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This serial publication contains translations of articles from the Chinese-language periodical, Hung-ch'i (Red Flag), No. 2, 1967. Complete bibliographic information accompanies each article.

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RESPOND TO CHAIRMAN MAO'S CALL, GO AMONG THE MASSES

[Following is a translation of an editorial in the Chinese-language periodical, Hung-ch'i (Red Flag), Peiping, No 2, January 1967.]

Chairman Mao taught us: "You must put politics in command, go among the masses and together with the masses make a greater success of the great proletarian cultural revolution."

This is the basic attitude which all leading cadres and communists should adopt toward the great proletarian cultural revolution. Only by doing things according to this teaching of Chairman Mao's can we apprehend the great proletarian cultural revolution, continuously remold and elevate ourselves, breathe together and share destiny with the masses, and draw wisdom and nutriment from among the masses. Only in this way can we grasp the initiative and stand on the forefront of the mass movement -- the great proletarian cultural revolution.

Whether or not we are willing or dare to go among the masses is a basic dividing line between the proletarian world outlook and the bourgeois world outlook.

The bourgeoisie is basically antagonistic to the masses. Having no faith in the masses and fear of the masses are the salient characteristics of the bourgeois world outlook. In our ranks, those who have not remolded or remolded well their bourgeois world outlook always have no faith in and are afraid of the masses in the great proletarian cultural revolution. Consequently, they always remain passive and are frustrated everywhere. They cannot free themselves from the influence of the bourgeois reactionary line and sink deeper and deeper in the quagmire.

One very important theory of the thought of Mao Tse-tung is to have faith in the overwhelming majority of the masses. This is the essence of historical materialism.

Chairman Mao has constantly taught us that we must draw things from the masses and bring them back to the masses, concentrate them, persist in them, and first learn from the masses before we teach the masses. This is a great development of Marxist-Leninist epistemology.

So long as we adopt the basic attitude of having faith in the masses and follow the mass line in work, all things are easy to carry out. This point is especially prominent in the current great proletarian cultural revolution.

Some leading comrades have as a matter of fact done some work, and their mistakes are not great. Or even though they have committed serious mistakes, yet they are not anti-Party, antisocialist elements. So long as they carry out Chairman Mao's instructions, go among the masses, heed what the masses say, criticize their own shortcomings and mistakes, work together with the masses and support the revolutionary action of the masses, they can win the pardon and trust of the masses. Some leading comrades have taken this course of action and they have acquired a new mentality. Their relationship with the masses has improved, and the masses trust them. They can grasp all kinds of work with outstretched chests.

But there are also some leading comrades who up to now still not dare to go among the masses. What are they afraid of? They say that they fear the bad people, fear that the masses may lay their hands on them and refuse to let them go, fear that the masses may classify them as anti-Party, antisocialist elements without distinguishing the enemies from ourselves. These ways of thinking are entirely wrong.

There are always very few bad people. The activities of bad people cannot escape the notice of the broad masses. It is safest to go among the masses to work together with the masses. Only in this way can we tell who are the bad people.

When one makes mistakes, one must not be afraid of the criticism of the masses. The fear that the masses may lay their hands on you and refuse to let you go is a manifestation of no faith in the masses. The broad masses are reasonable. So long as you honestly and sincerely criticize your own mistakes, and fight together with the masses against a tiny handful of power-holders taking the capitalist road and thoroughly criticize the bourgeois reactionary line, the masses will not lay their hands on you and refuse to let you go.

The masses are able to distinguish the enemies from ourselves. They are analytical, and the slogans they put forward are quite proper. At the time of criticizing those leading comrades who have committed mistakes, some of the masses may say: "We seek not to make anti-Party, antisocialist elements of you, but want to make leftists of you by means of criticism." How warm the masses are to the cadres who have made mistakes. Can it be said that these comrades should not humbly accept the criticism and education

of the masses? If some of the masses erroneously regard them as anti-Party, antisocialist elements, it is often because they have not drawn a clear line of distinction between themselves and the tiny handful of power-holders taking the capitalist road within the Party. So long as they have drawn a clear dividing line by rising together with the masses to fight against the power-holders taking the capitalist road within the Party the masses will naturally regard them as their own people. Sometimes, the bad people may also resort to agitation and provocation to shift the target of struggle and hoodwink the masses into struggling against those comrades who have committed some ordinary mistakes as though they are anti-Party, antisocialist elements. Under such a circumstance, the only way is for us to go among the masses to make self-criticism in a down-to-earth manner so as to let the masses know the truth. The plots and tricks of the bad people can be exposed in this way.

