

China

*Life in a People's
Commune*

Reconstructs

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Front: Young people in the Tsaichiakang commune in Hunan province (page 2).

Back: The lacebark pine (page 25).

Inside front: Revolutionary committee chairman Liu Chun-chiao (second right) confers with workers while himself doing a stint of labor in the strip shale mine run by the Tsaichiakang commune in Hunan province.

Inside back: Shelter belts on the Leichow Peninsula, Kwangtung province.

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Twenty years have elapsed since groups of agricultural cooperatives in China came together to form people's communes in the autumn of 1958. How have these communes been getting along? How are the farming people faring in them? For an on-the-spot answer to these questions our staff reporters visited the Tsaichiakang People's Commune in Changteh county, Hunan province. Situated in the Lake Tungting area just south of the Yangtze River, it embraces 53 square kilometers and 15,000 people. Several articles below report on life and work in the commune. More will appear in the future.

Life in a Rural People's C

Developing the resources at hand: commune Party secretary Liu Chun-chiao (fifth left) consulting members on the use of rice transplanters.



How Lofty Visions Are Made Real

THE early part of the proletarian cultural revolution begun in 1966 was a crucial time for the Tsaichiakang People's Commune. The commune had been formed

ommune

Staff Reporters



eight years before in the autumn of 1958. There had been progress, but many commune members felt it had been insufficient. The cultural revolution gave them the chance to speak up. For several days in a row the assembly hall at commune headquarters was crowded with people who had come from its various production teams with big-character posters they had written directed at Liu Chun-chiao, secretary of the commune Communist Party committee.

They said he lacked a lofty vision and the strong will to lead them to thoroughly change the backwardness of their area. That he had relied too much on getting loans, food grain and capable personnel from the county Party committee: He had not done enough to develop the resources at hand. This had dampened the spirit of the commune members, and, as one of the posters said, "killed our drive". Liu himself, a stocky man of middle age, welcomed the poster-writers, helped them find the paste and put them up. He even welcomed the criticisms, for he felt the commune members were speaking out what they really felt and were honestly trying to help him improve his work.

The commune is situated in a hilly area with poor soil. At that time 90 percent of its farmland was scattered about in small pieces in 1,600 gullies. The area suffered from drought or destruction by mountain floods nine years out of ten. After it was set up in 1958 the commune had concentrated its greater manpower and material resources to build a canal and two big reservoirs, which checked the floods. But because pumping equipment was lacking the peasants had to tread waterwheels to raise water to irrigate their hillside fields. If there was a long drought they could not irrigate enough and could do nothing but watch the water in the river flow

away. Still, through hard work they did manage to increase the grain yield from 1.5 tons to 3 tons per hectare.

In the early 1960s, influenced by the revisionist line promoted by Liu Shao-chi, many commune members returned to private undertakings. Fewer people participated in collective labor. Production dropped and so did the standard of living. The commune had to borrow 170,000 yuan and 500 tons of grain from the county.

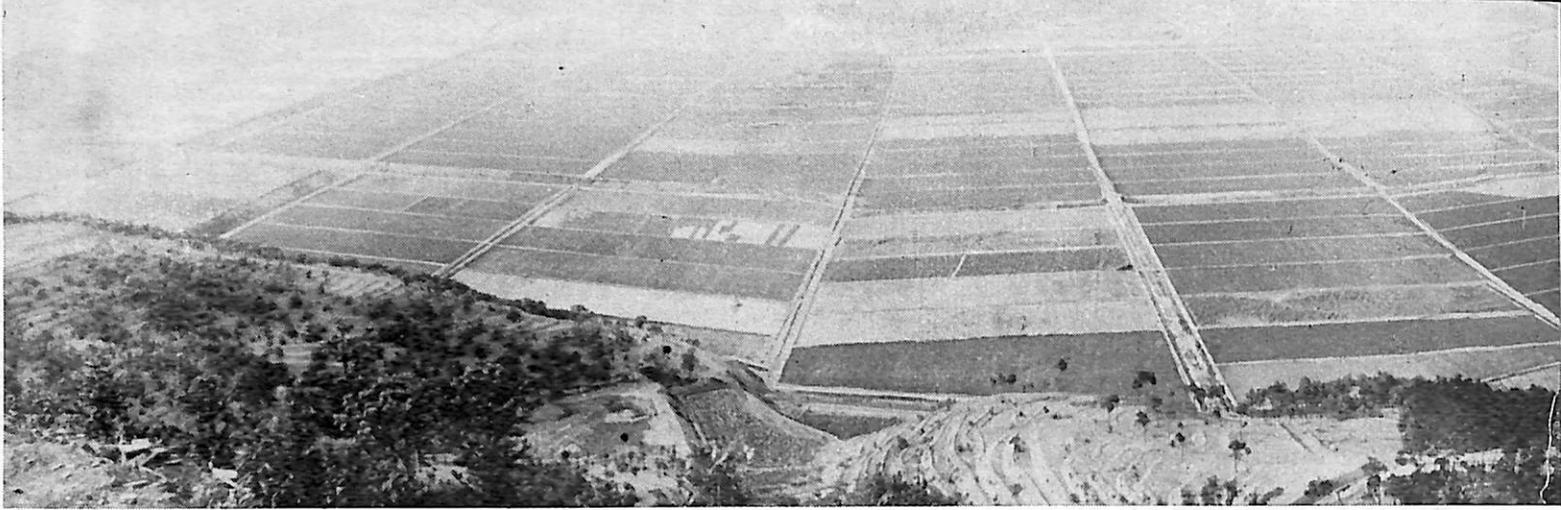
In 1964 the county Party committee had sent Liu Chun-chiao, a cadre who had shown himself outstanding in rural work, to be Party secretary in the commune. Liu felt under great pressure. He did not know exactly what to do. The big-character posters spoke the truth when they said, "Though he's a cadre of red-flag caliber, he's not holding up the red flag."

"The commune members didn't kick me out," says Liu looking back on that time, "they just surrounded me wherever I went and told me what was on their minds. It's quite right what is said, that without the masses a leader can do nothing."

Doing What Was Wanted

Responding to the commune members' feeling, he organized them to build canals and ponds in the hills. Having water, they began to grow two crops of rice a year and a crop of green manure over the winter. For the first time they applied chemical fertilizer widely. Liu went to the most remote mountain brigade and worked with the peasants on building a reservoir. He helped survey and carry stones as well as work out the plans. As a result of these measures grain production went up so that by 1968 the commune was able to pay back all its loans. Between 1967 and 1969 the grain yield rose from 3 tons to 4.5 tons per hectare. But commune members wanted to do still more.

In October 1968 the commune had set up its revolutionary committee as its leading body and elected Liu its chairman. He wanted to decline, but the commune



Neat fields in the Tsaichiakang commune.

members urged him to take the job. "In the past we criticized you," they said, "because we felt you didn't do things the right way. But we still trust you and want you to be our leader."

On the eve of the Spring Festival in 1969 Lung Kuei-sheng, 60-year-old chairman of the commune's Poor and Lower-Middle Peasants' Association, invited Liu and the other newly-elected commune leaders to dinner at his home. He served them with wild plants which had formed part of the peasants' diet before liberation, and on the wall were displayed the tattered clothing and broken cooking pot Lung had used then. As he flipped open the coat he was now wearing to show its fur lining, Lung observed, "We all suffered in the old society. We shouldn't forget the past just because we're leading a happy life today. You have to be servants of the people."

Lung Kuei-sheng: Be servants of the people.



The old man's words made Liu Chun-chiao ponder for several nights. He came to realize that if you want to transform nature you must have a lofty plan. "How can we build socialism if we don't dare to think and act boldly," he began saying.

Liu led a group of experienced farmers, young commune members and students and teachers, who had come from the provincial agricultural college to the commune for their practical work, to visit 120 production teams and survey 20 mountain ranges and a dozen waterways. They drew up a topographic map of the commune on the basis of their findings. Then they interviewed 50 families for their opinions on how to radically change the commune. Some suggested completely replanning the roads, canals, hills and location of the villages. Others said that canals should run along the foot of the hills and the houses be built on top so as to leave more land for growing crops.

With such suggestions in mind, Liu drew up a long-range plan for commune reconstruction. It provided for an irrigation and drainage network with large stretches of farmland to be leveled suitable for future mechanization; new villages with water and electricity lining straight canals and roads; pumping stations which would enable barren waste hills to be converted to paddy fields, orchards and tea plantations.

When the plan was made public at a mass meeting, the commune members felt it was an inspiration. This glimpse of what their future

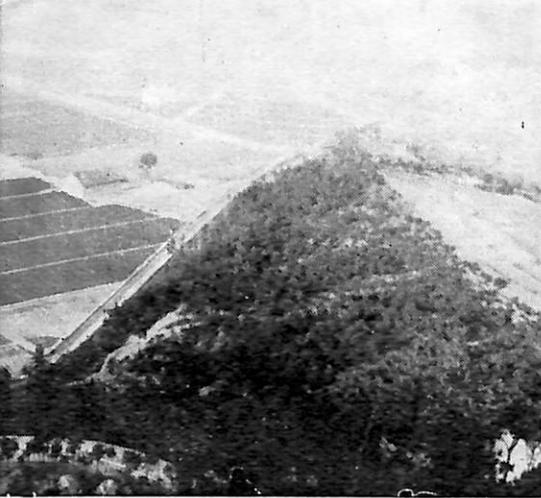
could be like made them more determined to make it a reality.

Liu put his whole heart and soul into the plan. One night after he had gone to bed he suddenly had the thought: Suppose the pipes they had got for the pumping station were not long enough to get the water up the hill. He had to get up, go to the spot and measure them before he could go to sleep.

Industry Means Funds

The plan had been based on the idea that the development of commune-run industries would supply the funds. After the commune had been formed in 1958 it had set up 13 small factories which had yielded a net profit of 100,000 yuan in the first year. But as a result of Liu Shao-chi's revisionist line they were all closed down in the early '60s, though commune members had protested this. One excuse for closing them was that these were the hard years and raw materials were difficult to get. "Why should this factory, which uses local materials, be closed down?" Lung Kuei-sheng, head of the commune's lime plant, had demanded angrily of the man who came with the order.

On May 7, 1966 Chairman Mao gave a directive that clarified the situation. He said while the main task of commune members was to engage in agriculture, where conditions permitted they should set up small collectively-run factories. His words were warmly received by the commune members. They reopened the lime plant and that year produced 5,000 tons, which



brought in 15,000 yuan. Soon the commune's farm tool plant started work again.

The commune members call their lime plant a "mother hen factory" because the funds from it have "hatched" several other plants. One of them is a cement plant set up in 1971. Starting with a ball mill they made themselves and 15,000 yuan of the proceeds from the lime plant, the commune members produced 3,000 tons of cement in the first year from local materials. With cement available, in 1971 they built ten pumping stations which enabled them to turn 467 hectares of hilly land into paddy fields. Over the past eight years the cement plant has been constantly expanding and has produced 80,000 tons of cement. The pumping stations, aqueducts, threshing floors, school playgrounds, swimming pools, and the tiles and crossbeams of the new housing which one sees in the commune today are all made from product of this plant.

Last year the commune started a carbonaceous shale strip mine on Sun Hill, 13 kilometers away. Producing 400 tons a day, it has more than halved fuel expenses in commune industries. Its waste is turned into potassium fertilizer. The rice yield has gone up an average of 375 kg. per hectare as a result of its use.

Profits from commune and brigade-run industries have been rising steadily. Last year they totaled 2,530,000 yuan, which accounted for 45 percent of the total income of the commune. The commune itself keeps 30 percent of the profit from its undertakings with

which it buys machinery and equipment for plowing, irrigation, plant protection, grain and oil processing, and transportation. In 1977 it converted an entire stretch of 333 hectares to paddies of uniform levelness and size. Now, with the completion of all the pumping stations, 95 percent of the farmland does not suffer if there is either flood or drought.

With improvement in methods of cultivation, the commune's grain yield has risen to 8.2 tons per hectare. Since 1966 its grain production has shown an average an-

nual increase of 500 tons. All the barren hills have been turned into tea plantations or forest farms. Commune members point proudly to their new "factory district" and the small town that has grown up with buildings of three or four stories, including a department store, a hospital and a theater. Electric power lines have reached into nearly all production teams. Seventy percent of the commune members have moved into new housing. A great part of the plan drawn up under Liu Chun-chiao's guidance 11 years ago has become a reality.

The People Make Their Plans

WHEN the Kaochiao brigade was discussing its production plan early this year, the brigade leaders and heads of all the teams under it wanted to produce more grain — 1,200 tons, to be specific, which would mean 330 tons more than last year. They figured this would give them more surplus grain to sell to the state to support the national economy. After deductions of two percent for agricultural tax, of eight percent for mandatory sale to the state and of grain needed as seed and food for the commune members and their livestock, they would still have 250 tons extra to sell. The leaders therefore decided to grow more grain and cut down on cotton — to grow only enough cotton for the members' own use. Four hectares formerly planned for cotton would be converted to rice paddies.

When the plan was presented to the members of each team for discussion, it met with widespread objection.

"Why do we only talk about more grain and not more cotton?" asked old Mao Lao-chiu in team No. 9.

"Well, it's always good to have a lot of grain on hand. We can

always be sure of eating. We don't need to store so much cotton," one of the leaders answered him in a roundabout way.

"How do you know the state doesn't need more cotton?"

Others supported this view, pointing out that plenty of cotton was needed for clothing for working people and the army. Someone even observed that it was necessary for making explosives.

At the discussion in team No. 6 several old peasants listed the advantages of growing more cotton. In the past they had grown 7.3 hectares of cotton. This yielded six tons of ginned cotton and four tons of cotton seed. From the latter they got one ton of cottonseed oil. This brought in altogether 14,000 yuan. When they used the leftover cottonseed cakes as fertilizer it brought an increase of 0.75 tons of grain per hectare. At meetings in other teams the point was made that women who could not work in the wet paddy fields could work in the cotton fields. The plan was turned down by every team.

The brigade leaders realized that what the commune members said

was right, but still they felt they could not go below the projected figure of 1,200 tons of grain. What to do? They placed before the brigade members the problem of how to raise that much grain without cutting down on cotton. Some said that with good field management and proper irrigation the brigade was sure to get 1,100 tons of grain because the weather this year looked good, they were using better seed and potassium fertilizer supplied free of charge by the commune. Others added that they could probably get an additional 100 tons from dry land crops like sorghum and soybeans, and they had not been paying enough attention to these in recent years. Then altogether they would make their 1,200 tons. Finally it was decided to convert only 1.3 hectares of cotton fields into rice paddies instead of four hectares as in the original plan.

This still meant that the per-hectare yield of cotton had to be raised. An expert woman cotton grower in team No. 8 volunteered to take charge of her team's cotton fields. This gave other teams the idea of electing someone to lead this work in their teams too. The brigade members had made the problem their own and were solving it in their own way. While the discussion was still going on, some of them started reclaiming a piece of wasteland which could be made suitable for growing cotton. In two days they thus added another hectare to the total cotton land.

"It's absolutely necessary to bring all the members into production planning," says Li Han-chen, the capable man in his forties who is the Kaochiao brigade's Party branch secretary. "They are farsighted and consider problems from all sides." This he had found through his own experience.

Not long afterward came further confirmation that the brigade members had been right in not

cutting down on cotton. News came that in order to encourage the communes to grow more cotton the state had raised the purchase price by ten percent.

An Eye on Finances

The day-to-day finances of each brigade or team are handled by an accountant and a cashier. The financial work is supervised by a committee consisting of one of the brigade or team leaders, a representative of the members, and the accountant and cashier. They check the accounts monthly and post them publicly. They investigate any irregularities, unnecessary expenditures or misuse of funds. The financial committee of one team periodically checks those of another team to guard against collective wrongdoing.

In 1966 the members' representative and the accountant in the committee supervising the commune's forest farm's finances reported that the vice-head of the farm had misappropriated public funds. The commune sent the chairman of its credit co-op to check the accounts. (The credit co-op functions like a bank for the commune's funds and savings of individuals and loans to the commune and units under it. It is the basic unit of the state bank in the rural areas.) Investigation of vouchers found that the vice-head had taken 91 yuan from public funds to pay for medicine for himself without approval from the commune office. Of this 18 yuan could be charged to the cooperative medical fund, but there remained 73 yuan which he had used for medicine not prescribed by a doctor, but which he felt he needed. The commune leaders criticized him and called a meeting at the farm to help him see his mistake.

According to the regulations the vice-head was supposed to pay back the 73 yuan, but the members' representative suggested that this

might be hard for him. In view of the fact that he really was ill and that he recognized that he had done wrong, the representative proposed that the vice-head pay back 45 yuan and the rest be paid from the farm's welfare fund. The others at the meeting agreed and at the same time criticized the cashier for allowing a leader to break the rules. They praised the accountant and the members' representative for their vigilance in safeguarding collective interests.

Workpoints

The night school classroom at team No. 4 of the Luchia brigade serves as a center for the entire team. Classes on politics, scientific knowledge, agriculture and other subjects are held here and when the chairs are placed neatly in rows the room can seat all the team's 130 members for a mass meeting. Banners, citations and production charts deck the walls. On a yellow sheet are written the targets of the team's annual production plan. Three pieces of green paper display the rules and regulations agreed on by the members, covering study, work, control of cash, property, livestock, forests and fishing. One of these states that team members must attend the twice-a-month study sessions and neither talking nor sleeping is allowed in class.

On another sheet are listed the five points to strive for in work — feeling for the collective, unity with others, revolutionary drive, quantity and quality of work. It also states that a man should work 330 days a year and a woman 300, and should ask for leave when he or she must be absent for illness or other business. Six frames carry a list of the team members with the number or workpoints they have earned each month and a summary of the team's accounts for the previous month. A notebook hanging on the wall details how to evaluate work and assign

points for 200 kinds of tasks. In most cases men and women get equal pay for equal work. For heavier labor like carrying with a shoulder pole or plowing, however, men do more work in a day so earn more points than women. But when it comes to transplanting or harvesting rice a woman can sometimes make twice as many as a man.

The team members are divided into work groups as required by the tasks on hand. In this commune each such group is assigned a total allotment of workpoints for the day, and at its end each member gets his share of the points according to the quantity and quality of work done.

Payment is at the end of the year according to the number of

workpoints earned over that time. Things like food grain, cotton, oil, firewood and meat are allotted half according to the number of people in the family and half according to workpoints.

Today, however, the commune members stress that they are not working just for points. They cite the example of Tien Chen-hsien, a 26-year-old woman. Though one day last May she had transplanted a great many more rice shoots than others in her group, she refused to take extra points. "We have all been working hard today," she said. "I could do more because I'm younger. All I want is to get our rice planted well and on time." The commune members say there are in fact many people like Tien Chen-hsien.

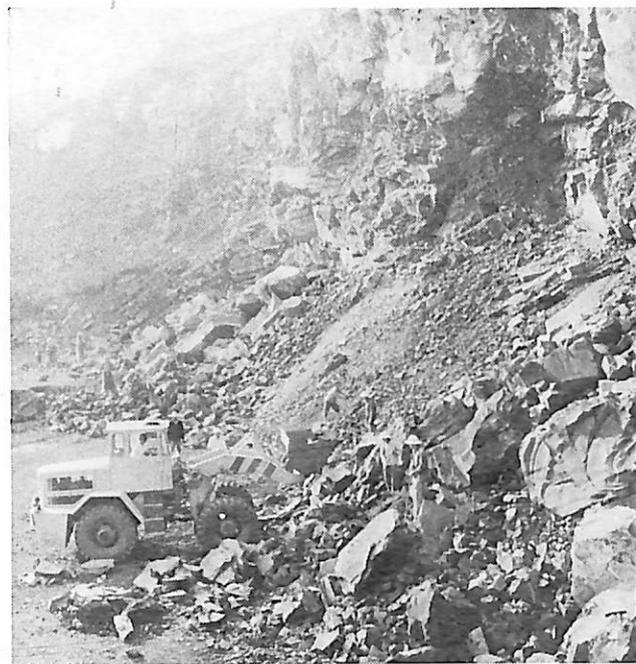
Heeding the Members' Opinions

EVERY three months the commune calls a meeting of representatives chosen by each team to get their opinions on farm production and other major problems in the commune. At the end of the year they discuss the production plan for the coming year.

Commune members can also personally offer their ideas. One day last winter Lung Kuei-sheng, chairman of the Poor and Lower-Middle Peasants' Association, came stomping into the courtyard of the commune headquarters with a freshly-cut tea-oil tree over his shoulder and began shouting at Liu Chun-chiao and two of the deputy Party secretaries who happened to be there. Others around tried to shush him up, but Liu Chun-chiao greeted him with a smile and invited him into the office. "The tea-oil trees on those

hills are a hundred years old," Lung said. "Now you want to cut them down to grow bamboo. I'm sure that's not what Chairman Mao meant when he said, 'Make our country green.'" Listening to him the secretaries realized that he was right. They changed the plan and kept the trees on the hillside.

Liu Chun-chiao often goes to the production teams to visit the members' families. On one of these visits some elderly commune members with few teeth told him that they wished they could eat softer food like noodles. (Noodles are eaten only rarely in this rice-producing area.) In compliance with the old people's request Liu bought ten noodle-making machines with commune funds so that most of the brigades could have one. The old people were very happy to know that someone listens to their suggestions.



