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January 6, 1967

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SERVE THE PEOPLE

MAO TSE-TUNG

September 8, 1944

*Cultural Revolution Spurs
New All-Round Leap in
China's Economy*

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Chairman Mao Tse-tung

Our great teacher, great leader, great supreme commander and great helmsman

A Poem by Chairman Mao Tse-tung

Reply to Kuo Mo-jo

— to the Melody of *Man Chiang Hung*

On this tiny globe
A few flies dash themselves against the wall,
Humming without cease,
Sometimes shrilling,
Sometimes moaning.
Ants on the locust tree assume a great nation swagger
And mayflies lightly plot to topple the giant tree.
The west wind scatters leaves over Changan,
And the arrows are flying, twanging.

So many deeds cry out to be done,
And always urgently;
The world rolls on,
Time presses.
Ten thousand years are too long,
Seize the day, seize the hour!
The Four Seas are rising, clouds and waters raging,
The Five Continents are rocking, wind and thunder roaring.
Away with all pests!
Our force is irresistible.

February 5, 1963

Line 6: In the short story *Prefect of the Southern Branch* by Li Kung-tso, a writer of the Tang Dynasty, a man dozing under a locust tree dreamt that he married the princess of the Great Locust Kingdom and was made prefect of the Southern Branch. When he awoke, he found that the kingdom was an ants' hole under the tree.

Line 7: In one of his poems Han Yu (768-824), a distinguished writer of the Tang Dynasty, sarcastically compared people over-reaching themselves to "mayflies which attempt to shake the giant tree."

Line 8: An allusion to the famous lines of Chia Tao (779?-843), a Tang poet: The west wind sweeps over the waters of Wei
And everywhere leaves are falling in Changan.

SERVE THE PEOPLE

MAO TSE-TUNG

September 8, 1944*

OUR Communist Party and the Eighth Route and New Fourth Armies led by our Party are battalions of the revolution. These battalions of ours are wholly dedicated to the liberation of the people and work entirely in the people's interests. Comrade Chang Szu-teh¹ was in the ranks of these battalions.

All men must die, but death can vary in its significance. The ancient Chinese writer Szuma Chien said, "Though death befalls all men alike, it may be weightier than Mount Tai or lighter than a feather."² To die for the people is weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather. Comrade Chang Szu-teh died for the people, and his death is indeed weightier than Mount Tai.

If we have shortcomings, we are not afraid to have them pointed out and criticized, because we serve the people. Anyone, no matter who, may point out our shortcomings. If he is right, we will correct them. If what he proposes will benefit the people, we will act upon it. The idea of "better troops and simpler administration"³ was put forward by Mr. Li Ting-ming,⁴ who is not a Communist. He made a good suggestion which is of benefit to the people, and we have adopted it. If, in the interests of the people, we persist in doing what is right and correct what is wrong, our ranks will surely thrive.

We hail from all corners of the country and have joined together for a common revolutionary objective. And we need the vast majority of the people with us on the road to this objective. Today, we already lead base areas with a population of 91 million,⁵ but this is not enough; to liberate the whole nation more are needed. In times of difficulty we must not lose sight of our achievements, must see the bright future and must pluck up our courage. The Chinese people are suffering; it is our duty to save

* This speech was delivered by Comrade Mao Tse-tung at a memorial meeting for Comrade Chang Szu-teh, held by departments directly under the Central Committee of the Communist Party of China.

them and we must exert ourselves in struggle. Wherever there is struggle there is sacrifice, and death is a common occurrence. But we have the interests of the people and the sufferings of the great majority at heart, and when we die for the people it is a worthy death. Nevertheless, we should do our best to avoid unnecessary sacrifices. Our cadres must show concern for every soldier, and all people in the revolutionary ranks must care for each other, must love and help each other.

From now on, when anyone in our ranks who has done some useful work dies, be he soldier or cook, we should have a funeral ceremony and a memorial meeting in his honour. This should become the rule. And it should be introduced among the people as well. When someone dies in a village, let a memorial meeting be held. In this way we express our mourning for the dead and unite all the people.

¹ Comrade Chang Szu-teh was a soldier in the Guards Regiment of the Central Committee of the Chinese Communist Party. A member of Communist Party who loyally served the interests of the people, he joined the revolution in 1933, took part in the Long March and was wounded in service. On September 5, 1944, when making charcoal in the mountains of Ansai County, northern Shensi, he was killed by the sudden collapse of a kiln.

² Szuma Chien, the famous Chinese man of letters and historian of the 2nd century B.C., was the author of the *Historical Records*, a collection of one hundred and thirty articles. This quotation is from his "Reply to Jen Shao-ching's Letter."

³ "Better troops and simpler administration" was an important policy the Chinese Communist Party carried out during the War of Resistance Against Japan. It consisted in reducing the size of Party, government and military organizations in the anti-Japanese base areas by cutting the number of the personnel, and especially the administrative and non-combatant personnel to a minimum. This helped to lighten the burden of the people and make the armed forces and Party and government organizations more flexible, compact and efficient, with the result that they were better able to cope with attacks and blockades by the Japanese aggressors and the Kuomintang reactionaries and achieve final victory.

⁴Li Ting-ming, an enlightened landlord of northern Shensi Province, was at one time elected Vice-Chairman of the Shensi-Kansu-Ningsia Border Region Government.

⁵This was the total population of the Shensi-Kansu-Ningsia Border Region and all other Liberated Areas in northern, central and southern China.