If the cadres who have made ordinary mistakes do not go among the masses over a long period of time, they cannot understand the masses and the great proletarian cultural revolution. In this way, they will get farther and farther away from the feelings of masses and the proletarian revolutionary line represented by Chairman Mao. Some persons have step by step developed to the extent of denouncing and suppressing the mass movement and resisting the great proletarian cultural revolution and the proletarian revolutionary line represented by Chairman Mao. In this way, the nature of their contradiction with the Party and the people will change from a non-antagonistic contradiction into an antagonistic one.

The Party Central Committee calls on the cadres who have made ordinary mistakes or even grave mistakes but are not anti-Party and antisocialist to go among the masses as soon as possible without fear, so that they may burn away their own mistakes in the furnace of the mass movement at an earlier date, pass the socialist barrier, win the pardon and trust of the masses at an earlier date, and throw themselves into the heat of the current struggle.

Back in 1943, Chairman Mao taught us: "We communists ought to face the world and brave the storm, the great world of mass struggle and the mighty storm of mass struggle."

The current great proletarian cultural revolution is the greatest mighty storm of mass struggle that knows no precedent in history. All communists, all cadres, including those communists and cadres who have made mistakes should steel themselves in this mighty storm and great world. They should stand forth, throw themselves into the battle, and together with the broad masses, fight to crush the new counterattack of the bourgeois reactionary line, fight to crush bourgeois economism, and fight for the overthrow of a tiny handful of power-holders taking the capitalist road within the Party.

CSO: 3530-D

LONG LIVE "TO REBEL IS JUSTIFIED"

[Following is a translation of an editorial in the Chinese-language periodical, Hung-ch'i (Red Flag), Peiping, No 2, January 1967. This editorial was originally published in the Shanghai Wen-hui Pao.]

Hung-ch'i Editor's Note: Since January 4 of this year Wen-hui Pao has assumed a new look and has become a real revolutionary newspaper of the proletariat. It has successively published many good articles and editorials, and "Long Live 'To Rebel Is Justified'" reproduced by this magazine is one of them. This editorial is very good indeed! It scathingly refutes all kinds of strange talks against rebellion. It greatly boosts the determination of the revolutionary rebels of the proletariat and greatly dampens the arrogance of the bourgeoisie.

Some responsible persons are not anti-Party, antisocialist elements, but their bourgeois world outlook has not been remolded at all or successfully remolded. They neither study nor get in touch with the masses during the great proletarian cultural revolution. As a consequence, they still fail to apprehend the great proletarian cultural revolution up to now. They talk nonsense all the time: "It is too much! What a mess!" "The revolutionary spirit is good, but the concrete method of application is incorrect!" And so on and so forth. We should loudly warn these comrades: If this is allowed to go on, you will be brought from lack of apprehension to resisting the great proletarian cultural revolution. It is most necessary for these comrades to read this editorial, "Long Live 'To Rebel Is Justified,'" to take a look at their way of thinking and to change their minds. It is hoped that these comrades will quickly wake up with a jerk!

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In this great proletarian cultural revolution that knows no precedent in history a group of revolutionary rebels have cut their way out. According to Chairman Mao's teaching that "to rebel is justified" and holding high the great banner of revolutionary rebellion, they have launched a stormy general attack against a handful of power-holders taking the capitalist road within the Party and those people who stubbornly carry out the bourgeois reactionary line. Their attack is so sharp and ferocious that it cannot be resisted. Those who go along with them will prosper and those who resist them will be destroyed. In the great proletarian cultural revolution movement, these red revolutionary rebels have performed indelible historical feats. They are the vanguard of the great cultural revolution.

The revolutionary rebels have the deepest affection for Chairman Mao and the CCP Central Committee. They understand most this great proletarian cultural revolution personally initiated and led by Chairman Mao and that Chairman Mao supports the revolutionary rebels. They firmly stand on the side of the revolutionary line represented by Chairman Mao. Swearing to defend until death the CCP Central Committee and Chairman Mao, they dare to go up the mountain studded with swords and into the blazing sea. They have no fear for heaven or earth, ghost or deity, encirclement and attack or blows. With boundless ardent love for Chairman Mao, they dare to think, to speak out, to act, to blaze trail and to make revolution. They really "have dared to dismount the emperor because they are not afraid to be killed by a thousand cuts."