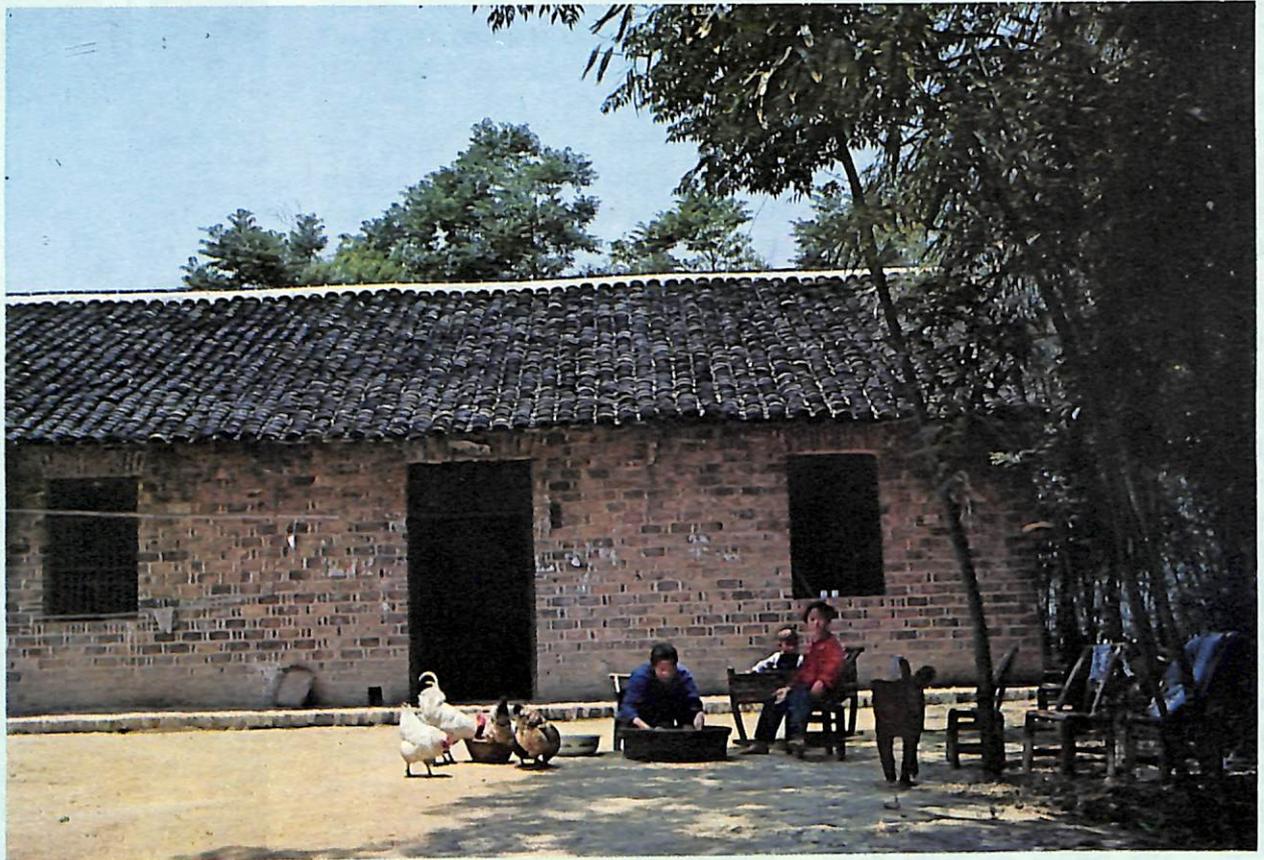
View of the commune-run shale strip mine.

The commune cement plant.





Family portrait.



The Hu family's house.

A Commune Family

HU CHUN-TANG and his family live at the southern end of the rows of one-story red brick houses in a quiet valley village that makes up the Shuangyen production team in the Tsaichiakang People's Commune in Hunan province. The village is surrounded by hills covered with pines and tea groves, and Hu's own house is ringed by groves of bamboo and tall chinaberry trees. His small front yard is planted with fig, peach and loquat trees.

Hu and his wife live here with their two married sons and their wives and children, and two single sons. The 11-member family is the largest of the team's 27 households. They have seven rooms. In the spacious front room are several chairs and a small square table. Along one wall stands a wooden cradle decorated with blue flowers on a red background. This is the room where the family relaxes after supper, talking and sipping tea.

Hu's main job is tending one of the team's water buffaloes. His eldest son, Hu Kuan-yung, 28, is head of the commune's cement plant. Kuan-yung's wife Kao Chun-hsiu is in charge of the branch of the commune supply and marketing cooperative serving their commune brigade. With their two-year-old son they sleep in the room to the left of the front room, and they have an older child, a girl, 9.

The room opposite belongs to the third son Hu Hsieh-yung and the youngest son Hu La-yung. Hsieh-yung as a member of the commune's film projection team is on the road most of the time so La-yung, 21, who has been doing farm work since he graduated from the commune middle school in 1975, has the room mostly to himself. On a trunk against one wall

are an alarm clock and piles of books on agricultural technology. On the wall hang a rifle and an *erhu* (two-stringed fiddle), evidence of La-yung's many hobbies, which also include singing and basketball. He also teaches at the team's night school and is a platoon leader in the commune militia unit.

Hu Ming-yung, 26, the second son, is a truck mechanic for the county meat and marine products company. Though he and his wife Fan Hsieh-tao are parents of a plump baby boy, their room is as on their wedding day two years ago: the white mosquito net in bright contrast to the red-painted bed and trunks, the bureau decorated with a vase.

Old Hu and his wife sleep in the back room with their 9-year-old granddaughter Hsing-hui. Their room is simply furnished with an old-style carved wood bed and some large jars for storing grain.

A room adjoining the kitchen with a square table and several benches serves the dining room. In a corner are two straw nests where Grandma Hu's fourteen hens are expected to lay their eggs in turn.

Behind the house is a bamboo grove, leading off to a pond. Nearby is the family's vegetable plot fenced off with branches. In it grow lettuce, leeks, peppers, cucumbers, beans and the pithy green asparagus lettuce. The two dishes the family usually have to go with the rice for each meal are made with vegetables from this garden.

Daily Life

Old Hu is usually the first to get up. At dawn he tiptoes through the back door to take the buffalo, which he keeps in his home, out to graze. Though Hu is now a little

bent with age, he is still in good enough health for this comparatively light task. Three years ago he began caring for this particular buffalo. At that time she was so thin and weak she could not be used for plowing. Today, under his gentle, painstaking care she has become the team's best work animal and gives birth to a calf every year.

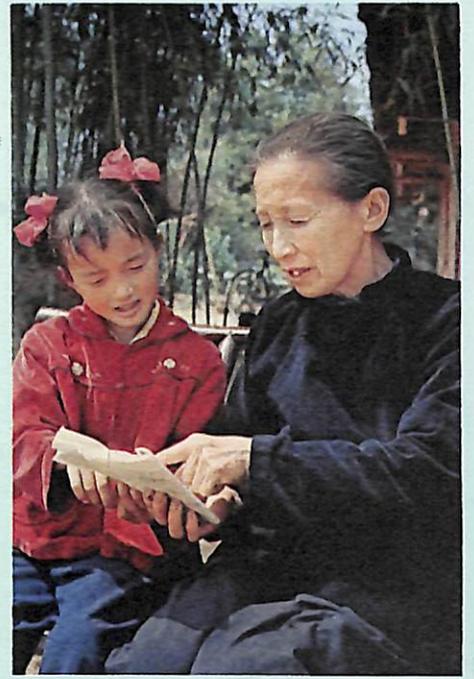
Grandma Hu gets up very early to prepare breakfast. The alarm clock wakes the others before six. After washing La-yung and Hsieh-tao go to the fields for a stint of work before breakfast as is customary in the country. Chun-hsiu leaves for the store. After breakfast Hsing-hui goes to school, leaving Grandma Hu home with her two small grandsons. At 62 small, slender Grandma Hu is a bundle of energy. She is a diligent housekeeper, cooks the meals, takes care of her grandsons and raises two pigs and 15 chickens. "I'm too old to work in the fields," she says, "but I can raise pigs and chickens. That's the way I do my bit for the country." Last year the family sold four pigs and about 50 kilograms of eggs to the supply and marketing co-op.

After lunch she rocks her youngest grandson to sleep, then puts on her glasses and begins mending clothes and making cloth shoes for the family. In the past she made all their shoes. Nowadays they prefer store-bought ones for work, but like her soft-soled handmade ones for relaxing in around home.

When they come back after a day's work the young people help around the house. Chun-hsiu with supper, La-yung watering the vegetable plot. After evening meal the old couple usually turn in early. La-yung goes to the night school. Once a week he gives talks on cur-



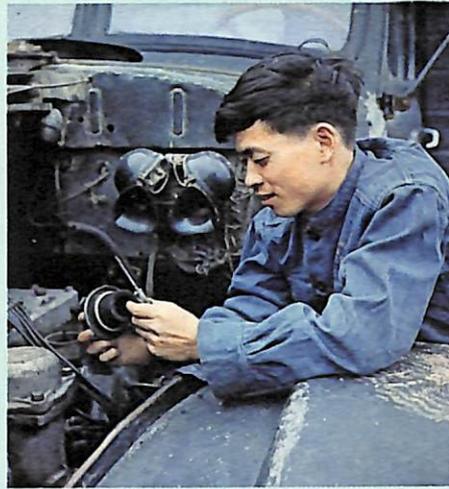
Hu Chun-tang, tending the team's stock.



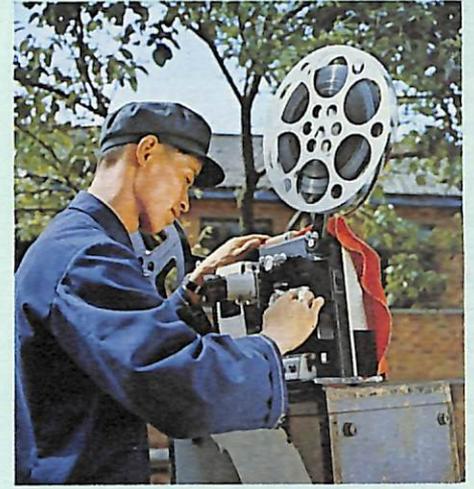
Hsing-hui teaching her grandmother to read.



Hu Kuan-yung, the eldest son.



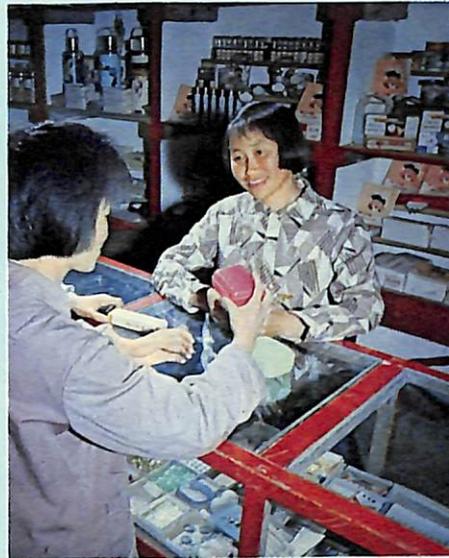
Hu Ming-yung, truck mechanic.



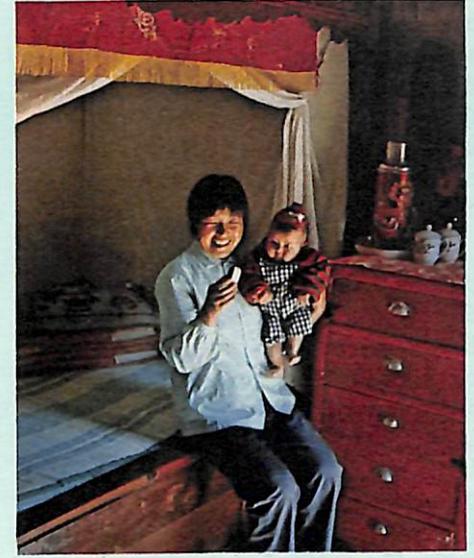
Hu Hsieh-yung, projectionist with the commune's mobile film team.



The youngest son, Hu La-yung, as militia platoon leader.



Kao Chun-hsiu in the brigade store.



Fan Hsieh-tao with her baby.

rent events or reads newspaper articles aloud to the commune members. On the other evenings he plays the fiddle and sings with other young people. When there is an open-air film showing at the commune brigade center, the whole family goes, taking stools or small chairs with them.

Income and Expenditure

Seven of the family are wage earners, or rather, in the countryside, workpoint earners. Though three of the sons work in commune or county-run places, they are still counted as members of the Shuang-yen production team.

They keep a percentage of their wages to cover lunches and travel expenses, since they are working away from home, and the rest of the wages are handed over to the team. The team pays them the equivalent of the amount received by other team members with similar labor power. This is common practice for enterprises run by the commune or its sub-units: the workers in them continue to be considered as commune members. This is to keep industrial and agricultural wages in the countryside on a par.

Last year the family put in altogether 2,000 workdays. The team's 1977 production of grain and cotton hit a record high, so the value of a workpoint came to more and people got a bigger income. The family got 3,150 kilograms of rice and 65 kg. of tea oil which is used for cooking, plus 400 yuan in cash. For selling the privately-raised pigs and eggs from their chickens they received another 300 yuan. They were also allotted a large quantity of glutinous rice, soybeans, green beans and taroes, some tea grown and processed in the commune and cotton according to the number of people in the family.

Living costs are low. They own their own house and grow their own vegetables. All they have to pay is seven yuan a year for electricity. Many articles of daily use, such as scoops, baskets and bed mats they weave themselves from the bamboo growing around the house. After payment of one and a

half yuan per year into the cooperative medical fund started in 1968, members need pay only half the cost of any treatment or medicines. Film showings are free of charge, paid for out of the team's welfare fund. The team has trained a few people to give haircuts and supplies them with the equipment. These part-time barbers give free haircuts and receive workpoints from the team for this service.

Granddaughter Hsing-hui goes to the brigade-run primary school. Tuition and book expenses are covered by the brigade. All she has to buy are pencils and exercise books. The brigade rice-hulling mill husks rice for commune members at the rate of 0.30 yuan for 50 kg, so the family paid 15 yuan a year for this service. Their other expenditures include clothing, and things like salt and soy sauce.

"Before liberation," old Hu explained, "two out of the four in the family were able-bodied workers. We tilled land rented from a landlord and hired ourselves out as seasonal laborers. Still we could not make enough to feed ourselves and had to stretch out our rice with wild greens several months of the year. Now we have a big family, but we are well-fed, well-clothed and even have 200 kg. of surplus grain stored up. Of the 400 yuan cash we got from the team last year, we put 200 in the bank."

Living in Harmony

Grandma Hu bore eight children before liberation, but only one daughter survived life in the old society. This daughter, now 40, is married to a People's Liberation Army man and works in a factory in Harbin in Heilungkiang province. The four living sons were born after liberation.

"Before liberation having four sons would have meant a lot of misfortune," Grandma Hu says. "My husband was pressganged three times. The first time we got him back by paying a bribe of 700 kg. of rice, which I had to borrow from all sorts of people. It was not very long before he was conscripted again. He knew we had no way to pay another bribe so he escaped

along the way. The village head had me arrested and whipped. He demanded I send my husband back to them. I refused. Later after my husband came back he was pressganged again and the same thing happened all over. Then I would never have thought we could have the good life we have today."

The Hus' harmonious family relations are the envy of their neighbors. Grandma Hu is noted for her considerateness toward her daughters-in-law. She brings them meals in bed after childbirth and gives them all the help she can. By way of explanation she says, "As a child-bride I used to have to serve my mother-in-law, but all I got to eat were leftovers." She had been sold in marriage to a family at an early age, ostensibly as a prospective bride for their small son, much younger than herself. Actually, to be a child-bride meant simply being an unpaid maid-of-all-work in the family. "Times have changed. Ill-treating a daughter-in-law is a thing of the past," she observes. "I'm happy to cook and take care of the children so that my daughters-in-law can do more work in the team."

Grandma Hu led a miserable life in the old society. When she was nine, her home village was struck by drought. Her family had to sell their land and then sell her and her elder sisters as child-brides. She had to gather pig fodder in the hills during the day and spin cotton yarn far into the night. She was always hungry and cold, and even in freezing weather had only unlined trousers. Her feet were often frostbitten. One day she quarreled with her "little husband" and her mother-in-law drove her out. She went back home but her parents could not support her so had to send her away again as a child-bride and then a third time to the Hu family where she married Hu Chun-tang.

Grandma Hu often tells about her own hard life to her daughters-in-law. The two young women respect her very much and try very much to be thoughtful of her in their daily life. They readily turn to her when something is troubling them.

Lively, outspoken daughter-in-law Hsieh-tao has acquired the nickname "transplanter", for she is a pacesetter in rice transplanting. After the birth of her child she suffered from acute mastitis and was in such pain she couldn't eat or sleep. Her father-in-law rushed off to get a doctor. Her mother-in-law took over all the chores with the baby, and sister-in-law Chun-hsiu washed her clothes. Having been a brigade doctor for two years, Kuan-yung also went into the hills to collect medicinal herbs for the sick woman. Cared for like this by the whole family, Hsieh-tao quickly recovered.

Even nine-year-old Hsing-hui had learned to be helpful whenever she can. After school she sweeps the floor and minds the baby. Last autumn when the commune called on all its members to raise their educational level she took on herself the job of teaching her grandmother and grandfather to read and write. She pasted the names on the table, chairs, bed, the trees in the yard, on almost everything, to help old folks remember the characters. She gives them a test in the evening to see whether they have learned what she has assigned.

Every Spring Festival, the first day of the year on the lunar calendar, the family has a big dinner and then sits down to discuss plans and major events of the coming year and how they will spend their money in the next year.

"The 140 members of our team are doing better and better because we work in a democratic way," Hu Chun-tang once observed. "We thresh out matters together so that opinions can be gradually unified. The same thing goes for the family. Decisions must be made through discussion. Then when everybody



Daughter-in-law Kao Chun-hsiu,

(Co-op Storekeeper)

A country store must serve the needs of both the commune members and farm production. Our brigade's supply and marketing center used to be very small. It sold only things like tobacco and candy. The commune members complained, "Don't just sell these things. You should have farm tools too." That gave me an idea. I started making a list of what customers asked for and tried to add those items to our stock. The store got bigger and bigger. Now we carry over a hundred kinds of goods ranging from pencils and ping-pong balls to farm tools such as plows, sickles and shovels.

During the busy seasons, I carried goods on a shoulder pole to the five teams of our brigade. I worked with the peasants and sold goods during breaks. One winter the brigade built an irrigation canal. Working outside in the cold and wind, people's hands got chapped easily. So every time I carried goods to the worksite I included some hand cream.

Our brigade has several members who are handicapped or very old and have a hard time getting around. I visited them one by one and asked what they needed. I also kept in touch with those who had fallen ill or were pregnant and would take what they asked for to their homes.

My fellow commune members praised me and every year I have been commended as an outstanding worker in the financial and commercial field. Without the help of my family, especially my mother-in-law, I could not do all I do. When I started to work I knew nothing about business and couldn't even use the abacus. Also, I had a year-old child. To give me time to study and get to know the business, my mother-in-law looked after my daughter day and night. I worked during the day and practiced on the abacus at night.

Lunch hour is when we have the most customers. Although the

store is only a few steps from home I was sometimes too busy even to go have lunch with my family, so my father-in-law would bring the food to me at the counter.

The store hours are very long. Even at night people knock on the door for something urgently needed. My mother-in-law is getting old. I felt uneasy about leaving all the housework to her day in and day out. For a while I thought if I could exchange my job for one in the fields I would have some time to help my mother-in-law. One day I told her my idea. "Oh no, Chun-hsiu, you can't quit like that!" she said. "In the old society I didn't have a chance to go to school and learn to read and write. My life revolved around the cookstove and I couldn't do anything about it. Thanks to Chairman Mao and the Communist Party you could go to school. You have education and a job. You have a chance to do something for our country. How can you quit? Don't worry about me and the family. I'll always do what I can."

Since then my mother-in-law has shown even more concern for me in every way so that I can work for the people wholeheartedly. Now I have worked in the store for eight years, and have two children. But family duties have never affected my work.

agrees and pulls his weight together, things get done." As Kuan-yung is a leader in the cement plant and good at dealing with people, he is the natural chairman for such family meetings.

For instance, the discussion at the 1976 Spring Festival dealt with the coming marriage of Ming-yung and Hsieh-tao. Hsieh-tao's parents felt that this was the most important thing in their daughter's life and wanted to have a big feast to which the whole village would be invited. This would have cost 400 yuan. Ming-yung's two younger brothers, Hsieh-yung and La-yung,

pointed out that nowadays people were doing things like weddings differently. Such a big wedding really wasn't in keeping with the times. Besides, asking everybody to dinner meant every guest would have to bring a gift and that would put a burden on others as well.

"If you spend a lot for just the wedding, you'll have to spend years paying for it. That will make it hard for Hsieh-tao, too," elder brother Kuan-yung pointed out. The whole family came to agree that they wanted the event to be held in a simple, thrifty way. After the Spring Festival Ming-

yung went to his fiancée's home to explain his family's views to her parents. They were very moved. "It was really for your sake that we wanted such a big celebration," they said, "but we see now that that was an old-fashioned idea and you are right."

The celebration was simple — the villagers crowded into the newlyweds' room to be served at a table covered with plates of sweets and cigarettes. Even some old people who seldom stepped out of their houses came because, as they put it, they wanted to see what a new-style wedding was like.



Third Son Hu Hsieh-yung, (Commune Film Projectionist)

I love movies. I was very happy when I heard that I had been chosen to be trained as a film projector operator for the commune. "I'd like showing films even if it means working round the clock," I said. That was in April 1975. Before that I was a teacher in the Kaochung production brigade's primary school.