In the great proletarian cultural revolution — a revolution which is shaking the nation and the whole world, there has been an unprecedented new upsurge in the creative study and application of Chairman Mao's works among the commanders and fighters of the Chinese People's Liberation Army and the hundreds of millions of the revolutionary masses of China. Chairman Mao's close comrade-in-arms Comrade Lin Piao not long ago called on the whole army to study Chairman Mao's "three constantly read articles" (*Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains*). He said: "We must study the 'three constantly read articles' as maxims. These must be studied at all levels. We must apply what we study so as to revolutionize our thinking." Warmly responding to this call, the revolutionary masses are diligently studying and applying these three brilliant works, making great efforts to remould their thinking, destroying self-interest and promoting devotion to the public interest, and revolutionize themselves to the very depths of their souls.

In response to requests from many of our readers, we are starting with this issue to publish Chairman Mao's "three constantly read articles." We will also carry comments on them and other material to assist in their study. — P.R. Ed.

Maxims for Revolutionaries—The "Three Constantly Read Articles"

THOSE three brilliant works of our great leader Chairman Mao — *Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains* — are warmly and affectionately described by the revolutionary people as the "three constantly read articles." They are a required course of study for everyone engaged in the proletarian revolution and serving the people's cause; they are maxims for revolutionaries.

Comrade Lin Piao instructs us that not only fighters but cadres too must study the "three constantly read articles." He says: "We must study these three articles as maxims. These must be studied at all levels. We must apply what we study so as to revolutionize our thinking."

With cadres at all levels taking the lead in studying these articles really well so as to help the further revolutionization of everyone's thinking, the study of Chairman Mao's works in our army will be carried to a new stage and our army building will reach a new level of revolutionization. This is the key link in carrying to a new stage the mass movement to study and apply Chairman Mao's works creatively.

What the "three constantly read articles" teach us is the spirit of dedicating oneself wholly to the liberation of the people and working entirely in the people's interests, the spirit of utter devotion to others without any thought of self. They teach us the spirit of uniting with the broad masses and to be resolute, fearing no sacrifice and surmounting every difficulty to win victory. They teach us the spirit of responsibility to the people, of not being afraid of criticism and daring to stand

up for the truth as well as correct one's mistakes. In a word, they urge us to establish the proletarian, communist world outlook of wholeheartedly serving the Chinese people and the world's peoples.

The invincible thought of Mao Tse-tung and the brilliant teachings embodied in the "three constantly read articles" can be compared to the sunshine and the rain that nurture the growth of revolutionary fighters. It was so in the past, and, today, in the new period of socialist revolution and socialist construction, they have taken on particularly important meaning. Guided by their radiant light, tens of thousands of successors to the revolutionary cause of the proletariat, new, communist people who are heart and soul devoted to the public interests, to the revolution and to the people, have already emerged and are maturing.

To transform one's world outlook is a fundamental matter. To study and master Mao Tse-tung's thought, one should begin with the "three constantly read articles" and the remoulding of one's world outlook. Without this correct point of departure, correct stand and correct world outlook, it is impossible to really grasp and master Chairman Mao's theories, principles and methods.

In revolutionizing his ideology and in transforming his world outlook, every cadre must see himself in a correct light and take a correct attitude towards himself.

How can one become a real Communist, a real communist fighter? One requisite is to love Chairman Mao and firmly believe in Mao Tse-tung's thought. Another is to have confidence in the masses and rely on them.

There is yet another requisite, and that is, a correct attitude towards oneself. In short, one must act in accordance with the five requirements formulated by Chairman Mao for successors to the proletarian revolutionary cause.

Of these, the first is to be a genuine Marxist-Leninist. For us, this means that we must have a boundless love for Chairman Mao, be always faithful to Mao Tse-tung's thought and strive diligently to master it. As for the second, third and fourth requirements, that is: wholeheartedly serve the overwhelming majority of the people, unite and work together with the overwhelming majority, apply the principle of democratic centralism and take the mass line, and so on, they concern the correct attitude to take towards the masses. The fifth requirement — to be modest and prudent and guard against arrogance and impetuosity, and have the spirit of self-criticism and the courage to correct mistakes and shortcomings in one's work — this is a question of the correct attitude to take towards oneself. Whether one is able to take a correct attitude towards oneself is the key question determining whether one can learn the "three constantly read articles" well and revolutionize one's thinking.

Chairman Mao has pointed out that in the course of building a socialist society, everyone should remould himself. "Even those who have a better grasp of Marxism and are comparatively firm in their proletarian stand have to go on studying."

How should a cadre look at himself? He should look at himself from the "one divides into two" point of view. He may have his strong points, but he is sure to have shortcomings. He must not think he is always right. He must understand that remoulding one's world outlook is not something that can be completed once and for all. As long as classes and class struggle exist in society, the struggle of the two world outlooks will go on in people's minds. Therefore, each of us faces the problem of eradicating the bourgeois world outlook and establishing a proletarian one in his mind. This matter of remoulding one's ideology is important both for new or old comrades, both for those in low or high positions. Furthermore, the heavier is one's responsibility, the more important is such remoulding, and the greater the need to remould consciously and be strict with oneself. Anyone who thinks he has no contradictions in his mind and needs no remoulding is harbouring a metaphysical viewpoint that is extremely harmful.

