

# People's 人民中国 China

May 16, 1951

## China Consolidates Her Victories

Fang Yi-chen

## Wall Street's War Treaty for Japan

C. K. Cheng

## Sinkiang's New Era

Chen Ling

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**Agnes Smedley**  
*Friend of the Chinese People*

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## ***The Only Foundation for a Real Peace with Japan***

The principles concerning the drafting of a peace treaty with Japan, contained in the note recently sent by the government of the Soviet Union to the governments of the People's Republic of China, the United States, Britain and France, constitute the only reasonable foundation for the peaceful settlement of the Japanese problem.

The U.S.S.R., state press report, proposes that a foreign ministers' conference of the U.S.S.R., the People's Republic of China, the U.S.A. and Britain be convened to prepare a peace treaty with the collaboration of all nations which fought with armed forces against Japan in World War II. This conforms with the spirit and letter of all the basic agreements among the Allied Powers vis-a-vis Japan. This democratic procedure is the direct opposite of the undemocratic methods used by the Americans in formulating the unilateral draft "peace treaty," in which the United States has all the say, while People's China and the Soviet Union are excluded from participation.

The government of the Soviet Union stresses that the basic content of the peace treaty should incorporate the two fundamental war aims of the Allies—the demilitarisation and democratisation of Japan. But the illegal actions of American imperialism during recent years in Japan, such as the rearmament, colonisation and fascisation of Japan, are in direct contravention to these fundamental aims. The American unilateral "peace treaty" seeks to confirm and cover these actions. The peoples of the countries who fought against Japan, and especially the peoples of China and the Soviet Union, will not tolerate this.

The most urgent and universal demand of the Japanese people today is a peaceful, democratic and independent Japan. The principles concerning the peace treaty put forward by the government of the Soviet Union—including ensuring the withdrawal of all foreign occupation forces not later than one year after the conclusion of the peace treaty, guaranteeing that Japan will not enter any coalition against the states which participated in the war against Japan, permitting unlimited development of Japan's peaceful economy, and admitting Japan into the United Nations after the conclusion of the peace treaty, etc.—guarantee the needs of the Japanese people and of lasting peace in Asia.

The proposals of the Soviet Union are a severe blow to the American imperialist intrigues to turn Japan further into a war base. The Chinese people resolutely oppose this American-dictated unilateral "peace treaty," and all activities on the part of the United States to rearm Japan. China has long ago announced that she wishes to conclude an over-all treaty with Japan as soon as possible together with the Allies of the Second World War on the basis of the international agreements reached by the Allies with respect to policy toward Japan, and to terminate the state of war against Japan, so that the Japanese people may have democracy, peace and national independence. The Soviet Union and China are completely at one on the question of safeguarding lasting peace in Asia and in the world. Together with the people of Japan and of those states which opposed Japanese imperialism in the war, they will fight for the complete realisation of the principles concerning the peace treaty with Japan proposed by the Soviet Union!

## ***Unity of the World's Students***

The resolution passed by the Executive Committee of the International Union of Students which met recently in Peking, calls upon students in colonial and dependent countries to redouble their efforts in the struggle for peace, national independence and democratic education. It is another blow against the U.S.-led camp of the warmongers.

Behind this resolution looms a striking contrast. On the one hand, there are the wretched conditions in the capitalist countries and lands which they are subjugating. Here the governments foster ignorance. Any attempt at freedom of expression by the youth and students is ruthlessly suppressed. On the other hand, there is the healthful environment of the U.S.S.R. and the People's Democracies where the youth are playing a vigorous role in national construction and in the struggle for peace. The IUS resolution demonstrates the unity achieved by the students of all the world despite the warmongers. It shows their determination to frustrate aggression and smash the evil of colonial rule.

The IUS is the beacon of democracy in the

student world. The holding of the IUS Executive Committee meeting in Peking reflects the close bonds between the Chinese students and the IUS in the struggle against war and for a lasting world peace.

Just emerged from the dark passage of a century of semi-colonialism, the Chinese students who participated actively in the nation-wide struggle fully understand what colonialist "education" means: the obliteration of the national cultural heritage, the poisoning of minds by superstition and comic strips, the training of comprador lackeys.

Now as the U.S. imperialists again play the dominant role in the intrigue of rearming Japan and invading Korea, China's youth and students are again in the forefront of the struggle to oppose the most malignant enemies of the people.

With the steel-like unity of the world's democratic students, particularly the unity of the Asian students, as part of the united democratic front of the peoples led by the international working class, they know that victory is assured.

# China is Consolidating Her Victories

Fang Yi-chen

THE establishment of the Central People's Government of the People's Republic of China marked the achievement of the first objective of the Chinese people in their long struggle for emancipation—the ending of more than a century of oppression, exploitation and abuse by the foreign imperialist powers and their hirelings.

This mighty act of liberation of 475,000,000 people was the greatest in history after the Great October Revolution and the victory in the anti-fascist World War. At the same time this was a shattering blow to the whole imperialist system. It included the final annihilation of over 8,000,000 troops of the American-armed and commanded Kuomintang clique, and the expulsion of the American and other imperialist armed forces stationed in China.

China was taken out of the orbit of the aggressive imperialist camp. It entered finally into the camp of peace and democracy headed by the Soviet Union. This further greatly changed the relative strength of the two camps in the world.

In the course of this epoch-making struggle, under the leadership of the working class and its vanguard, the Chinese Communist Party, the Chinese people have learnt well the lesson that true patriotism and internationalism are identical. They saw that their own mighty victory was inseparable from the fraternal sympathy and aid of the other oppressed and dependent peoples fighting for national emancipation, and of the revolutionary working people of the whole world, and especially of the Soviet Union. They fully realise today, therefore, that each fresh victory gained by them is a victory for the camp of peace and democracy.

Now the emancipated Chinese people are faced with the primary tasks of consolidating and carrying forward their nation-wide victory: of realising fully the plans for their New Democratic construction, safeguarding the fruits of their victory, and frustrating any fresh attempt by the reactionaries to stop their advance. In this new struggle for the defence and development of peaceful construction, that so powerfully aids the general advance of mankind, they are again dealing heavy blows not only to the domestic enemy, but to the forces of the whole reactionary camp led by the U.S. imperialists. For it is U.S. imperialism which has exposed its malevolent aim to prevent them from carrying out their constructive work in peace.

### Three Blows Against the Enemy

ON this background of constructive endeavour, there is thus a new upsurge of the anti-imperialist and anti-feudal movements. The three great campaigns, in which the Chinese people are now currently engaged, serve a common end. They are waging a sharp struggle to resist the American imperialist aggressors and to aid Korea. They are carrying forward the agrarian reform. They are more rigorously suppressing the counter-revolutionary allies of the imperialists, swiftly sweeping away all the remnant forces of reaction in the country.

The Chinese people are engrossed in their work of enthusiastic creative labour. They have on many occasions trenchantly expressed their desire to settle the problems of the Far East by peaceful means. But they have also shown that they will not tolerate the attacks of the imperialist aggressors.

The whole nation has been stirred by the deeply patriotic movement to resist American aggression and to aid Korea. The Chinese people's volunteers who are fighting alongside the Korean People's Army against the U.S. invaders are staunchly supported by the great masses of the population in a movement based on a high level of political consciousness.

The people clearly realise that American imperialism is the enemy of China and Korea, that it is the greatest enemy of the labouring people throughout the world, the last great enemy of the people in human history. They fully realise that by this struggle to defend Korean freedom from destruction and to assure its national liberation, they are protecting their own homes and country and the fruits of their years of sacrifice. They know that it is the way in which they can most effectively curb imperialist aggression and safeguard world peace and democracy. It is the consciousness of this that has inspired the people to their truly heroic endeavours.

Nearly two and a quarter million workers are participating directly in the great patriotic emulation movement in industry. Spurred by this campaign, over 22,000 technical innovations and rationalisation proposals put forward by the workers were adopted in 1950.

The Chinese people are fully conscious of the decisive nature of the struggle joined. We have arrived at a period where the imperialists are frantically stepping up their plans for a new world war and are extending their aggressive attacks on the peoples. On their part, the proletarians of the world and the oppressed nations are answering these reactionary schemes with an intensification of their revolutionary struggle. The armed struggle against imperialist aggression which has been the chief form of the struggle of the Chinese people for their liberation is now also becoming the chief form of the struggle of the peoples of more and more of the oppressed countries such as Korea, Viet-Nam, the Philippines and Malaya. Imperialism and its hireling reactionary cliques are armed to the teeth and wherever the people rise to oppose aggression, to demand their emancipation from imperialism and domestic reaction, they are met by these robbers in arms. They thus have no alternative but to oppose the counter-revolutionary armed force with their own revolutionary armed force.

Here and there, when it serves their aims, these reactionaries do not hesitate to talk about "the defence of democracy and peace" and to pretend that "things can be settled reasonably." But when their dictatorial rule is seriously threatened, they show their ruthless reliance on murder and destruc-

tion. The people are learning after many bitter experiences that the only protection from the imperialist oppressors is a resolute and well organised struggle for their just demands. That they must be prepared to answer force with force. And that where armed struggle constitutes the chief form of struggle all other forms of the liberation fight must be co-ordinated with this struggle.

The ignominious defeat and destruction of the German, Italian and Japanese imperialists, the failing powers of the Dutch, the French and the British imperialists and the impotence of the vaunted American imperialists which has been exposed in China and Korea, show that the days of imperialism are numbered. It can still make an "imposing" show of strength, but internally it is wracked with contradictions which are more becoming increasingly insoluble. Historically, it is a "paper tiger"—outwardly strong, but really weak. With their own strength that is growing from day to day, the revolutionary peoples can afford to treat it with contempt. The Chinese people have shown how it can be struck down and defeated.

However, confidence in the inevitability of the people's victory does not mean that the struggle can be entered into unprepared. Victory in every encounter demands that the enemy strength be correctly estimated at that point and that the people on their part mobilise all their available forces for that particular struggle.

It is the salient lesson of the victory of the Chinese people's revolution that to achieve victory in the present era the national liberation struggle must have the staunch leadership of the vanguard of the working class, with the alliance of the workers and peasants as its basis, and that it must also establish a broad and powerful anti-imperialist united front embracing every progressive force among the people. The Chinese revolution achieved victory by relying on such a united front and such a leadership organised for an armed struggle against the people's enemies. There is no doubt that through a similar organisation and method of struggle, the Korean people too will pass through all their trials and will emerge victorious in the end. This is the confident belief of the Chinese people. It is this confidence that inspires the extraordinary unity of the Chinese people today in face of their enemies.

#### Rooting Out the Enemy at Home

AS a part of their resistance to U.S. aggression, the Chinese people are carrying on a nation-wide campaign to rid China thoroughly of every vestige of influence the imperialists may still retain inside China.

For more than 100 years the imperialists pursued a policy of military, political, economic and cultural aggression in China. They succeeded in spreading their ideological influence among backward sections of the people and are endeavouring to influence such groups today to do their bidding. In recent years the Chiang Kai-shek lickspittles of imperialism also attempted to infect the people with a fear of the U.S. imperialists and a servile attitude to things American. Some politically backward groups have undoubtedly been influenced by this propaganda. It is for this reason that the revolutionary people have engaged in an extensive campaign to eradicate such evil influences.

This campaign has developed at an even faster rate in connection with the movement to resist American imperialism and aid Korea. It has included not only the eradication of foreign agents and spies but also the eradication of all aspects of the cultural aggression of the imperialists.

Comrade Lu Ting-yi, Vice-Chairman of the Committee of Cultural and Educational Affairs of the Government Administration Council, speaking at the recent Peking conference of Christian organisations, stated unequivocally that "Our aim is to wipe out thoroughly the influence of American cultural aggression which has infected China for more than 100 years. To carry out this struggle there must be unity and common effort among patriotic Christians and the government led by the Communist Party of China." Citing the evident use that the American imperialists have made of Christianity in their cultural aggression, he pointed out that "quite apart from the question of world outlook and religious belief, with which the government cannot interfere by administrative orders," the people must jointly strive for the aims of the *Common Programme* of the PPCC, "for the independence, democracy, peace, unity and prosperity of China." He expressed the People's Government's support of the movement proclaimed by patriotic Christians to achieve independence in the administration, maintenance and religious teaching of the Chinese churches.

The U.S. imperialists tried to close down the institutions and schools under their influence in China by depriving them of funds. The People's Government immediately stepped in and saved them by taking over their financial responsibilities. Students, teachers and other personnel of these various institutions have answered the American imperialists by a new wave of patriotic endeavour, that is, rapidly transforming these places into institutions that really serve the Chinese people.

This movement to eradicate the poison of a degenerate and retrograde ideology has spread far beyond the circles of the intellectuals. It is a mass movement of national proportions. It has silenced the sabotaging rumour-mongers and slanderers. The "pro-Americans" of all shades are put to shame, and scorned by the people.

The Chinese people have at the same time further advanced and deepened the movement to resist America and aid Korea. They have developed on a nation-wide scale the campaign to oppose the rearmament of Japan by the United States and the conclusion of a separate Japanese peace treaty. Giving their whole-hearted support to the resolutions of the World Peace Council, they are meeting in their millions to discuss the Japanese problem. They are voting on this question and collecting signatures in support of the signing of a peace pact among the five Great Powers. In some cities over 90 per cent of the citizens have already signed the peace pact proposal and voted against Japanese rearmament. In Peking, over 1,695,000 people have already taken part in the campaign, and in Chinchow of Northeast China, 97 per cent of the adult population have voted and signed. In the first district to

complete the land reform in West Szechuan over 85 per cent of the peasants have signed and voted—and these are only typical examples.

Reinforcing these measures to deal with the domestic allies and agents of imperialist aggression, to defend the revolutionary gains and develop their peaceful New Democratic construction, the Chinese people are pressing ahead with their great agrarian reform programme to eradicate the feudal system, its influence and the landlords as a class—the main ally of the imperialists.

#### Wiping Out Feudalism

**D**URING the past 12 months some 80,000,000 poor peasants have regained about 10,000,000 hectares of land from the feudal landlords. Together with the older liberated areas, therefore, the land reform has been completed in areas with a rural population of 275,000,000. It is expected that the full main programme of land reform will have been completed throughout China by next year. By being freed from the burden of rent alone the peasants will be assured of an annual increase in income of from 20 to 25 million tons of foodstuffs.

The orderly and systematic development of this gigantic mass movement is a further proof of the great stability achieved by the People's Republic. Thus the aggressive plots of the imperialists are frustrated, and at the same time the foundations are laid for the further swift democratisation and industrialisation of the country.