Our commune's 128 production teams are widely scattered. Some do not have enough electricity, and a few have none at all. Our mobile film unit has to carry along a small diesel generator. In the beginning every time we gave a showing in a team or brigade some of its members would come and

help haul our gear. Then Liu Chun-chiao, the commune Party secretary, said we should not add to the burden of the commune members and should transport the projector ourselves. He had a carpenter make a pushcart for us so we could take the equipment around ourselves. The people approved. "You save us a lot of time by transporting the projector yourselves. You're really serving the people wholeheartedly," they said.

As soon as we arrive in a village we post an announcement of the film, then put up the screen on the threshing ground. We begin showing as soon as it's dark. Last spring we showed *Attaining Immortality Amid the Flames* in the Tayung kang brigade. It is the story of the struggle of Communist underground workers in a Kuomintang prison in Chungking. They never give up no matter what the hardships or tortures. Pachiaoyen brigade nearby heard about the film and telephoned to ask if we couldn't show it there too. As soon as we finished we hurried over in the dark to that brigade five kilometers away. The people were waiting for us on the threshing ground. It was one o'clock in the morning when we finished. We lost a few hours' sleep but the people were so happy I felt it was worth it.

Last year we gave 440 showings in the 16 production brigades of our commune. This means that every member saw an average of three films in two months. Since people living in remote areas have less chance to see live performances, we go to those places more often. Once we learned that five old people between 60 and 70 years old in a mountain hollow seldom got to see films. The more able-bodied people in that village could walk elsewhere to see a film, but these old people could not climb the steep mountain path. So once we went especially to the old folks' village, despite a rain, carrying the equipment on our backs.

The audience often find foreign films, though dubbed in Chinese, hard to follow, because of the difference in cultures. To help them understand the films better, we give the synopsis of the story beforehand and more background information as the film proceeds.

As time went on the commune members started asking for more than just feature films. They wanted lantern slides about local events. It was a new problem for us. We didn't have any slides and nobody in our team knew how to draw and paint them. At first the people could not help laughing at the figures we painted on the slides. Finally we stopped the shows with the excuse that something was

wrong with the projector. But the people knew what was really wrong. "The slides are fine, and just what we want," they said.

So we tried again. We collected pictures, practiced sketching and eventually learned to draw and paint. We chose as subjects outstanding deeds and persons like leaders who do a lot of collective labor and commune members who do something that shows their love



Youngest Son Hu La-yung,

(Farmer)

I was one year old when our commune was set up in 1958. I am now a working member of the commune. As I've grown up over the last 20 years my home village has changed tremendously.

Formerly it was in a hollow at the foot of the hill, actually the dry bed of a river. The adobe brick houses were low and dark. The fields were scattered and uneven. In 1965 when our team began to transform the land my family moved up the hill. At that time there was not even a footpath, to say nothing of electricity.

My folks still joke about the way they built their first house. My father had asked an old geomancer to choose the site. He told us to build it with the door facing north, although this is contrary to the traditional way of building. Then

for the commune. To accompany the slides we wrote some verses and *kuaipan* (bamboo clapper) rhymes and these became very popular. Recently the commune bought a camera and photo-enlarger for us. Now we can take pictures for our slides. We have music to accompany them.

My family has given me all-out support in my work. Last year they bought me a watch, which

our family would be sure to prosper, he said. The house was just awful. In winter the snow blew in and smoke from the chimney couldn't get out. The north wind lashed against the door so fiercely we could hardly open it. In summer it was hot and airless. Mom and Dad were very sorry they had paid so much attention to that superstitious stuff.

In 1973 the commune had an overall plan for transforming and rearranging its fields. The families in our village moved up the hill one after another and the land in the hollow was leveled and divided into paddy fields of equal size. Our team drew up a plan for housing. It provided us with team-produced bricks at half the market price and organized manpower for the construction. With such help we built a new, larger house. Now the door faces south and it's warm in winter and cool in summer. Then the team helped to install electricity and a radio rediffusion speaker in every house. A grain processing shop, store, health station and primary school one by one were built until we had a flourishing village on the once barren hill slope. Now we have tractors to haul things, electric pumps for irrigation and we have begun mechanizing rice husking and transplanting.

More and more young people have wanted to remain on the farm after finishing junior or senior middle school—16 in our team since 1973. The villagers say they have high hopes for us and always

helps me a lot on the job. We show films through two-thirds of the year. During the busy season we do farm work in our own brigades. My father is very strict with me. Whenever I come home, he tells me to work hard and to lead a simple life like the rest of my fellow commune members. One day I overslept and did not get to the fields on time. "You mustn't let that happen again," father said that day at supper.

ask, "How do you plan to use your education to help us?" In general we can answer we want to do big things. We want to make our village into a real modern socialist one.

As our area concentrates mainly on growing rice, cotton yields were rather low. In 1975 we young people reclaimed a piece of land to experiment with improved methods of cotton growing. The shoots came out quite strong, but a few days later some withered and died and the rest were in worse shape than cotton plants in the ordinary fields. We lost heart and when nobody was looking moved our "experimental plot" signboard to a field with better-looking cotton. A commune leader discovered this when he came to check on the work. He called us to a meeting and pointed out that we were not doing this experiment to make a name for ourselves. "When you stop being afraid of setbacks then you'll start to succeed," he said.

We moved the signboard back to our plot and started again. First we replaced the dead plants with new ones. We got all the advice we could from experienced farmers. If the first replanting failed we did it again until the field was filled with good shoots. We paid a lot of attention to applying fertilizer, watering and pruning during the growing period. As a result we got strong plants with many full bolls. Our yield was twice that of other cotton fields.

(Continued on p. 50)

How China's People's Communes Are Organized

THERE are about 50,000 people's communes in China today. They are a unit of economic as well as political organization. As the first, owned collectively by the members, they manage farming, forestry, animal husbandry, sideline occupations, fishing and commune-run industry. The commune is also the lowest-level government in the rural areas. Each commune has a people's congress and a revolutionary committee which is the administrative organ under the people's congress. According to the Constitution of the People's Republic of China, "People's congresses and revolutionary committees of the people's communes are organizations of political power at the grass-roots level, and are also leading organs of collective economy."

The people's congress is the highest organ of power in the commune. Its deputies are nominated through democratic consultation among the commune members and then elected by secret ballot for a term of two years. The congress' job in the commune is to guarantee the observance and implementation of the Constitution, laws and decrees and the fulfillment of the state plan, and to protect public property, maintain public order, safeguard the rights of citizens, plan economic and cultural development and public undertakings, and examine and approve the commune's economic plans, budget and accounts.

THE revolutionary committee is composed of a chairman, eight vice-chairmen and 24 members, all elected by the commune people's congress. The commune is subject to the decisions of its people's congress and decisions and orders from higher government levels. Many functions of government are performed by corresponding units in the commune. For national defense the commune has a military affairs office under the county military affairs department

which takes charge of militia training and conscription for the national armed forces. For public security, an officer from the county public security bureau is stationed in the commune to help maintain public order, protect the lives and property of the people and investigate criminal cases, though arrests can only be made on the authority of the county public security bureau. The commune itself has no power to detain or arrest anyone. The commune mediation committee functions as a grass-roots judicial and civil affairs unit handling disputes between members, complaints expressed in personal visits or letters, and also population and marriage registrations.

The commune maintains scientific farming and veterinary stations, and the county bureau of agriculture and forestry sends people to spread knowledge on scientific farming, forestry and animal husbandry.

The commune credit cooperative handles the work of the state bank in the countryside. It takes deposits, issues loans to the commune or its subdivisions.

The commune supply and marketing cooperative, linked with the All-China Federation of Supply and Marketing Cooperatives, sells farm tools and articles of daily use, purchases for the state the products of agriculture and sideline occupations from commune members and teaches them how to use new farm tools.

The county education bureau guides educational work through the communes' education office and sends in some middle school teachers on its own payroll. Other teachers are paid in workpoints.

The commune maintains a hospital, partly with its own funds and with some from the county health bureau. The county supplies some of the medical staff and pays their wages.

A commune cultural center organizes mass cultural activities and gives professional guidance to amateurs.

AS an economic unit the people's commune has three levels of ownership—the commune, the production brigades beneath it, and the production teams. The Tsaichiakang People's Commune, for example, has 16 production brigades (each with about 1,000 people) which are divided into 126 production teams (over 100 people each).

There is collective ownership of the means of production at all three levels. The team is the basic accounting unit, that is, production is managed and its proceeds distributed mainly through the team. Land, draft animals and farm machinery are owned mainly by the teams, and they organize and manage these as well as the labor power of their members. As an independent accounting unit, the team manages its own income and distribution and bears its own profit or loss. The commune exercises its leadership over the teams through the brigades.

A production brigade operates small industry and other undertakings that are beyond a team's ability or scope. Among these are small water conservation works, tractor stations, farm machinery repair shops, orchards and shops for processing agricultural and sideline products. It also runs primary and junior middle schools. The commune handles still larger undertakings. These may be a large tractor station, farm machinery plant, cement plant, strip coal mine, forest farm, stud farm and the like. It also manages the senior middle school and the hospital. Capital for the commune and brigade undertakings comes from funds accumulated at these levels, or borrowed from the credit co-op. Labor power comes from the production brigades and teams.

Yangtze River

Water Being Sent North

Staff Reporter



stand on the high dike running from west to east. Along a one-kilometer asphalt road linking these are transformer stations, a repair shop and the administration office.

Substation No. 4 has seven of the most powerful pumps made in China. Sixteen meters high, their impeller vane wheels are 3.1 meters in diameter and propelled by 3,000-kw. motors. Light and ventilation inside the building are

good. The top floor houses the nerve center, panels overlooking the whole scene.

Engineer Shen Jih-mai describes each of the four substations as ten stories high, with half under water. "The only difference is the number and power of the pumps each substation has. There are 33 sets of pumps altogether with three kinds of impeller vane wheels—1.6 meters, 2 meters and 3.1 meters in diameter. They are powered by

CHAIRMAN MAO once pointed out that there is plenty of water in south China (mainly the Yangtze) while there is not enough in the north (mainly the Yellow River). Water should eventually be brought in from the south.

One of the vast projects to accomplish this is the Chiangtu Key Water Control Project in the lower Yangtze River basin which diverts Yangtze River water to northern Kiangsu province 350 kilometers away. It provides 1,000,000 hectares of farmland with irrigation, drainage, power and navigation. It consists of the Chiangtu Pumping Station, eight sluice gates, four locks and many canals. The system adjusts the flows of the Yangtze, Huai and Lihsia rivers. It can pump 460 cubic meters of water per second, raise water levels by 20 meters and drain a 4,000-square-kilometer area at the same time.

The Chiangtu Pumping Station is linked with the Yangtze River by a canal and the Western Chiangtu Sluice Gate. Four substations

Water control projects have changed the land layout in the Lihsia River area.

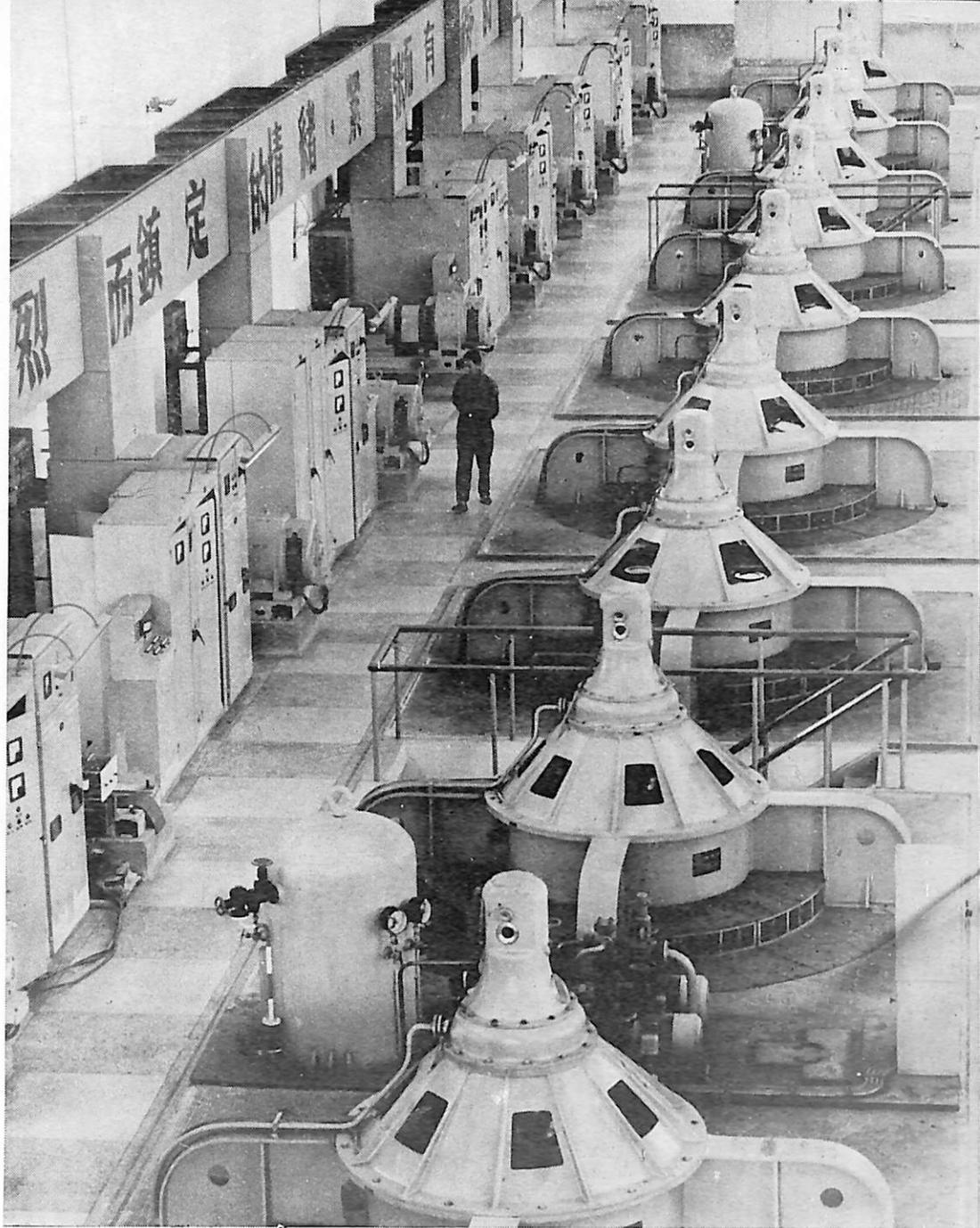


800-kw., 1,600-kw. and 3,000-kw. motors."

Temples to the Dragon King and stone oxen from the old days still stand beside modern projects along the canal—relics of the past when, in spite of prayers and superstition, flood and drought were never ended.

The area served by the Chiangtu project is the Lihsia River region along the lower reaches of the Huai River. This terrain is low with the center lower than the edges. Lack of water conservation work and the repair of waterways left the areas constantly at the mercy of drought or flood—350 of them in the five centuries from 1400 to 1900, 280 of them bringing disastrous losses. In a 1931 flood in Hsingnan township alone, 2,600 people died of starvation and 6,700 families fled.

Gods and ghosts could not get rid of these calamities. Funds were collected to build temples to the Dragon King to pray for rain



Pumps in Substation No. 3.

in drought. Stone oxen were carved and erected at the riverside to suppress floods.

Hope came only after the new China was founded in 1949. In 1951 Chairman Mao called for the Huai River to be harnessed. Projects began and by the mid-1950s floods were in the main controlled. But comprehensive control of the river was still in the future.

The Huai River often overflowed in the rainy season but its run-off dwindled sharply in winter and spring. As more and more farmland was brought under irrigation, the shortage of water became more acute. The nearby Yangtze, however, runs slow and deep and could easily be pumped or diverted.

Chairman Mao's idea to bring Yangtze River water north inspired water project engineers to tackle the problem. They surveyed the Yangtze and Huai rivers and the Lihsia River region. They called on old peasants for information about local conditions. Finally they presented a plan to build a key water control project in Chiangtu county. The plan was approved by the people's government in 1961.

Collective Strength

There were many difficulties. When the builders started on Substation No. 1 in 1961 they had to excavate 910,000 cubic meters of earth and pour 20,000 cubic meters



The Chiangtu Key Water Control Project.



The North Kiangsu Trunk Irrigation Canal, an important project to improve natural conditions in the lower reaches of the Huai River.



of concrete in a short time. The pumps to be installed were five times larger than any in use in China at that time. Parts of them weighed six or seven tons. There were no heavy-duty cranes or transport vehicles. At headquarters papers piled high on the desks. No one had had any experience in building such a big pumping station.

Headquarters leaders followed Chairman Mao's advice on mobilizing the masses of the people and relying on them. They held discussions, pooling ideas from engineers, workers and local peasants. They consulted engineers in this field and experts in electric machinery from other places.

Eight siphon-outlet structures were to be molded with concrete. They were 20-meter funnels tapering away to one end with three curves. Since they were the main part of the construction, any error in the design and construction would cause trouble to the pumps, perhaps even burning out the motors. The builders pooled their ideas, built models and experimented. Finally, with veteran workers handling the operation, the concrete pouring was finished satisfactorily.

New pumps arrived from Shanghai. But there was no machinery to move them. Dozens of people went to the wharf, pushed with crowbars from behind and pulled with ropes ahead. Part by part they moved the pumps three kilometers from the harbor to the building. When the installation began, everybody helped — cooks, peasants and workers from the Shanghai Power Machinery Plant and Shanghai Pump Plant. One difficulty after another was surmounted. Substation No. 1 began pumping Yangtze River water in 1963.

From 1964 to 1977 they built substations Nos. 2, 3 and 4 and other auxiliary projects. They have

dug a total of 27.3 million cubic meters of earth, quarried 300,000 cubic meters of stone and poured 200,000 cubic meters of concrete.

Technical Innovation

The Chiangtu project uses new techniques and technology. At a lock eight kilometers from the station a worker handles traffic by remote-control. He turns a switch on a radio and the power house at the lock head starts to open the lock and let a boat in. He instructs the boat crew through a loud-speaker, then turns the switch again and lets the boat out safely. This electronic equipment was developed in 1975. Before then the lock was operated by four people. Now it is operated by one.

The station has an automation laboratory where eight engineers are working on a long-distance automatically-controlled instrument. Its one thousand conducting wires have been connected. This project will put the four substations, a transformer station and all sluice gates and auxiliary projects under a unified control system.

Over the past ten years the builders have continued with scientific experiments and technical changes.

In 1966 when the construction of Substation No. 3 began, someone had a bold idea: when surplus Huai River water has to be discharged into the Yangtze, why not use it to turn the pumps' vane wheels backward and generate electricity? They consulted the East China Water Engineering Institute and got a positive answer. An experimentation group of workers, leaders and engineers was organized. After many experiments with model generators and pumps the group came up with a design that worked. Today when there is surplus water from the Huai River, Substation No. 3 uses it to generate power, enough to supply the daily needs of 200,000 people.

The Chiangtu Key Water Control Project does many things. It diverts water from the Yangtze River into the rivers in north Kiangsu province so that their estuaries are kept clear to empty into the sea and the ports do not become silted. It supplies adequate freshwater to wash alkali out of reclaimed farmland along the coast. It has guaranteed navigation on the Grand Canal and the Huai River. It irrigates and drains according to the planting season and this has doubled grain output on most fields.

Floods and Droughts

The Chiangtu project has prevented a dozen serious droughts and floods over the past ten years. In both 1966 and 1967 the region was hit by drought. The Huai River nearly dried up. Substations Nos. 1 and 2 ran for 417 days from May of 1966, pumping 3,770 million cubic meters of water into the area from the Yangtze River. The grain harvest was a record. In 1970 just as the late rice was ripening rain poured down for 40 days. Three substations pumped out 907 million cubic meters of flooding water — enabling a grain output in some places 14 percent higher than the previous year.

There was hardly any rainfall in the valley of the Huai River from October 1976 to March 1977, the most serious drought for the area since the founding of new China. The river stopped flowing. The four substations kept running for half a year, drawing 2,300 million cubic meters of water from the Yangtze. There was a bumper harvest on both sides of the Huai River.

Chairman Mao once said, "Socialism has not only liberated the working people and freed the means of production from the shackles of the old society but has also released the boundless resources of nature which the old society could not exploit."



Refund

Refund Woodcut
by Tung Yu-ping

IN March last year, the mulberry farm of the Chungtsun commune in Hunan province bought four water buffaloes from a place in Hupeh province. A month later it sold one of them to the Tanhsu commune's Shengshih production team in the neighboring county at a price of 120 yuan more than they paid for it.

This led to an argument among the members of the farm's Party branch.

"This is a capitalist way of doing things," someone said.

"But we ran around for almost a month getting these buffaloes," another maintained. "I think we deserve the profit. Anyway, the

money goes to the collective, not some individual's pocket. You can't call this capitalism."

They couldn't agree.

At a commune meeting some members brought the matter up again. "Selling the buffalo at a higher price is profiteering," they argued. "That's capitalist exploitation, whether it is done by an individual or a collective. We're a socialist collective, how can we do such a thing to another collective unit?" After a long discussion they decided to return the extra money to the Shengshih production team. They sent the accountant with the 120 yuan and a letter of self-criticism.

The leaders and members of the Shengshih production team were greatly moved. Taking into account that the mulberry farm had gone to a lot of trouble buying the buffalo and had fed it for a month, they took out 30 yuan from the refund to pay for the care and feed. The mulberry farm refused to take it.

"Yes, we fed it for a month," they said, "but it also plowed fields for us."

Some members of the Shengshih production team took the occasion to point out that they too had done a few capitalist things recently. Instead of selling their charcoal to the state at the official price, they had sold it to other units at a higher price. They decided to follow the mulberry farm's example and mend their ways. Last winter they sold all their charcoal to the state at the regular price.