The revolutionary rebels deeply understand that a revolution is not a dinner party, or writing an essay. A revolution is an insurrection, an act of violence by which one class overthrows another. In order to defend Chairman Mao's revolutionary line, they have done many things which are regarded as "aberrant." Such "aberrance" is revolution!" Such "aberrance" is rebellion!" These "aberrant" deeds are revolutionary innovations. Every truly revolutionary comrade should hail: "Very good indeed!" He should not talk nonsense saying: "What a mess!"

The revolutionary rebels have the sharpest eyesight, the keenest scent and the highest fighting spirit. Under their impact, the tiny handful of power-holders taking the capitalist road within the Party hidden in a dark corner -- regardless of how skillfully disguised they are -- have been dragged out one after another. The few diehards who firmly adhere to the bourgeois reactionary line -- regardless of what new frauds they use to hoodwink the masses -- have been uncovered one after another by the young Red Guard fighters. With the revolutionary rebels giving hot pursuit to press on their attack, those diehards have found that their life is getting more and more unpalatable with each passing day and that they are in a more and more helpless situation. If they do not bow and plead guilty and return to Chairman Mao's revolutionary line, but continue to resist stubbornly, they are doomed.



As a result of their creative study and application of Chairman Mao's writings, the revolutionary rebels dare to fight, to take risk and to rebel. The revolutionary rebels are most successful with the creative study and application of Chairman Mao's writings. They study Chairman Mao's writings not in the study, but in the storm. They study with reference to problems which need most urgently to be resolved in the class struggle. Because of this, every phrase studied is applied, and the spiritual force is translated into an enormous material force. At a time they are faced with a strong enemy and are beset with difficulties, once they study Chairman Mao's writings, they are filled with courage, and they dare to break out. No difficulty or resistance can overwhelm them; it can only be overwhelmed by the revolutionary rebels.

Because the revolutionary rebels are marching at the head, they have come across various kinds of resistance. Such resistance is at variance and is expressed in different ways. But all changes have their origin in no rebellion. We must scathingly refute all these strange talks against rebellion.

"This is too much." It is the view of those dominated by fear. They as a rule refuse to endorse the impact brought by the revolutionary rebels against the bourgeois reactionary line. They are fond of making revolution in a comfortable way. In point of fact, revolution cannot be made in a comfortable way. Revolution is not an easy matter. Making revolution in a comfortable way seeks to lead a comfortable life in the name of making revolution. He who wants to make revolution in a comfortable way will comfortably "evolve" to be a revisionist. Chairman Mao said: "Everything reactionary is the same; if you don't hit it, it won't fall." This also applies to the criticism of the bourgeois reactionary line. One must be strict in order to correct a mistake, otherwise the mistake cannot be corrected. Without storming the bourgeois reactionary line and without fighting a sharp, decisive battle, the bourgeois reactionary line will not lightly retreat from the minds of those who carry it out. What we want to shout about is that we must not be afraid of "excess."

"This will cause confusion." What are you afraid of? Chairman Mao said: "There is nothing dreadful with the storm. Human society is evolving in storms." Under the conditions of today and with the guidance of Mao Tse-tung's thought the development of extensive democracy will only consolidate the dictatorship of the proletariat, but will not enfeeble it. It is a good thing to get rid of the taboos which bind the masses hands and feet, to sweep away all kinds of strange old conventions, and to mobilize the masses to the full extent. Revolution is innocent and to rebel is justified. We must not commit again the mistake of Lord She who was fond of dragons. If we shout everyday for arousing the masses and are overwhelmed by fear once the masses are aroused, is this not a repetition of the mistake of Lord She? Revolutionary chaos is very good indeed. The revolutionary chaos will end in the loss of all rotten things, but we can learn more of Mao Tse-tung's thought in the struggle.

"The revolutionary spirit is good, but we cannot agree to the concrete way of application." This is also a kind of eclectic proposition. The revolutionary rebellious spirit of the revolutionary rebels always takes concrete actions to manifest. Since you support the revolutionary spirit of the revolutionary rebels but denounce every concrete revolutionary action in all ways, has not your "support" or "approval" come to nought? You affirm the revolutionary spirit on the one hand, but oppose the revolutionary action on the other. How can the two be united? It is unavoidable that this or that kind of shortcomings will be found among the rebels in the struggle. Those who want to attack the revolutionary rebels by laying hold of some particular shortcomings of theirs and to fish therefrom will definitely not come to a good end. One must either actively support or firmly oppose the revolutionary action of the revolutionary rebels, and the road of eclecticism is no thoroughfare.