At the core of the struggle between the proletarian and bourgeois world outlooks is the struggle between the concept of working for the public interests and of working for one's own interests. With the deepening of the great proletarian cultural revolution, this struggle comes more and more to the fore and more widespread, until it involves everyone. Does one work wholeheartedly for the people and the collective, or does he work only for himself and his own small circle? Is he willing to be a pupil of the masses and a servant of the people, or is he an overlord standing above the

masses? Does he lead a simple life and work hard, or does he revel in a high position and indulge in comfort? Is he eager to shoulder the heavy loads, or does he pick the light ones and push the heavy loads on to others? Is he full of enthusiasm and vitality, or is he losing his revolutionary militancy and becoming apathetic? Does he dare to sacrifice himself for the revolution, or does he uphold the "philosophy of survival"? All such questions represent the conflict between the public interests and self-interests, between two world outlooks, and between Mao Tse-tung's thought and revisionist thought. Is it not true that every cadre must answer and solve these oft-met questions?

Whatever his position, however long his experience in the revolution, or his age, every one of our cadres must see himself both as a motive force in the revolution and, at the same time, as a target of the revolution, and therefore must consciously wage revolution against himself. He must make the best of his strong points so as to be able to give his all to the revolution. He must also wage a constant struggle against his shortcomings so as to adjust himself to the demands of the revolution. In the battle to remould himself to the depth of his soul, he should be a fighting commander who leads his men in the assault on the enemy citadel, not a coward filled with misgivings and fears. He must be a fearless and thoroughgoing materialist who is not afraid of being hurt, of losing face, of revealing his thoughts, of probing his soul, of affronts to his "dignity" or of changing the old existing order; only so can he be completely emancipated from egoism.

Cadres at all levels should not only make revolution against themselves, but should also welcome the help of others in doing it. We urge cadres to go among the masses, study the "three constantly read articles" together with them, mutually exchange what they have learnt, and, together, eradicate the concept of working for one's own interests and establish the dominance of the concept of working for the public interests. They should place themselves among the masses, constantly learn from them and with the masses' help and supervision, seriously remould their world outlook.

Chairman Mao has said: "It is not hard for one to do a bit of good. What is hard is to do good all one's life and never do anything bad." To read the "three constantly read articles" is quite easy, but to really put into practice what they teach is no easy matter. To practise them all one's life is ever harder. Before the "three constantly read articles," everyone is a pupil, and always will be. They are maxims for revolutionaries. They must be studied daily, yearly, and always. One should always make them yardsticks to measure himself against, make strict demands on himself according to them and constantly guide himself by them in practice. Only so can new comrades swiftly mature and old comrades maintain their revolutionary integrity in their later years and for ever preserve their revolutionary vigour.

("Jiefangjun Bao" [Liberation Army Daily] editorial, Dec. 3, 1966.)

Study "Serve the People"

Following is reference material published by "Jiefangjun Bao" (Liberation Army Daily) on November 30 as a guide to aid cadres and fighters of the P.L.A. companies in the study of Chairman Mao's "Serve the People." — Ed.

SERVE THE PEOPLE was the speech made by Chairman Mao at a memorial meeting for Comrade Chang Szu-teh on September 8, 1944.

Comrade Chang Szu-teh was born in 1915 in Liuho-chang in Yilung County, Szechuan Province. His family of four was a poor peasant one. Both his father and elder brother died of exhaustion working for the landlords. When he was only seven months, his mother died of sickness and he was brought up by an aunt named Liu Kuang-yu. The aunt was very poor and Chang Szu-teh had to work for a landlord when he was 12 or 13. He joined the Red Army in August 1933 and was admitted into the Communist Youth League that year. Later, he joined the Chinese Communist Party. He took part in the 25,000-li Long March and was wounded in action. At the time of his death he was a fighter in the Guards Regiment of the Central Committee of the Chinese Communist Party. Comrade Chang Szu-teh was always loyal to the Party and the people. He worked diligently, never avoided hardship, danger or difficulty, and displayed the fine qualities of a Communist Party member and a revolutionary fighter. On September 5, 1944, while making charcoal in the mountains of Ansai County in northern Shensi, he was killed when a kiln collapsed. A memorial meeting for Comrade Chang Szu-teh was held by departments directly under the Central Committee of the Chinese Communist Party. **Chairman Mao personally wrote the inscription "Salute to Comrade Chang Szu-teh who died for the interests of the people,"** and delivered the famous speech *Serve the People* at the meeting.

Serve the People is a great work of communist education on a high ideological plane and highly convincing; it is the most basic required reading for revolutionary people remoulding their ideology and establishing the proletarian world outlook. Brief and written in a popular style, its contents are extremely rich and profound. For more than 20 years, the great

ideas in this article have played and are playing an incalculably great role in raising the class consciousness of the masses of cadres and fighters and in changing the people's mental outlook. Outstanding persons like Lei Feng, Ouyang Hai, Wang Chieh, Chiao Yu-lu, Mai Hsien-teh, Liu Ying-chun and Tsai Yung-hsiang and outstanding units like the Good Eighth Company, the Staunch Sixth Company, the Red Ninth Company and the No. 32111 Drilling Team were all nurtured by the idea of serving the people which is expounded in this article. The masses of commanders and fighters in the People's Liberation Army and hundreds of millions of revolutionary people have gained infinite spiritual strength from this article, and this strength has been turned into a tremendous material force transforming the world, enormously strengthening the building of the P.L.A. and greatly pushing forward the cause of China's socialist revolution and socialist construction.

The idea of wholly and entirely serving the people in this great work is the nucleus of the communist world outlook. Our revolutionary fighters must study *Serve the People* over and over again, constantly examine themselves and drive themselves forward in the spirit of "wholly" and "entirely" serving the people expounded in this article, and remould themselves into new communist people, successors to the proletarian revolutionary cause who serve the Chinese people and the people of the world wholeheartedly.