"Goodbye!" Woodcut by Hsu Yen-po



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'WHY WE LEFT VIET NAM'

— Chinese Refugees on the Truth of Being Expelled

Staff Reporter

A hundred and forty thousand Chinese refugees from Viet Nam have started a new life in China's Yunnan, Kwangtung and Fukien provinces and her Kwangsi Chuang Autonomous Region.

A *China Reconstructs* reporter interviewed some of the one thousand refugees settling down at the Tawang Overseas Chinese Farm 65 kilometers from Kwangchow a month after their arrival in June. This farm grows mainly sugarcane

Chinese refugees arriving at Hokow, Yunnan province burst into angry tears as they speak of Vietnamese authorities' persecution of them and the damage to China-Vietnam friendship.



on 6,400 hectares of land and presses 1,000 tons of the crop a day in its refinery. The 15,000 people living on the farm are served by nursery-kindergartens, primary schools, two middle schools, clinics and stores. Buses run to and from Kwangchow every day. The new arrivals live in quarters furnished with new beds, bedding, mosquito nets, tables, chairs and everyday utensils, and get full meals of rice, meat and vegetables at the farm dining hall without having to pay. Each person also gets one kilogram of sugar a month free.

A Miner's Family

At 61 Wei Wen-sheng had been digging coal for 30 years at the Hatu Coal Mines in Viet Nam's Quang Ninh province. His eldest daughter was a doctor with a geological team and her husband a mining machine mechanic in Hatu. His second daughter was also a miner, and the youngest daughter was going to middle school. The eldest son had been killed in one of the air-raids during the time U.S. planes were saturation-bombing Viet Nam. But even during that difficult period the family never thought of leaving and going to China. They never dreamed that when the war was won they would be driven from the land where they had fought together with the Vietnamese people.

"Toward the end of last year," Wei Wen-sheng said, "we Chinese at the mines began getting from some people comments like, 'Why haven't you left yet? You know you're eating up our rations and



Wei Wen-sheng and his family.

stinking up the place with your shit!' We could tell it was the authorities who had been putting such ideas into these speakers' heads. Why should we leave a place where our family had lived for several generations, I would reply. We Chinese residents had fought against the French and against the U.S., shedding our blood, going through the same trials as the Vietnamese. We were doing our part in building up Viet Nam.

"Last April when the Vietnamese government was ordering all residents to re-register for identification cards, the mine authorities told us Chinese to put ourselves down as Vietnamese citizens or take the consequences. Our family had moved to Viet Nam from Tunghsing in China's Kwangsi in my father's time. We had never been naturalized as Vietnamese citizens, and did not wish to do so under threat."

Wei's son-in-law put in, "My team leader told me if we didn't put ourselves down as Vietnamese citizens, we'd have to leave. And if we didn't leave, we'd be put in some concentration place."

Wei Wen-sheng and his family of eight felt they had no alternative but to return to China. But they weren't allowed to pack up their things and take them with them. And they couldn't sell them. The authorities forbade the Vietnamese to buy any property of the Chinese. Wei Wen-sheng simply had to abandon his house and furniture, built and bought with money saved over long years of



Wen Teng-hai



Su Teh-peng



Peng Chih-chien

hard work. The only things they were able to take with them were some clothing and quilts and two bicycles. From Quang Ninh they took a boat to Haiphong and from there took the train to Friendship Pass on the China-Viet Nam border. Every member of the family had to pay 170 dong to black market operators for a 70-dong train ticket.

"But we're here in our motherland at last," Wei said. "No more being bullied and driven around."

A Peasant Family

Wen Teng-hai, 66, left China at age 13 with his parents and settled down to farm in Dongtrieu county in Quang Ninh province. After north Viet Nam was liberated they joined their locality's Ansinh farm co-op where Wen's eldest son Wen Ko-ming worked as accountant-secretary. Wen's younger son became a soldier in the Vietnamese People's Army.

"After the U.S. was driven out and the south liberated in 1975," Wen Teng-hai said, "the Vietnamese authorities, following the baton of the Russians, began persecuting us Chinese. All the Chinese in our co-op were put in one team. If our team had a poor crop and failed to fulfill the quota set for us, our food rations were cut. In such a situation the Vietnamese members could get subsidy grain from the co-op if they didn't have enough to eat, but not the Chinese. The co-op cadres would say to us, 'You Chinese have plenty of money. You can buy what you need.' Meaning on the black market. The official price for rice is 0.30 dong a kilogram, but the

black market price is at least 4 dong a kilogram. We simply couldn't pay such prices. When the new currency was being issued not long ago, the Chinese were allowed to change only 40 dong. Thus most of our savings became just waste paper. We were not allowed to sell our house and buffaloes before we left. We ended up with nothing to our name."

Well-Known Center Forward

Su Teh-peng, 39, was born in Viet Nam and in the sixties was a well-known center forward on Viet Nam's national football team. He played for Viet Nam in 11 competitions abroad, in China, Korea, Indonesia, U.S.S.R. and the east European countries, and still has pictures from the matches in which he played. Growing discrimination against the Chinese by the Vietnamese government finally drove him to take his wife Chen Chieh-yun, an interpreter at the Haiphong Enamelware Factory, and his three sons back to China.

"After 1967," Su related, "Chinese in the national football team were no longer allowed to take part in competitions abroad and eventually all were transferred to less important teams. Since I had only finished middle school, I went to continue my studies in the football department of the Sports University and graduated in 1971. Many of my Vietnamese classmates were sent to continue studies abroad. I was assigned as coach for a construction workers' football team in Haiphong. Players not as good as myself got raises and were given important posts while I remained a mere coach. There weren't many

coaches with my experience, but I knew that as soon as they could get someone to replace me, I'd be out of that job too. I knew also that my sons would have no future in that country. The discrimination has become worse in recent years. Schools for Chinese residents were closed down so our children had no place to study Chinese. It became very hard for young Chinese to find work, and very, very few could get into universities."

Taking Over From Diem

Chinese who had lived in Ho Chi Minh City (Saigon) angrily pointed out that the Vietnamese authorities there were perpetuating the policies of the reactionary Ngo Dinh Diem regime toward Chinese residents. This was shown in the Vietnamese Foreign Affairs Ministry statement of May 27, 1978 which declared that "back in 1956 almost all the Chinese residents in south Viet Nam adopted Vietnamese nationality. They are no longer Chinese nationals but Vietnamese of Chinese origin". This is carrying on a decree issued in August 1956 by the Diem regime forcing all Chinese living there to become naturalized Vietnamese.

What is the historical background to this? China's consistent policy concerning overseas Chinese has been to encourage them to choose on a voluntary basis the nationality of their country of residence. China also upholds the general international rule against forcibly naturalizing foreign residents. In 1955 the Chinese Communist Party and the Vietnamese Workers' Party exchanged views on the question of Chinese re-

sidents' nationality and their rights and duties. After repeated consultations the two sides acknowledged that Chinese residing in north Viet Nam, on condition of their enjoying equal rights as the Vietnamese and after being given sustained and patient persuasion and ideological education, may by steps adopt Vietnamese nationality on a voluntary basis. As to the question of the Chinese residing in south Viet Nam, that was to be resolved through consultations between the two countries after the liberation of south Viet Nam.

In August 1956 came the Diem decree. China protested to the south Viet Nam regime, and in 1957 *Nhan Dan*, organ of the Central Committee of the Vietnamese Workers' Party, carried a series of articles supporting China's protest. Between 1960 and 1968 the South Viet Nam National Front for Liberation many times stated that "all decrees and measures of the U.S.-puppet regime regarding Chinese residents shall be abrogated" and that "Chinese residents have the freedom and right to choose their nationality". Yet now the Vietnamese authorities have gone back on these promises and statements and are actually continuing Diem's policy. They are denying the fact that there are still a million and several hundred thousand Chinese in south Viet Nam who have not chosen Vietnamese nationality.

Actually, at the end of 1975 the Vietnamese government had announced that all Chinese residents

A Chinese doctor bandages a head wound for a newly arrived refugee.



were free to choose their own nationality. Tsui Chuan-yi, 22, formerly a watch repairer and goldsmith in Ho Chi Minh City, remembers the day well. "Practically all the Chinese in the fifth district where I lived registered as Chinese nationals," he recalled. "Then during the census in February 1976 the government announced that all Chinese residents had to register as being of the nationality imposed on them under the Ngo Dinh Diem regime. Again we registered ourselves as Chinese nationals. Without consulting us, the Vietnamese security personnel changed our record to read 'Vietnamese of Ching nationality', trying to make the Chinese members of Viet Nam's Ching nationality.

"All young Chinese unwilling to register as Vietnamese were ordered into the army to 'fulfill their military duty'. A cousin of mine was thus taken and after only three weeks' training was sent to attack Kampuchea. I haven't heard of him since. On April 15 this year the authorities tried to put me into the army. I gave my entire savings, five ounces of gold worth 12,000 dong, to a cadre from the north who was then in the south visiting relatives, and asked him to take me along with him to the north and to the China-Viet Nam border. Only in this way was I able to escape being made cannon fodder for Viet Nam's aggression against Kampuchea."

Helped Liberate Viet Nam

Peng Chih-chien joined the South Viet Nam National Front for Liberation in 1967 while he was in Phnom Penh in Kampuchea. He was later given the job of transporting Chinese aid materials to Viet Nam along the Kampuchea-Viet Nam border. After the 1970 coup in Phnom Penh he escorted Vietnamese cadres in Phnom Penh in their withdrawal to the liberated areas. He joined the Vietnamese Workers' Party in 1971. Later he went to Saigon and worked as confidential messenger in the staff bureau, participating in armed underground activities. He was among the first group of soldiers to enter Saigon at its liberation.

After liberation Peng worked in the armed forces department of the



Tsui Chuan-yi



Li Shih-mou

sixth district in Ho Chi Minh City, working at publicity and maintaining public order. During a reshuffle of units in 1976 he and 19 other Chinese were suddenly demobilized. He was transferred to the sixth district's department for socialist transformation of industry and commerce.

"The Vietnamese authorities say that Chinese residents leaving the country are capitalists escaping transformation," he said. "Since I worked directly with this problem I know something about the situation and that is not a correct statement. There were 70,000 Chinese residents in the sixth district and the overwhelming majority of them were working people or small traders. Only a very few owned businesses large enough to be called capitalists. Listing small traders as capitalists was just an excuse to seize their possessions and get them out of the city and into the 'new economic areas'.

"Discrimination and persecution against Chinese residents became open in 1977 after the Fourth Congress of the Vietnamese Workers' Party. After March that year I was not once notified to take part in Party group activities. I'm not sorry because now the Vietnamese Party makes every move according to the wishes of the Soviet revisionists, opposing China and the third world countries. I cannot share their views."

Li Shih-mou was a captain in the Vietnamese People's Army. He fought in guerrilla units against the French colonialists and was wounded in the war of resistance against U.S. aggression. But because he would not register himself as a Vietnamese he was made to leave the army. His wife, a teacher, was dismissed from the school where she was teaching. Li pulled

handcarts to eke out a bare subsistence for his family. Later he and some other Chinese got together and formed a plastics manufacturing cooperative. This was soon absorbed into a state factory. As discrimination grew worse Li took his family and returned to China.

At a railway station on their way back Li was beaten up by Vietnamese security personnel. When his young daughters became frightened and cried, they threw the girls out of the train window. Then the family was detained for many hours and not allowed to leave until all their possessions had been taken away. In spite of this almost unbearable persecution, Li said, he never regretted giving the best years of his life to the liberation of the Vietnamese people. "I was forced to leave Viet Nam. I

did not want to leave, because I had fought for the liberation of that land. There many of my comrades-in-arms are buried, and there my Vietnamese brothers live."

Nothing can break the ties cemented in blood between the Chinese and Vietnamese people, he said. Before his family left Haiphong many of their Vietnamese friends held farewell parties for them. One elderly man said, "I simply cannot understand why they're making the Chinese leave, but it's beyond my power to keep you here. Please give my regards to our Chinese brothers. And accept this package of lotus seeds from me. It's not much, but each seed represents a heart." Li Shih-mou gave the old man a thermos flask made in China, a symbol of the ever warm friendship between the people of Viet Nam and China.

Lacebark Pines

CHEN CHUN-YU

THE lacebark pine, native in China, is found in many places in Peking — the imperial palace, guest houses, squares, parks and along the streets. With its tall chalk-colored, speckled trunk and branches and a canopy of luxuriant green, it is the only kind in East Asia with three needles in a fascicle. Of the *pinus* family of some 80 species around the globe, the lacebark is the only one that sheds its bark in pieces when it is old. Chang Chu, an ancient poet, described it this way:

*The pine needles are fine
like silver hairpins,
The straight trunk seems
dusted with powder;
By the temple, in misty
rain,
It appears as a long white
dragon.*

A sturdy tree that takes root even in the crevices of cliffs or on barren soil, it flourishes wild in the

mountains of China's mid-south, southwest, northwest, and especially the north. Artificial planting began about 800 years ago. Peking has the greatest number of planted trees. They are found mainly in such parks as the Round City, Chingshan, Peihai, Fragrant Hill, the Summer Palace, Jade Fountain Hill and the Ta Chueh Temple. A 700-year-old tree still thrives in the Round City. It is said that a feudal emperor conferred on it the title of "White Gown General".

Resistant to cold, heat, drought and excessive water, it can adapt to any kind of soil. It tolerates some amount of alkali and high subsoil water tables. It is also resistant to air pollution, especially sulphur dioxide, therefore particularly suitable for big industrial cities. The lacebarks in the Yangtze River valley — in Shanghai, Soochow, Nanking and Wuhan — and Kunming in a southwestern border province are all growing well.

When saplings are 10 years old and about one meter high they are transplanted. Usually they are planted on one side of a main scenic spot, a building or a rockery against red walls, blue tiles, pavilions or lakes to form a striking feature of



the landscape. In the Temple of Yen Hui (a disciple of Confucius) in Chufu in Shantung province, a beautiful lacebark tree 35 meters high and five meters in circumference has nine main branches.

The tree requires little care but gives much. It supplies even-grained timber with a shiny, smooth finish for furniture and writing tools. Fragrant edible oil is extracted from its nutlike seeds.

In 1846 an Englishman named R. Fortune introduced the lacebark tree into London. Later it was also grown in Japan and the United States.

CHEN CHUN-YU teaches at the Yunnan College of Forestry.

SURGERY IN CHINA

HUANG CHIA-SSU

IN the 28 years since liberation, surgery in China has made considerable progress. We have several times the number of surgeons, many new surgical fields have been developed, and innumerable lives of our fellow countrymen have been saved by surgical procedures. In the following, I wish to mention a few principles which have guided the development of surgery in China.

Serve the Vast Majority

"To serve the workers, peasants and soldiers" is one of the principles for our health work laid down by Chairman Mao Tsetung since the inauguration of the People's Republic of China. In 1965 he further emphasized the point by issuing a directive to put the stress in health work on rural areas. All these years Chinese surgeons have gone to factories, mines and especially the countryside to offer their services. The more they are in contact with the working people, the more they have developed deep feeling for them. As a result, our surgeons serve our countrymen wholeheartedly and never give up hope for any patient no matter how seriously ill he is.

Take for example the treatment of extensive burns. In 1958 we made a breakthrough in burn treatment, saving the life of a steel worker with burns over 89.3 percent of his body surface, 23 percent of which involved burns of third degree. Since then many patients with much more extensive and deeper burns have been successfully treated. A young factory woman with burns covering 98 percent of her body surface, 88 percent of them of third degree, was saved by surgeons at the Peking Medical College in 1968. Later on, successful treatment of a still more severe case with 94 percent of the body surface having burns of third degree was reported by surgeons

at the Shanghai Second Medical College. Through clinical experience and laboratory investigations our surgeons have modified in many ways the conventional method of treatment used in western countries. The use of Chinese medicinal herbs has yielded rather satisfactory results. Some of the herbs, such as *senecio*, *ilex chinensis* and *phellodendronum* have direct antiseptic effect when applied to the burned surface. Other herbs such as *polygonum* and *sanguisorba* will speed up eschar formation so as to rapidly cover the burned surface with a protective layer against infection.

Work on reimplantation of completely severed limbs is another example of the attitude of our surgeons toward our working people. In 1963 a machine worker had his right forearm completely severed by a machine. Our surgeons know very well what a right hand means to a worker. Without any previous experience or even having read any relevant report in medical literature, our surgeons decided to reunite the severed limb. They rejoined the arteries, veins, nerves, muscles and bones one by one with meticulous suturing. Their arduous labor was rewarded by complete restoration of function to

Shih Yu-shan (left), veteran traditional bone-setter, demonstrates methods of repositioning.



the patient's hand. Since then more than one thousand successful reimplantations of limbs have been done, including cases of complete severance of palms and fingers, the repair of which requires resuturing of tiny blood vessels and nerves under a magnifying glass.

In areas where schistosomiasis is prevalent our surgeons have performed tens of thousands of operations for removal of spleen in rural districts and have restored many people's ability to work.

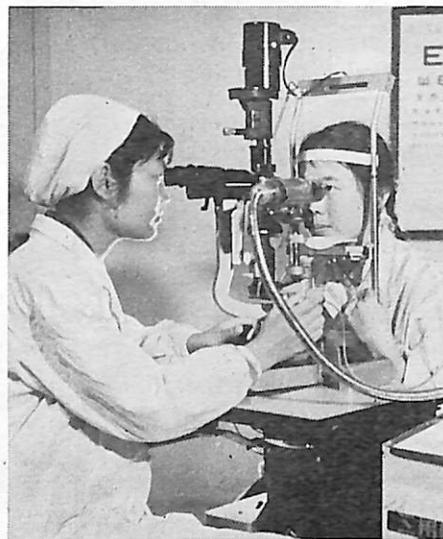
For many years most of the medical school graduates have been going to the basic health organizations such as county hospitals, the health centers of the rural people's communes and even some to cooperative health stations of the production brigades to work together with the barefoot doctors. Mobile medical teams have also been sent from cities to the countryside. This makes it possible for them to treat many more people right on the spot in temporary operating rooms. Sometimes operations are even done in patients' homes.

Combining the Two Schools

Chinese traditional medicine has a history of over two thousand years and it is our unique responsibility to combine the essence of it with western medical treatment.

We have used acupuncture anesthesia in over two million operations with favorable results. It is now routine in many hospitals in

Treating a patient with an optical laser instrument.



HUANG CHIA-SSU is President of the Chinese Academy of Medical Sciences.

operations such as tonsillectomy, thyroidectomy and caesarean section, and in recent years, its use has been extended to more complicated operations such as intracardiac direct vision surgery with the aid of extracorporeal circulation. Acupuncture anesthesia still has many drawbacks in some cases, mainly incomplete analgesia, imperfect muscular relaxation and an unpleasant reflex response of pulling the inner organs. Yet, this anesthesia produces no drug toxicity and very few, if any, side reactions, and most patients recover sooner and with much fewer postoperative complications than those under general anesthesia.

Acute abdominal cases, once diagnosed, generally require emergency surgery. Now many patients with acute cases of appendicitis, gastric or duodenal perforation, pancreatitis and peritonitis as well as other cases can be treated with Chinese herbal medicine. This is used alone or in combination with nonoperative procedures like gastro-intestinal decompression, intravenous infusions and antibiotics. These patients should, of course, be carefully watched and surgery should be performed in time if the nonoperative treatment fails. In many cases stones in the biliary or urinary tract, usually requiring operative extraction, can be passed out spontaneously after taking herbal medicine.

In treating fractures of limb bones, the Chinese surgeons have adopted the method of traditional

Chinese bone setters, that is, leaving the joints above and below the fracture free through use of a short splint around the fractured site only, instead of complete immobilization with a plaster cast. With the short splints, usually made of wood, there is better circulation and less chance for muscular atrophy, and usually there is no stiffness of joints as in cases with plaster casts. As a result, it takes one-third less time for the bones to knit and only half the time for function to be restored.

China's Surgery Tomorrow

The modernization of science and technology in our country is expected to bring a new leap forward in our surgery. With the invention of new diagnostic apparatus, diseases will be diagnosed much earlier and more accurately. This is already evidenced by the introduction of fibro-optic endoscopy. The flexible gastroscope can detect many early cases of gastric carcinoma which are hard to detect by X-ray. It can also take samples for biopsy. Its use permits a higher rate of discovery of early cancers, and removal of these cancers gives a higher percentage of permanent cure. Equipment for computerized tomography is a still newer addition to the diagnostic arsenal. It can accurately locate a small tumor or other lesion in the brain, lung, liver or elsewhere. The utilization of new surgical instruments like the laser scalpel will help surgeons to operate more precisely and faster.

The study and development of the basic sciences, particularly molecular biology, will enable Chinese doctors to understand more about the nature of life activities and more about tissue reactions to disease and injury so that surgery can be better in accord with the physiological functions of the body. The combination of traditional Chinese and western medicine will make it possible to treat without operation diseases usually dealt with surgically. The integration of these two schools of medicine will create a new surgery for our country. Thus Chinese surgeons are fully confident that China will contribute her part in the development of world surgery.

Surgeons at Juichin Hospital affiliated to the Shanghai Second Medical College who saved a woman patient with burns covering 100 percent of her body surface, 94 percent of them of third degree.



Chen Chung-wei (first right), well-known orthopedic specialist, and other surgeons in the Shanghai People's Hospital No. 6 check the progress of a nine-year-old boy on whose upper right arm they performed a free vascularized fibula bone graft.



Monitoring local acupuncture anesthesia.



First High-Energy Accelerator Prefabrication Research Project Begins

WORK on China's first 30-50 Gev proton synchrotron has begun in Peking. The synchrotron and its associated experimental detection facilities and data processing system will be completed in 1982.