"To rebel is justified." This slogan is forever the slogan of the proletarian revolutionaries. The attitude adopted by people toward this slogan and the revolutionary rebels is a touchstone for testing whether they are genuine or phoney Marxists. If you are a genuine Marxist, you surely will be out-and-out of the opinion that "to rebel is justified," and you surely will bring the word "revolution" to the fore. If you are a phoney Marxist, you surely will be out-and-out of the opinion that "to rebel is not justified," and you surely will bring the word "conservatism" to the fore. The spirit of the present age is the spirit of the revolutionary rebel. In this great proletarian cultural revolution, every genuine revolutionary must hold high the great banner of the revolutionary rebel and take pride in being a revolutionary rebel.

Comrades revolutionary rebels! Looking over the new year, the situation will be very favorable, but the task will be arduous. Let us hold higher the great red banner of the thought of Mao Tse-tung, study the "three old articles" as though they are mottoes, seriously carry out the transformation of our world outlook, eradicate "selfishness" and establish "public spirit" in a big way, go to factories and the countryside to form one with the broad worker-peasant masses, closely unite under whatever circumstance, carry on with the fight, make revolution to the end, march forward for higher goals, and win one new victory after another!

CSO: 3530-D

CREATIVELY STUDY AND APPLY CHAIRMAN MAO'S WRITINGS IN  
GREAT PROLETARIAN CULTURAL REVOLUTION

[Following is a translation of an article by Lin Chieh (2651  
2638) in the Chinese-language periodical, Hung-ch'i (Red  
Flag), Peiping, No 2, January 1967.]

Not long ago, Comrade Lin Piao directed: THE WHOLE NATION IS NOW CARRYING OUT THE GREAT PROLETARIAN CULTURAL REVOLUTION; A NEW SHAPE OF THINGS, A NEW SITUATION, HAS APPEARED IN THE STUDY OF CHAIRMAN MAO'S WRITINGS THROUGHOUT THE NATION AND THE PARTY. Recently, Comrade Lin Piao further directed: IT IS HOPED THAT EVERY COMRADE WILL STUDY SERIOUSLY AND HARD AND THAT A NEW UPSURGE OF THE CREATIVE STUDY AND APPLICATION OF CHAIRMAN MAO'S WRITINGS WILL BE EVOKED IN THE WHOLE OF THE NATION. This is a new combat call to the entire Party, the entire army, and all the people of the country.

The basic spirit of this appeal is the creative study and application of Chairman Mao's writings with regard for the great proletarian cultural revolution. When he said new shape of things and new situation in the study of Chairman Mao's writings, Comrade Lin Piao meant that the great proletarian cultural revolution has pushed forward the mass movement for the creative study and application of Chairman Mao's writings into a new stage.

The thought of Mao Tse-tung is the guiding directive for all work. The great proletarian cultural revolution is a great revolutionary movement in which the thought of Mao Tse-tung advances amidst songs of triumph. In their struggle against the small handful of intra-Party power holders who follow the capitalist road, in their struggle against the bourgeois reactionary line, and in their struggle against all types of bourgeois reactionary ideas, the broad masses have come to feel even more the inexhaustible power of the thought of Mao Tse-tung. They have come to need the thought of Mao Tse-tung even more urgently, and to love even more the thought of Mao Tse-tung. The strong feeling for the study of Chairman Mao's writings, which is latent among the masses, has erupted further.

The basic spirit of "creative study and application" as proposed by Comrade Lin Biao is to combine theory with practice. What constitutes practice at the moment? It is the world-shaking great proletarian cultural revolution. The study of Chairman Mao's writings must be combined closely with this practice. Such is the decisive key factor governing the evoking of a new upsurge of the creative study and application of Chairman Mao's writings, the safeguard of a thorough victory in the great proletarian cultural revolution.