Fundamentally speaking, the present great proletarian cultural revolution is a great revolution to destroy all the exploiting classes' concepts of self-interest of the last several thousand years and to foster the socialist concept of devotion to the public interest, a great revolution to remould people to the depths of their souls. The idea of wholly and entirely serving the people as put forth in this article by Chairman Mao is the powerful ideological weapon for destroying self-interest, promoting devotion to the public interest and remoulding people to the depths of their souls. We must study this great article conscientiously, take the ideas in it as the weapon for thoroughly destroying the exploiting classes' concepts of self-interest, revolutionizing our thinking, and resolutely fulfilling the great historic task of the great proletarian cultural revolution.

In studying this great article, special attention should be paid to the following points:

1. Destroy Self-Interest and Promote Devotion to the Public Interest, Serve the People Wholly And Entirely

Chairman Mao has said: "Our Communist Party and the Eighth Route and New Fourth Armies led by our Party are battalions of the revolution. These battalions of ours are wholly dedicated to the liberation of the people and work entirely in the people's interests." (*Serve the People*. Unless specified, all other quotations from Chairman Mao in this article are from *Serve the People*.)

Our Party works for the complete liberation of the proletariat. The proletariat will not only liberate itself, but all mankind. If it cannot liberate all mankind, the proletariat cannot achieve its final liberation. The people are the motive force in the making of world history, the main body of revolution and the masters of society. Therefore, serving the people's interests is the starting point in all our Party's work. **Chairman Mao has taught us: "Our point of departure is to serve the people wholeheartedly and never for a moment divorce ourselves from the masses, to proceed in all cases from the interests of the people and not from one's self-interest or from the interests of a small group, and to identify our responsibility to the people with our responsibility to the leading organs of the Party."** (*On Coalition Government*)

Our army is an armed body for carrying out the political tasks of the revolution under the absolute leadership of the Party; it is a people's army coming from the people and serving the people. **Chairman Mao has pointed out: "The sole purpose of this army is to stand firmly with the Chinese people and to serve them wholeheartedly."** (*On Coalition Government*)

Serving the people wholly and entirely constitutes the revolutionary essence of our Party and our army as well as a quality which every revolutionary must possess. In serving the people wholly and entirely, the most fundamental question lies in destroying the idea of self-interest and promoting the idea of devotion to the public interest.

Self-interest means always thinking about oneself, taking only oneself into account, striving for fame, wealth, power, position or opportunities to be in the limelight, forgetting the whole, the society, the 700 million Chinese people and the thousands of millions of the people of the world. Working for the public interest means not seeking fame and gain, fearing neither hardship nor death, being utterly devoted to others without any thought of self, working heart and soul for the revolution and the people, and wholeheartedly serving the Chinese people and the people of the world. Working for self-interest and working for the public interest represent two diametrically opposed world outlooks—the bourgeois and the proletarian world outlooks. When two armies are engaged in battle, one must win over the

other. If one cannot overcome the other, one must be overcome by the other. Fundamentally speaking, the current great proletarian cultural revolution consists of sharp struggles between these two world outlooks and it is a great ideological revolution to destroy the old and establish the new, to destroy self-interest and promote devotion to the public interest. In this great revolution which touches the people to their very souls, every one of our revolutionary comrades must be able to stand the test, stand in the vanguard of struggle, consciously make revolution in the depths of his soul, wage resolute struggles to eradicate bourgeois ideas and foster proletarian ideas and to destroy self-interest and promote devotion to the public interest, let Mao Tse-tung's thought completely occupy his mind, and thoroughly wipe out bourgeois ideas of working for self-interest.

To destroy self-interest and promote devotion to the public interest, it is necessary to handle the relations between revolutionary interests and one's personal interests correctly. This is a line which marks off those comrades who are serving the people wholly and entirely from those who are serving with certain reservations or half-heartedly. To serve the people wholly and entirely, we must put above all else the interests of the revolution, the people and the liberation of all mankind. Personal interests must be subordinated to the revolutionary interests unconditionally. **Chairman Mao has taught us: "At no time and in no circumstances should a Communist place his personal interests first; he should subordinate them to the interests of the nation and of the masses."** (*The Role of the Chinese Communist Party in the National War*) Certain comrades choose between different kinds of work. They are willing to do work that gives them higher wages and more favourable conditions, but not work that does not. They are glad to do work that conforms to their own aspirations, but not work which goes against their aspirations. They like to do work that can bring them fame, but not work that cannot. In short, they place personal interests first. This has nothing to do with the idea of serving the people wholly and entirely. The experience gained by many people illustrates that when people think only of themselves they become narrow-minded, and when they think of nothing but revolution they become open-minded.

Chairman Mao has said: "All our cadres, whatever their rank, are servants of the people, and whatever we do is to serve the people. How then can we be reluctant to discard any of our bad traits?" (*The Tasks for 1945*) Among the different kinds of revolutionary work, there is only the division of labour; there are no differences such as high or low, lofty or humble. The work in every trade and profession is an indispensable part of the revolutionary cause. As long as we take a correct attitude towards our work, we can all make valuable contributions to the people and our work will be meaningful and have a future. He who does whatever work the Party gives him and does it gladly and with a will, without considering rank, burdens or conditions

as long as the work is needed by the Party and the people, is a good comrade. More than a decade after he joined the army, Chang Szu-teh was still happy to be a soldier and considered making charcoal an important task entrusted to him by the Party. He deserved to be considered a loyal servant of the people. Lei Feng said: "The entire task of Communists is wholehearted service to the people." Whatever work he did, he liked and specialized in. Wherever he went, he brought light. Wang Chieh said: "What is the ideal? It is to carry the revolution through to the end. What is the future? It is the revolutionary cause. What is happiness? It is service to the people." Every one of our comrades should follow their example, throw away all self-interest, work heart and soul and in a down-to-earth way in any post, become a shining cog which never rusts in the revolutionary machine, and always remain wherever the Party puts him.