This prefabrication research project will put China's high-energy physics research into a new stage. Building it will promote the development of new materials, techniques and processes and raise the level of industry. When complete it will provide an indispensable tool for basic research in nuclear physics, chemistry, biology and medicine; and be used in applied research for the economy and defense. It will train a large number of scientists and engineers,

and accelerate China's drive to modernize by the end of the century.

Chairman Mao often pointed out that matter is infinitely divisible and that elementary particles were also divisible. Though he and Premier Chou constantly pushed for the development of high-energy physics research, serious sabotage of basic research by Lin Piao and the "gang of four" held it up. In 1972 Premier Chou pointed out that "this matter cannot be delayed any longer. The Academy of Sciences must grasp basic science and theoretical research, combining theoretical research with scientific experimentation. High-energy physics research and prefabrication research



The symposium in session.

for a high-energy accelerator should be one of the main tasks of the Academy of Sciences." In March 1975, he authorized the prefabrication research and construction of a high-energy accelerator.

"Gang-of-four" followers in the Chinese Academy of Sciences opposed this, attacked the construction of a high-energy accelerator as "not an urgent matter", and

Scientists test the stability of the high-voltage system of the preinjector for the proton synchrotron.





Dr. R. Fossard from Australia addressing the symposium.

halted the project. Nothing was done for two and a half years.

The smashing of the "gang of four" made the project possible again. High-energy physics was one of the key points of an eight-year state plan for developing science and technology proposed by the Party Central Committee and Chairman Hua. After the present project is completed in

1982, the plan calls for the construction of a more powerful proton accelerator and its associated experimental detection facilities and data processing system by 1987. The resulting experimental center for high-energy physics will help reduce the gap between China's research in this field and advanced world levels, and provide the basis for passing those levels by the end of the century.

Dr. C. Nitsch of France has gotten results with isolated pollen culture in vitro, as has Dr. N. Sunderland of England with anther culture in a liquid medium. Korea also has achievements in this field. Reports on this work by Drs. Nitsch and Sunderland and China's Hu Han aroused great interest and attention from the scientists present.

In research on protoplast culture and somatic hybridization, Dr. O. Gomborg of Canada reported that he had obtained somatic hybrids of tobacco and potatoes, while Prof. G. Melchers of West Germany has gotten hybrids of potatoes and tomatoes.

Dr. K. N. Kao of Canada gave a systematic presentation of research results in protoplast fusion. Prof. E. Cocking of England gave a thorough and objective analysis of the state of somatic hybridization and its prospective applications.

Dr. R. Fossard of Australia and others gave an introduction to the equipment and techniques for large-scale vegetative propagation of plants. Prof. Y. Yamada of Japan used physiological and biochemical methods to study the mechanism of tissue differentiation. Prof. P. Tigerstid of Finland used acrylamide gel electrophoresis to analyze the isozyme of haploid tissues. The work of I. Neglutiu, a young Romanian scientist was also noteworthy.

After the symposium, the foreign scientists visited scientific installations in Peking, Shanghai, Hangchow, Kweilin, Nanning and Kwangchow.

Sino-Australian Plant Tissue Culture Symposium

A SINO-AUSTRALIAN plant tissue culture symposium was held in the Peking Science Symposium Hall from May 25 to 30, part of a scientific exchange agreement between the two countries made a year earlier. Forty Chinese researchers held discussions with 16 distinguished scientists in plant tissue culture from Australia, Canada, the Federal Republic of Germany, Finland, France, Japan, Korea, Romania and England. Over 50 papers were presented on anther culture, haploid plant breeding, protoplast culture, somatic hybridization and tissue culture. In both large and small group discussions problems of common concern were explored and academic ideas and research experience exchanged.

Plant tissue culture is a new technique in botany that emerged at the beginning of the century. With the culture in vitro of tissues or cells from some part of a plant

one can get calli from which one may induce the differentiation of whole plants that can subsequently be planted in the field. This new technique makes it possible to propagate large numbers of plants and is very useful for the large-scale production of plant seedlings. Worldwide research on plant tissue culture has developed rapidly over the past 20 years. Chinese and foreign scientists at the symposium reported new results in various aspects of research and discussed the problems encountered.

Through anther culture and haploid breeding China was the first to obtain new varieties of rice, wheat and tobacco, and pollen plants of more than 20 species of cereal crops and plants of industrial value, including corn and trifoliate rubber plants. China has also developed the "N6" synthetic culture medium and a simplified potato culture medium.

Middle School Math Contest

Staff Reporter



Hua Lo-keng at the Peking examination site.

LAST JUNE 19 the prize-awarding ceremony for a national middle school students' mathematics contest was held in the Music Hall at Chungshan Park in Peking. An audience of 2,000 people gave stormy applause to each of 57 winners as Vice-Premier Fang Yi, member of the Political Bureau of the Party Central Committee, gave them their prizes.

Preliminaries for 200,000 applicants began last April in Peking, Shanghai, Tientsin and the provinces of Shensi, Anhwei, Szechuan, Liaoning and Kwangtung. The finals narrowed the number of participants for the national contest down to 350. On May 21 these sat for a five-hour contest in their own localities to solve 16 problems. Five won first place, 20 second and 32 third. Their excellent marks

revealed them as promising young people with solid math knowledge and training and a strong ability for logical reasoning.

An Effective Method

Holding contests in scientific subjects is an important way of encouraging young people to study hard to master science. It also helps improve teaching and the quality of education. At the same time it is an effective way to discover and train young talent.

The first regional math contest was held in 1956 after Chairman Mao had called on the people to advance in science. Since then middle-school math contests have been held in many cities and provinces. Most of the winners of Peking contests held in 1956 and 1962 went on to become a part of

the backbone force in industry, agriculture, education and other fields. Among them were some who became scientists attending the recent National Science Conference. The top winner in Shanghai's 1956 contest is now an associate professor at Fudan University.

This practice, however, was disrupted by the "gang of four" who called it "a way of training successors for the bourgeoisie" and "a measure to poison the young people". Mathematics teaching in middle schools was further undermined when the gang cut out a large number of basic courses in geometry, algebra and trigonometry from the curriculum and said that such subjects as accounting and surveying substituted for them. This fragmented teaching material crippled basic training and greatly weakened training in logical reasoning. The overthrow of the gang made it possible to correct wrong practices in education, set math teaching on its right course and resume math contests.



After the contest Li Chun (second left) exchanges answers with other contestants.

The recent contest, sponsored by the Ministry of Education and the National Scientific and Technical Association, was the first contest on a nationwide scale since the founding of the people's republic.

It was given much attention by the state and well-known mathematicians and teachers as an important way to discover talent. Hua Lo-keng, noted mathematician and a Vice-President of the Chinese Academy of Sciences, was chairman of the contest committee and Vice-Premier Fang Yi its honorary chairman. Scientists, professors and experienced middle school teachers from municipalities and provinces where the preliminaries were held set the problems for the contest and marked the examination papers.

The 57 winners, most of them from working people's families, are students with excellent political and academic records. Their success was due both to their own hard work and to the help and concern of their teachers, parents and society.

Behind the Three Minutes

Seventeen-year-old Li Chun, top winner of the 1978 national contest, was in the graduating class at Lu Hsun Middle School in Shanghai. He placed first in the school, district and municipality preliminaries and finals. In the municipal contest he took less than the set time to finish the problems given and was the first to turn in his paper. He used one hour to solve the first seven problems. One of these—a problem involving many trigonometric identities—took him only three minutes!

How much training and practice lay behind those three minutes! Li Chun has read a lot since he was a child. Even when the "gang of four's" influence was causing students to neglect studying, he never missed a class without reason or failed to hand in his homework. He was enthusiastic in helping schoolmates with poor academic records but he had not thought of going beyond what was being taught in school. Then China's drive to modernize the country



Mathematician Su Pu-ching (center) talking with the five top winners and two other winners. Third left is Wang Hung-yu, a second-place winner.

fired his imagination. "Socialist construction needs steel and many other things," he thought, "but most of all it needs people with specialized knowledge." He began to feel that he should use his time after school to learn as much as possible. When his teachers pointed out that the Yangtze River Bridge could not have been designed nor the complicated machines China needs made without math, Li understood why they called math one of the keys to science.

He began using his holidays and spare time to study math on his own. In five months last year he finished eight volumes of math works and solved several thousand problems. He sometimes found himself reading several books just to solve one difficult problem. As he memorized definitions, theorems and formulas, he analyzed the relations between them and made generalizations so that he could apply them himself.

Not Afraid to Ask

On May 21 reporters asked Lei Yao-po, a Peking Middle School No. 2 teacher who had been guiding the contestants, who he thought from the Peking area had the best chance to win first place. He answered, "Yen Yung." And Yen did come in second only to Li Chun in the national contest.

A graduating student in Peking Middle School No. 42, for his

outstanding academic record 15-year-old Yen had been chosen to skip the first year of senior middle school to his present class.

Ever since his primary school days, Yen had admired students of higher classes and listened to their discussions. He often took advanced math problems home to solve. Eager to learn more, he read every book he could get a hold of. He finished the 14 volumes of the science set *A Hundred Thousand Whys* very quickly. But he liked math books best. Trying to find the best way to learn, he would ask any advanced math student for help. He kept small notebooks filled with difficult problems he did not understand and asked his teachers to explain them.

Teachers' Help

Wang Hung-yu, a graduating student in Middle School No. 2 attached to Peking Teachers' University, was a winner of a second-place prize in the contest. She likes extracurricular activities and sings with her school's cultural team. "A good all-round student," her teachers report, "doing well in ideological, intellectual and physical development."

"I'm lucky in having good teachers," she said on winning the prize. It is true that the teachers of her school make strict demands on the students both in study and



Vice-Premier Fang Yi hands silk banners to the schools of the five top winners.

discipline. Hung-yu has met these demands and got excellent records.

Her math teacher Chen Chun-hui, a returned overseas Chinese, often tells her that mastery of scientific knowledge is vital if one is to help build a modern socialist country. He does his part by giving all his spare time to helping students. Studious Hung-yu was his most frequent visitor. She spent the entire three-day Spring Festival holiday working on difficult problems. There was a time when Hung-yu kept making mistakes in her calculations. Teacher Chen pointed out that they were due to carelessness and showed her how to make correct solutions and check them. When he found her growing conceited in her studies, he would give her enough difficult problems to uncover her weak points and knock out her conceit. When she became discouraged over exceptionally hard problems, he would make her do problems within her ability and guide her toward solution of the hard ones and restore her confidence.

Writing for Answers

Tsao Meng-lin, another winner of the first-place prize, was a graduating student in Kwangchow Middle School No. 57. His father died long ago. His mother is a

worker in a printing and dyeing mill. Helping with household chores gives him less time to study. But he consistently gets good marks in math because he is fond of it and has stubbornly persisted in learning it.

Several years ago Tsao borrowed a book from his neighbor entitled *Mathematics Made Interesting*. It aroused his interest. He began reading many books on math. Once in a math book he came across a

difficult problem he could not understand. He wrote the Shanghai People's Publishing House that had published it, though he didn't think he would get an answer. He received a warm letter with the detailed solution. Moved, he considered the letter as a sign of his country's concern for him and the hope the older generation placed in him. He studied harder. In one year he wrote a dozen letters to different publishing houses, each time receiving a satisfactory answer.

Once in *Handbook of Mathematics* Tsao came across the formula for solving third-degree equations in one unknown. The book had been published by the Coal Industry Publishing House. He wrote them asking how it was derived. They replied that it had taken centuries for mathematicians to succeed in deriving this formula and suggested that he write the Szechuan Mining Institute which edited this handbook. To his great satisfaction the institute told him how it was derived.

At the prize-awarding ceremony, mathematician Hua Lo-keng said, "We are deeply gratified at the good work done by these young people. Their eagerness to learn gives us great hope for our cause."

The five top winners (right to left): Li Chun, Yen Yung, Hu Po (17, middle school attached to Peking University), Wang Feng (15, Kwangchow Middle School No. 95) and Tsao Meng-lin.

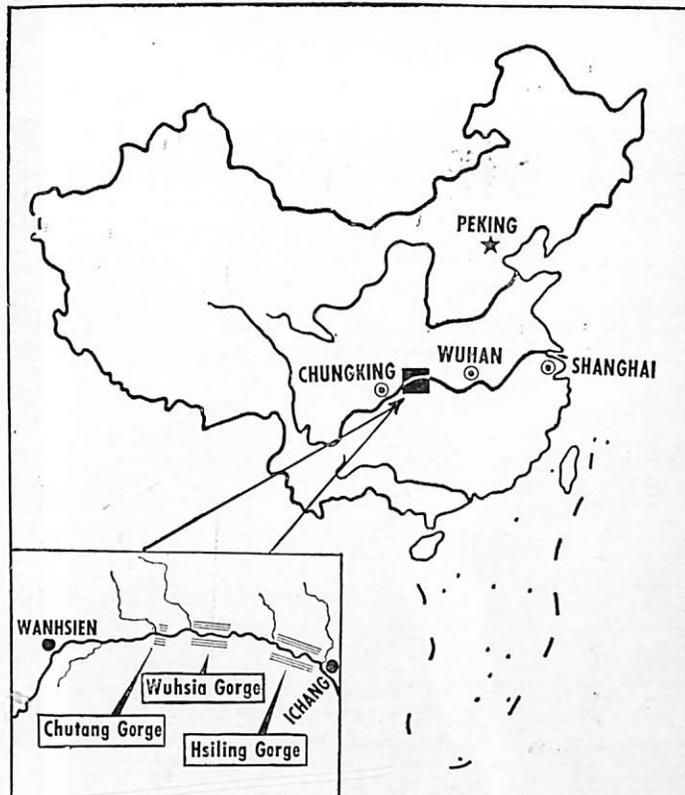


Two Trips Through the Yangtze Gorges

Caroline and John S. Service at the Temple of Heaven in Peking, 1978.



CAROLINE SERVICE



The Yangtze River Gorges

IN December 1905 Bob and Grace Service, parents of my husband, John S. Service, with their three-month-old daughter, Virginia, arrived in Shanghai from the United States. On January 17, 1906 they set off on the long trip up the Yangtze to Chengtu in Szechuan province, where Bob Service was to be a YMCA secretary. They traveled by steamer to the big mid-river port, Hankow, then took another steamer, the *Kiang-O* to Ichang, a city at the eastern entrance to the Yangtze gorges. From there they continued upriver by houseboat. Following are Grace Service's reminiscences of the houseboat trip, collected from letters and diaries.

We went on board our houseboat at Ichang on February 16. The next morning, amid a great din of the crew, a cock was killed and held so that its blood ran down on the prow of the boat. Then, as soon as it was light enough to see, the boat cast off.

Trackers were to haul the three houseboats in our convoy by long plaited bamboo ropes. The constant pulling of the ropes across rocks on many points of the shore had worn deep grooves in the hard limestone. A certain complement of trackers went with each boat, the captain hiring others to assist at rapids and places of peril and difficulty. The boat crew slept and ate in

front of the craft. The captain and his family lived in the rear. We were in between and put up our own cot beds. Cooking was done on a small charcoal brazier in a tiny kitchen.

Very soon we fell into a regular routine, tending the baby, looking at the scenery, writing letters, and continually marveling at the handling of the boat, the vistas of the river, and the daily life of our Chinese companions. The gorges of the Yangtze are magnificent. In a houseboat we were so near the water that there was more realization of the power and sweep of the current.

It sometimes took hours to round a turn in the cliffs, so sharp that one could see no opening for the river's course. In a steamer this corner might be behind one in half an hour and its passing not seem the achievement it did under man power, with the long lines of pullers on the ropes pitting every ounce of their strength against the force of the stream.

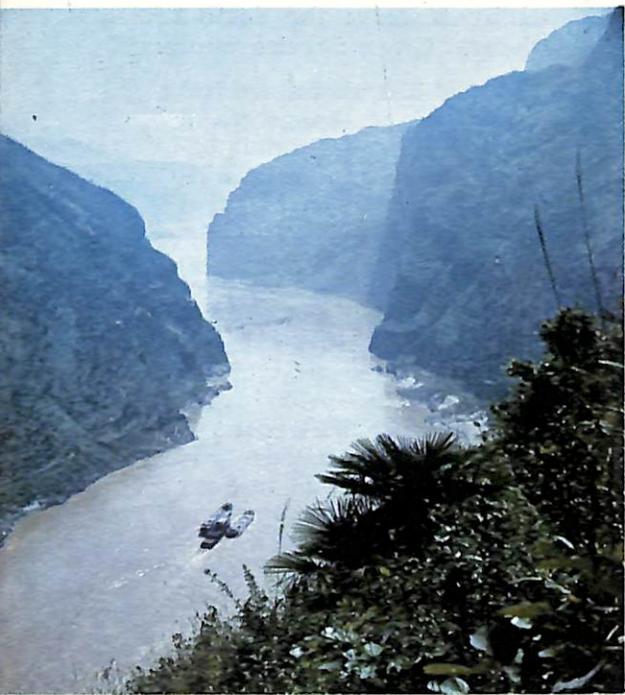
In some places there were no paths for the trackers and they sat on the forepart of the boat, or they rowed feverishly to gain on the current as their yells and cries resounded from cliff tops lost in clouds. A strange hush often lay over the oily-looking water in places where no sound had ever recorded its depth.

We had little sun on our way through the gorges.

THE SERVICES' trip was marked by tragedy: the death of their baby. Grace Service wrote:

When we had almost reached the west end of the gorges, a week out of Ichang, Virginia became ill. During the baby's illness we were traversing that section of the river with the worst rapids. Now one can hardly imagine the scenes of those days: the roar and surge of the wild waters, often rising in high waves at the crest of the rock barrier; the yells of the men, stimulating the trackers to greater efforts with voice and whip; the long lines of tracking men, fairly lying on the ground (or so it seemed at times) as they bent far over and clutched rocks and earth to aid them; the ropes of immense length (frequently the trackers were out of sight around the rocky points), laid in certain ways found most efficient by the long-experienced pilots; the signals of the drums to the trackers far ahead; the appearance of the boats as they came up to their crucial trial in surmounting the rise of the water in front of them.

All my thoughts of that time are forever blended with the sounds of rushing water, of the hiss of the crisp surge against the thin wooden sides of our boat, of



Scenes in the Yangtze Gorges — Chutang Gorge and Hsiling Gorge (above) and Wuhsia Gorge (right).





looking out when caring for the sick child and seeing into the heart of a vicious whirlpool, or rocks with seething water half disclosing their wicked-looking points near the side of our craft — of a feeling of man's utter impotence, and the irresistible power of the wild river.

Perhaps it was as well for us that we had not time to spend in worry for our safety. We thought only of our baby and of caring for her. When the men burned incense, laid out new ropes with much care and ceremony, undergirded the ship with heavy bam-

in her basket with lighted candles close by. The next day the boat captain went by land across a bend in the river and bought a little Chinese coffin for us.

That night as we were going to bed I happened to feel Bob's hand. It was terribly hot as it rested on the side of the bed. I told him he must have a fever and he reluctantly agreed. Still more trackers were hired until they overcrowded the boat and slept even on its roof. I lived in a daze. My husband lay ill on the bed; our baby in her coffin in the same little room.



Trackers hauling the boat upriver against the rushing current.



The houseboat on which Bob and Grace Service traveled up the Yangtze from Ichang in 1906.

boo cables to prevent its stern being pulled off by the weight of water pressing back on the summit of a rapid, we gave all these details but scant attention.

We hurried to Wanhsien hoping to catch the new doctor for the American Methodist Mission in Szechuan. However, he had left with the China Inland Mission folk of Yunnan in order to help them with a sick child. So we made all haste to Chungking, engaging extra trackers and pushing on as fast as possible.

Still, our Virginia was never to see that city. On the 4th of March, a Sunday, she died at eight in the evening. I washed and dressed her and we put her

On the morning of March 10, seven and a half weeks after leaving Shanghai, and 22 days from Ichang, the Services arrived in Chungking. The baby's funeral was held that same afternoon with only Grace and a few missionaries attending. Bob was too ill to go. The little coffin was lowered into the grave somewhat askew, and one of the men present jumped down to straighten it. Grace wrote: "I had felt a terrible numbness for days since my first violent weeping and the beginning of Bob's illness. But that friendly little act started my tears."

Finally, on May 10, 1906 Bob and Grace Service arrived in Chengtu,

where they were to live until 1921 and where their three sons were born.

IN May 1975 my husband and I had the opportunity to make the same trip. On Monday morning the 12th we drove to the bund in Hankow, still dominated by the buildings of its foreign heyday, where our ship, the *Dongfanghong* (East is Red) No. 32, was waiting. It was a handsome modern ship, painted white, with a back-raked superstructure, and looking to be between 1,500 and 2,000 tons. Our cabins were just below the bridge deck. Directly under the bridge was a comfortable lounge with a dining table and chairs, and several large overstuffed easy chairs which we turned to face the windows giving us a 180 degree view of the sweep of the river. Between meals we used the dining table for card games, Chinese chess, tea drinking, letter and postcard writing and reading. But most of the time we walked on the deck outside our lounge, or looked out the windows at the unwinding scene before us.

Our cabins were very comfortable. Each had a bed, a washstand, a chest of drawers, a small desk,

and two chairs. Hooks and hangers were against the walls. Candy, tea with the usual thermos of hot water, and fruit were on the desk. The showers and toilets were in small, separate rooms.

The river above Hankow is wide and wandering — through several lakes — and calm-appearing. The day was hazy and the whole watery scene, with occasional steamboats, tugs and barges, and small junks with sails, had a rather dream-like quality. In the late afternoon a drizzly rain commenced which, with a sort of low-lying fog, obscured the river and its banks. Our ship slowed down and every so often we would hear the muffled sound of the foghorn.

Shortly after we sailed the captain appeared, accompanied by the Communist Party secretary, and by the purser, a tall, strongly-built and very pleasant-faced woman. Jack told the captain that this was his 12th Yangtze River trip, the last having been downriver in 1923. We were told that we were the first foreigners to make the upstream trip.