China is a vast country. In the areas liberated little more than a year ago the mass organisations of the peasants are but newly formed. No mere administrative order by the people's government can possibly bring about these mighty transformations, uprooting a feudal landlord class that has been entrenched in its privileges for thousands of years. The whole meaning of this great revolution in fact is that it will fully awaken and emancipate the masses of the peasantry, who form the majority of the nation's population. Hence in the areas of the reform the masses are being roused on the widest possible scale and aided to carry out this work themselves, overthrowing the landlords, taking back the land and other properties, distributing them equitably on the principle of the "land to the tillers" according to the regulations of the Central People's Government.

As in the older liberated areas, the reform is arousing the utmost support and production enthusiasm among the peasants, immensely increasing the strength of the People's Democracy. With this added strength, the people, led by the working class and its vanguard, are more than ever assured of the final victory over their enemies.

The firm alliance of the working class with the peasantry is cemented by a long history of common achievement. During the Great Revolution and the Northern Expedition of 1925-27, the Chinese working class united with the peasants formed the mass power of the revolution. After the betrayal of that revolution by the traitorous Chiang Kai-shek clique, the vanguard of the Chinese working class, led by Comrade Mao Tse-tung, shifted its main efforts to the countryside, and by reliance on the peasants created a powerful revolutionary base in

the course of the Agrarian Revolution (1927-37) and the Anti-Japanese War of Resistance (1937-45). Finally in the Liberation War, working from these revolutionary bases, the cities and the mainland were freed. These great victories and the fact that the vanguard of the working class has led the peasants in overthrowing their bitter enemies the landlords and in acquiring land as well as other immediate benefits to their livelihood, have resulted in the fact that the broad masses of the peasantry hold the working class and its leadership in the highest esteem and trust. This has assured the firm and lasting alliance of the workers and peasants. It guarantees that the peasants will continue to follow the leadership of the working class and its bolshevist Communist Party guided by Mao Tse-tung, and, through the collectivisation of agriculture, will eventually pass into the epoch of Socialism.

#### Mopping Up Counter-Revolutionary Scum

**A** THIRD important campaign to defend the fruits of the revolutionary victory and check imperialist aggression is the determined drive to suppress the counter-revolutionaries and liquidate the enemy spies, bandits, special agents and other riff-raff who are endangering the interests of the people. These enemies of the people are either organised by or collaborating with the American-Chiang Kai-shek gang. Some of them received special training at the notorious SACO (the so-called "Sino-American Co-operation Organisation") training centre for terrorists, assassins, mass murderers and diversionists maintained by the U.S. Office of Strategic Services and the Chiang clique. Since their defeat and expulsion from the Chinese mainland the U.S. imperialists and their puppets have placed great hopes in these saboteurs and bandits, but these are being swept up by the people like the rats they are. Over a million bandits in various parts of the country have been accounted for. The rest of the counter-revolutionaries who have scudded for cover are being rooted out too. The people's state is achieving an unprecedented level of civil order throughout the country.

This task of liquidating the remnants of the counter-revolutionary elements is the continuation of the struggle to defeat the Chiang Kai-shek reactionary clique and imperialists. It is a struggle of the masses against their enemies. All democratic groups and parties are cooperating. Under the present circumstances, the rapid and thorough liquidation of counter-revolutionaries of all kinds can only be carried through with the active mobilisation of the masses. The people's enemies are thus being isolated and hounded down relentlessly. This is the demand of the people, determined to carry on their constructive work in peace and security.

In these three ways, by actively combating imperialist aggression, by carrying through the agrarian reform and eradicating feudalism and by exterminating their counter-revolutionary enemies, the Chinese people are today rendering new and mighty services to the camp of peace and democracy. They are directly smiting the insolent aggressor and further strengthening their great bulwark of the peoples' peace and freedom.

# Wall Street's War Treaty For Japan

C. K. Cheng

The text of the American Draft Peace Treaty with Japan has recently been published by the American *United Press* News Agency. It was read by the Chinese people with the utmost indignation. They asked the question: "Who authorised America to draft this treaty—a treaty of war, not a treaty of peace?"

Wall Street's plot to pressgang the Japanese people to serve its aggressive ends in Asia may be disguised in clever language, but the reader who ignores the diplomatic trappings and deciphers the double-talk sees clearly that this proposed treaty is an open avowal of imperialist America's aggressive policies towards the Asian peoples as a whole, and towards the Japanese people in particular.

In drafting this so-called "peace treaty," the author, who is no other than the U.S. State Department's arch warmonger, John Foster Dulles, was given the task of using the peace settlement to turn Japan into a permanent base for American expansion in Asia. He faithfully carried out these instructions of his Wall Street partners. The draft attempts to reduce Japan to the status of a servile colony of the United States. It aims to exclude from participation in the treaty making China and the Soviet Union—the two great Powers who, Washington knows, will never sign a treaty of this nature.

This proposal to conclude a separate peace treaty with the former enemy country breaks all precedents of international practice by which a state of war is ended by a peace conference participated in by all the interested parties. It also violates such solemn international agreements as the Potsdam Declaration signed by the United States. Why has the American government decided to thus unmask itself by violating the established diplomatic practice of civilised nations?



Set my People Free! Cartoon by Hua Chun-wu

It must be recalled that Washington's efforts to speed up the conclusion of a separate peace treaty with Japan began in earnest after the start of its war of aggression in Korea. The crushing blows

the American invaders received at the hands of the Korean People's Army later reinforced by the Chinese people's volunteers, fully exposed the fatal weaknesses of American imperialism. Its own manpower is quite insufficient to support its risky gambles in Asia. Now that disaster stares them in the face, its satellites furthermore are no longer reliable. The U.S. home arsenals are too far away to replenish efficiently the endless drain of arms and equipment on the mainland of Asia. But, above all, the people's powerful struggle for peace is steadily hemming in the American imperialists. Time is running against them. In these circumstances, the American warmongers calculate that Japan with its manpower and resources, offers the ideal solution for their troubles. But until the state of war is ended, Japan cannot openly be treated as a U.S. ally and armed and mobilised to the extent the U.S. requires.

It is to make sure that its apprehensive satellites will not delay a quick peace settlement with Japan, and, above all, to bar China and the Soviet Union from having a voice in this settlement that the U.S. government is attempting to dispense with the established practice of holding a peace conference of all the Allied Powers.

The U.S. government now schemes to conclude the Japanese peace treaty on the basis of its own draft prepared by Dulles. Its attitude is: if its satellites can be forced to sign on the dotted line, well and good; otherwise, so much the worse for them!

In the compass of this article, it is impossible to deal at length with all the insolent provisions of this draft treaty. Comment, for instance, is hardly needed on the clauses which would allow the war criminals guilty of the most heinous crimes against humanity, to go scot free. Space will not permit us to point out all the serious omissions in this draft such as ways and means of ensuring the democratisation of Japan in accordance with the Potsdam Declaration, etc. Such provisions are essential to the well-being of the Japanese people and the development of a democratic Japan which could live in peace with other Asian nations. This article must therefore confine itself to only some of the larger issues.

In the first place, this American draft flagrantly infringes upon the right of the Allied Powers to participate in the final settlement with Japan. According to Article 18, "The Allied Powers for the purposes of the present treaty shall be deemed to be those states at war or in a state of belligerency with Japan and which become parties to the present treaty." According to this article, if China does not become a party to the proposed treaty, in spite of the fact that she was the first country to resist Japanese aggression and bore the brunt of war alone

for over four years before the United States was forced into the struggle, she would not be what the United States chooses to define as an "Allied Power." In other words, if China or any other Allied Power refuses this *diktat* of the Washington warmongers, it will be deprived of its right to take part in the final settlement with Japan, and will lose all "rights, title, or benefits" in matters concerning the vanquished state.

It is probable that by using the utmost pressure the United States can succeed in forcing some of its satellites to sign on the dotted line. But supposing it fails to get even a single Allied Power to sign the treaty, what then? According to *Article 21*, if the signatory states fall short of a "majority" of members of the Far Eastern Commission, "within nine months after ratification by Japan then any Allied Power may at its selection bring the treaty into force as between itself and Japan." In other words, "the United States of America as principal Occupying Power," can validate the treaty with its signature alone. The American draft peace treaty is thus not only deliberately designed to exclude the Chinese People's Republic and the Soviet Union but it ignores the interests of all those states that disagree with the United States. A separate peace with Japan is furthermore a violation of the United Nations Declaration of January 1st, 1942 which pledges each government "not to make a separate armistice or peace with the enemy."

The second characteristic of this American draft peace treaty is its patently tongue-in-the-cheek attitude to the important questions of bringing peace and restoring full sovereignty to the Japanese people. These questions are dismissed in two brief sentences. But *Chapter 5* on the political and economic clauses and *Chapter 6* concerning claims and property whereby the United States ruling circles intend to maintain their stranglehold on the Japanese people, are set forth in great detail.

The Potsdam Declaration of 1945 and the Far Eastern Commission's basic post-surrender policy for Japan of June 19, 1947 both declare that Japan must be demilitarised. The United States as the principal Occupying Power, was therefore entrusted with implementing this policy. The eradication of Japanese militarism, one of the aims of the Allies during World War II, must clearly be laid down in any real peace treaty. But in this draft the subject is avoided like the plague; not once does the word "disarmament" appear in the whole of *Chapter 4* cynically entitled "Security."

Unlike the Italian Peace Treaty of 1947, which is by no means perfect but nevertheless set definite limitations to Italy's military, naval and air strength, no restrictions are placed on Japan to prevent the revival of Japanese fascism and militarism. Instead, the reactionary ruling clique of Japan is encouraged to exercise what the American draft treaty calls "the inherent right of individual or collective self-defence," or, in other words, to rearm the country to the teeth, in order to fight America's battles in the Far East. To make sure that this rearmed Japan will fight for Wall Street, one clause is neatly tucked in under *Article 6*, by which Japan is bound

"to give the United Nations every assistance in any action it takes." As the United Nations is now dominated by the State Department, this would mean that Japan is obliged to tail behind the United States in every aggressive war that the Trumans and Achesons see fit to wage under the name of the United Nations. For instance, just as soon as this treaty is signed and becomes effective, Japan will be required openly "to give every assistance" to the harassed aggressors in Korea, in pursuance of *Clause C* of *Article 6*.

The United States, however, is not satisfied even with such a rearmed, subservient Japan. It wants a Japan in double harness. Its "peace treaty" provides for Japan to "enter into collective security arrangements or arrangements participated in by one or more of the Allied Powers." What this really means is clear to all who follow the war-mongering activities of John Foster Dulles. The so-called security arrangements mentioned here refer to the much-talked about "alliance" between the United States and Japan (on which the State Department's agent is reported to have reached an understanding already with the quisling Yoshida regime) and to the equally well-publicised "Pacific Pact." This the United States is proposing for such reactionary governments as those of Australia and New Zealand to offer as a sop to the people who are demanding that their governments oppose the American rearmament of Japan.

The terms of the above-mentioned alliance, which are being openly discussed, are clearly designed to enable the United States to further build Japan up into a major military base from which to intensify U.S. war operations against the Korean and the Chinese peoples. The question of the stationing of U.S. troops in post-treaty Japan is also understood to have been settled by Dulles in his recent conferences with the Japanese ruling circles. Thus on April 18 President Truman declared that arrangements have been completed for United States armed forces to remain in Japan.

#### A Pacific War Pact

The Pacific Pact, it is reported, will include Australia, New Zealand, the Philippines and later, Japan, and the United States plans to use this aggressive bloc to dominate the whole Asia-Pacific area.

The American draft peace treaty transcends all bounds of cynicism in the chapters on territorial changes. These articles are an outright attack on the sovereign rights and interests of China as well as of the Soviet Union. They grossly violate the Cairo Declaration of 1943 and the Yalta Agreement of 1945, both of which the United States signed. The Cairo Declaration explicitly stipulates that Taiwan and the Pescadores Islands shall be restored to China from whom they were stolen. It has never been disputed that these islands are Chinese territory. Even as late as January, 1950 the President of the United States went on record as saying that these islands belong to China and that the U.S. cherishes no ambitions towards them. But when the American war of aggression against the Korean people started, the U.S. government first announced

that it would prevent the liberation of Taiwan by the Chinese people and then to mask its aggressive aims, declared that it would "neutralise" the island. Later statements of American politicians and military leaders have made it clear that U.S. imperialism regards Taiwan as of key importance as a spring-board for further aggressions against the Chinese and other peoples.

American ambitions to preserve a permanent base on Taiwan are cunningly phrased in *Article 3* of the American draft. This merely says that "Japan renounces all rights, titles and claims to Korea, Formosa, the Pescadores," without expressly stipulating the return of Taiwan and the Pescadores Islands to China, as laid down in the Cairo Declaration. The titles to Taiwan and the Pescadores are purposely left hanging in the air. Meanwhile another "Military Mission" headed by Maj. General William Chase is sent to strengthen the U.S. armed occupation of Taiwan.

This blatant attempt in *Article 3* of the American draft to legalise the seizure of Taiwan is paralleled by the attempt in *Articles 5 and 19* to lay claim to territories rightfully belonging to the U.S.S.R. This intrigue is even more artfully conceived. *Article 5* nominally says that "Japan will return to the U.S.S.R. the southern part of Sakhalin Island as well as all islands adjacent to it and will hand over to the Soviet Union the Kurile Islands." But *Article 19* declares that "the present treaty shall not confer any rights, title or benefits to or upon any state unless and until it signs, ratifies or adheres to this treaty." In other words, if the Soviet Union declines to sign this so-called peace treaty, she will be deprived of her title and right to these territories which the Yalta Agreement, signed by the U.S. President, expressly stated should be returned and transferred respectively to the USSR.

In this manner the American Government seeks to treat China and the Soviet Union, not as victorious allies over Japan, but rather as enemy states whose territorial possessions must be left to the mercy of the United States. At the same time

that the U.S. seeks to snatch territories that should be rendered to China and the Soviet Union, it brazenly proposes itself as "administering authority" over the Ryukyus, the Bonins, and a string of other islands in the Pacific (*Chapter 3*). As a matter of fact, all these islands are already under U.S. occupation and are being rapidly militarised to serve her aggressive imperialist policy in Asia.