2. Live for the People, Die for the People

Chairman Mao has said: "All men must die, but death can vary in its significance. The ancient Chinese writer Szuma Chien said, 'Though death befalls all men alike, it may be weightier than Mount Tai or lighter than a feather.' To die for the people is weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather." He has also said: "The Chinese people are suffering; it is our duty to save them and we must exert ourselves in struggle. Wherever there is struggle there is sacrifice, and death is a common occurrence. But we have the interests of the people and the sufferings of the great majority at heart, and when we die for the people it is a worthy death. Nevertheless, we should do our best to avoid unnecessary sacrifices." Chairman Mao has pointed out to us here what basic attitude a revolutionary should take towards the question of life and death.

Our Party is a revolutionary Party and our army is a revolutionary army. Making revolution inevitably means paying a price and making sacrifices.

*"Bitter sacrifice strengthens bold resolve
Which dares to make sun and moon shine in new
skies."*

(From Chairman Mao's poem *Shaoshan Revisited*)

Chairman Mao has also said, "Will the Chinese cower before difficulties when they are not afraid even of death?" (*Farewell, Leighton Stuart*) Unafraid of death, there is nothing on earth that can intimidate us; on the contrary, it is we who will wipe out all the ghosts and monsters in the world! The modern revisionists fear death and want to survive at any price and so they want to liquidate the revolution. They have completely betrayed the cause of the proletarian revolution. It takes many tests to prove whether a person is a genuine revolutionary or a pseudo-revolutionary, whether one works truly or falsely for the people. And of all the tests, the most exacting, sharpest and hardest is whether one can or cannot die courageously when the interests of the people demand it.

Our countless revolutionary martyrs who have willingly laid down their lives in the interests of the people are shining examples for us. They died to enable more people to live and to bring about the liberation of the masses. Their death is weightier than Mount Tai in significance and they will live in the hearts of the people for ever. Liu Hu-lan did not shun difficulties and danger and finally went to her glorious death in the face of the vicious enemy for the cause of liberation of the people. Chairman Mao wrote an inscription to her which said: "She lived a great life and died a glorious death." This is also a call to every one of our comrades to make Liu Hu-lan their model—to live and die for the people. It is the best maxim for all our revolutionaries as regards the correct handling of the question of life and death.

Only by being selfless can one be fearless. Only by serving the people wholeheartedly can one become a person with the greatest courage. It was precisely because of their wholehearted dedication to the revolution, to the people and to the public interest that the countless number of our revolutionary martyrs were able to become dauntless and courageous people unafraid of death. This is how Ouyang Hai put it: "If there is a need for us to give our lives for communist ideals, every one of us should and can do so—without turning pale and one's heart palpitating with fear." Wang Chieh put it this way: "For the people who are suffering, I would willingly go to my death and never change my mind even if I have to scale a mountain of swords and brave a sea of flames." And, this is how Tsai Yung-hsiang put it: "Like Comrade Norman Bethune, one should dedicate all one's energy and all one's life to the cause of the liberation of mankind and to communism." All this shows that it was not accidental that they had the spirit of dedicating themselves courageously. This was because they ceaselessly armed themselves with Mao Tse-tung's thought and established the proletarian world outlook in every day life. How can a person who lives only for himself and who, in every case, fears first for himself, give his life in a noble spirit? This kind of people, when they meet with difficulties in the revolutionary struggle, see darkness all around, become pessimistic and wavering and would even betray the revolution. Only people armed with Mao Tse-tung's thought who have a firm conviction that victory definitely belongs to the people, and are wholeheartedly devoted to serving the people can, in time of difficulty, see achievements and brightness, struggle against difficulties with boundless courage, and valiantly give their lives when the interests of the people demand them to do so, daring to scale a mountain of swords and brave a sea of flames. In a word, only a person who lives for the people can die for the people. Only a person who stands up to the tests of ordinary times can stand up to the test at the crucial moment.

That we advocate courage and the spirit of being fearless in sacrifice definitely does not mean that we should not value our lives. On the contrary, in order to strive for the interests of the people, we must pay attention to safety and health, and try our utmost to

avoid senseless sacrifices. This is absolutely different from fear of death or lack of courage.

3. In the Interest of the People, Persist in Doing What Is Right and Correct What Is Wrong

Chairman Mao has said: "If we have shortcomings, we are not afraid to have them pointed out and criticized, because we serve the people. Anyone, no matter who, may point out our shortcomings. If he is right, we will correct them. If what he proposes will benefit the people, we will act upon it. . . . If, in the interests of the people, we persist in doing what is right and correct what is wrong, our ranks will surely thrive." Chairman Mao has pointed out here the basic attitude of a proletarian revolutionary fighter towards criticism and self-criticism, that is, to persevere in doing what is right and to correct what is wrong in the interests of the people.

The conscientious practice of self-criticism is a hall-mark which distinguishes our Party from all other political parties. Our Party's traditional fine style of work is to conscientiously carry out criticism and self-criticism. With such conscientious criticism and self-criticism, our Party is able to constantly overcome all shortcomings and mistakes which are not in the interests of the people, resist corruption by bourgeois ideas and achieve genuine unity and consolidation. We can thus gain the endorsement and support of the masses and constantly advance our revolutionary cause.