We asked the captain some questions about his ship. It was built in 1958, is of medium size, has 2,400-horsepower twin diesel engines, and twin screws, and a draught of about two and a half meters. It normally carries about 1,000 passengers, but right then had about 800. There are sleeping accommodations for about 500 to take care of overnight passengers (many of the travelers are day passengers between small ports of call). Food is provided for all.

Once settled, we quickly made ourselves at home. Breakfast, foreign style for us, was served at 7:30; lunch and dinner, always Chinese (our preference) were served at noon and at six o'clock, with tea in between, or all day long if we wished. To care for our needs were three young men and four young women, all very helpful and

pleasant. When they had free time they joined us in gazing at the scenery, pointing out various landmarks and rivermarks.

When we wakened Tuesday morning the river had narrowed. The flat land was giving way to hills, the dikes became banks, and mountains could be seen in the distance. At nine in the evening we reached Ichang.

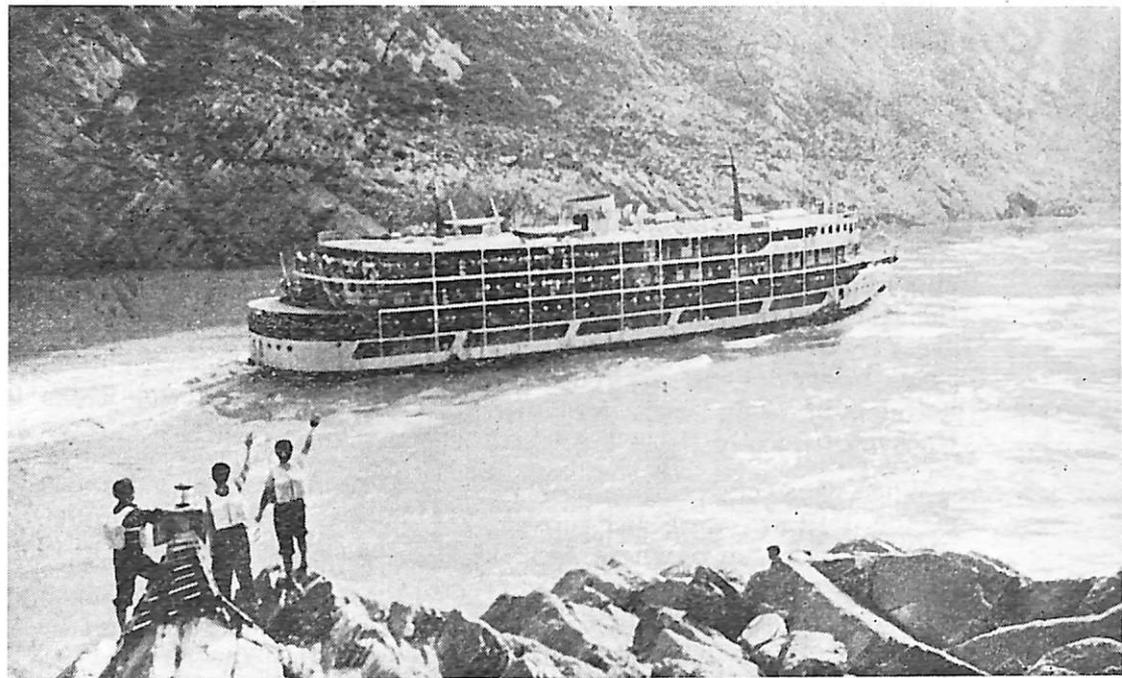
Wednesday morning Jack was up at 3:30 to see the ship start through the first gorge, a scene well-remembered from his boyhood.

The gorges of the Yangtze wind and twist through the Tapa Mountains which form a great barrier between the coastal plains and the fertile basin of Szechuan province. They narrow to canyons with sheer rock walls, and then widen into valleys, with small villages, scattered houses, terraced fields, and occasional citrus orchards dotting the rising flanks of their walls. Some of the fields are at least 300 meters or more up the hillsides. The houses are generally of two or three stories, some with plain, often austere, façades and roofs, others with the high curved eaves of Szechuan.

NAVIGATION through the Yangtze gorges has been enormously improved in recent years. The more treacherous rapids have been modified by blasting out hazardous rocks and shoals; the channel has been widened and straightened wherever possible; and navigation aids have been multiplied and standardized. Triangular buoys, fastened to small skiffs, mark the river channel every hundred meters or so. In the narrow sections of the gorges, where the channel may be the entire width of the river, these markers are on the canyon walls. The marking buoys are white on the north side of the river and red on the south side, with similar colored lights at night. Each marker is inspected every day.

In addition to these channel markers there are direction arrows high on the cliffs in the narrow gorges where the river makes such sharply-angled bends that the view ahead is blocked. The arrows are controlled by what I called "arrow-keepers", people who live in small cottages beside the tall staffs. When the arrow points up, upriver traffic has the right of way; when down, the downriver

On its way through the Yangtze gorges a riverboat receives a salute from one of the light crews that makes its passage safe.



traffic. If two ships approach the blind bend at the same time, the downriver boat on the swift current takes precedence. We were told that our ship makes an average of 17 kilometers an hour going upstream, and usually takes a little over four days to reach Chungking from Hankow. The same downriver trip takes only about two and a half day.

We noted that our ship gave a long-short-long horn blast as a warning to small boats that a ship was approaching and that it slowed down whenever it neared smaller boats so as not to rock them or hinder their progress unduly. Later Jack mentioned this to the captain who smiled, as much as to say that it was the custom now.

The ship was equipped with two powerful searchlights which played on the gorge walls, lighting the river, the rock walls, and the stony banks like a football field at night.

On Wednesday we traversed the three most spectacular gorges. The canyon walls, rising sheer from the water to heights of anywhere from 400 to 600 meters and more, shoot up as bare rock from the swift-flowing water; and then above and beyond the rock walls rise the green-clothed mountains 1,500 meters and more in height. In these narrow defiles the water rushes deep and swift and menacing. We could see the old tracker trails cut into the perpendicular walls above us. Those tracks where endless numbers of men used to strain their muscles, their hearts, their lungs, indeed their very lives out to pull the enormous old junks up the dangerous river.

Occasionally a limpid blue-green side stream would enter the Yangtze from a small side gorge and mingle its clear waters with the frothing brown torrent of the great river. Over the side streams small bridges, some covered, had been built long ago for the trackers.

When we awoke on the morning of the 15th we were tied up at Wanhsien, the town where Jack's parents so desperately hoped to get medical help for their baby daughter. It was easy to imagine that the sight of this gray old city,

clinging to its steep rock walls must have filled them with foreboding. Even today it has the look of an oldtime fortress, not unlike some of the old fortress towns in Europe. The high buildings rise from equally high stone foundations seemingly springing from the rock itself. An amazingly wide stone stairway leads from the river bank to the main street, high above the river at this time of year.

Our ship stayed at Wanhsien until late morning when we left for Chungking. At three in the afternoon we were invited to the bridge by the captain. It was a fine modern place with all sorts of up-to-date equipment: radar, depth indicator, and radiotelephone between ship and shore and between ships. The helmsman was guided by a pilot using finger signals standing to the left of him. On the right of the helmsman stood another man with binoculars, but who, when we were there, was watching the river closely with his eyes. We were told that the ship carried six pilots, and that they worked one hour on and one hour off during their shifts. The captain, a fine-looking big man, wore what I call English-style trousers, an open-necked shirt, and leather sandals. On the way back to our quarters we went to the ship's store where candy, cigarettes, handkerchiefs, toilet articles, ball point pens, and such like could be bought.

Friday, May 16, our last day on the river; we woke to a pale gray misty morning which soon turned sunny. The scene had become rural with villages and fields and farm animals along the banks. The wild and rugged gorges were behind us. We docked at Chungking at 12:50. As we were driven to the Chungking guest house off to the right we could see a large television tower gracing a hill, not unlike the tower we see on Twin Peaks in San Francisco.

THIS is Grace's description of the city as it appeared in 1906:

Chungking occupies a high, rocky promontory between two rivers, the Yangtze and the Chialing. There were then, in

1906, no wheeled vehicles: inside the walls nor within sight of them. The city streets were narrow, crowded, dark, smoky, full of jostling people; pigs and dogs scuttled and scrapped underfoot, horses climbed the steep stone steps like goats. All water for domestic and other use had to be carried up from the two rivers by coolies using shoulder poles and large wooden buckets. At each of the city gates long files of these watermen could be seen: some were privately-hired servants, others sold their loads to a specified clientele or to any chance buyer. The hundreds of roughly-paved stone steps at the gates were always wet from slopping water pails, and everywhere on the streets one saw signs of water carrying.

Many so-called streets were nothing but slits between high walls; often a street consisted merely of a narrow flight of stone steps, many of these cut from living rock. On these confined thoroughfares the open shop fronts displayed every sort of activity and employment as well as the goods produced. Weaving, tailoring, brass work, blacksmithing, and a thousand occupations were carried on in public view, while innumerable food shops and itinerant 'tuck shops', carried on shoulder poles, tempted the hungry. Their odors were often appetizing, but rancid grease, smoking oil, and burning peppers frequently put forth such pungency as nearly to stifle one. And over and through all these mingled smells was to be detected the inescapable odor from hundreds of open and totally un-screened latrines.

Today Chungking is full of paved streets, with traffic police and traffic lights, and glass-fronted shops. There is a piped water system and an underground sewage system. Gone are the water carriers and the stifling odors of all sorts; and gone are the old walls. The widening of the streets and the disappearance of the walls, in part due to the heavy bombing which Chungking sustained during the Japanese war, have helped create a modern city on the ancient rocky promontory. This Chungking is centuries removed from the medieval city to which the Services came in 1906.

STAMPS OF NEW CHINA

Oil Industry in Progress

CHINA'S fast-growing oil industry is featured in a set of six special stamps issued by the Ministry of Posts and Telecommunications on January 31, 1978.

Stamp 1. A battery of tractors hauling a drilling rig to a new site. Blue, light-blue and vermilion.

Stamp 2. A woman well operator cleaning paraffin from a pipe at a Taching oil well. Rose, light-blue, apple-green, scarlet, bistre and lavender.

Stamp 3. Tractor-cranes laying an oil pipe. In the background are both tanks and green crop fields, representing the integration of industry and agriculture in Chinese oil fields. Red-orange, orange, bistre-brown, greenish yellow, emerald, turquoise-green and rose.

Stamp 4. The Peking General Petrochemical Works, fed by piped crude oil. Blue-green, yellow-green, blue, light-blue, brown and vermilion.

Stamp 5. Taching crude oil flowing through pipes into an oil port where it is directed into oil tankers for shipment to faraway places. Cobalt, pink, mauve, yellow-brown and violet.

Stamp 6. Offshore drilling. The floating rig on the right and the survey drilling vessel on the left were both designed and



made in China. Orange, orange-red, olive-brown and grey.

Stamps 1 to 5 are of 8 fen denomination, stamp 6 is 20 fen. Size: 60 × 27 mm. Perf. 11. Serial numbers T. 19 (6-1 to 6-6). Color photogravured.

Sports for the Revolution Issue

TO promote sports for children in China, on International Children's Day (June 1) this year the Ministry of Posts and Tele-

communications issued a set of five stamps with the title "Train from Childhood for the Revolution".

Stamp 1. Children of China's different nationalities doing exercises to broadcast music with the sun rising over a background of industrial construction. Vermilion, bright blue, salmon, brown, bistre-brown, lilac, apple-green and greenish yellow.

Stamp 2. Three boys playing football against a green background of flying swallows welcoming the return of spring. Scarlet, bright blue, salmon, emerald, apple-green, brown, bistre-brown and greenish yellow.

Stamp 3. A boy and girl running to swim in the sea with gulls flying over the waves in the background. It symbolizes the idea that the wind and waves are nothing to be afraid of. Salmon, violet, greenish yellow, bright blue and apple-green.

Stamp 4. Two girls performing gymnastics with a huge pile of grain in the background symbolizing a bumper harvest. Salmon, turquoise-blue, bistre-brown, scarlet and orange.

Stamp 5. Three children, one with a red banner, on their way to go mountain climbing against a background that suggests scaling the peaks on a new long march. Bright blue, dull green, salmon, bistre-brown, scarlet, rose, greenish yellow and gray-green.

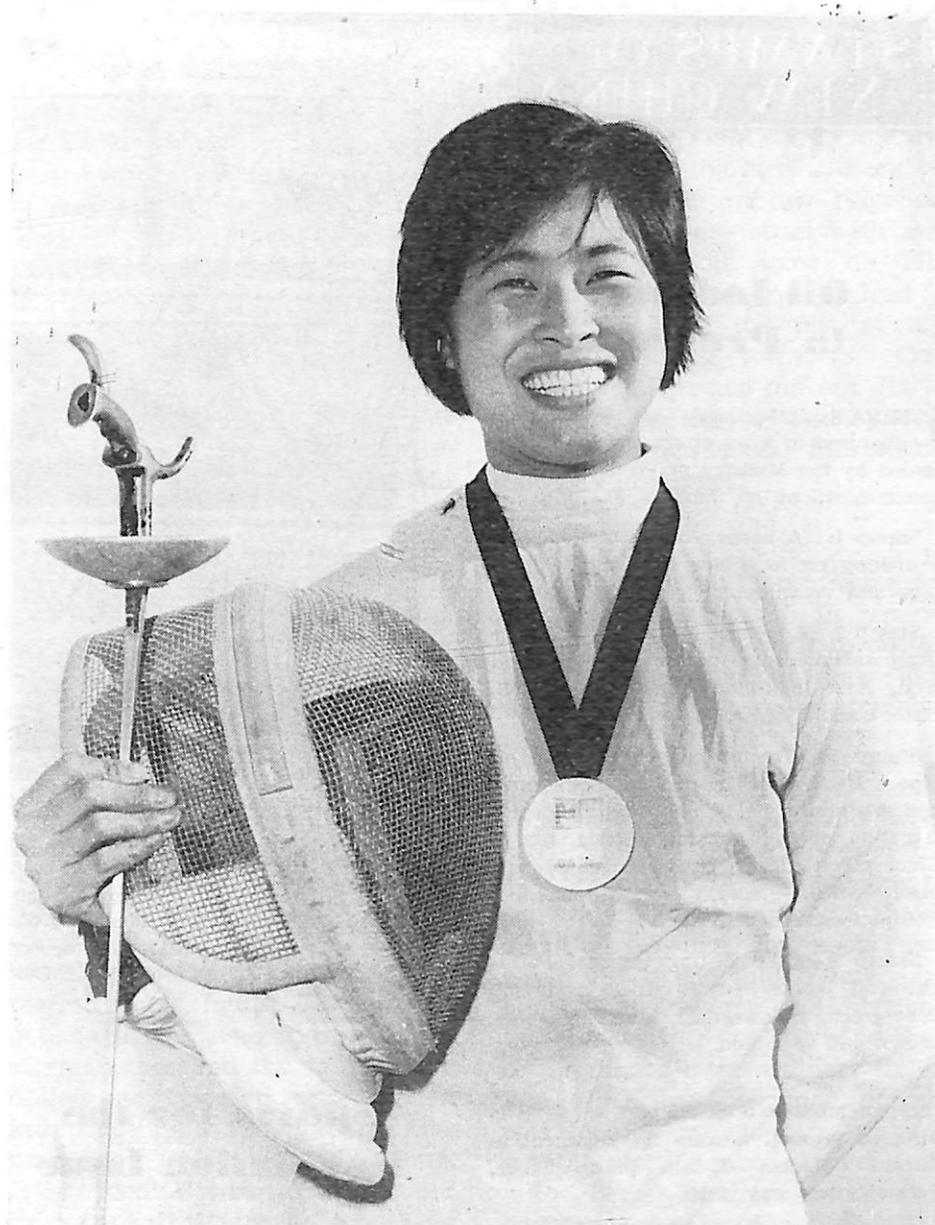
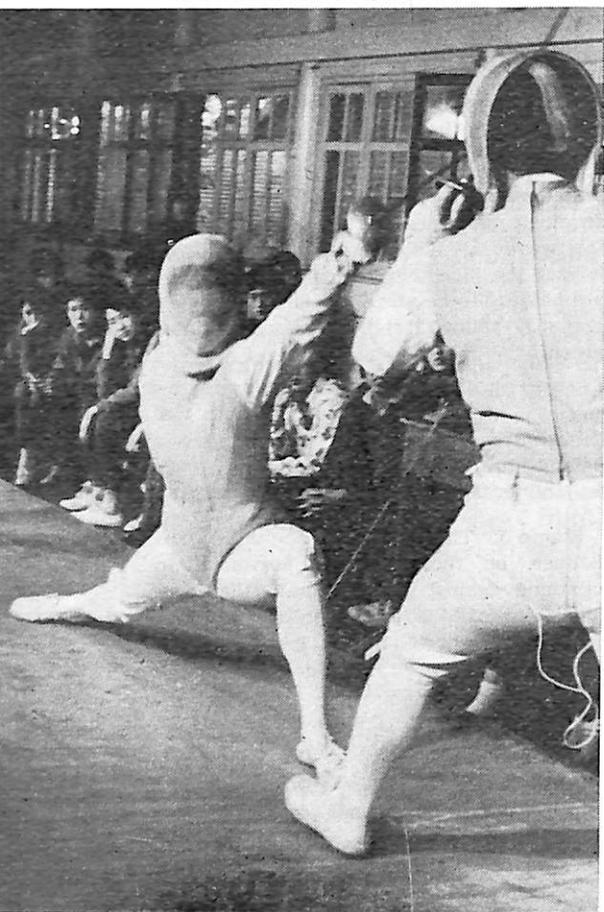
Stamp 1 is of 20 fen and measures 52×31 mm. The rest are of 8 fen and measure 26×31 mm. Perf. 11.5. Color photogravured. Serial numbers: J. 21 (5-1 to 5-5).



LITHE and dexterous, 20-year-old Luan Chu-chieh, an amateur fencer who graduated from the Nanking Middle School No. 19 only a year ago, placed second in the women's foil event at the 29th World Fencing Championships for Under Twenty held in Madrid last March. Fencers from 34 countries took part. It was China's first fencing medal since the sport was started in 1953 and Luan was the first Asian fencer to place since 1901.

Luan's performance and her exceptional staying power drew the attention of the spectators. A left-hander, her left arm was seriously injured shortly after the finals began. She went on for three more hours. When the combats were finished, French champion of the event Latrille commented, "I watched this Chinese fencer and I knew she had an all-round skill. I was very careful during my combat with her. I

Luan (left) begins practicing as soon as her wound healed up.



Luan Chu-chieh.

SPORTS

China's First Fencing Medal winner

was never sure of victory until I had finally defeated her."

A smelter's daughter, Luan liked sports when she was a child. In 1972 she entered the Nanking Spare-time Sports School for Juniors. An exhibition of the state fencing

team fired her interest and she joined the school fencing team and was the only left-hander.

Training was hard. Practice was intense. Her hand trembled. She couldn't control the foil or make a full lunge. Unwilling to give up,

she spent an hour every day lifting bricks to strengthen her arm muscles and then ran long distances. She set herself the target of 300 lunges a day and would not stop until she had completed, even in the Nanking summer heat of 40°C.

Most of the noted European fencers began their training at the age of seven or eight. Luan was 15 when she started and knew well that she had to work much harder to reach top world levels.

TAKING part in competition has given Luan valuable opportunities to learn from others and advance her skill. When the Romanian State Fencing Team visited China in 1976, Luan fought against Stahl, women's foil champion of the 1975 World Fencing Championships. Each time Luan was leading 3:4 when she was hit twice in succession and defeated. Most of Luan's hits had been fouls. Why? Reviewing her performance with her coach, she discovered that weak grip of the fingers was causing her blade tip to wobble and miss the target. She began gripping a strong spring clip, slowly increasing her finger power. She knew that in world competitions there would be many strong fencers with different fencing styles. To ready herself for all kinds of opponents she went through each practice session as if it was a real match, whether the opponent was a veteran or a newcomer. Many times she sought out especially mettlesome men fencers to practice with her.

Luan has taken part in two major international competitions. The first was the 28th World Fencing Championships for Under Twenty in Austria in which she was eliminated in the preliminaries. In the Madrid championships this year she began as an unknown. By the semi-finals she was drawing attention by defeating Soviet fencer Dmitrenko, runner-

up in the Austrian championships, Italy's Cicconetti and several other outstanding fencers.

In the finals series Luan was first matched against Soviet fencer Tsagaraeva who had emerged fourth in the last championships. Tsagaraeva, a tall and capable

a look, she said, "There's no time." She went on to defeat Trinquet of France and Bischoff of West Germany. When the three hours of combats finally ended, Luan's sleeve was red and her arm was so painful she could hardly lift it anymore.



