese Buddhist priests feel close to the Buddhist priests of China, and we saw them praying together and issuing a call to the peoples of Asia—one hundred million of whom are Buddhists. Writers, doctors, scientists, dancers: in Peking they were at home with one another.

Nor are they frightened by the threats of atomic bombs, by germ warfare, or by the chanting in American newspaper offices that all this is Communist-inspired. The red-scare scares few people in Asia. As for the super-weapons made in the United States, they arouse anger, hatred and contempt, but not fear.

For what we saw in Peking was that all the peoples of the colonial and semi-colonial countries have learned something from their own past as well as from China's example. They are not afraid of the West. Not any more. Nobody could say that six Soviet delegates, who played an active but normal part in the conference, were dominating it.

Everyone knew that the eight commissions, the scores of meetings day and night for 11 days, were dominated by no one but the delegates themselves. Everyone saw the heroes of Korea and Vietnam and Malaya—strong, unbowed, proud. Everyone visited the exposition which told not only about the horrors of germ warfare, but also how the health drives of People's China effectively licked that horror.

As for America, the striking fact about this conference was the exceptional friendliness shown not only to the 16 American delegates and one observer, but to the Americans as a people. Of any "hate campaign" there was as little in the 100 speeches—each of which mentioned the name "United States imperialists" bitterly—as in the flowers and songs and greetings of the Chinese children at every ceremonial moment or on the streets of the city.

The American people are differentiated in the conference resolutions from the men who are running the United States, dishonoring its traditions, and endangering its future.

And yet this would not tell the whole story. The participants in the conference were impatient with the American people. They were giving us warning. They hate the racism, the racial superiority which filters from almost every other pore of American society. They hate what American soldiers have done in Korea, and they expect that American mothers should take note of what every mother in Asia knows of the atrocities and terror-bombing. They hate the domination of their resources by American corporations. They hate above all the threat of war to their own future as peoples.

And the warning to the American people is this: unless we do something to pull our weight on behalf of peace, unless we pull our oar in the race against another annihilating world war on which our own future depends, then we too shall be responsible. No matter who we are, we shall be responsible for what is done in our country's name.

This was evident throughout the conference. The hand of friendship? Yes. But also the challenge. Unless Americans help save the peace, the peoples of the world will hold us guilty. And if Americans cannot help save the peace, it is still going to be saved—by the massive power of the peoples themselves, ranged against us.

And so we came away from Peking—enthused, immensely moved and impressed, but also more humble, more thoughtful, more determined.

A Vision of Sanity

By **ANITA WILLCOX**
Artist and Writer

SEVEN SHORT WEEKS are not enough to enable one to know an individual, much less the half-billion individuals in China; but it is possible to receive sharply-etched impressions. Many of us from the West who went to China as Peace Conference delegates had moments of pessimism at home when it seemed that it might not be possible to thwart the plans of those who want a third world war.

But in China we met a clear dawn of expanding opportunity, vigor, courage—and joy. How many laughing faces have we seen, how many lusty youngsters shouting "Ho Ping Wan Sui!"—Long live peace! In cities, in villages, even in isolated farmhouses where no delegate was expected, peace-dove designs welcomed us. For in this new China, born of a dreadful civil war and brutal occupation, every man, woman and child wants peace.

While all of us felt this joyous sense of the renewal of life, each must have felt an aspect of it in his own way. For my part, I have not ceased to marvel at such undeniable spontaneity within such extraordinary organization.

We met it as soon as we arrived—on the eve of the first of October, National Day—when Chairman Mao Tse-tung gave a banquet to some 2,000 guests, including distinguished Chinese, representatives of national minority groups, model workers and the 400-odd delegates and observers to the conference.

I have never regarded such affairs enthusiastically, with the waiting around, desultory conversation, the long, long speeches. But I went to this dinner with great curiosity, and I had a wonderful time. Believe it or not, it was a warm, colorful, cordial affair, with an air of gaiety. Long buffet tables were set up in the ancient palace which had been rebuilt for the Peace Conference. At each table of 15 or 16 two Chinese hosts made us welcome, made graceful toasts, and saw to it that our glasses were kept filled.

Chairman Mao spoke for five minutes; then we ate the delicious Chinese food, and presently distinguished national leaders, including Premier Chou En-lai, made the rounds of the tables to drink our health and chat. The delegations visited each other, in a sort of spontaneous informal parade. Beginning at seven sharp, the banquet broke up at nine.

For the historic Peace Conference which opened on October 2, the palace where we had dined was transformed. Long rows of desks had been installed, each with its own earphones which could be plugged into one of four languages. The equipment—made in China—worked perfectly. Underneath a huge dove, flanked by the flags of the 37 countries participating, was the platform. Smaller rooms adjoined the main halls, serving refreshments during breaks in the sessions; and in back was a spacious garden banked with chrysanthemums, where we chattered and strolled, looking out over the golden tiled roofs of the ancient Forbidden City of the emperors.

Here I must make a bow to the China Peace Committee, which managed everything with tact and grace. We had hotel accommodations, transportation to the conference hall, and services of all kinds, including hospital care, all organized seemingly without effort. Timing—even allowing for the inevitable delegate who remembered something in his room as he was boarding the bus—was perfect.