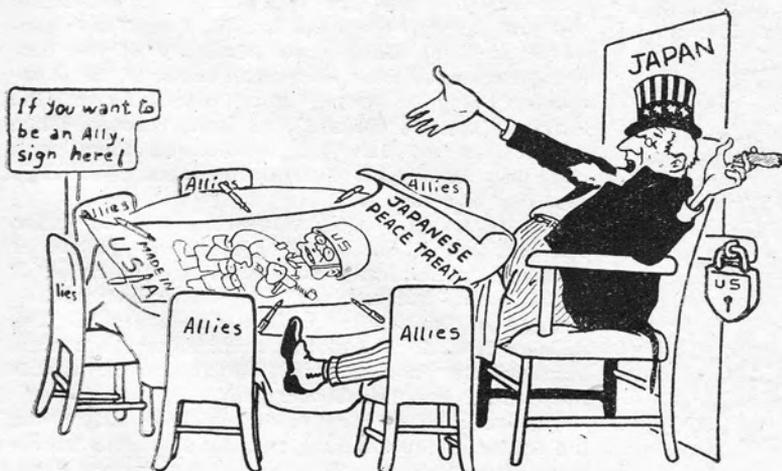
The economic clauses in the draft treaty are so contrived as to make the United States the one country that stands to gain from the so-called "most-favoured treatment." *Article 13* provides that "the government of Japan may withhold from any Power the application of the more favourable treatment than such Power, subject to exceptions customarily included in commercial agreements, is prepared to accord Japan in that respect." Put in plain English, this means that even if a nation signs this "peace treaty" with Japan it cannot ask for the same treatment accorded to the United States in Japan unless it itself is prepared to extend the same to Japan on its own soil. This provision guarantees to Wall Street's monopoly capital a clear field in Japan to the exclusion of all other states desirous of establishing normal economic relations with Japan after the peace treaty. By driving Japan into the American economic orbit, the American capitalists are attempting to undermine the interests of all other states, including their own capitalist competitors. These provisions are designed to destroy the natural relationships of Asian economy.

This American draft peace treaty demands their birth-right from the Japanese people. It aims to turn Japan into a war base as well as a squalid colony of the United States. Saddled with this "peace treaty," Japan would be forced to bear a reactionary regime packed with war criminals and, on top of them, their overbearing American masters.

But that the Japanese people are fully alive to the dangers of such a treaty is shown by the fact that they are mobilising the utmost efforts to oppose it. They demand an over-all peace treaty based on the Cairo Declaration, the Yalta Agreement, and the Potsdam Declaration which says that the Japanese people shall not be "enslaved as a race nor destroyed as a nation."

China, Japan's close neighbour, which has several times in modern history been invaded by Japan, is determined to prevent the revival of Japanese militarism under the aegis of Wall Street. In unity with the Japanese people and all others threatened by the criminal U.S. plots further exposed by this American draft peace treaty, they are determined to defeat the U.S. attempt to rearm and use Japan in their ill-fated adventures in Asia.

This determination is fully demonstrated by the present nation-wide movement in China which opposes the conclusion of a separate peace treaty with Japan and the rearmament of Japan by the American imperialists.



Allied Victors "By U.S. Permission"

Cartoon by Fang Cheng

# Sinkiang's New Era

Chen Ling

Sinkiang, China's westernmost province, has been described by the imperialists as part of the "dead heart of Asia." Today under the dynamic rule of the people's government, its deserts are beginning to bloom, mines and factories are tapping its natural resources, and trade flows in an increasing flood along its ancient caravan routes. Peace reigns among its many peoples. It is becoming in fact as well as in name a New Territory.

Sinkiang set deep in the northwestern hinterland, is bordered by the Mongolian People's Republic, the U.S.S.R., Afghanistan and Kashmir. With over 1,700,000 square kilometres, it accounts for one sixth of the total area of the country. Surrounded by mountain ranges, it is traversed by the snow-capped Tienshan Mountains. It embraces several desert basins, including part of the Gobi.

The gateway to China from Central Asia, Sinkiang was historically the scene of great migrations of people, many of whom settled here permanently. Today its population of some five millions includes 13 different nationalities. Uighurs form 75 per cent of the population; the Kazakhs, eight per cent; the Hans, six per cent; the Tungans (Moslems), four per cent; the Mongols, two per cent; while the Uzbeks, Tartars, Kirghiz, Tadzhiks, Manchus, Hsipos, Russians and Solons comprise the rest.

Sinkiang is rich in natural resources. But poverty and insecurity was the lot of its peoples under the old regimes. Because of the breakdown of the old irrigation systems, less than 18 per cent of its 6,500,000 hectares of arable land were cultivated by the peasants who form approximately 70 per cent of the population. Its natural pastures extend over an area of over 8,000,000 hectares, but only a fraction of this total was in use by herds that were actually diminishing in size. The rich resources of oil, coal and metals and virgin forests of the north were almost completely untapped.

This backwardness was the direct result of the semi-colonial and feudal exploitation of Sinkiang. The reactionary ruling groups, whether Manchu

emperors, warlords or Kuomintang reactionaries, maintained a ruthless policy of oppression and exploitation of the various nationalities. Using the classic formula of "divide and rule," they sowed dissension among the peoples. Bloody massacres resulted. The feudal exploitation was of a most extreme nature. A revolt took place in 1931 against a noble in the Hami area of Eastern Sinkiang who had 10,000 peasants and herdsmen as his virtual serfs. The peasants had been forced to pay him their whole annual harvest; the herdsmen nearly 50 per cent of their livestock produce. The masses of the people of Sinkiang were kept illiterate. They were disease-ridden. The infant mortality rate was over 60 per cent of births. The people were deprived of all democratic rights. Tihua, the capital, was a city of prisons. With a population of less than 100,000 people, it had 30 gaols.

## The Revolt of the People

This society in decay was further tortured by the greedy intrigues of the imperialists, American, British and Japanese, pitting one traitorous group against another in bloody conflict. It is no wonder that the history of Sinkiang has been marked by desperate popular uprisings against the oppressors. In the past these have all been ferociously suppressed. But the rising of the people of the Ili area in 1944 routed the American-armed KMT warlords and established a revolutionary base in the Tacheng, Ili and Ashan area.

By the late summer of 1949 the major part of China had been freed by the People's Liberation Army from the KMT regime. In July the PLA began its liberation offensive in the Northwest, and in September, the People's Political Consultative Conference was convened in Peking. On September 25 the Sinkiang Provincial Government announced that it would break off relations with the KMT remnants and agree to the peace terms announced by the People's Government. These assurances were accepted and the peaceful liberation of the province by the PLA began. Under the command of Wang Chen (now Secretary of the Sinkiang Bureau of the Central Committee of the Communist Party of China and Commander of the Sinkiang Military District), its units reached Tihua on October 20. The people received them with boundless enthusiasm as their liberators. Sinkiang's new day had dawned.

There was no delay in ending the old order. The national liberation struggle of the people of Sinkiang, so heroically exemplified by the rising of the Ili area, merged with the national liberation struggle of the whole of the Chinese people. The people's leaders of Sinkiang immediately took their places at the councils of the PPCC that established the Central People's Government.

It was a heavy blow to the whole country when the leader of the Sinkiang national liberation movement, Ahamaitikiang, Chairman of the Central Committee of the Sinkiang League for the Defence of Peace and Democracy, and four of his close asso-



Map of Sinkiang

(Undefined boundaries are indicated by a dotted line.)

ciates met an untimely death in the crash of the plane taking them to Peking, but their place was worthily filled by Saifudin and other colleagues.

During the short space of two years, guided by the national policy of the people's government and of the Communist Party as laid down in the *Common Programme* of the PPCC, Sinkiang has been transformed from a prison of the nationalities into a family of the peoples. Today for the first time all the diverse nationalities are working together and participating in the administration of the province. Among the 31 members of the Sinkiang Provincial Government Council, there are nine Uighurs, three Kazakhs, four Hans, two Tungsans and one each of the other main nationalities. This fully conforms with the provisions of the *Common Programme* whose *Article 50* establishes the equality of all nationalities within the People's Republic and assures them adequate representation in the people's governments of all levels.

The Chairman of the Provincial People's Government, Poerhan, and the Vice-Chairman Saifudin are both Uighurs, while the second Vice-Chairman is a Han. Each nationality has its appropriate representation on the local government organs. In Tihua, for instance, where the majority of the population are Kazakhs, the commissioner is a Kazakh. And 76 of the 80 administrative heads of the counties and municipalities are from the non-Han national minorities. During the past two years, large numbers of cadres from among the local nationalities have been trained in special courses and are now working in governmental organs throughout the province.

All-Circles, All-Nationalities Representative Conferences have been held at provincial and city levels. For the first time the people's representatives have gathered to discuss in friendship the leading problems of the province. In Tihua, Hami and other cities, City All-Circles Representative Conferences have been held twice or three times already. On February 1, 1951 the provincial ACRC was held for the first time and again all national minorities elected special delegates.

At these conferences the people came to know the policies of the People's Government, put forward their special requests and planned the further development of their province.

One of the first steps was the establishment of complete security and peace for the work of construction. The people's army of the Tacheng-Ili-Ashan area merged with the PLA. Units of the former KMT army were reorganised and after re-education were absorbed into the PLA. Aided by the people, these forces launched an all-out campaign to make an end of the banditry—that ancient scourge of Sinkiang that has lately been hailed by the Voice of America as its ally. Even before the final collapse of the KMT, the former American Vice-Consul in Tihua, D.S. Mackiernan, in fact was

plotting sabotage against the coming people's rule. He secretly supplied Wusman, a notorious bandit, with arms and money. After Mackiernan fled from Tihua on Sept. 28, 1949, Wusman massacred over 300 Kazakh families and 1,175 people of other nationalities and looted livestock and goods in North Sinkiang, before he was captured in February this year.

Led by the people's government and Communist Party, the people of Sinkiang are also undertaking



A Village Conference of all Nationalities at Shacheh.

Drawing by Yeh Chien-yu

far-reaching social and economic changes. Although full-scale land reform is not planned to begin in Sinkiang this year, work teams have already been sent to the villages, peasant associations have been organised and feudal rents have been reduced. Mutual-aid teams have also been organised to aid the peasants who are short of animals, implements or work-hands. Through these teams, which have a priority on government aid and loans, new implements and new farming methods are being introduced to Sinkiang's farmers. The peasants have reacted with enormous enthusiasm to this first release from the old feudal exploitation. They are co-operating whole-heartedly with the people's government's schemes for irrigation and land reclamation.

Sinkiang's rainfall is slight. Its agriculture depends for its water supply mainly on the dams and aqueducts which conserve the rivers fed by the snow-capped mountains. Huge areas of fertile land have passed out of cultivation because these irrigation works were allowed to fall into disuse. In addition, the rural despots established monopolies over these water lifelines and extorted high levies from the peasants for the use of water. Water in Sinkiang has been the cause of constant battles and civil strife. Now under the people's government, this form of feudal exploitation has been either abolished altogether or greatly reduced by the fixing of a reasonable price for water. At the same time the people's authorities are pushing ahead with a gigantic water conservancy project.

Thousands of irrigation canals and ditches are being repaired or built anew. Already a length of 650 kilometres have been put back into use. This great plan, when completed in three years' time, will irrigate over 330,000 hectares of land. The Water Conservancy Bureau of Sinkiang is also constructing a number of dams to prevent the rivers' waters from being lost aimlessly in the desert sands. The Hungyen Dam in construction near Tihua will, when completed, have a storage capacity of 500,000 cubic metres. At the same time a grand campaign is under way to reclaim land. In 1950 alone over 66,000 hectares of land were reclaimed.

These public works have given spectacular results. In 1950 the production of foodstuffs increased by from 20 to 30 per cent throughout the province, giving an over-all increase of 90,000,000 kilograms of foodstuffs. Crops too have improved in quality. Peasants are now cultivating a variety of Ukrainian wheat that yields 2,000 kilograms per hectare and cotton that ripens in 110 days. Sinkiang's new pumpkins are gargantuan in size. Its water-melons weigh up to 26 kilograms.

Wuchia county in Western Sinkiang gives an idea of what these advances mean in terms of human happiness. In pre-liberation days, Wuchia used to import food from other areas. Its inhabitants were obliged to seek work elsewhere. But by last year the amount of food brought into the county was cut by 80 per cent and 2,000 people returned home.

A very big part in these construction activities is taken by the People's Liberation Army which is now engaged on a huge programme of agricultural and industrial construction. Its units accounted for two-thirds of all land reclaimed last year. They built or repaired ditches irrigating 30,000 hectares of farmlands. Two big irrigation projects already in hand (the first to be completed within three years) will supply water to a total of over 200,000 hectares of farmland. Another of its projects is the building of an entire city with accommodation for 200,000 people complete with the necessary offices, schools, hospitals, recreational and other cultural centres. At the same time its men are building their own dormitories, constructing or repairing three power plants and a textile mill. Cultivating over 60,000 hectares of land, they have a target of 50,000,000 kilograms of foodstuffs and 5,000,000 kilograms of cotton including other products. They will raise livestock enough to provide every 10 men with a cow, a pig for each five, and a sheep per fighter so that the PLA in Sinkiang will be entirely self-supporting.

#### Trade Expansion

The nomads and herdsmen of Sinkiang have shared fully in these new developments. No longer are they subjected to levies and plundering by bandits and KMT agents. With liberation, trade with the Soviet Union was reopened and the formerly depressed prices of local export produce rose three to seven times. Lambskin prices increased fivefold and that of wool, three times. Sinkiang has shared in the general financial stability of the country. Prices on basic necessities have returned to normal. Under such conditions it is not surprising that the number of livestock increased in 1950 by 20 per cent with government aid, especially in veterinary assistance.

Domestic trade is rapidly developing, Sinkiang

exchanging her traditional products like skins, furs, wool for the cloth, tea and other manufactured goods she needs from the rest of China. By 1950 this trade already surpassed the highest record reached in the past 12 years. A great effort has been made by the state trading concerns to promote this trade and see that it benefits the people in the first place. Its branches are established not only in the market centres, but take the form of roving agencies. The Provincial Trading Co. in 1950 alone purchased ¥13,500,000,000 worth of local products, half a million cattle and sheep, vast quantities of sheepskins, lamb and camel wool from the peasants and nomads. This was sufficient in terms of local prices to buy nearly half a million bolts of cloth. This new prosperity and trade has greatly benefited local merchants and business enterprises. In Tihua alone, 766 new concerns, including several small textile mills were established in 1950—an increase of one-third over 1949.

Another decisive factor in Sinkiang's new prosperity is the reopening of economic relations with the Soviet Union. In 1950 the export of animal products gave the herdsmen an income of ¥156,000,000,000. In exchange Sinkiang received from the U.S.S.R., farming equipment including combines, cloth, industrial equipment, medical and communications supplies for the further development of industry and agriculture. Of the greatest importance for the economic development and national defence construction of the province is the assistance of advanced Soviet technology in the development of its rich mineral resources through the agencies of the Sino-Soviet Non-Ferrous and Rare Metals and Sino-Soviet Petroleum Joint Stock Companies under the agreements of March 27, 1950.