Creative study and application of Chairman Mao's writings in the great proletarian cultural revolution means first of all responding to the appeal of the great leader Chairman Mao, showing concern over major state affairs, and daring to plunge oneself into the center of the whirlpool of struggle in the great proletarian cultural revolution. "Application" means criticism, struggle, and revolution. It means daring to revolt against the small handful of intra-Party power holders who follow the capitalist road, to defeat the new counter-attack of the bourgeois reactionary line. In order to cause confusion in the class phalanx and to deceive the masses, those power holders who follow the capitalist road -- those die-hards who cling to the reactionary line -- mix themselves with the revolutionary masses and raise the banner of "criticizing" the bourgeois reactionary line. The appearance of the matter can be pierced, and its substance grasped only by really creatively studying and applying Chairman Mao's writings. Then, their real features will be seen, and we will struggle resolutely against them, without hesitation or waiting to observe.

Creative study and application of Chairman Mao's writings in the great proletarian cultural revolution means properly learning skills for struggling against the small handful of intra-Party power holders who follow the capitalist road and against the bourgeois reactionary line. "Application" means using the thought of Mao Tse-tung for guiding the movement and defeating the enemy. Chairman Mao said, "WHAT ARE THE CHARACTERISTICS OF THE CURRENT MOVEMENT? WHAT LAWS DOES IT FOLLOW? HOW IS THIS MOVEMENT TO BE GUIDED? ALL THESE ARE PRACTICAL PROBLEMS." "EVEN WHILE THE MOVEMENT DEVELOPS, NEW THINGS APPEAR AHEAD OF IT. THE EMERGENCE OF NEW THINGS NEVER ENDS. STUDYING ALL ASPECTS OF THE MOVEMENT AND ITS DEVELOPMENT IS A MAJOR TOPIC TO WHICH WE MUST PAY ATTENTION ALL THE TIME." Chairman Mao said these words during the War of Resistance against Japan. The instructions sound particularly close when reviewed today.

In the movement, all classes and all types of social political forces will stubbornly assert themselves. All trends of thought, all types of contradictions, all kinds of problems, and all schools of views have asserted themselves, forcing people to think, to analyze, to criticize, and to solve. We must raise our political sensitiveness, grasp the pulse of class struggle, and be good at promptly discovering the new contradictions, new problems, and new thoughts exposed in the movement. We must, in accordance with the thought of Mao Tse-tung, analyze the relationship between all classes and all types of social political forces, study their

political trends, master and apply correct strategy and tactics, depend on the revolutionary left wing, win over and rally the majority, and strive for one victory after another.

Creative study and application of the thought of Mao Tse-tung in the great proletarian cultural revolution means applying the thought of Mao Tse-tung to the transformation of one's own world outlook. A storm of class struggle, this great proletarian cultural revolution has raised many important political problems for people, forcing them to show their love and hatred clearly and to decide what they are to take and what they are to abandon. In this way, it has touched the things deep inside people's souls. We must use the mirror which is the thought of Mao Tse-tung, examine ourselves with it, and promote the revolutionization of our thinking. Should we discover that we have made mistakes or are taking the wrong stand, we must dare to admit and correct our mistakes. We must not hide them. We must not be like those who avoid the physician because they want to hide their illness.

In some places, responsible persons deliberately set the study of Chairman Mao's writings and the great proletarian cultural revolution against each other. They call meetings which are attended by thousands or tens of thousands of people, and at which application is discussed. But they do not permit association of this with the great cultural revolution. On the contrary, they strike against comrades who insist that the study of Chairman Mao's writings must be associated with the great cultural revolution.

Some other responsible persons deliberately make use of the masses' activism in self-revolution and organize a test for everyone. They instigate the masses to struggle among themselves, change the major direction of the struggle, and let escape the small handful of intra-Party power holders who follow the capitalist road.

Can this be called leading the masses to study Chairman Mao's writings? No, it cannot. It is displaying a "red banner" and opposing the red banner!

Those who creatively study and apply Chairman Mao's writings in the great proletarian cultural revolution must, with regard for problems in the great cultural revolution, find the stand, viewpoint, and method from Chairman Mao's writings, and solve the problems in accordance with the thought of Mao Tse-tung. This is done by the comrades of such revolutionary organizations as the Shanghai Workers' Revolutionary Rebel Command. A small handful of intra-Party power holders who followed the capitalist road and a very small number of die-hards who cling to the bourgeois reactionary line, made use of reactionary economism and deceived the masses, instigating them to struggle among themselves, sabotaging production, sabotaging communications, and frantically attacking the proletarian dictatorship. At such a time, these revolutionary organizations raised

high the great red banner of Chairman Mao's proletarian revolutionary line and promptly and resolutely struck back at them. Indeed, their knowledge of Chairman Mao's writings is profound, and their application good. They are models of creative study and application of Chairman Mao's writings.