It is on the ideological basis of serving the people wholeheartedly that we Communists can maintain a conscientious development of criticism and self-criticism. **As early as 20 years ago, Chairman Mao taught us in all earnestness: "As we Chinese Communists, who base all our actions on the highest interests of the broadest masses of the Chinese people and who are fully convinced of the justice of our cause, never balk at any personal sacrifice and are ready at all times to give our lives for the cause, can we be reluctant to discard any idea, viewpoint, opinion or method which is not suited to the needs of the people? Can we be willing to allow political dust and germs to dirty our clean faces or eat into our healthy organisms?"** (*On Coalition Government*) If we want to carry out this important instruction of Chairman Mao and conscientiously develop criticism and self-criticism, we must have the revolutionary cause and the interests of the Party and the people at heart at all times and cast aside all considerations of personal gain and loss. In this way, we will become people who are open-minded and clear-headed and who will truly persevere in doing what is right and correct what is wrong in the interests of the people.

If a person always puts "egoism" above everything else and worries about personal gain and loss, he will be unable to correctly understand his own shortcomings and mistakes and take a correct attitude towards all kinds of criticism and suggestions. When he has shortcomings, he does not act in a way that is "not afraid to have them pointed out," but he is afraid of one thing or another—afraid of losing "face" or "prestige," afraid of undertaking responsibility, of forfeiting his

vested interests, and so forth. The result is that his shortcomings are not overcome, his mistakes are not corrected and harm is thereby done to the Party, to the people and to himself. He does not treat others as equals and if he has shortcomings he does not act on the teaching: "Anyone, no matter who, may point out our shortcomings"; instead, his attitude towards criticism from different people varies: He is willing to accept criticism from those of a higher rank but he feels embarrassed by criticism from those below him; he is willing to accept criticism from those whose opinions agree with his and rejects criticism from those who hold dissenting opinions; he is ready to accept criticism from advanced comrades and tends to resent criticism from those comrades who are lagging behind or those who once committed mistakes, and so on. As a result, he has blocked the way to speaking freely and increasingly divorced himself from the masses. In dealing with the opinions of others, he does not take the attitude of "if you are right, we will make corrections," but wilfully negates the correct opinions of others on the pretext that the "attitude" of others is improper and that the criticism does not conform to the facts on side issues. In his attitude towards the less correct opinions of others, instead of "correct mistakes if you have committed them and guard against them if you have not," he will all the more fly into a rage, which aggravates differences in opinions and affects the unity between comrades. In his approach to the masses' proposals, he does not act according to the teaching "if what he proposes will benefit the people, we will act upon it," but regards himself as wise and resourceful and considers the masses ignorant and incapable; he does not believe in the wisdom of the masses, rejects their reasonable proposals, thus dampening their enthusiasm, and he works coldly and quietly and thus finds himself in an increasingly helpless position. Therefore, if we want to really persevere in doing what is right and correcting what is wrong in the interests of the people, we must have the courage to revolutionize ourselves and overcome all individualist and selfish ideas.

Comrade Lin Piao has said that we should regard ourselves as a part of the strength in the revolution and at the same time constantly make ourselves a target of revolution. **We should revolutionize ourselves in the revolution. Without doing this, it is impossible to make the revolution a success.** In accordance with Comrade Lin Piao's instructions, we must use Mao Tse-tung's thought as a weapon to carry out conscientious self-criticism, revolutionize ourselves to the depths of our souls, and never cease waging relentless struggle against "egoism" and free ourselves from "egoism." We must establish the idea of wholehearted devotion to the people and be a Communist Party member in its full sense and a proletarian revolutionary fighter who is selfless and who upholds the truth and corrects mistakes.

4. Unite the Comrades, Unite the People to Realize A Common Revolutionary Objective

Chairman Mao has said: "We hail from all corners of the country and have joined together for a common

revolutionary objective. And we need the vast majority of the people with us on the road to this objective." And he went on to say: "Our cadres must show concern for every soldier, and all people in the revolutionary ranks must care for each other, must love and help each other." Chairman Mao has raised a most important question here, the question of revolutionary unity.

In order to serve the people and carry out the tasks of revolution, our revolutionary ranks must solve the question of internal and external unity. Unity is strength. Only when unity is reached within our revolutionary ranks and between our revolutionary ranks and the broad masses of the people under the great red banner of Mao Tse-tung's thought to form a solid militant entity can gigantic power be generated to defeat the enemy, overcome difficulties and win victories in revolution and construction. **Chairman Mao has pointed out: "The unification of our country, the unity of our people and the unity of our various nationalities — these are the basic guarantees of the sure triumph of our cause."** (*On the Correct Handling of Contradictions Among the People*) Our proletarian revolutionary fighters must pay great attention to the immense significance of revolutionary unity.

Our unity is unity for a common revolutionary aim, a unity of will and purpose. In our nation's present stage, our revolutionary aim is to realize socialism and prepare the conditions for the transition to communism. Consequently, we must unite with all those who are willing to take the socialist road. Mao Tse-tung's thought is the guiding light on the socialist road that we are resolutely taking and the basic guarantee for realizing our common revolutionary aim. Consequently, Mao Tse-tung's thought and the Party line and policies drawn up under the guidance of Mao Tse-tung's thought are the common ideological basis of our unity. All those who genuinely support Mao Tse-tung's thought and act according to Mao Tse-tung's thought should unite closely. As for those who oppose the Party, oppose socialism and oppose Mao Tse-tung's thought—the handful of people in the Party who are in authority and are taking the capitalist road, the bourgeois Rightists and the counter-revolutionary revisionists—we must wage a resolute struggle against them.