Soviet assistance has been of great help to Sinkiang in a variety of other ways. Last August a group of Soviet experts were invited to assist in and to train Sinkiang cadres for this work. Soviet specialists also assisted in the medical and cultural construction of Sinkiang.

Enormous strides have also been made in the fields of culture and health during the past two years. One million inhabitants were vaccinated against small-pox and over 340,000 received medical treatment at clinics during 1950.

Prosperity and peace have brought new opportunities for education to the women who are beginning their emancipation, and all illiterate adults. The primary and secondary schools with close to a quarter of a million students have all been reopened and reconstructed to rid them of reactionary influences. Sinkiang College with 700 students, the Province's leading higher educational institution, is now open to all nationalities. The number of magazines and dailies has rapidly increased. There are now publications in almost every one of the several languages used in Sinkiang. The classics of Marxism-Leninism and the teachings of Chairman Mao Tse-tung are now being made available to the masses of Sinkiang, lighting their path of advance.

Only the first steps in the New Democratic construction of Sinkiang have yet been taken. But the promises of the revolution are being abundantly fulfilled.

# Agnes Smedley, Friend of the Chinese People

Yang Kang

Agnes Smedley has been laid for her final rest in the soil of the people's China that she loved so well. The Chinese people and all the people of the world who love peace and truth will remember her forever. She was a daughter of whom the American people can truly be proud. She was a true friend of the Chinese people.

Child of an American working class family, Agnes Smedley joined the ranks of the people as an active fighter against their oppressors as soon as she became conscious of this struggle. She chose China for more than 20 years as her place of work and service to the people. She chose the cause of the Chinese people as her own cause. Ever since the day she made that choice, she shared both in the joys and hardships of the fighting Chinese people. There was the blood and sweat of her in the struggles of the Chinese revolution. She, too, had a share in the glorious victory of the Chinese people.

As Comrade Ting Ling, China's foremost woman novelist, has pointed out, Agnes Smedley's dedication of her life to China was not because of an attraction to Chinese curios or oriental mysticism. Before she came to China, she had already become acquainted with Marxism-Leninism. She had seen the revolutionary movement in Germany during the 1920's. She had already taken some part in the Indian liberation struggle against British imperialism. Her heart was filled with enthusiasm for the worldwide revolutionary movement. When Smedley first came to China in 1928, the issues were starkly clear in China; the bloody Chiang Kai-shek terror was being ruthlessly directed by the imperialists against the working class and all progressive elements. Agnes Smedley plunged resolutely into the revolutionary struggle on the side of the oppressed people.

Agnes Smedley had the quality of revolutionary heroism in a high degree. It inspires her writings. It illumined her life. She defied hardships and poverty. She was happy to sacrifice for the people. She was not frightened by difficulties. The successful completion of a difficult task gave her satisfaction. She was a stern critic of her work; a meticulous craftsman. Her infectious enthusiasm in-



The PLA pays its last tribute.

spired all who took part in meetings with her. Her presence would turn an otherwise dull discussion into a lively one, exchanging many ideas.

While Agnes Smedley worshipped heroes, she knew the intrinsic value of heroes. She was always in search of the heroic exploits of revolutionists. She would interview them and work tirelessly to get down their stories, to relate them for the people as an inspiration.

To gather the material and write a biography of Commander-in-Chief Chu Teh was for her an extremely difficult task. But her admiration of this great and heroic personality was profound. She brushed aside all difficulties. Three times she revised the first part of the draft biography. It took her almost four years to complete the draft.

One incident that typically illustrates the quality of Smedley's revolutionary heroism took place when she was with the Communist-led New Fourth Army during an enemy air-raid. Headquarters was concerned for her safety and wanted her to take cover, but she was nowhere to be found. Finally she was discovered standing in front of an army hospital, staring with angry eyes at the enemy planes. She insisted that not until all the patients had been safely evacuated would she leave the hospital herself. Such spirit was completely natural with her. However, never did she look upon herself as a hero, although the spirit of revolutionary heroism was always in her. And in this modest, simple spirit she was able to tolerate all hardships, illness and poverty, to work for the cause of oppressed people courageously, resolutely, and at great risk, and to wage a militant, unflinching and uncompromising struggle against such ruthless imperialists as Douglas MacArthur.

Agnes Smedley was whole-heartedly in sympathy with the world-wide people's revolutionary movement, and predominantly with the Chinese people's revolution, to which she dedicated herself. With all her great qualities, however, she had an insufficient realisation of the role and strength of the proletariat. Consequently, she was unable finally to rid herself of the remnants of individualism cherished by the old liberal bourgeoisie. She shrank from the

YANG KANG is a noted woman journalist.

voluntary acknowledgment of organisation and discipline which would have given the sterling quality of her revolutionary heroism an opportunity for full development by integrating it with the collective, disciplined strength of the proletariat.

But reality is the greatest and most powerful teacher of mankind. It was reality that taught Smedley to lead the life she led: to develop from blind rebellion against oppression in her adolescence to become a sympathiser with and a militant participant in the revolutionary ranks of the Chinese people. She was not free from errors but she was never at fault on the over-all and major issues of the world revolutionary movement of the people. Had she not been killed by the ruthless and vile persecution of the American imperialists, with her eyes lit with love of the people and her heart burning with the flame of righteousness, she would certainly have learned further from reality, and learned to solve the problem which still confused her.

We Chinese people will remember Agnes Smedley for many things. We will remember her as one who, in a spirit of true friendship, helped in times of trial to bring medical help and relief to stricken people. We will remember her because she brought a vivid understanding of the realities of the Chinese revolution to America and even to the whole world. Through her books she has helped to give the young generation in America a perceptual knowledge in addition to a rational knowledge of China. This perceptual knowledge, though indirect, is bound to play a big role among young Americans.

Even while we wage our great struggle against U.S. imperialist aggression and to aid Korea, a chain of friendship between the peoples of China and America is being forged across the Pacific Ocean. Agnes Smedley took part in the moulding and casting of this very chain. Her name will be engraved on it. She will live forever in the hearts of the people of the two countries.

## The Chinese People Honour Agnes Smedley

*In deference to her last wishes, the ashes of Agnes Smedley, talented American journalist and writer and staunch friend of the Chinese people, were brought back to People's China from England where she died a year ago. On May 6, 1951 she was buried in the Cemetery for Revolutionaries outside the walls of Peking. Here she will rest in company with such outstanding fighters of the people as Jen Pi-shih, member of the Central Committee of the Communist Party of China, and with famous heroes of the PLA—an army to whose heroism are dedicated some of her finest pages.*

*Among the 800 people who attended the memorial service in the Youth Palace of Peking were many writers, journalists, artists and personal friends of Agnes Smedley, both Chinese and foreign. The hall was filled with wreaths and commemorative scrolls from many organisations. On black silk and in gold letters, the Writers' Association saluted her "undying friendship for China."*

*Mao Tun, noted author and Vice-Chairman of the All-China Federation of Literary and Artistic Circles, Ting Ling, the well-known authoress, General Hsiao Hua, on behalf of the PLA, Wu Yun-pu, General Secretary of the People's Relief Administration of China, spoke with the greatest warmth and appreciation of Agnes Smedley's work in and for China.*

*"The major part of Agnes Smedley's life-long struggle for justice was inseparable from the Chinese people's liberation movement," said Mao Tun. "Her last book concerning China was A Biography of Chu Teh. She was writing this book amidst poverty and illness, while her persecution by the American reactionaries became increasingly ruthless and prevented her from completing the work. Inspired by her ardent and courageous deeds as well as by her realistic and lively reports on the Chinese revolution, not a few British and American people began to discard their prejudices and to try to understand the great strength of the Chinese people's revolution and the source of this strength. Agnes Smedley won many international friends for the Chinese people." Ting Ling described Agnes Smedley as "an American who truly represented the American people. She was a staunch friend of the Chinese people. We will remember forever how she worked with us. We will always respect her unyielding struggle against American imperialism."*

*Among others who paid tribute to this courageous American writer were her friends Kang Ke-ching, wife of Commander-in-Chief Chu Teh, the novelist Lao Sheh, the journalist Yang Kang, Dr. George Hatem, and Mr. Arthur Clegg, on behalf of the British People's Delegation to China.*

*In the hall of the Youth Palace were displayed the relics of Agnes Smedley, her notebooks, many of them of great historical value, photographs and letters. All these she has bequeathed to Commander-in-Chief Chu Teh, and through him to the Chinese people to whom she dedicated her life and her splendid books: Chinese Destinies, China's Red Army Marches, China Fights Back and Battle Hymn of China.*



Catholic nuns in a parade shout their slogans against Japanese rearmament.



A Miao student signs for peace and against Japanese rearmament.

## Peking Votes for Peace and Against the U.S. Rearmament of Japan

The nation's capital is well in the lead in the signature campaign supporting the 5-Power Peace Pact and the poll against the U.S. rearmament of Japan. By April 30, over 1,695,000 or 84.77 per cent of the population, had signed and voted.



Mothers in a Peking suburban village sign the poll.



Railwaymen at the Peking Station and passengers on the Peking-Tientsin train vote their support for the double campaign.



# MAY DAY IN

More than 600,000 people took part in the demonstration this year. In Peking, the May Day celebrations marked a series of wide movements to aid Korea, support the 5-Power Peace Pact, and oppose the



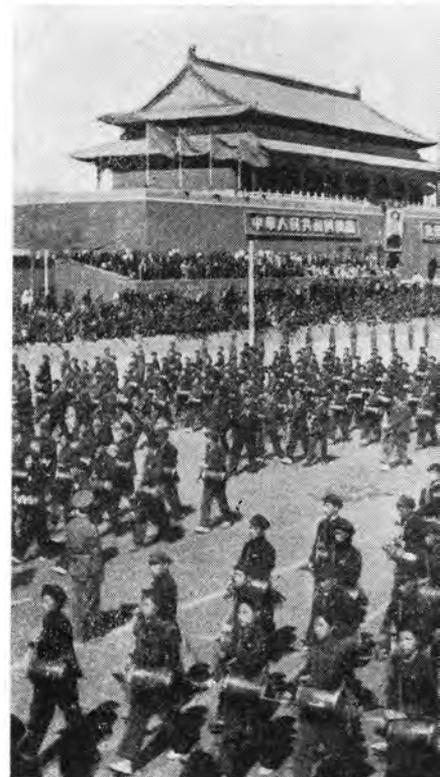
Chairman Mao receives a "Hata" from the Panchen Lama. (A silk "Hata" is a Tibetan gift of the highest distinction.)



N. V. Roshchin, Soviet Ambassador to China, (second from left) is among the distinguished guests on the reviewing stand.



Members of the British people's delegation, headed by Jock Kane (first from left) watch the demonstration.



Industrial workers perform the



Coal miners from Peking's west

# PEKING

in the capital's May Day  
and throughout the land  
high point in the nation-  
support the conclusion of a  
U.S. re-armament of Japan.



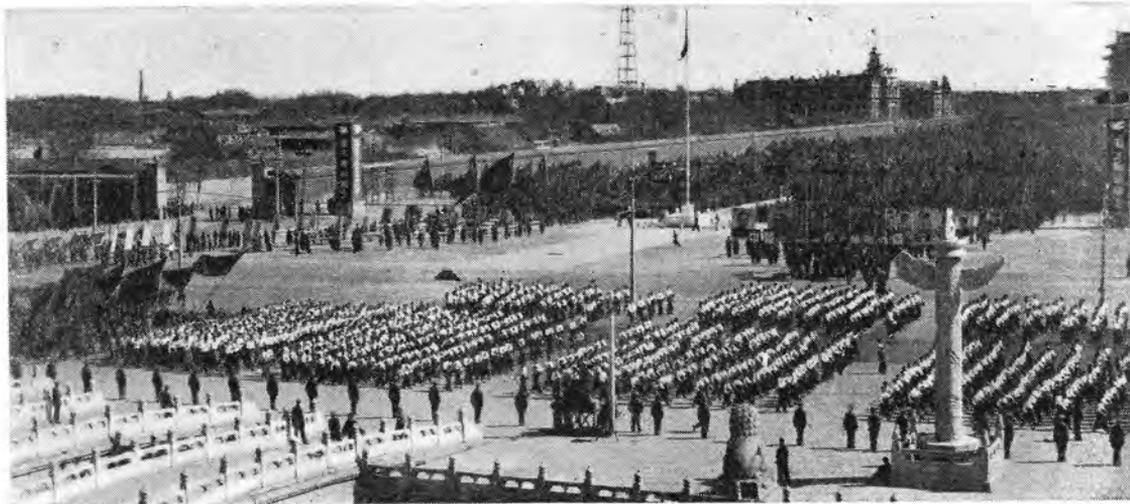
the waist drum dance.



On the rostrum at Tien An Men Chairman Mao greets the demonstra-  
tion. On his left are Vice-Chairmen Chu Teh and Liu Shao-chi.  
On his right, Premier Chou En-lai.



ern suburbs.



One section of the demonstration viewed from the Tien An Men rostrum.

# Sinkiang's Children in the Mao Tse-tung Era



Picking the big and juicy grapes for which Sinkiang Province is famous.



Village children studying. Before liberation, the people were kept illiterate. Now there are new opportunities for cultural progress.

# Yenching—the Rebirth of a University

Chiang Yin-en

Yenching University, one of the best known of Peking's universities, is today transformed. It had been nursed for 32 years on American funds to serve American cultural aggression. On February 12, 1951, left destitute by its American "friends", it was formally taken over by the Ministry of Education of the Central People's Government of the People's Republic of China. It has become a people's university serving the needs of the Chinese people.

Students and teachers marked the historic change-over with day-long celebrations ending with a campfire meet and a campus torch-light procession.

The President, Dr. C. W. Luh, one of China's leading educationalists, spoke for the whole Yenching community when he declared: "From now on Yenching will become completely and permanently a people's university both in name and in fact, in her source of income as well as in teaching and learning."

Yenching has come a long way. It was established in 1919 with funds mainly collected in America. Thousands of private Americans contributed in a spirit of real friendship for China, but as the record shows, this goodwill was twisted to imperialist ends. It was the bitter consciousness of this that impelled the university administration committee, representing the whole student body and faculty, to approach Chairman Mao Tse-tung as early as the winter of 1948, when the PLA had only just arrived outside Peking, and request that Yenching be taken over as soon as possible and run as a Chinese state university.