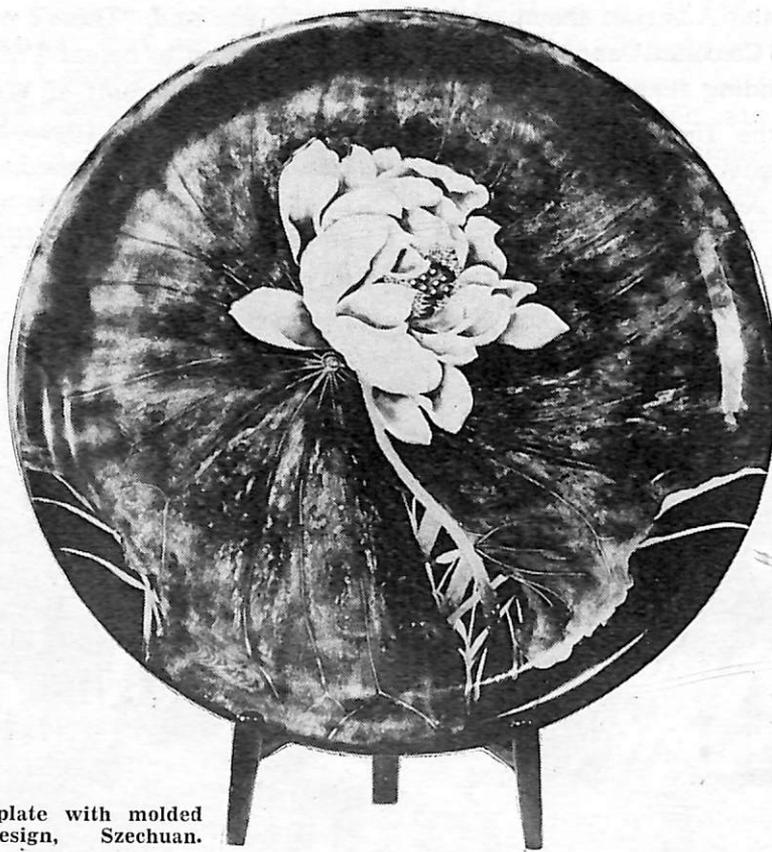
Luan (left front) and her fencing mates improve under their coach's guidance.

fencer, had defeated Luan in the preliminaries 4:5. In a thrust, Tsagaraeva hit Luan on her left arm, a foul, but the impact broke her foil and the broken foil pierced Luan's arm. Because of the close engagement and quick movement nobody but Luan realized she was badly injured. In spite of the pain she went on. In the fifth encounter when Tsagaraeva hesitated for the briefest moment, Luan made a straight thrust. The color light on Tsagaraeva's side flashed. Luan won 4:5.

In pain and tired, Luan lost the next two matches to France's Latrille and Italy's Vaccaroni. When someone realized she might be hurt and suggested that she take off her fencing jacket to have

Latrille, with four wins and one loss, was the champion. Luan was runner-up with three wins and two losses. The next four — Tsagaraeva of USSR, Bischoff of West Germany, Vaccaroni of Italy and Trinquet of France — each had two wins and three losses.

After the medal awarding ceremony, the medical staff of the Championships discovered the seriousness of Luan's injury and rushed her to a hospital. Five stitches were needed to close the wounds. Garcia Diez, Deputy Director of the Spanish Fencing Association who accompanied Luan to the hospital, said, "It is amazing that even when so badly wounded she had the stamina to fight to the finish."



Lacquer plate with molded lotus design, Szechuan.

Chinese Lacquerware

SHEN FU-WEN

LACQUERWARE is one of China's most ancient traditional handicraft arts. Raw lac, the sap of the lac tree, after being processed, becomes a transparent, shining liquid. Mixed with materials that fuse with it the shining coating takes on colors like red, yellow, green and gold and silver. Articles made of lacquer are lustrous and durable, and resist decay, acid and alkali.

This handicraft was already fairly developed as early as the Warring States period (475-221 B.C.) and by the Western Han dynasty (206 B.C.-A.D. 24) its artistry had reached quite a high level. Some outstanding samples made in this period were found in

a Western Han tomb excavated in 1972 at Mawangtui in Changsha, Hunan province. Although buried for over two thousand years the colors and luster had remained fresh. They were finely made and decorated with delicate designs done by a variety of methods. Still more varied decorative techniques and styles were developed in later dynasties.

Since the establishment of the new China in 1949, more technical improvements were made on the basis of traditional methods and new designs were created. China's most famous lacquerware styles were represented at the National Artcrafts Exhibition held in Peking last spring.

Szechuan was the main site of the lacquer industry during the

Han dynasty. At the exhibit were handsome pieces in bright colors and fresh styles — polished lacquer pictures which are one of Szechuan's specialties, eggshell inlays, molded designs and mottled colors. One is a large plate with the design of a stylized peacock on a black background with eggshell inlay and a sprinkling of iridescent mother-of-pearl.

"Below Goddess Peak at Wuhsia Gorge" is a lacquer picture depicting the Yangtze River today. Goddess Peak rises up magnificently as of old but the scene below is one of the busy water traffic today — day and night navigation, made safe with dangerous shoals removed, the riverbed broadened and deepened, and new signal stations. This work combines many of the techniques of polished lacquer.

The work "Golden Screen" is an ornamental screen whose decoration combines the methods of molded relief and painting. Molded figures of goldfish appear on a dark green background, their tails tapering off into the body of the screen in a rainbow of colors. Their golden and silver scales make a beautiful contrast with the fresh green of the water plants.

THE bodiless lacquerware of Foochow in Fukien province is known for its lightness and strength and its bright lustrous colors. During the reign of Chien Lung (1736-1795) of the Ching dynasty bodiless lacquerware was being made in large quantities. The present-day pieces are made with the traditional technique of putting in a layer of hemp cloth between coats of lacquer brought to a higher level of skill. The exhibit includes a variety of forms requiring superb craftsmanship such as vases and plates in the shape of lotus leaves, many-cornered vases, bamboo-type vases, pumpkin-shaped boxes, imitation

SHEN FU-WEN is a professor at the Szechuan Academy of Fine Arts.



Polished lacquer painting with frolicking fish design, Foochow



Black lacquer plate with peacock design of eggshell and mother-of-pearl inlay, Szechuan



Bodiless boxes with dahlia and peony designs on red, Szechuan

bronze lions, ancient-style incense burners and human figures, all made with the bodiless technique.

One method of decoration is to paste pieces of silver or tin foil to the body of the object, incise designs on the foil and fill in the incised parts with another color. Then the whole is given a coating of transparent lacquer and polished to a fine finish.

Another method used by Foochow artists is to first pour lacquer into pattern molds. After the molds are taken away the lacquer pieces are pasted onto the body of the object and then painted over with gold or red so that the work appears to have been carved in low relief in gold or red.

THE CARVED lacquerware of Peking first became known during the Tang and Sung dynasties (7th-13th century) and was highly developed by the time of the Ming dynasty (1368-1644). Emperor Yung Lo (1403-1424) had

lac tree groves and lacquer workshops set up in the imperial city to produce the carved red lacquerware which became famous throughout the world. For smaller ornamental objects dozens of layers of red lacquer are applied over a metal body. Big articles such as a screen may have one or two hundred layers, the thickness decided by the design to be carved. Carving is done in various depths on the complete body or cut through for an openwork effect. Sometimes layers of different colors are applied and then cut back from the surface to expose each color as required by the design.

YANGCHOW in Kiangsu province has been famous for its inlaid lacquerware since the Ming dynasty. A host of precious materials are used—gold, silver, pearl, coral, jade, emerald, crystal, agate, tortoise shell, turquoise, ivory, mother-of-pearl. Utilizing their natural colors, the pieces are



Vase patterned after bamboo, Foochow.

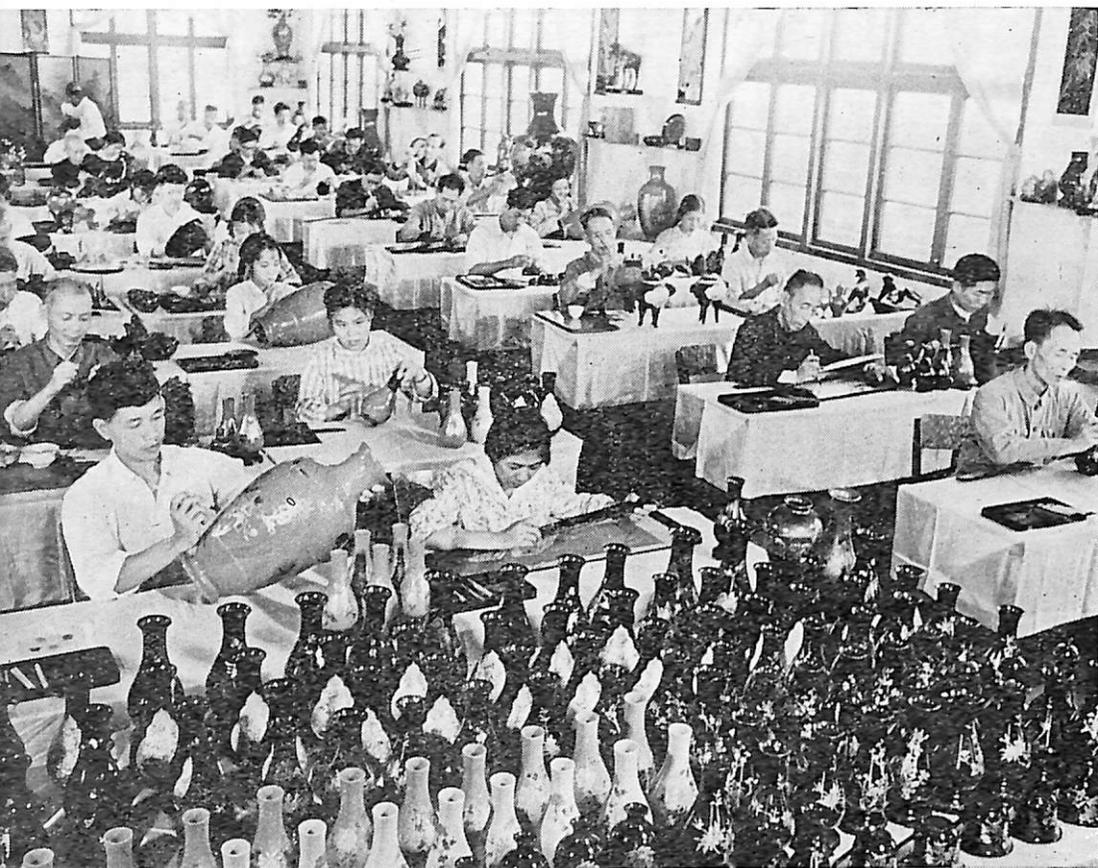
fitted to form landscapes, figures, buildings, flowers and birds on lacquer screens, inkslab boxes, teaset, bookcases and so on.

A fine example of this technique at the national exhibition is a plate with a background of brilliant black inlaid with iridescent pieces and flecks of mother-of-pearl to form a design of two phoenixes.

THE specialty of Shansi lacquerware, which rose to great heights in the Ming and Ching dynasties, is furniture-like wardrobes, tables and chairs decorated with painted designs in color. Smaller articles are carved or inlaid with mother-of-pearl. Shansi designs, done in simple, vigorous strokes, have a strong folk flavor.

Kweichow lacquerware is noted for being made on a body of leather and its lacquer surface decorated with gold designs. Many of these have been adapted from those of the minority nationalities of this province.

A workshop in a Foochow bodiless lacquer factory.





Bediless vase with stardust decoration, Foochow



Black lacquer plate with double phoenix design inlaid with mother-of-pearl, Yangchow



Carved hanging screen, Peking

The Hoax of the 'Confucian-Legalist Struggle'



PAI SHOU-YI

Between March 1975 and July 1976 *China Reconstructs* carried seven articles on the struggle between the Confucian and Legalist schools of thought in Chinese history from the Spring and Autumn and Warring States periods to the mid-Western Han dynasty. They were written by Chung Cheh according to the materials compiled by historians serving the "gang of

four". After the fall of the gang, exposures showed that the ideas on this matter which they promoted were either distortions or outright fabrications of history.

We are now publishing an article by the historian Professor Pai Shou-yi in order to correct the misconceptions spread in that series.

IN their bid for absolute power the "gang of four" resorted to the most unscrupulous means to create public opinion favorable to themselves. To aid them they distorted history in order to use it to attack the living by innuendo. One big falsehood they spread was the idea of the "history of struggle between the Confucians and the Legalists". What is the truth?

First let's look at the historical times when the Confucian and Legalist schools of thought first appeared. It was the time of the Spring and Autumn and Warring States periods (8th-3rd century B.C.), a time when slave society was evolving into feudalism. From the latter days of the Spring and Autumn period on there were even more turbulent changes in the ruling order and class relationships. Social contradictions sharpened and became more complicated.

The principal social contradiction was that between the exploiting and the exploited classes. It included both the old contradiction between the slaveowners and the slaves and freemen, and the new

contradiction between the feudal landlords and the peasants and slaves.

There were other contradictions — between the slaveowner class and the feudal landlord class; among the slaveowners themselves; among the feudal landlords themselves; among the different nationalities.

The contradiction between the exploiting and the exploited classes would need a long long time to be resolved. The contradiction between the slave system (slaveowner class) and the feudal system (feudal landlord class) was a new thing in the historical period and merits attention.

There is no question that in social development the feudal system was more progressive than the slave system, and the feudal landlord class more progressive than the slaveowner class. But both the slaveowners and the landlords were exploiters. The difference lay mainly in their forms of exploitation. The contradiction between them, therefore, centered mainly around how to seize the means for carrying out exploitation, how to exploit the working people in order to benefit themselves more. Though the slaveowner-landlord contradiction existed, we cannot talk about it to the

exclusion of that between exploiter and exploited. In fact, the former is subordinate to the latter. Contradictions of all kinds also existed within the slaveowner and the feudal landlord classes themselves.

It was against this historical background that the Confucians and the Legalists began their clashes. The "gang of four", trying to make a big issue of the "Confucian-Legalist struggle" to suit their ulterior motives, vastly simplified this historical background, treating the contradiction between the slaveowner and the feudal landlord classes as if it were the only social contradiction of the time. This was a distortion of history.

What really happened was that the great social changes in the Spring and Autumn and Warring States periods led to great upheavals in the political and ideological spheres. Government monopoly of learning was replaced by scholars meeting privately to discuss philosophy and other subjects. Different political groups and schools of thought appeared representing the interests of different classes. Within the same class there also appeared statesmen and thinkers holding different political views.

On the questions of economic and political power, the Confucians

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and the Legalists differed sharply. The Confucians attributed the upheavals of the time to the breakup of the old ruling order. Wanting to preserve the supreme political status of the slaveowners, they advocated maintaining the old system of hierarchy defining each person's status in society and the old clan system defining each person's status in the clan. The Legalists attributed the upheavals of the time to the corruption of the existing ruling order. They advocated overthrowing the old hierarchical and clan systems and replacing them with new ones and giving supreme political status to the feudal landlords.

Economically the Legalists were for developing the small peasant economy which integrated the labor force with the land. Confucians such as Mencius (Warring States period) were also for a small peasant economy which included both tilling and weaving. Here the two schools held similar views. But on the question of land the Confucians were for preserving the system of slaveowners holding hereditary fiefs, while the Legalists were for distributing land according to meritorious services rendered in war. The latter also advocated free sale and purchase of land.

But Confucians and Legalists were not the only schools of thought at the time. There were other important schools such as those associated with Mo Ti, Laotzu and Chuangtzu. Some of these were also for overthrowing the existing social order but advocated ways of doing it different from those of the Legalists, ways sometimes even more retrogressive than those advocated by the Confucians. Also, after Confucius died, his school of thought broke up into eight branches.

The Legalists, too, held differing views on some questions. When personal interests clashed, one Legalist, Li Szu (?-208 B.C.) had no scruples about putting another Legalist, Han Fei (?-233 B.C.) to death. Like the social contradictions, struggles in the political and ideological spheres were also complex. Yet the "gang of four" spoke

of the Confucian-Legalist conflict as though it were practically the only class struggle during the Warring States period, and treated both groups as though there were no clashes within them and as though the schools of thought never changed with the times. These again were distortions of history.

Changing Relationships

After the founding of the Han dynasty in the early third century B.C. feudal rule became increasingly consolidated. With changing historical conditions, the ideas of both the Confucian and Legalist schools also underwent changes. It became the task of the Legalists



not only to oppose the old system and praise the new, but more important, to consolidate the political power newly won by the landlord class. The task of the Confucians was no longer to uphold the old system and oppose the new but to adapt itself to the new system and help consolidate it. The two schools, which had begun at opposite ends, now worked together and complemented each other. Scholars from both became counsellors, judges or executioners for the feudal emperors, and some zealously preached the dogmas of feudalism.

Actually the first indications of cooperation between the Confucians and the Legalists had appeared in the early days of the Warring States period, in the 5th and 4th centuries B.C. Duke Wen, able founder of the State of Wei, honored Pu Tzu-hsia, a disciple of

Confucius, by calling him his teacher. Duke Wen appointed Li Kuei, a Legalist, as his prime minister, and Wu Chi, another Legalist, as general. Clearly he saw that both schools could benefit his rule. In the situation that existed in the Warring States period, however, this kind of cooperation did not last long because society at the time needed Legalist reforms. But by the Han dynasty, when historical conditions had changed, cooperation between Confucians and Legalists had become an important part of government policy.

Liu Pang, founder of the Han dynasty, had originally disliked Confucians. But after the Confucian scholar Shusun Tung created a set of ceremonies and court etiquette that heightened the emperor's dignity, Liu Pang came to appreciate the uses of Confucianism. Later, when passing through Chufu, birthplace of Confucius, he paid homage to the latter with an extremely solemn sacrificial ceremony. He thus became the first emperor in the feudal society to honor Confucius. At the same time Liu Pang had his prime minister, the Legalist Hsiao Ho (?-193 B.C.), enact laws and decrees. Liu Pang effectively applied both Confucian and Legalist doctrines to consolidate his feudal rule.

The great Han Emperor Wu Ti (157-87 B.C.), a descendant of Liu Pang, was made out to be a great Legalist by "gang of four" writers. Yet he actually gave first place to the teachings of Confucius while banning all other schools of thought. Emperor Hsuan Ti (91-49 B.C.) was also called a Legalist by the "gang of four". But this same emperor in 51 B.C. presided over a large meeting of Confucian scholars to discuss the points of agreement and difference in the various Confucian classics. Summing up a century and half of rule since Liu Pang, he said, "The house of Han has its own method of rule — a mixture of the king's way and the tyrant's way." The king's way, advocated by Confucius, means rule by established institutions. The tyrant's way, advocated by the Legalists, means rule by force of dictatorship. Emperor Hsuan Ti's

words revealed the truth of how the Han emperors made use of both Confucian and Legalist thought.

The "gang of four" said, "The struggle between the Confucians and Legalists has lasted for more than two thousand years down to the present day. Its impact is being felt today and will be felt in the future." This is a fabrication of history. Its aim was to make struggle within the exploiter class the main thing and not struggle between antagonistic classes. This was a departure from the Marxist theory of classes and it was designed to elevate the Legalists to an unduly important position in history.

Glorifying the Legalists

How did the "gang of four" glorify the Legalists? First they painted an idealized picture of the relationship between the Legalists and the masses of the people. The Marxist view holds that the people are the makers of history, and a primary criterion in the evaluation of historical figures is their attitude toward the people. Pretending to be Marxists, the "gang of four" claimed that the Legalists loved the people. But the Legalists represented the interests of the landlord class. In feudal society, the landlords and the peasantry were two antagonistic classes with irreconcilable contradictions. The Legalists could not also work for the interests of the peasants, who made up the bulk of the people in feudal China.

No love for the people was embodied in any of the codes drawn up by the Legalists. The reforms of the Legalist Shang Yang tied the peasants to the land in five-family and ten-family units so that the landlord regime could lawfully appropriate the fruits of the peasants' labor and lawfully conscript them for military service. Later feudal codes of law without exception followed Shang Yang's methods in protecting the rights and property of the privileged classes and their right to exploit the peasants.

What was more, to justify their claim that Legalists loved the people the gang again distorted

history to cover up the struggle of the peasant uprisings against what they called Legalist political regimes, actually feudal regimes. Take the peasant uprisings in the 3rd century B.C. at the end of the Chin dynasty. The tyrannical feudal rule of Emperor Chin Shih Huang had given rise to angry discontent among the peasant masses. Chen Sheng, Hsiang Yu and Liu Pang, who later became leaders of peasant uprising armies, had all been nursing rebellion against the emperor. Ten months after Chin Shih Huang's death the sparks of rebellion burst into raging fires. "The land under Heaven has suffered under Chin for far too long," was a slogan of the uprising armies, indicating that the reasons for the uprisings had existed for a long time.

The gang rewrote this part of history. They claimed that the uprisings came about because after Chin Shih Huang's death the eunuch Chao Kao had set up a puppet emperor, usurped state power, changed Chin Shih Huang's Legalist line and pushed a Confucian line aiming at restoring the slave system, and only then did exploitation and oppression intensify and the contradictions between the peasants and the ruling class sharpen.

The gang went even further to say that the peasant uprisings paved the way for new dynasties to promote more Legalist measures. Nothing could be further from the truth. It is not borne out in the history of dynasties which came into being after peasant uprisings throughout Chinese history such as Han, Tang, Ming and Ching. These were founded either by peasant leaders who had degenerated or by people from the landlord class who had suppressed the peasant uprisings. Both had seized the fruits of victory of peasant uprisings. Peasant uprisings always stood in opposition both to the dynasties they wanted to overthrow and the dynasties established after the peasant defeat. The aim of peasant uprisings was to attack the feudal rule. The aim of dynasties established after peasant uprisings were suppressed was to restore feudal rule. How

could one "pave the way" for the other? If the rebel peasants were road pavers, then the Legalists were the ones who were the masters of the roads. The "gang of four" was saying that it was the Legalists who were the makers of history and not the masses of the people — another distortion of the Marxist materialist conception of history.

'For and Against Restoration'

To glorify the Legalists the "gang of four" fabricated a law of historical development which they called "the struggle between restoration and counter-restoration". They claimed that all Confucians called for retrogression, restoration and splits, while all Legalists pushed for progress, reform and unification. Chinese history, according to the gang, especially the period from the Warring States to the mid-Western Han dynasty, was full of the struggle between restoration and counter-restoration.