As comrades in our revolutionary ranks hail from all corners of the country, there are differences in their ideological level, experience, individual characteristics, habits, and so forth, and their opinions and attitudes on the same thing may vary tremendously. Under such circumstances, how can mutual understanding and unity be achieved among the comrades so that they can have a common aim and co-operate to do their work well? This involves questions of method and attitude, the most fundamental being that of attitude. This is the question of working for self-interest or for the interests of the public. Unity, naturally, cannot be achieved if relations among com-

rades stem from selfish interests and personal likes and dislikes. Profound class sentiments for comrades, a magnanimous spirit, and good unity can be engendered only by serving the interests of the people, serving a common revolutionary cause.

Cadres can show real concern for every soldier only when there is a magnanimous spirit of wholehearted service to the public interest and profound class sentiment for comrades. Comrade Wang Yu-chang* who loves soldiers is such a person. When a soldier fell sick, he, too, lost his appetite and could not sleep. He suffered the same as the sick soldier did. When a soldier ran into difficulties, he worked tirelessly to help solve those difficulties. Towards soldiers who showed faults, he first of all made a self-examination for not being thorough enough in carrying out his own responsibilities. Wang Yu-chang has often said: "Concern for the soldier is concern for the revolution. For the sake of the revolution I can give up everything." He has risked his life to save the lives of soldiers five times.

Only when there is the magnanimous spirit of serving the public interest wholeheartedly and when there is profound class sentiment for comrades can class love and the communist style be developed among the revolutionary comrades. Only in this way can one treat questions of principle in a serious and responsible manner and be good at making concessions on questions which do not involve principle. Only thus can one show more concern for others than for oneself in every case, and be the first to accept hardship and the last to partake of enjoyment. Only thus can one shoulder difficulties and leave what is convenient to others; learn from the advanced and help the less advanced; and readily accept risks and leave the honours to others. With such a lofty spirit of collectivism, our ranks will be as firmly united as a piece of steel and be able to smash any bulwark and be victorious everywhere.

In order to serve the Chinese people and the people of the world wholly and entirely, comrades in our revolutionary ranks must in the course of revolutionary struggle strengthen unity and must also strive to unite with all those who can be united. We certainly must unite with the vast majority of the people of the whole country, struggle together, thoroughly defeat all class enemies, carry the great proletarian cultural revolution through to the end, and achieve complete victory in China's socialist revolution and socialist construction. We must certainly unite with the vast majority of the people of the world, struggle together, thoroughly defeat imperialism, modern revisionism and reactionaries of all countries, and fight for the realization of the great ideal of communism.

("Jiefangjun Bao," November 30, 1966.)

*A hero of the P.L.A. For his story, see *Peking Review*, No. 48, 1966. — Tr.

All China Studies "Quotations From Chairman Mao Tse-tung"

THE mass movement for the creative study and application of Chairman Mao's works is developing vigorously throughout the country. China's hundreds of millions are absorbedly studying the *Quotations From Chairman Mao Tse-tung* in relation to every aspect of their lives. The red, plastic-covered pocket edition of the *Quotations* has become the basic, most constantly read book of the masses.

The revolutionary masses have now made it their habit always to have their copies of the *Quotations* by them for study whenever they have the chance and for guidance in any task they tackle. You will hear people reading them aloud collectively at their work places, during work breaks, before a meeting, play or movie, while travelling by train, bus or ship. The teachings of Chairman Mao are for them an inexhaustible source from which to draw courage, wisdom and strength. They say "a quotation from Chairman Mao is as powerful as a pillar supporting the heavens"; that "a quotation is a spiritual atom bomb" and that they are determined to imprint every word on their minds, infuse every sentence into their blood and always express them in their actions. Striking sentences from Chairman Mao can be seen everywhere, painted or postered up in the streets or lanes of the cities, at the entrances of the villages or in the fields and on the walls of every household. On both sides of the highway down Mount Tapa in northern Szechuan Province, quotations from our great leader Chairman Mao have been inscribed on the rocks, giving travellers a handy opportunity to get an education in Mao Tse-tung's thought.

The mass movement for the study of quotations from Chairman Mao was started by the Chinese People's Liberation Army in 1960. In that year, Comrade Lin Piao called upon the whole Army to truly grasp the thought of Mao Tse-tung. He called on all commanders and fighters to study and re-study Chairman Mao's basic concepts, memorize the most incisive and important passages from his writings and study and apply them constantly. Guided by this directive in the study of the selected works and pamphlets of Chairman Mao, the broad mass of commanders and fighters make it a practice to copy down certain maxims and study them well to get them firmly implanted in their minds. In 1964, the *Quotations From Chairman Mao Tse-tung* edited by the General Political Department of the Chinese People's Liberation Army were widely circulated throughout the country.

Readers were delighted. Today this handy volume is regarded by the masses as their most precious reading matter. Towards the end of 1966 Comrade Lin Piao wrote a Foreword for the second edition of the *Quotations* stating: "The mass publication of the *Quotations From Chairman Mao Tse-tung* is an extremely important measure for the broad masses to grasp Mao Tse-tung's thought and for promoting the revolutionization of the thinking of our people."

In studying the *Quotations*, the masses stress the need for a big effort to apply what they study, that is, to solve problems in their thinking and their work, to remould their world outlook and improve their methods of work. They proved by personal experience that to study selected quotations from Chairman Mao with specific problems in mind is a good way of mastering Mao Tse-tung's thought, a method conducive to quick results.