To tide the university over its difficulties at the time, the People's Government supplied Yenching with funds to maintain engineering education, but the actual change-over was precipitated by the December 1950 order of the U.S. Government, freezing all Chi-

nese assets in America. Since over 80 per cent of Yenching's 1950 budget which amounted to US\$360,000 came from the U.S., the People's Government immediately took over the financing of the university as it did that of all other schools and colleges whose existence was threatened by the attempted U.S. blackmail.

## Victim of Cultural Aggression

This return of Yenching to the Chinese people was, of course, as historically inevitable as the final liberation of China itself. Revolutionary influences had made themselves felt long ago within the colleges. But the last two years saw a great development of the political consciousness of the teachers, students and staff. The realisation spread how American imperialism had been using the mission schools as an instrument of cultural aggression; that in operating schools in China the American sponsors were not moved by any real desire to prepare Chinese students for the service of their own country, but were in fact trying to train Chinese accomplices for American aggression, youth who would later carry American imperialist outlooks into government service and public life.

With growing awareness of the truth of the New Democracy, Yenching students and teachers have emerged among the staunchest supporters of the new people's government. They have responded enthusiastically to the various great national campaigns. Yenching professors were among the first to refute the slanders in the infamous U.S. White Paper on China. Yenching took the lead in protesting against the lies of U.S. delegate Austin at the U.N. about students, missionary schools and churches. The whole Yenching community has been active in the movement to resist America and aid Korea. Scores have volunteered for service in Korea.

Yenching, now very much alive to the historic changes that are taking place, has been forging new and closer ties with the new society. No longer are the student bodies treated as antagonists of the

university administration. They are fully consulted on every important issue that concerns them. No fewer than seven Yenching teachers including Dr. C. W. Luh, Dr. T. C. Chao and Professor Chang Tung-sun attended the 1949 session of the People's Political Consultative Conference which established the Central People's Government. Professor Chang also sits on the Central People's Government Council. Its graduates in large numbers are going into government service.

In the days following the taking-over of the university, animated campus discussions took place on American cultural aggression in China, with particular reference to Yenching. They brought to light many new instances of U.S. tactics. More and more clearly it emerged that Dr. Leighton Stuart was the virtual dictator of Yenching from 1919 when he assumed the presidency to the summer of 1946 when he became U.S. Ambassador to Kuomintang China. Stuart was fond of telling both students and teachers that he was born in Hangchow and "considered himself a Chinese," but despite these pro-Chinese professions, during these 27 years, Chinese professors had no official voice in the administration of the university. All the key posts were held by Americans. Chinese deans were appointed, but they had no real power.

In subtle and insidious ways the students were taught to worship things American and disparage their own culture and traditions. It is small wonder that after four years of such steady indoctrination many students came unconsciously to accept the "American way of life." The wonder is that so many in the old days saw through this conspiracy and joined the patriotic and revolutionary movement.

A mass meeting on March 8 climaxed and summed up three weeks of discussions. Three students and three teachers were the main speakers. Professor Nieh Chung-chi, head of the Harvard-Yenching Institute since liberation, gave a dramatic turn to the meeting when he apologised for having affixed his signature to the tele-

CHIANG YIN-EN has headed the Department of Journalism, Yenching University, since 1942.

gram of 18 Peking and Tientsin professors urging the U.S. government in the spring of 1948 to continue to aid the Chiang Kai-shek clique. He explained that he had been led to this false step by the American education he had received at Yenching which had clouded his judgement on such a vital issue. Professor Yen Ching-yueh, who was responsible for drafting the telegram sent by certain Shanghai groups in 1946 congratulating Dr. Stuart on his appointment as ambassador, said that at the time he had felt rather proud of his part in this, but that with all he now knew he could see how unpardonable had been his support for this agent of imperialism.

Speaker after speaker related how similarly he had been led astray at crucial moments by the reactionary influence of the old Yenching.

#### Changes in Curriculum

Yenching's transformation has been accelerated by the reform of its curriculum. Many courses of purely American origin which do not meet the needs of China have been dropped or curtailed. New courses have been added. All freshmen now study the Marxist history of social development and Mao Tse-tung's *New Democracy*. Political economy is a required subject for all students of the colleges of arts and public affairs. The department of economics has scrapped all courses in capitalist economic theories and concentrated attention on such practical courses as co-operatives, foreign trade, banking and statistics. The department of political science has extended its four year course to five years with two sections—one for diplomacy and the other for political theories and systems. The department of sociology now has two sections dealing with China's national minorities and labour relations.

Big changes have also been made in the department of journalism. Patterned on the Missouri School, this was formerly considered "the most American department of all." For more than 20 years, it relied entirely upon American textbooks and turned out graduates more familiar with American newspaper practice than Chinese. On entering Chinese newspaper work they found they had to learn everything over again from scratch. Such typically American courses as ad-

vertising, management and public opinion analysis have been dropped. Today students are given the fundamental training needed for the journalism of New China.

A radical change of personnel has taken place in the department of western languages. This was considered the special preserve of American teachers. Until 1949 no Chinese had ever been appointed to an assistant professorship. Now the department is headed by a woman professor, Chao Lu-su, with a staff of 16 Chinese teachers, as well as one French, one English, one Russian and two American teachers. A Russian section will be opened next semester.

The college of engineering, with faculties for mechanical, civil and chemical engineering, was actually established in 1949 against the wishes of the New York trustees. In response to the need expressed by the Ministry of Education for the extension of technical training in universities to provide more specialists for the vast work of peaceful construction in New China, these departments are being strengthened.

The school of religion is in a category by itself. This school has always been an almost independent unit with its own teachers and endowment fund. The Central People's Government has generously offered to support the school, but the faculty and students, while fully appreciating the offer, have decided to make their school self-supporting in accordance with the

principles adopted last year by Chinese Christian leaders to make Chinese churches self-supporting, self-governing and able to perpetuate themselves.

The activities of the school of religion continue freely. The freedom of religion guaranteed by the *Common Programme* of the People's Political Consultative Conference finds its fullest expression at Yenching where Christian students and teachers hold their religious services as usual and the University Christian Fellowship meets weekly for worship.

There is a new spirit abroad in Yenching, with many plans for change and growth. Last year the enrolment reached an all-time high of 1,198. The charge frequently hurled against Yenching that it is an "aristocratic" school for the rich will soon cease to be valid. The children of workers and peasants who are now completing middle schools will soon be entering the various universities, Yenching among them, in ever greater numbers.

Yenching is determined to rid itself of all the remaining poisonous influences of American imperialism, to gain complete academic freedom. The educational policy of the New Democracy is today the educational policy of Yenching. It is no longer a centre of American cultural aggression in China but has become a people's university in every sense of the term—dedicated to the great task of educating youth for the service of New China.



Student Martyrs

Woodcut by Li Hua

In 1946, Shanghai students, in defiance of the KMT police, demonstrated against American atrocities in China.

How the Tillers Win Back Their Land—III

# Out of Their Sorrows, Strength

Hsiao Ch'ien

With the escape of Peng Erh-hu and the arrest of his brother Peng Yin-ting, the Peng household, once the scene of never-ending bustle, immediately took on the mournful look of a deserted temple. Most of its twenty-odd rooms had been sealed up by the *hsiang* government. The one in which they had found a cache of weapons even had its door nailed shut. Throughout the enclosed courtyard resounded the monotonous syncopated music of the "wooden fish,"\* with Peng Erh-hu's wife, her eyes closed, playing the musician in a grey Buddhist garment. No wonder Yueh-lien, the servant girl, as she went about her household work had the feeling of living inside a coffin. Fu-chuan too felt lost. He almost missed his master's orders.

Gongs and drums had been beating in the village for two or three days, and here were Fu-chuan and Yueh-lien, still squirming inside their "coffin." The change she had witnessed during the last few days seemed in Yueh-lien's mind merely to centre around this moral problem: Peng, the Second Master, was a heartless brute to have thus abandoned his wife; while Fu-chuan kept worrying about his five *tou* and seven *sheng* of land which his master had given him as a 'gift'. Would that be divided up, too, in land reform?

On the evening of November 28, Fu-chuan had just come back from where he had been filling his water buckets when he found Comrade Lu of the Work Team waiting for him right there in the kitchen.

The thought immediately occurred to Fu-chuan—someone in uniform, making another arrest perhaps?

"How many buckets of water have you fetched, Fu-chuan?" asked Comrade Lu with a smile. He talked as though they were old

\*A hollow drum shaped like a fish used by Buddhists during their chants.

†Slightly more than one third of a mile, about 633 yards.

*This is the third instalment of a seven-part reportage-novelette dealing with the agrarian reform in Hunan Province. The second instalment described the start of the movement immediately after the arrival of the Land Reform Work Team. The fourth instalment will describe the public trial of the three landlords which reveals the full story of their crimes against the peasants.*

*The illustrations are by Chiang Chao-ho.*

friends, and his voice showed both intimacy and concern. Fu-chuan was still tense, but deep inside he had become a little less apprehensive.

"With only the three of us around these days, four or six buckets would do," said Fu-chuan, untying the rope around the buckets.

"Where do you have to go to get the water?" Here Comrade Lu helped Fu-chuan move the buckets and stood the pole up against the kitchen's blackened wall.

"Three *li* away at the reservoir. It's flowing water. Goes into the Lienchiang." With these words Fu-chuan became somewhat bolder. He lifted up his head and looked straight at the stranger. The light was quite dim and he blinked, eyeing Lu Yang up and down.

"Three *li*?" Lu Yang looked surprised. "How many buckets a day did you have to fetch before liberation?"

Before liberation? There were then four farmhands, one manager and cook, and a constant flow of guests. Divisional commanders, colonels and what not. Usually over ten people. He distinctly remembered the number of dishes he had to help wash in the kitchen.

"Those were hard times. Fourteen or sometimes 16 buckets, two at a time, I had to fetch," sighed Fu-chuan. Then he thought he should make some boiling water, so he ladled some water into a

cauldron and went and got an armful of firewood from a pile in the corner.

"That means seven or eight trips. Three *li* per trip," calculated Lu Yang. "So you had to cover over 20 *li* a day merely fetching water. Did you have other jobs as well?"

"Oh, lots!" That he should have so light a load now appeared to Fu-chuan almost a miracle. "I had to feed the pigs, feed the cattle, and feed a foreign-breed dog. I had to spread fertiliser and cultivate some land too."

"How much land did you have to work on?"

The crackling wood-fire in the oven cast a reddening glow on Fu-chuan's face. He stared dully at the leaping flame. By adding up individual pieces of land, he finally arrived at the total. "One *tan* and eight *tou* of land."

To Lu Yang, who had helped with various jobs in the fields but had never independently cultivated any land, one *tan* and eight *tou* of land sounded enormous for one man to look after. You have to plough it, fertilise it, and weed it before you can reap anything. Admiration mingled with sympathy as he gazed at Fu-chuan's thin, bony frame.

"Let's see," said Lu Yang, counting rapidly on his fingers. "That would produce around 70 piculs of grain, wouldn't it?"

"Only in a good year." Steam was rising from the cauldron now. Fu-chuan got a basin for himself and settled down to washing his feet. "But the river is not so obliging. In times of flood, you would consider yourself lucky if you could bring in 50 piculs."

"How much out of that did Peng Erh-hu give you?"

"Depending on the year," answered Fu-chuan, noisily washing. "Sometimes ten piculs. Sometimes seven or eight. I didn't begin to earn full wages until I was 20."

"Only ten piculs, did you say?" Indignant, Lu Yang climbed off the oven. "Tell me, in collecting rent, did he go according to the year too?" he asked sarcastically.

This question left Fu-chuan at a loss for words. Somehow the thought had never occurred to him.

"How long have you been working for him?" went on Lu Yang.

"I started out at six as a cow-herd." Bitter memories were surging up in his breast. "Then I began taking on other odds and ends. When I was 14, father died and I became a regular farmhand. I am now 24."

"You're 24," repeated Lu Yang. "You should get a wife."

"I have no special skill. How could I support her?" sighed Fu-chuan.

"No special skill?" said Lu Yang with disagreement. He propped one foot up on the edge of the oven and placed both hands on his hips. "You fetched 14 or 16 buckets of water a day, covered 20 li and fed cattle and pigs. You cultivated one *tan* and eight *tau* of land with a yearly output of 60 or 70 piculs of grain. And you talk about not having any skill?"

"Well, no skill and no luck." He really had not been getting his due, thought Fu-chuan vaguely. "Take the Second Master. He could write and do arithmetic. So there he was eating and drinking his fill every year without even having to cross the threshold."

"Brother, you really are silly," exclaimed Lu Yang with a mixed feeling of bitterness and sympathy. He looked at Fu-chuan's legs, legs that had known so much hard labour, bespattered with mud, and here and there he could see blue veins throbbing. "It wasn't because of his skill or his 'luck,' as you put it. Land and feudal influence were what turned the trick. He had been exploiting you."

"Exploit?" The meaning of such a term was entirely lost on Fu-chuan.

"Yes, exploit. A mixture of open robbery and pocket picking," explained Lu Yang, accompanying his words with suitable gestures. "Now you, for example, turned out 70 piculs. He gave you only ten. That means he had exploited 60 piculs from you. You have worked for him 18 years. Say he gave you ten piculs every year (actually you often got less) and we still have the staggering sum of 1,080 piculs of grain—the amount he exploited from you."



"He had been exploiting you."

"But," said Fu-chuan in a feeble voice, "the land was his."

"Indeed? Now tell me. How did he get his land in the first place?" Lu Yang and Fu-chuan stood up simultaneously at this point.

"The land was left behind by his grandfather. First Master and Second Master each got a portion." Fu-chuan was trying to defend the Pengs, but he could not help feeling that perhaps he had not been treated right after all.

"And how did his grandfather get the land? Come, tell me." Lu Yang's voice now sounded almost as though it were edged with steel. The cross-examination was proving too much for Fu-chuan.

"Well, his grandfather was a magistrate in the Manchou days. . . ."

"Right you are." The answer seemed to have furnished additional proof of Lu Yang's argument. "And all that a magistrate loved was to hear money clink. The money was squeezed from your grandfather by Peng Erh-hu's grandfather, and then used to buy land so that you in turn could be exploited!"

Fu-chuan was struck speechless. A cold wet towel seemed to have enveloped his brain. Leaning against the oven, he pondered over the problem and remained like this for a long, long time.

That evening Lu Yang returned with his quilt. Fu-chuan had willingly agreed to his staying

there and the two of them spent the better part of the night in a heart-to-heart talk, lying side by side in a narrow bamboo bed.