What are the facts? Emperor Chin Shih Huang, lauded by the "gang of four" as a great Legalist, did move history forward when he conquered the six ducal states and founded the first unified feudal empire with centralized power. But once he became emperor he dreamed of having his descendants inherit the throne from generation to generation. This was no different from the system of hereditary monarchy in slave society.

It is true the Legalists were for unification, but so were Confucius and Mencius. When someone asked Mencius, "How should the land under Heaven gain peace and stability?" he replied, "Through unification." After the landlord class established the first feudal dynasty, it was in fact the Confucians, not the Legalists, who formulated theories suited to unification under an imperial dynasty. Tung Chung-shu (179-104 B.C.), the master Confucian scholar of the time of Emperor Wu Ti, asserted that unification under the imperial sovereign was inevitable because he had been invested by Heaven with the power to rule. Tung also preached a feudal order in which "the sovereign guides the subject, the father guides the

son, the husband guides the wife". This idealist rationale became a theoretical weapon in the call for unification. The "gang of four" said that being for or against unification was a criterion differentiating Confucianism from Legalism, and also determining who was for or against restoration. This was another lie.

The slaveowner class and the landlord class were both exploiting classes and the latter had evolved from the former. The big feudal lords of the Warring States period — such as the rulers of the seven states and their ministers — had all once been big slaveowners. Famous Legalists such as Shang Yang and Han Fei were both descendants of slaveowner-aristocrats but they became forceful spokesmen for the newly-rising landlord class. In fact, as far as the exploiting class was concerned, the feudal system was more to their advantage than the slave system. Certainly it was much less painful for a slaveowner to accept feudalism than it would be for a capitalist to accept socialism.

The process of formation for feudalism was also different from that for socialism. Socialism is established after the proletariat seizes political power from the bourgeoisie by force so that for a certain period of time under socialism the forces of the bourgeoisie are still quite strong. Feudalism, on the other hand, developed gradually within slave society so that by the time feudal society replaced slave society the slaveowner forces had greatly diminished. Besides, Chinese feudal society never totally abolished slavery. Shang Yang's reforms promoted the development of the feudal forces and relations of production but allowed slavery to exist to a certain extent. After the Han dynasty slavery continued for a long time in government-run handicraft industries. This being the historical situation, complete restoration of the slave system throughout the whole society was not at all inevitable, and there was no such thing as a long struggle between restoration and counter-restoration, much less reason for this to be a law of historical development.

The crux of the gang's fabricated "Confucian-Legalist struggle" is contained in the words "lasted down to the present day". At one mass meeting Chiang Ching said, "The struggle between restoration and counter-restoration, between progress and retrogression, ran all through slave and feudal societies, and still exists in socialist society. Even now there are people who want to restore the past. You cannot deny this. Whoever wants restoration must necessarily elevate Confucianism. Since we want to make revolution, we must make critical but positive evaluation of the Legalists in history."

The Gang's Aim

She made herself very clear: she and her cohorts were the "Legalists" of today and they insinuated that the veteran revolutionaries were the present-day Confucians. What they meant by "restoration" was what the veteran revolutionaries were doing to carry out Chairman Mao's revolutionary line. What they meant by "counter-restoration" was none other than their own fascist activities for usurping state and Party power.

A main point in their "review of the Confucian-Legalist struggle" was the "criticism of prime ministers". In an article published in November 1973 a writer for the gang mentioned eight prime ministers who had been "representatives of slaveowner-aristocrats", "Confucians" and "restorationists". Aside from the labels, the writer gave no convincing facts to prove his claim. Nor did he need to because the gang's sole aim in criticizing the prime ministers was to attack by innuendo Premier Chou En-lai, the prime minister at that time, for carrying out Chairman Mao's revolutionary line on the united front and persisting in proletarian unity.

The gang also used history to attack by innuendo the present-day military leaders who had fought loyally and brilliantly for the proletarian revolution. For example, they attacked Huo Kuang (?-68 B.C.), Minister of War and Chief Marshal under the Han Emperor Chao Ti (95-74 B.C.), as a Confucian and representative of the

slaveowner forces. They called Emperor Chao Ti a Legalist. Yet Emperor Chao Ti was but a boy of eight at the time of accession and throughout his 13-year reign Huo Kuang actually held power in government and military affairs. How would the gang reconcile the contradictory facts?

The gang also attacked Hua Kuo-feng under the pretext of criticizing Confucius. When Hua was appointed Acting Premier the gang ordered an article in which Confucius was denounced for "usurping the office of Acting Prime Minister in the State of Lu". In history Confucius had served as Acting Master of Ceremony for important court ceremonies but never Acting Prime Minister. There was at that time in the State of Lu no office the equivalent of prime minister. It so happens that in the Chinese language both the term for master of ceremony and that for prime minister have the character *hsiang* in them so that either might easily be interpreted as the other.

Chiang Ching said over and over again, "There are Confucians in the Party" and "We must ferret out the big present-day Confucian", meaning Premier Chou and a large number of veteran revolutionaries. She hoped to topple all these people who stood in her way to absolute power.

As for the gang's extravagant praise of the only two reigning empresses in Chinese history, calling them Legalists — it was done to suggest that Chiang Ching, self-styled present-day Legalist, should become Party chairman.

But those who try to fabricate history will in the end be rolled over by the wheel of history, as were the "gang of four".





New Contents

China Reconstructs is rich in content. Every member of my family can find articles to his special interest. Much improvement has been made especially since 1977. New contents and columns have been added. For example, "Our Postbag" is very helpful for the promotion of understanding and the exchanging of views with readers.

I hope you will publish articles on the history of the Great Wall, about your great leader Chairman Mao, Premier Chou and Chairman Hua, on barefoot doctors and the People's Liberation Army men. I have a very deep respect for the Chinese people, for their courage and consciousness.

M.Ch.T.

Lima, Peru

Expanding Our Knowledge of China

I am glad to see the steps you have taken for preserving the ancient ruins. All sorts of life, cultural, literary, economic, agricultural, technical, etc. are illuminated in your monthly. In a word, if any reader reads your journal, he is sure to get all-round information on your country. In spite of all these qualities your magazine lacks in one aspect—that is, you never think of the cinema industry which is now a growing popularity.

I.H.

Murshidabad, India

We welcome your magazine every month. It means expanding our knowledge of one of the largest and most important cultures

of the world. This global knowledge is the focus of our school. What particularly interests us teachers is information on education in the people's republic. What do you do about increasing the awareness of young Chinese regarding global responsibility and interdependence?

We look forward to a time when we and our students can visit your country and experience for ourselves what we have been reading in your magazines and books.

J.S.

Birmingham, U.S.A.

Life in Rural China

The only suggestion I would make is that we, many readers here, are anxious to know the ways of living, the dwelling places, surroundings and environment, pastimes, recreation and hobbies of the rural population of various parts of China.

K.R.B.

Batticaloa, Sri Lanka

Most of your articles on agriculture are about rich harvests. Please also write something about the grass-roots farming units. We wish to know how agricultural production is organized in a village and how distribution is undertaken at the brigade level.

The structure and management of the basic unit is also of interest to your readers, especially its planning and the distribution of its income.

E.N.A.

Yaoundé, Cameroon

I would like to read articles on the family life of commune members, their present income and budget.

J.M.

Ivanhoe, Australia

China Reconstructs is pleased to satisfy these wishes in this issue's feature series "Life in a Rural People's Commune".

Taichichuan

I hope you will give more attention to sport reports, especially *taichichuan*, a typical Chinese sport. I have practiced *taichichuan* for three years. We young people all like it, and over the past few years more and more people, both old and young, do this exercise. We were very happy you had an article on *taichichuan* before and hope you will start a special column introducing this sport.

Z.M.M.

Amman, Jordan

Minorities

I would like to see more articles on the minority nationalities. You could tell your readers about the history, customs, traditions and way of life of each minority, and how it is related to other nationalities in or outside China. I would also like to see accompanying maps showing where each minority nationality lives.

Your magazine once had an article on the Changpai Mountains Nature Preserve, where the northeast China tiger is being preserved. I would like to see an article on the position of the tiger for China as a whole. I would like to know where tigers are increasing and where they are decreasing, where they are being preserved and where they are being reduced or exterminated, and what policy is towards them overall.

V.W.T.

Deer Park, Australia

(Continued from p. 14)

For some years our team had not been able to get a substantial increase in rice yields because of the high percentage of empty grains. Our research group took on the job of trying to overcome this. At first we concentrated on leveling the seedling beds, adjusting the sowing time and rational use of water. But there was little improvement for all our efforts. We started collecting material concerning scientific methods of cultivation. In the *Hunan Science Paper* we came across an article discussing the application of fertilizer to rice in the milk stage. We studied it and came to see that rice needs much fertilizer during this period. In the past we had not dared to apply so much for fear that the stalks would grow too tall

and then lodge. Then we discovered that such lodging was because incorrect watering weakened the stalks. So we first drained the fields and sunned them, which helped the plants grow strong roots. Then we spread on farmyard manure. Such measures greatly reduced the rate of empty grains. Production went up by 0.75 tons per hectare and the whole team was urged to do as we had done. Last year the per-hectare yield of our experimental fields reached 15 tons while the team got 9 tons per hectare, an advance over the 6 tons record of many years standing.

Today people all over the country are doing their utmost to bring about the four modernizations by the end of the century. We young people here think a lot

about this. At work or during rest breaks we often talk about the prospects for our village. Some say that when our agriculture is mechanized only a few people will be needed to do the farming. The rest will become workers doing both agricultural and industrial work. Some suggest that we should make plans for building a new village with houses of more than one story and a water tower on top the hill to supply running water.

The more we think about it the more eager we are to work. We've started a labor emulation campaign among the young people. Last spring we used only five days to transplant the 15 hectares of rice paddies and finished a week earlier than usual. The old peasants said they'd never seen such fast work before.

Lesson 19

Proverbs on the Weather

上星期天是育英中学气象小组
 Shàng xīngqītiān shì Yùyīng zhōngxué qìxiàng xiǎozǔ
 Last Sunday was Yuying Middle School meteorology group
 进行活动的。时间。上午，李老师带领
 jìnxíng huódòng de shíjiān. Shàngwǔ, Lǐ lǎoshī dàilǐng
 carry on activities time. Forenoon, Li Teacher led
 同学们观测风力、风向，记录
 tóngxuémen guāncè fēnglì, fēngxiàng, jìlù
 students (to) observe wind force, wind direction (and) record
 气温、气压的变化。到了中午，
 qìwēn, qìyā de biànhuà. Dàole zhōngwǔ,
 air temperature, air pressure changes. By noon,
 同学们正在收拾仪器，准备
 tóngxuémen zhèngzài shōushì yíqì, zhǔnbèi
 students were just gathering up instruments (and) preparing
 休息，突然，天空布满了乌云，
 xiūxi, tūrán, tiānkōng bùmǎnle wūyún,
 to rest (when) suddenly sky (was) covered with dark clouds,
 刮起了大风。接着，又打雷又打闪，
 guāqǐle dàfēng. Jiēzhe, yòu dǎléi yòu dǎshǎn,
 blew up big wind. Then, thunder (and) lightning,
 眼看很快就要下大雨了。
 yǎnkàn hěn kuài jiù yào xià dàyǔ le.
 it looked very soon would fall big rain.

一会儿，雨下起来了，越下越大，
 Yíhuìr, yǔ xiàqǐlái le, yuè xià yuè dà,
 In a while, rain fall began, more fall more big.
 但过了没多久，雨停了。李老师
 dàn guòle méi duō jiǔ, yǔ tíng le. Lǐ lǎoshī
 But after not much long, rain stopped. Li Teacher
 把同学们召集在一起，给他们讲解
 bǎ tóngxuémen zhàojí zài yìqǐ, gěi tāmen jiǎngjiě
 students assembled together, for them explained
 “雨前刮风雨不久，雨后无风
 “Yǔ qián guā fēng yǔ bù jiǔ, yǔ hòu wú fēng
 “Rain before blow wind rain not long, rain after without wind
 雨不停”的谚语。李老师说：“前者
 yǔ bù tíng” de yànyǔ. Lǐ lǎoshī shuō: “Qiánzhě
 rain not stop” proverb. Li Teacher said, “(The) former
 是指在强冷空气影响下，冷空气
 shì zhī zài qiáng lěngkōngqì yǐngxiǎng xià, lěngkōngqì
 is point (out) at strong cold air influence under cold air
 移动速度快，往往是先刮大风，然后
 yí dòng sù dù kuài, wǎngwǎng shì xiān guā dàfēng, rán hòu
 move speed (is) fast, usually is first blow big wind, then
 下雨，暖空气被迅速推走，下雨的条件
 xià yǔ, nuǎnkōngqì bèi xùnsù tuīzǒu, xià yǔ de tiáojiàn
 fall rain, warm air (is) quickly pushed away, fall rain conditions
 被破坏，所以雨不会下很长时间。
 bèi pòhuài, suǒyǐ yǔ bú huì xià hěn cháng shíjiān.
 (are) destroyed, so rain not can fall very long time.
 后者是指冷空气移动，在附近
 Hòuzhě shì zhī lěngkōngqì yí dòng, zài fùjìn
 (The) latter is point (out) (when) cold air move, at nearby

地区与暖空气相遇，这时地面风
 dìqū yǔ nuǎnkōngqì xiāngyù, zhè shí dìmiàn fēng
 area with warm air meet, this time ground surface wind
 不大，下雨时间就要长。”
 bú dà, xià yǔ shíjiān jiù yào cháng.”
 not big, fall rain time will be long.”

李老师告诉同学们，几千年来，
 Lǐ lǎoshī gàosu tóngxuémen, jǐ qiān nián lái,
 Li Teacher told students, (for) several thousand years,
 我国劳动人民在实践中积累了丰富的
 wǒ guó láodòng rénmín zài shíjiàn zhōng jīlěile fēngfù
 our country working people at practice in, accumulated rich
 的预测天气的经验，并用简洁生动的
 de yùcè tiānqì de jīngyàn, bìng yòng jiǎnjié shēngdòng
 forecasting weather experience, and use concise (and) lively
 的语言表达，便成为天气谚语。
 de yǔyán biǎodá, biàn chéngwéi tiānqì yànyǔ.
 language to express, so becoming weather proverbs.

Proverbs on the Weather

Last Sunday was activity time for the Yuying Middle School meteorology group.

In the morning Teacher Li took the students to observe the wind force and wind direction and to record changes in the temperature and air pressure. At noon just as the students were gathering up their instruments and preparing to take a rest, the sky was suddenly covered with dark clouds and a strong wind began to blow. This was followed by thunder and lightning and it looked like there would be a big rain very soon.

Soon rain began to fall and it became heavier and heavier. But it was not long before the rain stopped. Teacher Li assembled the students and explained to them the proverb, “Wind before rain means the rain will not last long. No wind after rain starts means the rain will not stop.” Teacher Li said, “The former means that under the influence of strong rapidly-moving cold air, a strong wind usually blows before the rain. As the warm air is quickly pushed away, this destroys the conditions for rainfall, so the rain will not last long. The latter means that when cold air meets warm air in a nearby area, the wind near the ground surface is not strong, so the rain will last a long time.”

Teacher Li told the students that the working people of our country, in several thousand years of practice, have accumulated rich experience in weather forecasting and express it in concise and lively proverbs on the weather.

Notes

1. *Verbs do not change in form with tense or person.* A verb remains the same no matter whether the action is in the past, present or future, and whether the subject is one or several persons.

Yóudìyuán měitiān sòng bào 邮递员每天送报 (The postman delivers the newspapers every day). *Zuótiān Xiǎo Liú sòng wǒ yīběn shū* 昨天小刘送我一本书 (Xiao Liu gave me a book yesterday). *Míngtiān wǒ sòng nǐ yīzhāng diànyǐng piào* 明天我送你一张电影票 (I'll give you a film ticket tomorrow).

In a few cases other words are added to a sentence to indicate a certain kind of tense.

2. *The progressive tense using zhèngzài* 正在. Action in progress is indicated by placing zhèngzài 正在 (or sometimes just zhèng 正 or zài 在) before the verb. Tóngxuémen zhèngzài shōushi yíqì 同学们正在收拾仪器 (The students were gathering up their instruments). Tā zhèngzài dúbào 他正在读报 (He is reading the newspaper).

3. *Jiù yào...le* 就要.....了 to show immediate future. The use of jiù yào...le 就要.....了 or kuàiyào...le 快要.....了 indicates that something will happen in the immediate future. Jiù yào xià dàyǔ le 就要下大雨了 (There will be a big rain soon).

Sometimes kuài...le 快.....了 is used with the same meaning. The phrase must always be followed by 了. Tā kuài lái le, wǒmen qù ménkǒu jiē tā ba! 他快来了, 我们去门口接他吧 (He will come soon. Let's go to the doorway to meet him).

For Advanced Students:

送给孩子们吃

时间: 早晨

地点: 列宁 (Lièning Lenin) 的办公室 (bàngōngshì office)

人物 (rénwù characters): 列宁、女秘书 (nǚshū secretary)、老渔民 (yúmín fisherman)。

布景 (bùjǐng scene): 在列宁的办公室里, 一张长桌子, 两把椅子。桌子上放着很多文件 (wénjiàn documents), 还有一块黑 (hēi black) 面包 (miànbāo bread), 一杯茶, 一台电话机。墙上挂着一张大地图 (dìtú map)。

女秘书: 列宁同志, 有个渔民要见您。

列宁: 请他进来。

(女秘书出去, 老渔民进来, 手里拿着一个包 (bāo package)。)

老渔民: 您好, 列宁同志。

列宁: 谢谢您。请坐, 请坐。

老渔民: 我有一件重要的事情, 想跟您谈一谈。

列宁: 好, 请坐下来谈。

老渔民: 国家要我们发展渔业 (yúyè fishing), 我是非常赞成 (zànchéng agree) 的。可是困难太多, 真是让人着急。

列宁: 有什么困难? 我们可以帮您解决。

老渔民: 鱼网 (yúwǎng fishing net) 不够, 渔船 (yúchuán fishing boat) 需要修理 (xiūlǐ repair)。我们没有钱买鱼网、修渔船。

列宁: 请您放心 (fàngxīn be at ease), 虽然国家也有困难, 但是发展渔业的钱已经准备 (zhǔnbèi prepare) 好了。

老渔民: (停 (tíng stop) 一下, 看看桌子上的面包) 啊! 列宁同志, 您怎么也吃黑面包? 连黄油 (huángyóu butter) 都没有!

列宁: (笑了笑) 现在全国人民生活都很困难啊!

老渔民: 列宁同志, 我要送点东西给您。(打开包) 这条鱼, 请您收下 (shōuxià accept) 吧!

列宁: 这……我不能收。

老渔民: 这是我特地 (tèdì specially) 给您送来的, 请您一定收下。

列宁: 谢谢您, 同志。可是, 我不能收。您想, 现在大家的生活都很困难, 我怎么能一个人吃好的呢?

老渔民: 不能这样说。列宁同志, 您为大家工作, 辛苦 (xīnkǔ hard) 得很, 应该注意营养 (yíngyǎng nutrition) 啊! 您一定要收下。您收下了, 我才高兴。

(列宁叫女秘书进来)

列宁: 这么办吧。(对 (duì toward) 女秘书) 请你把这条鱼送到幼儿园 (yòu'eryuán kindergarten) 去, 给孩子们吃。

女秘书: 是。(拿了鱼走出去)

列宁: 同志, 我代表孩子们谢谢您。

老渔民: (感动 (gǎndòng moved) 得说不出话来, 过了一会) 我要回去了。

列宁: 回去以后, 希望您努力工作。有什么困难, 国家一定会帮助您解决。但是, 以后来, 一定不要带礼物 (lǐwù gift)。

'Give It to the Children'

Time: Morning

Place: Lenin's office.

Characters: Lenin, Woman Secretary and Old Fisherman.

Scene: A long table and two chairs. On the table are many documents and also a piece of black bread, a cup of tea and a telephone. On the wall is a big map.

Secretary: Comrade Lenin, a fisherman wants to see you.

Lenin: Ask him to come in.

(Secretary goes out and Old Fisherman comes in with a package in his hand.)

Fisherman: How are you, Comrade Lenin?

Lenin: Fine, thank you. Please sit down, sit down.

Fisherman: I want to discuss an important matter with you.

Lenin: Fine. Please sit down and talk.

Fisherman: Our country is calling on us to develop fishing. I heartily agree. But there are so many difficulties, it makes one worry.

Lenin: What are the difficulties? We can help you solve them.

Fisherman: There are not enough fish nets and the fishing boats need repairs. But we do not have the money to buy nets and repair boats.

Lenin: Please don't worry. Our state also has difficulties, but the money has already been readied for developing fishing.

Fisherman (Pauses. Looks at the piece of bread on the table): Oh, Comrade Lenin, how is it you too eat black bread? And you don't even have any butter!

Lenin: (Smiling) For all the people of our country life is difficult now.

Fisherman: Comrade Lenin, I want to present you with something. (Opens the package.) Accept this fish, please.

Lenin: This... I cannot accept.

Fisherman: I've brought this specially for you. You must accept it.

Lenin: Thank you, Comrade, but I cannot accept it. Just think, at present every one's life is hard. How can I alone eat well?

Fisherman: Comrade Lenin. You work so hard for us all. You should pay attention to nutrition. I will be happy only when you accept it. (Lenin calls Secretary in.)

Lenin: Let's do it this way. (To Secretary) Please take the fish to the kindergarten for the children to eat.

Secretary: Right. (takes the fish and walks out.)

Lenin: Comrade, I thank you on behalf of the children.

Fisherman: (So moved that he can't speak. After a while): I'll be getting back now.

Lenin: When you get back I hope you'll work hard. Our state will certainly help you solve whatever difficulties you may have. But when you come again, you really mustn't bring any gifts.