In the great proletarian cultural revolution, many pacesetters for the creative study and application of Chairman Mao's writings, who are like the workers of Shanghai, have emerged. In the future, there will surely emerge even more advanced groups and exemplary individuals that creatively study and apply Chairman Mao's writings.

The all-conquering thought of Mao Tse-tung has illumined the road along which the great proletarian cultural revolution advances. Chairman Mao's writings of boundless glory are a compass to the great proletarian cultural revolution. Following the vigorous development of the great proletarian cultural revolution, a new upsurge of the creative study and application of Chairman Mao's writings is being evoked. Let us resolutely respond to Comrade Lin Biao's combat call and greet the new upsurge of the creative study and application of Chairman Mao's writings. Let us resolutely respond to Comrade Lin Biao's combat call and greet the new upsurge of the creative study and application of Chairman Mao's writings.

CSO: 3530-D

LABOR MUST STAND ON THE FRONT RANKS OF GREAT PROLETARIAN  
CULTURAL REVOLUTION

[Following is a translation of an article by Li P'ing (0500  
1627) in the Chinese-language periodical, Hung-ch'i (Red Flag),  
Peiping, No 2, January 1967.]

With a mountain-moving, sea-upturning force, our country's great proletarian cultural revolution is spreading to town and countryside all over the nation. Revolutionary workers, peasants, students, intellectuals, and office cadres are uniting together for a general counter-offensive on the bourgeois reactionary line.

The workers and the peasants are the mainstay forces for the great proletarian cultural revolution. The model persons on the industrial front, the agricultural front, and the finance and trade front should stand on the front ranks of the great proletarian cultural revolution.

Chairman Mao said: MODEL PERSONS HAVE THREE GOOD POINTS AND PLAY THREE USEFUL ROLES: THE ROLE OF A PIONEER, THE ROLE OF A HARD CORE, AND THE ROLE OF A BRIDGE.

In the past, in class struggle, production struggle, and scientific experiment -- the three great revolutionary movements, the model persons on the industrial front, the agricultural front, and the finance and trade front listened to Chairman Mao's words, gave prominence to politics, and made tremendous contributions.

Since the springing up of the great proletarian cultural revolution, many pioneers who dare to carry out revolution and revolt have emerged from among the model persons. They firmly side with the proletarian revolutionary line represented by Chairman Mao, break through successive difficulties, refuse to be won over by the other side, refuse to succumb to the temptation of benefit, defy lies and slanders, defy threats and persecution, struggle firmly against the small handful of intra-Party power holders who

follow the capitalist road, and pour heavy fire on the bourgeois reactionary line. At the same time, in the attitude of masters, in an attitude of high degree responsibility to the Party and the state, they sweep all difficulties away and lead the masses to stick to their productive posts and carry out productive tasks very successfully. They are pioneers and hard cores in "attending to revolution, promoting production." They have won the praises of the revolutionary masses. They deserve to be called models nursed by the thought of Mao Tse-tung.

"You may take the lead in a thousand or even ten thousand things. What is the most important is that you take the lead in revolution." The great proletarian cultural revolution must be carried out well before it can be insured that our country will not change its color, before the iron and steel, petroleum, cloth, grain, and cotton which we produce can belong to the people and serve them. Otherwise, with a revisionist, counter-revolutionary comeback, the laboring people will suffer for a second time. Then, even though there may be plenty of iron and steel and even though the cloth may be good, what good will they do to the laboring people? For this reason, we must positively respond to Chairman Mao's great appeal: "YOU MUST SHOW CONCERN OVER MAJOR AFFAIRS OF STATE AND CARRY THE GREAT PROLETARIAN CULTURAL REVOLUTION TO THE END!" and actively plunge ourselves into the struggle; we must not become completely absorbed with production and "attend to grain, cotton, and oil without caring who are our enemies, who are our men, and who are our friends."

Model persons are representatives of the masses and advanced banners. They have prestige and influence with the masses. Their rising up in revolt has been warmly welcomed by the broad revolutionary masses and is a great encouragement and impetus for the revolutionary struggles of the masses.