Lu Yang was like Fu-chuan's elder brother now and to him he poured out everything. When Fu-chuan was six, his mother, already seven months with child, was ordered by Peng Erh-hu's wife to climb up a ladder to get some firewood from the attic. She slipped and fell and had a miscarriage. Death resulted after two

days of acute suffering. His father, too, had come across some Japs while out carrying grain for Peng Erh-hu and they had killed him in cold blood on the dyke near the Seven Star Slope and taken the grain off him.

Into their conversation Fu-chuan adroitly introduced the question that had been bothering him. Will the land given by the landlord to a farmhand be divided?

"Dear younger brother," said Lu Yang, "don't tell me Peng Erh-hu had given you some land?"

"Yes, five *tau* and seven *sheng*." admitted Fu-chuan with complete honesty.

"Now suppose," continued Lu Yang, pushing up his quilt, "this quilt of mine originally belonged to you and I took it away from you by force. Would you be grateful if, knowing you are going to want it back, I just grabbed a handful of cotton padding from inside the quilt and said to you, 'Here, you have this.'?"

"Certainly not." Something which Peng Erh-hu had made him sign a few days ago fluttered through Fu-chuan's brain.

"Then," said Lu Yang, turning to Fu-chuan while propping himself up on an elbow, "Peng Erh-hu's land has long ago ceased to be his. It belongs to whoever tills it. What do you think land reform means? Doesn't it mean that peasants must have their land back for cultivation? You, Fu-

chuan, among all the peasants, are most entitled to getting a piece of land, for you belong among the poorest, most exploited and hard-working. In dividing up land, it is people like you who do not own a strip of land that have priority. Five *tou* and seven *sheng*! It was yours to begin with, you silly mel-lon!"

Fu-chuan sat up at this.

"Oh, Peng Erh-hu, that son of a bitch," he cursed, almost in tears. "He's got me fooled. I must go and ask for it back." Forgetting that Peng Erh-hu was at large, he felt like putting on his clothes right away to find the swindler.

"Ask for what back?" asked Lu Yang with some curiosity.

"That piece of paper." For the first time, Fu-chuan felt the urge to confide in someone about it. "Peng Erh-hu gave me a deed of transaction—I didn't have to pay him, he said—but he also made me put my thumbprints to a statement saying that the land is to revert to him when Chiang Kai-shek comes back."

"Huh, that son-of-a-turtle!" Even Lu Yang was somewhat taken aback, but he pushed Fu-chuan down again and said reassuringly, "Don't you worry. Chiang Kai-shek will never come back. Still, it just goes to show what kind of stuff a landlord's heart is made of."

The next morning when Yueh-lien came to the kitchen to get some water, Fu-chuan told her the conversation of the night before and the two of them made an appointment to go to Hsin-wu's home together after supper.

\* \* \*

That evening Hsin-wu's two dilapidated-looking rooms practically burst their joints on all sides. Crazy Grandma Li, Fu-chuan, Uncle Kuang-lin, over ten people crowded in. Yueh-lien was the last to join the throng. "Scholar" Chu Yao-hsien, anxious as usual to be in the limelight, tried also to edge his way in when he heard Comrade Lu was calling a meeting. But he was stopped halfway by Hsin-wu, who said sharply and with sarcasm, "Today we want to discuss how to catch Peng Erh-hu alive. Come around again when we've caught him."

When everybody had come, the meeting began and Hsin-wu led the way.

"I was as good as stuffed in the cannon's mouth already by Peng

Erh-hu," said Hsin-wu. "If it hadn't been for the Communists, I, too, would have been part of the ashes blown over the common burial ground. We started out having five *tou* of land. There were two sons in the house, my brother and I. Only two of us, but we got drafted three times. In 1938 my brother was one of the draftees. Peng Yin-ting was then Village Elder and he insisted on my brother's going. The *pao* head would come over every day to bring pressure upon us. At night he would turn up again, with a different story: a little money might do too. So the long and short of the matter was we sold three *tou* of land for a little over 200 silver dollars and paid for someone to go in my brother's stead. While they were trying so to rope in my brother, Peng Erh-hu got me to work for him without pay. Otherwise, he said, he would tell his brother to come and pressgang me too. So I had to work for him for two months.

"Before long, however, it was again my brother's turn to go. The lot-drawing at the Village Office seemed to be under a magic charm. Only the poor got drawn. Big families nearby, like Lo Pei-jung, who had four big husky sons, were untouched. The three sons of Li Chao-chu never got drafted either, but Teh-ming, Crazy Grandma's only son, was among the first of the lots drawn. When 1945 came around, Peng Erh-hu became Village Elder. By then my family didn't have one *sheng* of land left; so that when I was drafted, there was nothing I could do. I was taken away tied with a piece of rope!

"Before I knew how to fire a gun, they put me into the KMT 75th Division and the first thing I knew I was sent to the front lines. Of course, I did not realise then the Communists were fighting for us peasants, but, still, it was difficult to get together enough strength to fight against people you had no grudge against! First time was at Tsinan. We retreated together with the army ahead of us without even firing a shot. Second time was at Mukden. That son-of-a-rabbit, the KMT commander Chen Cheng, threw us soldiers into the flames. A bullet got me in my side, here. (He pointed at his ribs.) It was summer then. For three days I huddled under a tree, as

good as dead, and my wound was festering horribly. Luckily the KMT army quickly collapsed. Two Liberation Army orderlies found me and had me moved to a front hospital. There the bullet was dug out and my wound was cared for. While I was at the hospital, they taught me to read and write and I began to understand why the revolution was good and the reactionaries were bad.

"When my wound was healed, I asked to be sent to the front lines again—this time to fight the KMT reactionaries! Lots of my old comrades had done so. They got a doctor to look me over and he said I was still unfit for front-line duty, because I had lost too much blood. So I did garrison duties in the rear. Later I asked to join the army that was going to liberate Hainan Island. But they looked me over again and finally decided to give me an honourable discharge to return to civilian life." Here he produced his veteran's certificate.

"There were other veterans like me on the train that left Peking. At all the stops along the way there were people meeting us. Before we left, each of us was given a pair of shoes and socks, a suit and money, equal to 500 catties of grain—according to the number of years you served in the army..."

Before Hsin-wu could finish what he had to say, Crazy Grandma burst out crying. If only Teh-ming could have come back too, with new shoes and socks and a new suit!

"I'm an old woman," she said amidst sobs, and lifted herself up with the aid of her crutch, "but I want to tell my sorrow too. I don't know yet where my son Teh-ming's bones are buried, but I know Peng Erh-hu is the one that's responsible. I had four daughters and two sons. Now only Chun-hsing is left. It wasn't because I didn't know how to bring up children that they died. Four of them died of hunger and cold. Once I didn't have a piece of cloth to wrap a baby up in. Neighbours lent me straw to cover the newly born.

"I hadn't been idle. I worked all the year round for the landlord and that was what I got—only misery! How could I remain strong when I never had enough to eat? Is it any wonder that my breasts became loose and flabby, and that,

one after another, the babies died off? The third one I throttled myself. Flesh of my flesh, how could I bear to speed it to an early death?" Here she began weeping loudly. "But that was better than to see it die by slow starvation. Finally all I saw near me was a son and a daughter, and the cursed Peng Erh-hu had to come and drag my Teh-ming away, my 19-year-old Teh-ming, whom I brought up with what little rice I could get begging from others! He went, leaving us two behind, mother and daughter, and he never came back..."

Crazy Grandma was sobbing convulsively. Hsin-wu's pregnant wife attempted to help her sit down and regain her breath. But no, she simply must go on.

"Never in all my life of 53 years did I have one day of happiness. Mother died when I was only two, and at eight I was given away as a child-bride. First I had to take a lot of beating from my mother-in-law. Then later on when I went to work for the landlord's family, the landlord's wife also beat me. For three months every year I lived on wild vegetables; for the second half of the year dried potato was the only food I knew. As for meat or fat, it had never been my good luck to even get a smell of them, year in and year out.

"After 20 years of hard labour, my husband and I saved up enough money to buy four *tou* of marshy land. My man, Li San, was

straightforward and dependable but not very strong in health. One day during the hot season he was turning the landlord's water-wheel when he dropped down in a dead faint. The landlord acted as though such a thing was below his notice and I had to sell one *tou* of land to give him medical treatment.

"Then the Japs came. That opium fiend Peng Yin-ting was helping them to pressgang able-bodied men and he got the idea of having Li San carry bullets and dig trenches for them. One day for no known reason whatsoever he got badly beaten up, my Li San, he just managed to crawl home. His clothes were soaked through with blood. Later his wounds began to pus and he bled and bled. I sold another *tou* of land, but this time nothing could save him. Chun-hsing was only seven when he died. Giving Li San a decent burial cost me another *tou* of land.

"We two, mother and daughter, had a very hard time living on one *tou* of land. The next year, the harvest was late and we had to borrow from Lo Pei-jung—five *sheng* of rice and one *tou* of beans—just to tide us over. Two months later he told me that what I owed him together with interest was 20 times more than we borrowed. And so my last *tou* of land was seized from me.

"Chun-hsing followed me around begging for three whole years, we never knew where our next meal was to come from. Finally I could

stand it no longer and gave her away as a child-bride. I too have been a child-bride. Surely I realised what it meant. Hsin-wu, I'm not a heartless person. I'm not crazy. It's just that I've suffered so much and there was no one I could tell it to before."

Lu Yang hurried over. "Grandma Li—don't anyone call her 'Crazy' Grandma any more—Grandma Li, certainly you're not crazy. See," Lu Yang began counting on his fingers for the benefit of the others, "as a child-bride, you were ill-treated. That means you suffered from living in a feudal society. Your husband was exploited by the landlord on the one hand and kicked around by foreign imperialism on the other. Two-fold suffering common to all of us peasants, also two of our chief enemies. Peng Yin-ting, Lo Pei-jung, they are now both under lock and key. We want to do the same thing to Peng Erh-hu and to all the other rascals. This is our job, and we must all help out. The government will surely back us up in this."

"Am I not telling the truth?" Lu Yang asked, more or less rhetorically.

"Every word of it," all the people in the room, men, women, old folks and children exclaimed in one voice. Yueh-lien and Tu Yu-chen, the girl who worked as a wet-nurse in Chu Yao-hsien's house, both started crying. Tu Yu-chen had stayed for the meeting and hadn't gone home despite her mother-in-law's urging.

"But," continued Lu Yang, sensing that they were now with him, "it is up to you to rise up and see that justice is done. You know all the wicked landlords and you have in hand all the evidence of their past crimes. The government will not convict anybody wrongly. So all of you who have evidence that might come in useful should produce it."

Chu Kuang-lin, fingering his beard delicately, was the next one to speak up.

"I am old, so I have plenty of old scores to settle with Lo Pei-jung. I used to have a three-room hut of my own near Huangkuling, also three *tan* of marshy land which I rented from Hu Pin-tsan. That was in the year 1939. Then Hu suddenly took into his head to work up his business in town and



Grandma Li wept aloud.

sold part of his country property including my three *tan* of land to Lo Pei-jung. When the land changed hands, Hu Pin-tsan guaranteed that my tenancy wouldn't be touched for the next five years.

"Think of my surprise when, the moment the deal was completed, Lo Pei-jung called me over to his place and named three conditions, otherwise, he said he would 'have my hoe sawed in half' (take my land away). They were: one, a 30 per cent increase in rent; two, for three years I would not be allowed to go to cut firewood in his hills; and three, I must not keep fish in his pond. What spawn I'd planted I must immediately take out again. The blow practically stunned me, but I pulled myself together and begged him to loosen a bit. I went on for a long time, but all he did was to pick his teeth leisurely and murmur this phrase taken from the classics, 'Those who find the terms unsuitable are at liberty to go!'

"I was so mad that I almost decided to have it out with him then and there. But, as my family and some neighbours pointed out, what can you expect to gain from such an unequal struggle? Is it sensible for a piece of bean-curd\* to declare war on a knife?

"When the KMT came back, their slogan sounded quite promising, '25 per cent rent reduction.' I was stupid enough to believe them. My, you should have seen the way he threatened to saw my hoe in half again. Of course, I had to pay the 25 per cent balance after all, and quick too.

"It would be impossible to tell you all the wrongs I suffered at his hands. I only rented some land from him, that's all. Yet the arrangement was such that I could hardly call my very life my own."

By this time Yueh-lien's eyes had become red and swollen from weeping. Lu Yang tried to get her to move over from where she was standing by the threshold and pour out her grievances too.

"Go ahead, tell them how the Second Mistress used to beat you," said Fu-chuan, nudging her.

Her mouth clamped shut, Yueh-lien stared dully at Fu-chuan and the others. Tears kept trickling down her cheeks, and behind all

the tears one could detect the beginning of flaming anger.

\* \* \*

Similar accusation meetings went on for five evenings. Most of the people who turned up at the first ones were inhabitants of the Peng-Chu Homestead, but gradually the thing widened and took in people from other homesteads as well as from the street. Lu Yang made it a rule to say a few words by way of explanation and encouragement after each such gathering. The bitter, cold facts were eloquent proof to the peasants as to who had sweated in honest labour and who had been parasites.

One factor that came up again and again in the peasants' accusations was: "I can only blame my horoscope, which brought me bad luck." To show how false this was, Lu Yang cited the example of Comrade Chao Chieh-min of the Work Team.

"Old Chao was formerly a Shansi peasant. He, too, used to float around like an odd-jobber without a bit of land to his name and, of course, not knowing how to read or write. Ten years ago, after the Japanese devils had invaded North China, the Eighth Route Army, as the People's Liberation Army was then called, happened to pick him up while in Shansi. You all know the way the Eighth Route Army helped the poor wherever they went. So they taught him how to read, helped him realise how he'd been exploited and built him up to be a stubborn fighter against the landlord class. He was later elected as a Peasants' Association officer. He did his work well, rose to be Village Elder and then became Vice-Mayor of Wutai County.

"Look at him today. He can now read, write, make speeches and do administrative work. His family has been allotted some land and he's out here to work for the people. Don't tell me all this is because of 'fate'! If he had resigned himself to being what he was, then he would truly have been a victim of the fortune-teller's nonsense!"

Thus the Hsinlu Village Small Group of Farmhands and Poor Peasants was set up, and Hsin-wu was elected head of the group.

The following afternoon all the men brought along their mothers and wives, and the women, their

mothers-in-law and sisters-in-law. That was an idea of Lu Yang's. It certainly did not appeal to some of the mothers-in-law, who looked reluctant and apprehensive.