We were gently called in the morning, rounded up for meals, entertained with so little apparent direction that we might have thought we did it for ourselves—at least, those among us who had never helped organize a convention. Everything was thought of, including notebooks, newspapers, copies of the previous day's speeches . . . never any hurry, always on time.

We discovered this efficiency as the conference progressed, but it was first apparent on National Day. I was dubious; parades never held any attraction for me, and we were told that it would be polite to stand when Chairman Mao stood; so the four hours looked tedious in prospect.

But never have I been more thrilled by any spectacle. The parade of more than 500,000 began on the scheduled stroke of 10 in the morning and ended five minutes early, at 1:50. The first (military) section took less than an hour; then came the people of Peking, bands playing, banners flying, their voices singing and shouting, rather flowing than marching by, a mighty river of vibrant humanity 300 feet wide.

In the wind the banners stretched bravely out in the sun, over the laughing

The people of Peking march with banners and flowers in tribute to the delegations for peace from all over the world.

A group of Korean national dancers in the great parade for peace in Peking.

faces, a symphony of color above the predominant blue dress of the people. The different groups chose their own form of decoration, and as they marched at different speeds, a mass of jade-green flags might linger while gay cerise, blue or purple banners streamed by. Masses of great paper flowers waved, hundreds of live peace doves were released to circle over our heads.

The floats, proudly showing China's rising industrial production, were fascinating: there were great papier-mache spark plugs, telephone switchboards, a model of a dam. But the dominant note was peace, peace!

In the 3,000-mile trip we made after the conference we had perfect liberty to poke around on our own, and we talked to all sorts of people. We saw many evidences of the capacity for efficient organization, coupled with spontaneity. I found it hard to believe that three short years of liberation from the inefficient and corrupt Kuomintang could produce such startling results. How could Chinese civilization, thousands of years old, respond so fully to the opportunity offered by liberation? Certain things I heard and observed contribute toward an explanation.

Co-operation is most certainly one element of successful organization. For example, at least 1,000 students and workers stood on a platform across the tracks when we left Peking on our tour. They stood four to 10 deep, a solid laughing mass, toes at the edge of the platform. They shouted "Long Live Peace!" and some got up on benches; but nobody pushed, and nobody on the front row had to guard himself against being shoved off the platform. I marveled at it to one of our delegates. "They just aren't competitive," he observed.

When I asked a member of the China Peace Committee about this business of co-operation, he said: "The people had to learn it in the last 10 or 15 years in order to survive. They suffered so under the KMT and the Japanese that they had to co-operate or perish."

As for organizational ability, a friend pointed out that Chinese servants have always had a reputation with "Old China Hands" for running domestic affairs with a smoothness that foreign housewives have only dreamed of; at the other end of the scale, there have been the building of the Grand Canal and the Great Wall, which required vast organization.

Everywhere I noticed one striking thing: of the hundreds of children of all ages we saw, we almost never heard children cry. Their round little faces and bright black eyes are usually friendly, sometimes a little shy; but it is very easy to coax a smile. I do not recall any fighting or quarreling among children playing with each other.

In Nanking, I talked with Dr. Wu I-fang of Ginling University (the Hongkong papers had reported her a suicide the previous year!) about the training of children in China. She thought that Chinese parents are much less rigid in training their children than westerners; that they include them in activities more; that Chinese children are much more relaxed. Certainly a warmer, more out-going, less self-conscious lot of children I have never seen.

One method used universally by the People's Government, in securing co-operation for any kind of work, is of fundamental importance: the objective is explained and the reasons for the work are given. The government considers it essential to explain to the little boy carrying water, to the last worker carrying dirt in baskets hung from a shoulder pole, why the water must be carried, the dirt moved.

In China people are working together because they believe in the work; and they are accomplishing the incredible. China's engineers have long known what was required to keep the Huai River floods from ruining the crops and lives of millions who live between the lower Yellow and Yangtze rivers. But the job required a degree of co-ordinated effort which no government in the past even tried to muster. The work has been done by the farmers who suffered from floods in the past; they flocked from all over the area, and mutual-aid teams cared for their land and crops in their absence. The workers returned to the farms at harvest time. The blue-clad men and women—60,000 of them at one place, as far as the eye could see, working in teams of 14 and marking each team's advance with scarlet flags—found breath, as we passed, to cheer those who had come from distant lands on behalf of peace. Such wide grins on eager faces, such a tumble of words about their dam, and how much more they can grow when they need fear flood no longer! They had known many floods, they had suffered under the landlords, they now knew liberation....

Like those eager workers, I cannot get the words out fast enough to tell of all the heartening things we have seen in this amazing new China. Coming back to our own beautiful lands, now obscured by a foul fog of evil rumors of aggression, fear and suspicion of neighbors, we brought with us the vision of sanity given us by the people of China.

Young girls of the new China released doves in a great white cloud in honor of the missionaries for peace from every part of the Asian and Pacific Regions.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Revelation 14: 6.)

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