Precisely for this reason, the small handful of intra-Party power holders who follow the capitalist road and the very small number die-hards who adhere to the bourgeois reactionary line are very afraid that the model persons will rise up in revolt against them. They are trying their best to win over the model persons to their side so that they may take advantage of their prestige and influence with the masses for purposes of hoodwinking the masses and suppressing the revolution.

Some power holders who follow the capitalist road take credit for things they themselves have not done. They accredit to themselves what has been accredited to the model persons, and they try to protect themselves with the infinite love which the model persons have for the Party and Chairman Mao. The proletarian model persons have emerged from mass struggles, and they have grown up while creatively studying and applying Chairman Mao's writings. In the final analysis, they are the fruits nursed by the thought of Mao Tse-tung. They have not been "fostered" or "raised" by any responsible person. Precisely because they infinitely love the Party and Chairman Mao, our model persons must struggle all the more firmly against and overthrow the small handful of intra-Party power holders who follow the capitalist road, and thoroughly criticize the bourgeois reactionary line.



The small handful of intra-Party power holders who follow the capitalist road, and the very few die-hards who adhere to the bourgeois reactionary line, also use the honor of a labor model as a means of threat and persuasion. If labor models have selfish and impure ideas about the question of honor and do not correct them, they will become hesitant, will be tricked, or will even embark on the wrong road in the great proletarian cultural revolution.

To carry the great proletarian cultural revolution to the end and let our country retain its color of brilliant red forever is the greatest honor of the entire Party and all the people in the nation. Proletarian model persons should consider the interests of the revolution as the important thing, and serve the revolution. They should never consider personal losses or gains. One labor model has put it well, "If we are afraid that we may cease to be labor models, and if consequently we dare not rise up in struggle, then we don't deserve to be labor models."

The small handful of intra-Party power holders who follow the capitalist road and the very few die-hards who cling to the bourgeois reactionary line, also make use of the words "You must consider your station" as a means of stopping the revolutionary actions of model persons, in a vain attempt to make them maintain so-called neutrality and refrain from making statements and showing their attitudes. Actually, the station of the proletarian model persons lies in their being examples for the masses and takers of the lead in revolution. They should observe a clear standard of right or wrong and show a strong love or hatred. In intense class struggle, there is no room for such a thing as neutrality. Fence-sitting won't do. Impartiality is false. Some advanced persons have put it well, "Neutrality in itself means protection." Despite one's subjective wish, "neutrality" objectively has the effect of protecting the small handful of intra-Party power holders who follow the capitalist road and protecting the bourgeois reactionary line. Only standing on the front ranks of the great proletarian cultural revolution is the most suited to the "station" of the model persons. Thus, they will keep their traits as revolutionaries.

Some labor models are afraid of mistakes and afraid of losing their honor. For this reason, they appear hesitant and desirous to wait and see in the storm of the great proletarian cultural revolution, and lack the determination and courage needed for revolutionary rebellion. Actually, not daring to carry out revolution or revolt is a mistake in itself already. Proletarian model persons must not make such a mistake. They should resolutely plunge themselves into the furnace of the great proletarian cultural revolution and subject themselves to tempering.

Some labor models, hoodwinked and made use of by the small handful of intra-Party power holders who follow the capitalist road and the very few die-hards who cling to the bourgeois reactionary line, have done some wrong things. These people are still good comrades if they admit and

correct their mistakes, come over and side with the proletarian revolutionary line represented by Chairman Mao, and actively take part in revolutionary struggle. As for the very few false labor models fostered or bought by the intra-Party power holders who follow the capitalist road, they are bound to have their ugly features as scabs exposed and themselves rejected and spat upon by the masses in the great cultural revolution. Ridding the ranks of labor models of such persons is a very good thing.

To every person, the great proletarian cultural revolution is a big test. In this great revolution, labor models must subject themselves to test and improve themselves. Chairman Mao has called upon us to "attend to revolution, promote revolution." Labor models must take up these two burdens -- revolution and production. They must be pace-setters on the production front and pioneers in the great cultural revolution. Only thus can they deserve to be called labor models of the Mao Tse-tung era.

"GREAT MEN ARE TO BE FOUND TODAY." Proletarian labor models should exert effort to study and apply Chairman Mao's writings creatively, follow Chairman Mao closely and carry out revolution, advance courageously in the big tempest of class struggle, and make greater contributions to the Party and the people.

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