The meeting opened with the accusations made by Grandma Li, Tu Yu-chen and Mrs. Peng Hsin-wu. Even Yueh-lien found her voice. She explained how she had been taken away from her parents by force, since her family owed Peng Erh-hu two piculs of grain. Her tearful account of the way the two Peng women mistreated her caused many of her listeners to weep in sympathy.

The wife of a handicraftsman, Hsu Tsung-lien, stood up and told how her mother-in-law had made life miserable for her. Lu Yang waited till she finished, then made the following comment:

"The bickerings among ourselves, who all belong to the peasant class, are not to be confused with the oppression by the landlords. For thousands of years, the landlords have been persistently squeezing us. There hasn't been a single exception. Therefore, the landlords, as a class, must be overthrown. As for members in a family, there are bound to be some who are good-tempered and some who are bad-tempered. Most of us, however, become irritable because we have to contend with such a difficult life; owing to the landlords' exploitation. Bickerings and squabbings naturally arise when people don't know where their next meal is to come from.

"Wait till the land is properly divided, till nobody has to suffer from hunger any more and all men and women have learned how to read, and then see. When land reform is put into practice, not only will the peasants be richer, but their family life will also be more harmonious."

All the women—mothers-in-law in particular—were deeply impressed by these words. Lu continued:

"The point, therefore, is that women as well as men must take part in the struggle to overthrow the landlord class. Not only because women as well as men are entitled to their share of land in land distribution, but because women constitute half of this world. Without women, the landlord class couldn't be pulled down, and until they have been pulled down, no

\*Jellied soya beans resembling junket in substance.

peasant, man or woman, can breathe freely."

After holding similar sessions two or three times, the Hsinlu village women also organised a small group of their own, with Lo Shu-min, an activist in the Big-House Lo, as the leader.

One day, at the end of a meeting, when all the women were going home, Yueh-lien elbowed her way through the crowd and came up to Lu Yang. Pulling at his sleeve to attract his attention she said, "Look at this, Comrade Lu," and produced a neatly folded letter which had been tucked away inside her clothing. She handed it over with the mumbled explanation that "It had just been delivered, the Mistress hadn't seen it yet" and that "it was all Fu-chuan's idea."

Lu Yang was completely at a loss as to what it was all about. He looked at the envelope, which said, "Kindly deliver this to my wife," and also noted that, instead of putting his name on the envelope as was the usual practice, the writer had merely put, "Read what's inside." He broke open the envelope and drew out a piece of paper, on which were scrawled these words:

"I'm now staying with Uncle Yun in town. Everything is fine. Don't worry."

The signature read: "By some one you know."

Lu Yang had a sudden brainwave. Peng Erh-hu, of course! Who else could it be?

Without delay, Lu Yang sent a

message to Fu-chuan to come to the temple.

"Do you know if Peng Erh-hu has an Uncle Yun in town?" Lu asked. Thinking over the question, Fu-chuan suddenly remembered that once when he had to go to town to turn in Peng Erh-hu's crop payment, he had been told to take a couple of chickens and a bundle of bamboo shoots to an uncle of Peng Erh-hu's in town. The place was somewhere near the railway station, he remembered, not far from Wanshou Bridge.

"Good, get ready," said Lu Yang to Fu-chuan. "You may be sent to town, this time without your pole and baskets, but when you return, don't forget to bring back Peng Erh-hu alive."

## World Students Unite for Peace

Chen Kuo

Under the golden tiled roof of Sun Yat-sen Hall in Peking's Chungshan Park, student delegates and observers from 37 countries met from April 26 to 30 for the Executive Meeting of the International Union of Students, the representative body of five million students throughout the world. Here in the Hall decorated with their national flags, the IUS emblem, and a huge slogan—"Students, unite in the fight for peace, national independence and democratic education"—they sounded a call for world peace and international solidarity.

At the opening session Kuo Mo-jo, Chairman of the Chinese People's Committee for World Peace and against American Aggression, expressed the hope of still greater unity between the students of China and other countries in the campaign for peace and democracy.

The first item on the agenda, the student movement in colonial and dependent countries and the task of the IUS, was thoroughly discussed by the delegates, who vigorously denounced colonialism and showed the disastrous effect which this form of oppression has on students.

### The IUS on Colonialism

The Chairman, J. Grohman, pointed out that two-fifths of the world's population were living under conditions of colonialism, that in colonial and dependent

countries illiteracy ranged from 60 to 90 per cent of the population, and that repression and the absence of democratic rights and liberties were a permanent feature of colonialism.

The IUS, he said, should call upon students of metropolitan and other western countries to work for an end to colonial and other aggressive wars.

"Colonialism and increased interference in the internal affairs of other people, seriously threaten all youth and students," he pointed out. "For those of colonial and dependent countries, it brings even greater exploitation, repression and war. For those of the metropolitan countries, it brings rapidly decreasing living and educational standards and conscription in the armies for the oppression of other people. For all, it threatens world war.

"The struggle of the people of colonial and dependent countries to achieve their independence is an integral part of the efforts of all peoples to achieve peace."

In reporting on the Chinese students' movement, Yang Cheng, Chinese student representative and Vice-Chairman of the IUS, said that through long years of struggle and personal experience, the Chinese students had come to realise that American imperialism was their most malignant enemy. The Chinese students had fought alongside the people of the whole country in

defeating U.S. imperialism and the KMT reactionaries, and during the past six months, had taken an active part in the movement to resist America and aid Korea.

He further emphasised that opposition to the rearming of Japan by America was one of the main contents of the present drive by Chinese students against American imperialism.

The delegates from the colonial and dependent countries made clear the great yearning for democratic education in their countries. They described the appalling conditions of education in these countries, and the complete lack of democratic rights for students and professors in the few higher educational establishments. Their reports made it quite clear that these conditions were not sufficiently well-known to students in metropolitan countries and that the IUS should acquaint student bodies with this critical and challenging situation.

Complaints against American cultural aggression were unanimous from the colonial and dependent country representatives, including those from Japan, the Philippines, and the Latin American countries. Even louder was the complaint against American imperialism and its lackeys who were plotting to use these countries as bases and sources of raw materials and cheap labour for a third world war. These delegates told of the jailing of progressive students and professors in

their countries, of the acute shortage of elementary schools, not to mention higher education, the forced use of foreign languages in education and the increase in the number of foreign professors and, in particular, Americans in their educational institutions.

Jacques Verges, representing the students of the French African colonies and Madagascar, said that their oppressors claimed that "colonisation was civilisation," but that African students from the French colonies, having seen the examples of students in Viet-Nam, Korea, the Soviet Union and People's China, would redouble their efforts against colonialism.

This solidarity was not limited to students of the colonial and dependent countries. The Australian delegate, K. Gott, was outspoken in his condemnation of what he called "American trash culture." American professors were lecturing on the "Wall Street way of life" in Australian universities, he said, and Australia was being used as a supply base for a new world war. On behalf of the Democratic University Students of Australia, he expressed solidarity with the heroic Korean people and all those fighting colonialism.

Susuma Toyama, representing Japanese students, described how a strong student movement had developed in Japan out of their actual experience of American imperialism, and reported that Japanese students resolutely opposed the rearming of Japan by America, demanded an over-all peace treaty and called on

all Asian and other students to unite with them in the struggle against American rule and for peace.

When the Korean student delegate, Bak Chul Bok, rose to report on the role of students in the Korean people's struggle against the American imperialists, he received a tremendous ovation. He said that large numbers of students had joined the armed forces to fight the American aggressors, that Korean youth and students were well aware that victory for the Korean people meant a common victory for all freedom-loving peoples.

Tamara Ershova, representing students in the Soviet Union, said that the struggle for the improvement of the situation and living conditions of students in colonial and dependent countries was one of the most important tasks of the IUS, that colonialism was the darkest page in the history of mankind, bringing misery and privation, degradation and destruction of national culture, and that it deprived millions of the possibility of receiving even an elementary education.

The progress of education in the national republics of the Soviet Union, she pointed out, showed convincingly what a people can achieve when it became master of its own destiny, and that what could be achieved by a liberated people in building a new life and in promoting education was shown by the example of the Chinese People's Republic. She assured the representatives of students of the colonial and dependent countries that in their just struggle they would

always have the ardent support of the Soviet students and youth.

The second item on the agenda covered reports on the preparations for the forthcoming Third Youth and Students' Festival for Peace to be held in Berlin.

Kurt Turba of the Democratic Republic of Germany reported in detail on the preparations in his country for the festival.

On the final day of the meeting three resolutions and a statement on Japan were passed.

The resolution calling for peace stated that the participants at this meeting viewed with alarm the existing danger of a new and terrible war, believed that peaceful discussion was possible, and urged the conclusion of a 5-Power Pact of Peace.

The resolution on education in colonial and dependent countries reiterated that complete national independence was a necessary prerequisite for a truly democratic and advanced educational system, that it was a basic principle of the IUS constitution to assist students of colonial, semi-colonial and dependent countries to attain full social, economic and educational development; to render to students and peoples of those countries all possible assistance in their struggle for freedom and independence.

The resolution on the Third World Festival of Youth and Students for Peace, called on all students to help in every way to secure full participation in the Festival.

The statement on Japan expressed deep concern over the student movement in Japan, whose difficulties made it clear that a free and independent Japan had not been realised, and that, on the contrary, Japan was being re-militarised. "Such a situation," the statement pointed out, "is the direct result of the policy of domination carried out by the U.S. occupation authorities in violation of the Potsdam Declaration and other international agreements."

The statement stressed: "To oppose the rearming of Japan and to strive for an over-all peace treaty with Japan are the unanimous demands of the peoples and students of the world as well as of Japan. Students throughout the world will extend their hands to Japanese students in the common struggle for peace, national independence and democratic education."



The IUS Executive Committee meets in Peking's Sun Yat-sen Hall.



## The Rhythm Of The Waist Drum

The sound of the tocsin was the herald of the French Revolution. The rhythmic beat of the waist drum is the symbol of the victory of the Chinese people.

As the People's Armies advanced from the countryside to liberate the cities, they took with them the militant, courageous, exciting beats of the waist drums. The drums of the peasants became urbanised. A new national festival art form was born. Today the waist drum, its accompanying cymbals and gay costumes, is a characteristic expression of the strength, confidence and joy of the liberated people. In the May 1 demonstrations, under brilliant sunshine and amid the flying red flags, 2,000 waist drum players and cymbalists, headed the parade onto the Tien An Men Square. The rhythm of the beats dictated the sharp, determined movements of the players. Their steps and beats were simple, but the very massiveness of numbers, the unison of sound and movement was impressive, like the endless sea waves.



The waist drum is a characteristically Chinese national instrument. It was first described in the chronicles of the 4th century A.D. In the early spring as the peasants worked in the fields, they were accustomed to sing and work to the beat of a large drum. Later, during the Spring Festival, as one village went to greet another, they marched to the beat of the small waist drum. For more than a thousand years the waist drum has enjoyed nation-wide popularity.

In Southern China, the people call it the Flower Drum. Still as in the ancient days it is carried in the New Year Day processions. Teams of players make the rounds of the villages. They beat their waist drums. The girls sing softly. The men or old women chant the couplets of good wishes. Or some virtuoso gives a display beating four drums simultaneously, two with his feet and two by hand. Jumping,

dancing, turning hand-flings, but always keeping the rhythm.

The Northern drum playing differs little in rhythm but much in its manner of presentation. The well-known composer Lu Chi has closely studied the history of the Northern waist drum and concludes that it traditionally had two definite styles: the "gentle style" and "heroic style." The former accompanied dances with lively and delicate movements; the latter introduced militant and energetic movements, with exuberant leaps. The team as a whole, however, expressed the heroism of the labouring people rather than of the warrior. They painted on heavy eyebrows, had red-rosy cheeks and were dressed in bright colourful costumes. They varied from six to ten members and might include the following: a leading big drum—a waist drum—a comedian disguised as a woman—waist drum—a maiden—a village hero—an ugly Amazon—and Monkey Sun Wu-kung (of the famous fabulous Ming Dynasty adventure story) followed by a final drum.

The peasants of Shansi, a famous province for the waist drum, say of such dancing that "the woman must sway like a Spring Willow, the man must leap like a tiger!"

As to the beats for the drum, there is almost no difference between north and south. The drum is carried on the left side by a shoulder strap and is beaten with two drumsticks. Here are four of the more than 10 distinct beats which can be combined: (A dot shows the left hand; a zero, a pause).

The Marching Beat:  $\left| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \right| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \left| \begin{array}{c} \dot{x}x\dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \left| \begin{array}{c} \dot{x}x\dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \left| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \right| \left. \right|$

The Flower Beats  
or Beat of Flourishing Life:  $\left| \begin{array}{c} \dot{x}x\dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \left| \begin{array}{c} \dot{x}x\dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \left| \begin{array}{c} \dot{x}x\dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \left. \right|$

The Entrance  
of The Hero:  $\left| \begin{array}{c} \dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} x \\ \underline{\quad} \end{array} \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \left. \right| \left| \begin{array}{c} \dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} x \\ \underline{\quad} \end{array} \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \left. \right| \left| \begin{array}{c} \dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} x \\ \underline{\quad} \end{array} \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \left. \right| \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \begin{array}{c} x \\ \underline{\quad} \end{array} \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \left. \right| \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \begin{array}{c} x \\ \underline{\quad} \end{array} \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \left. \right|$

The Stop Beat:  $\left| \begin{array}{c} \dot{x}x\dot{x} \\ \underline{\quad} \end{array} \right| \begin{array}{c} \dot{x}x \\ \underline{\quad} \end{array} \left| \begin{array}{c} x \\ \underline{\quad} \end{array} \right| \left. \right|$

Although the waist drum has been loved by the working people, it was despised and considered as very "low brow" entertainment by all the reactionary ruling classes. After being long ignored by musicians, like so many good things it

was "discovered" by the Lu Hsun Art Academy in Yenan about 1942.

One spring festival, a peasant team came from afar to greet the students and professors with a display of waist drum dancing. The dance surprised them all, for they came from the cities. Never before had they seen such a healthy, strong and courageous dance.

It was at this time that great literary discussions led by Comrade Mao Tse-tung in Yenan were turning the eyes of all cultural workers towards learning from the people. The art students, travelled from village to village to study every aspect of this folk art. Later they adapted it, eliminating the undertones of superstition and sensuality inherited from the old society. Then they developed it further to express the moods and spirit and needs of the revolutionary epoch. As it has spread in its new form from place to place it has been further transformed. The small teams, now composed of modern characters, remain, but it is now most characteristically played and danced by masses of people, creating an imposing atmosphere of courage, heroism and joy. New rhythmic patterns have been composed. The famous Waist Drum Dance of Victory in four movement, first shown at the liberation of Tsinan, aroused tremendous enthusiasm. The Dance of Liberation and many others, too, were popularly acclaimed. They were spread by the PLA victories.

Today in China, every large factory, school, institution and even many family groups have their own

waist drums teams. It has become a new national art. In 1949, it was first introduced to the world-wide public in Budapest at the WFDY and IUS art contests. It was awarded a special prize.

The Chinese people march to the beat of the waist drum—the symbol of victory.

# China Hails May Day

By Our Correspondent

The magnificent square in front of Peking's *Tien An Men* (Heavenly Peace Gate) on May Day was a sea of joyous people. The red silk flags, red and gold banners and hand-painted portraits of Mao Tse-tung and Stalin as well as other leaders of the world's peoples which the paraders carried turned the square into a blaze of colour.

The city's citizenry, more smartly clad than a year ago, turned out in force as more than 600,000 industrial workers, peasants, housewives, teachers, students, government cadres, cultural workers, silver-haired old men, great grandmothers and youngsters paraded before the reviewing stand. There were representatives of the national minorities in their colourful costumes, too, young Pioneers with their red scarves and gaily dressed *yangko* and waist drum dancers.

The Peking demonstration started with the roar of 28 salvos from the artillery. As the marchers moved into the square with their red flags and portraits, the band played the National Anthem and the stirring *Internationale*.

Textile workers brought their charts showing how they beat their output target by 25 per cent. The Peking Tramway workers carried placards indicating a 50 per cent increase in mileage run in 1950, as compared with 1949. A group of steel workers carried a huge cartoon whose caption read: "We'll pour our hot steel on the aggressors." Coal miners with paper facsimiles of their pneumatic drills and pushing trolleys of coal were also in the parade. Peasants marched with banners promising to do their utmost in the spring sowing season to raise an even greater bumper harvest than the last, to reclaim wasteland and increase the wheat crop by 10 per cent. Tens of thousands of youth carried books and balls to indicate that they on their part would study hard and at the same time pay attention to physical culture.

On the rostrum to greet the paraders as they marched past were Chairman Mao Tse-tung, Vice-Chairmen Chu Teh, Liu Shao-chi

and Li Chi-shen, and Premier Chou En-lai, and other government and people's organisations' leaders. With them were the Panchen Lama and Ngapo, head of the Tibetan delegation. The marchers shouted slogans: "Long Live Chairman Mao Tse-tung! Long Live the Chinese Communist Party! Long Live the Great Unity of the Chinese People!" They hailed Generalissimo Stalin, the Soviet Union, and the mighty forces of world peace.

In the special stands for distinguished guests were delegates from all parts of China, members of the diplomatic corps, and the British People's Delegation led by Jock Kane who were greeted by the crowds with shouts of "Salute the Friendship between the Chinese and British Peoples!" Other guests included representatives of the Soviet Trade Unions, workers from Indonesia, Viet-Nam and Poland, members of the International Union of Students Executive Committee led by J. Grohman and WFTU representative E. Thornton.

A group of women paraders carried a huge model of a paper globe with a dove on top. When the globe was opened, hundreds of live doves flew out, each with a coloured ribbon on its tail. These doves of peace circled round and round over the heads of the demonstrators while planes in the jade-blue skies dropped streams of multi-coloured leaflets calling for the defence of peace.

The day was still cloudless when the last group of marchers, the government cadres, walked past with their flags, red silk banners and portraits of the Chinese people's leaders, Generalissimo Stalin, Kim Il Sung, Ho Chi Minh, B. Beirut, K. Gottwald, W. Pieck, G. Gheorghiu-Dej, M. Rakosi, V. Chervenkov, E. Hodja, Choibalsan, Kyuichi Tokuda, M. Thorez, P. Togliatti, W. Foster, H. Pollitt and D. Ibarruri. On this day of the international workers, the Chinese people honoured the leaders of the world's working class.

While celebrations were going on in the city, in Peking's suburbs hundreds of thousands of peasants gathered at 30 different places to

celebrate May Day. At Haitien, west of the city, over 20,000 peasants began their celebrations at four in the morning. Fire-crackers, drums and gongs throughout the day greeted the festively-dressed peasants as they arrived from nearby villages, some dancing the *yangko* and others riding on new horse-drawn carts.

\* \* \*

The May Day demonstrations throughout the land marked a new nation-wide upsurge of patriotism in a campaign that started weeks before the day. To mark the holiday, workers in mills, mines and factories had competed with groups all over the country to beat production records. Up and down the country, the people prepared to celebrate the day in a spirit of conscious determination to defend the fruits of their struggle. Millions of people marked the opening of their celebrations by voting against the rearming of Japan and joining the signature campaign in support of the 5-Power Peace Pact.

Reports from the seven Chinese major cities stretching from Mukden in the Northeast, and Tientsin, Shanghai, Hankow, Sian, Chungking to Canton in the south showed that more than 5,500,000 people took part in May Day parades. In Shanghai alone, 2,400,000 paraded displaying placards showing that over 3,030,000 people in the city had signed in support of the 5-Power Peace Pact.

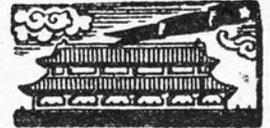
Peace was the keynote of all the celebrations, whether in the countryside or in the cities. The nationwide May Day celebrations were a mighty demonstration of the great unity of the Chinese people, of their solidarity with the peoples of Asia and the world to defend peace.

## To Our Readers

The editor regrets that it has been impossible to include *On Practice* by Chairman Mao Tse-tung in this issue. Chairman Mao's important philosophical treatise will appear in our next issue.

## CURRENT CHINA

April 26—May 10

**Peace Campaign Grows**

Two national drives—the signature campaign supporting a 5-Power Peace Pact and the poll against rearming Japan, have been sweeping the country. To date over one hundred million have signed and voted.

In Peking alone, by April 30 votes and signatures collected totalled over 1,695,000, about 84.77 per cent of the population. Mukden reported on April 28 that 1,100,000 votes and signatures had been collected.

In East China, too, over 17,890,000 had participated by May 8. In Shanghai over 3,140,000 people signed and voted. Recent reports from Southwest China showed that the 33,000,000 mark has already been passed in this area.

**More Rice for India**

Another 50,000 tons of rice is being sent to India. This is in accordance with the new April 25 agreement between the governments of China and India. Altogether, China will send a total of 100,000 tons of rice to India under this agreement and the first barter agreement.

**Relief Workers' Conference**

The National Conference of Relief and Welfare Workers opened in Peking on April 26. More than 110 leaders of relief organisations from all parts of China attended. Measures were worked out at the meeting for the People's Relief Administration of China to take over American-subsidised relief organisations.

**Sports Meet Opens**

The National Basket and Volley Ball Meet of 1951 opened on May 4 in Peking. All administrative areas, the PLA and the railways are represented by the 593 contestants. Students, government cadres, workers, physical education workers, army men and the national minorities are playing in the contests, scheduled to end on May 14.

**Panchen Lama in Peking**

The Panchen Lama and his entourage arrived in Peking on April 27 to pay their respects to Chairman Mao Tse-tung. Vice-Chairmen Chu Teh and Li Chishen, Premier Chou En-lai as well as many other government leaders welcomed him and his party at the railway station.

Speaking at the banquet given by Premier Chou En-lai in his honour, the Panchen Lama pledged to support the policy of the Central People's Government for the peaceful liberation of Tibet and to help bring Tibet into the big family of the Motherland.

**Inner Mongolia's Day**

The fourth anniversary of the setting up of the People's Government of the Inner Mongolian Autonomous Region was celebrated by Kalgan's populace at their May Day rally. A group of 1,000 people's representatives and government cadres heard Chairman Ulanfu call on everyone to work for a still better future under the leadership of Chairman Mao.

Similar celebrations were held in Hailar and other cities, in banners and counties throughout the Region.

**Youth Day**

Some 80,000 youth in Peking celebrated "May 4," Chinese Youth Day. May 4, 1919, was the day that Chinese students demonstrated against the imperialist plot at the Paris Peace Conference to turn over Germany's "privileges" in Shantung Province to Japan after World War I.

There were special celebrations to mark the day including entertainments and exhibitions on sport, health and mining. Similar celebrations and rallies were held in all major cities throughout China.

**New Victories in Korea**

A total of 20,792 enemy troops was killed or captured during an 8-day counter-attack of the KPA and the Chinese volunteers beginning on April 22. Enemy losses include 5,859 Americans, 3,807 British, 1,060 Turks and 10,066 puppet troops.

During the same operation, 81 American planes were shot down, and 20 damaged. A large region north of Seoul was liberated.

**British Delegation in Peking**

The British people's delegation of nine members, headed by Jock Kane, arrived in Peking on April 28. All the delegates are active trade union members. Five are industrial or building workers: Jock Kane, Harold Dickinson, Harry Watson, Tom Ahern and Brian Behan. Bill Cockren is a member of the National Union of Agricultural Workers. Esther Henrotte is a leading member of the Co-operative Movement. Arthur Clegg is an author and authority on Chinese affairs, and Betty England is a specialist on T.U. problems.

George Hardy, well known in the peace movement, and Dr. M. Rapaport arrived on May 5.

**Shell Co. Requisitioned**

All the properties of the British-owned Shell Company except the offices of its head office and branches and sales-agencies in China, will be requisitioned on the order of Premier Chou En-lai. All the concern's petroleum stocks will be taken over by purchase, the order stated. This step has been taken to safeguard China's national security and in the public interest.

**Germ Tests on Volunteers**

Chinese volunteers held as prisoners of war by the U.S. near Wonsan have been used as victims to test bacteriological weapons on a "bubonic plague ship". - This information, from the April 9 issue of the American *Newsweek*, has aroused the wrath of the Chinese people. The Red Cross of China has demanded punishment of those responsible.

# Letters from Our Readers

## Belgians for Peace

Dear Editor:

First of all, I must thank you for the picture you sent me of your great and beloved Chairman Mao. I have shown the letter and the picture to several of my friends who were happily surprised that New China would take the trouble to send such a gift to a friend and admirer like me who lives so far away. I have hung the picture on my room wall next to the picture of Generalissimo Stalin.

In the campaign for peace, the young people of Belgium are putting on skits in the streets, in schools, factories, offices, in small and large cities, in the countryside—everywhere—to combat the reactionary government of Belgium, which under the orders of the dollar imperialism of the U.S. wants to make our country a base for aggression against the USSR. To fulfil this aim, the U.S. is re-militarising Western Germany. We have distributed questionnaires asking, "Are you for or against the re-militarisation of Germany?" From a number of Belgium cities, from coal pits and factories we have received a high percentage of replies saying, "We are against the re-militarisation of Germany."

We shall not cease our activities against the Wall Street warmongers. Never will we fight side by side with the S.S. of Germany. Never will we fight against the USSR, China or any people's fighters such as the K.P.A. and the Chinese volunteers in Korea!

J. Soyez

Glabais, Belgium  
March 19, 1951

## U.S. People Want Peace

Dear Editor:

Many, many Americans understand the folly of actions that have been taken, and we long for a return to common sense, plain talk and PEACE. No moral person can listen to the radio commentators boast about burning people alive with jellied gasoline bombs without a feeling of shame, anger, disgust and a determination to do all he can to put an end to it.

A great number of people from all parties of the country are going

to Washington next week to plead with our representatives to pass a resolution favouring peaceful negotiation and to put an end to this terrible slaughter of your boys and ours and of the poor, suffering Korean people. Of course we are just ordinary people and have no power (except the moral power of being RIGHT, for surely it is wrong to continue this war!) We may not be listened to, but we shall keep trying.

M. Phillips

Illinois, U.S.A.  
March 7, 1951

## Comments from Bulgaria

Dear Editor:

I take this opportunity to express how helpful and instructive your magazine has been for me. The interest in and respect for the People's Republic of China in this country are tremendous. From 1948 on, when the PLA began its glorious offensive to liberate the Chinese people from the KMT reactionaries and the American yoke—when you could see the maps of the campaign in every street corner, club, school and factory—this interest has grown and grown.

Every important speech of Comrade Mao Tse-tung's from the historic *The Present Situation and Our Tasks* is printed in the press and published in separate pamphlets. The beautiful technical colour-films, *The Victory of the Chinese People* and *Liberated China* were shown in Sofia in four cinemas for three weeks and were seen by more than 250,000 people, practically the whole adult population of our capital. Ting Ling's book, *The Sun Shines on the Sangan River* and Chao Shu-li's *Changes in Li's Village* have already each been published in two editions.

But this is not enough. The interest in New China, especially since the valiant Chinese volunteers rushed to defend the just cause of their Korean brothers, is increasing. There is a great respect and love in Bulgaria for the heroic feats of the Chinese volunteers in Korea. We realise that there they are defending not only their own frontiers, but ours as well, though many thousand kilometres separate us. Their example inspires us to

defend our Motherland in the same way if the despised American mercenaries, Tito and Tzaldaris, dare to attack our peaceful country.

J. Kuranov.

Sofia, Bulgaria  
April 21, 1951

## Opposes Rearming Japan

Dear Editor:

The common people here are very peace-loving as everywhere else. Peace is very necessary for the reconstruction of the war-seduced world. So I am against all kinds of war preparations, and particularly against those of the Japanese who committed great crimes in the last war.

Pren Dutt Mohindra  
Ludhiana, India  
March 26, 1951

## Punishment for Criminals

Dear Editor:

I write to demand the death sentence for the five baby-murdering Canadian nuns formerly in charge of the Canton orphanage for infant girls. Lest anyone think me blind with anger and thirsting for foreign blood, I want to make it clear that what overwhelms me is the cruelty, not the nationality. Should the infants be Canadian and the nuns Chinese, my demand would be exactly the same. Is there anybody who could argue on behalf of those who have the blood of innocent babies on their hands?

Our Government, acting on the will of the people, has, I know, already arrested them and will punish them accordingly. But I am sorely afraid of the possibility that the Government may be too lenient in giving them their due punishment. The extreme penalty is hardly enough to pay for the lives of the over 2,000 children who died under their "care."

According to Catholic teaching, nuns should fear the wrath of God. The fact is, these do not. Let us then teach them to fear the wrath of the people; it may help other imperialist elements learn.

Feng Shih-tseh  
A PLA Soldier.  
Kalgan, China  
April 24, 1951



Chinese People's Volunteers Destroy a U.S. Tank

Woodcut by Li Hua