When an artillery company of the P.L.A. was given the job of making bricks, at the start, some fighters found it difficult to stand the heat and heavy work involved. Seeking guidance, they started to study and discuss collectively these words of Chairman Mao's: "What is work? Work is struggle. . . . A good comrade is one who is more eager to go where the difficulties are greater," and "Be resolute, fear no sacrifice and surmount every difficulty to win victory." The whole company has since gone to it with a will, summoning up a tenacious spirit in daring to stand any hardship and tackle any task no matter how hard. In doing their work they have emulated each other in boundless enthusiasm and, as a result, overfulfilled their production target every month.

Yang Wai-chao, deputy squad leader of a certain naval unit, felt a bit unhappy when he heard that a fighter who had joined the army later than he did was promoted squad leader. Then a quotation from Chairman Mao which he had read long ago came to mind: "All our cadres, whatever their rank, are servants of the people, and whatever we do is to serve the people. How then can we be reluctant to discard any of our bad traits?" A sharp ideological struggle surged within his mind as he checked his wrong ideas in the light of this passage and he succeeded in discarding his old selfish considerations.

Once when the ore-sintering plant of the Wuhan Iron and Steel Works was overhauling some equipment, a number of comrades felt depressed after two attempts

to do it failed. Then this quotation from Chairman Mao appeared in a large poster hung over their work place: **"We must recognize difficulties, analyse them and combat them."** These words inspired them with new and greater confidence in overcoming their difficulties and finally, after making a careful analysis and study of the reasons for their failure, their third attempt succeeded.

Old Chou Shou-chi, a poor peasant of the Topa People's Commune in Huangchung County, Chinghai Province, northwest China, is illiterate, so every evening, his daughter reads him a passage from Chairman Mao's works. If he fails to get its meaning the first time, she reads it over and over again till he grasps it. Thanks to such conscientious study, he has greatly raised his level of proletarian class consciousness. Seeing that a skinny horse of the production team failed to put on weight when it was fed together with the other horses, he suggested that he bring it to his house and feed it separately. He said: "I was considered too old to work but actually I am only sixty-odd years old and

I want to go on making revolution as long as I live. It is only now that I understand that I am living not for my own self but for the Chinese revolution as well as the world revolution!" Under his care, the formerly gaunt horse has grown plump and strong.

Bachar, a shepherd of Shamai People's Commune in the East Uchumuchin Banner of Inner Mongolia, was out with his collective's sheep when he lost his way with his sheep in a blizzard. He was weak from hunger and cold. When he recalled these words of Chairman Mao's: **"No matter what the difficulties and hardships, so long as a single man remains, he will fight on,"** at once he pulled himself together and chased after the flock. His wife came up then and the couple battled the weather for two days and a night to bring the whole flock back to safety without a single loss.

These are just a few examples of legions that illustrate why the masses look to Chairman Mao's *Quotations* for inspiration, for help, for fresh strength in the revolutionary struggle.

The Great Thought of Mao Tse-tung — Source of Mighty Material Strength

Cultural Revolution Spurs New All-Round Leap in China's Economy

All tasks set for 1966, the first year of the Third Five-Year Plan, have been fulfilled ahead of schedule. This has given immense encouragement to all the revolutionary people of China and the whole world, and dealt a heavy blow to imperialism, modern revisionism and all reaction.

THE great and unprecedented proletarian cultural revolution initiated and led by our great leader Chairman Mao himself has enormously enhanced the revolutionary spirit of the masses on China's economic front — workers and staff and people's commune members. The entire national economy has been given a new look, a new prosperity and has taken a new, all-round leap forward.

All tasks set for 1966, the first year of the Third Five-Year Plan for the development of the national economy, were overfulfilled ahead of schedule.

In agriculture, natural calamities of a fairly serious nature were overcome and the harvest was excellent all round. The grain and cotton harvests were the best in all the 17 years since liberation. Excellent results were also achieved with other industrial crops, forestry and stockbreeding, and outputs were considerably above those of the preceding year.

Industry achieved an all-round increase in output. Iron and steel, machine-building, coal, petroleum, elec-

tric power, chemicals, building materials, timber, textiles and other light industries all topped their plans ahead of time. The range of products was greatly extended and there was a general improvement of quality. The nation's gross industrial output was more than 20 per cent above that of 1965.

The tasks of capital construction in both industry and agriculture were successfully completed. Both in overall investment and the number of projects being built the figures for the preceding year were greatly exceeded. Compared with previous years, the building time of many important projects was roughly halved, and the quality of construction was much improved.

In spite of the fact that tens of millions of Red Guards and revolutionary students and teachers travelled by land, sea or air to exchange revolutionary experience, the total volume of freight transport in 1966 topped the state plan.

A giant leap was made in science and technology. The three successful nuclear tests during 1966, the suc-

successful manufacture of synthetic benzene and the synthesis of crystalline insulin, and the whole range of unique new techniques for extracting and refining oil evolved by workers and technicians at the Taching Oilfield show that China's science and technology have begun to reach the advanced standards of the 1960s. Agriculture's rich harvests and the all-round increase in industrial output created an excellent situation in which markets throughout the country were brisk. Purchases and sales were considerably above those of the preceding year.

The import-export trade situation was very encouraging and so was the state financial position. There was a favourable balance in state revenue and expenditure.

These successes are fresh great victories for Mao Tse-tung's thought, brilliant achievements of the great proletarian cultural revolution!

They are a great encouragement to the revolutionary people of China and the whole world! They are a telling blow against the imperialists, modern revisionists and all reactionaries. These scoundrels, doing their worst in their vain attempts to slander China's great cultural revolution, have prophesied that it would lead inevitably to "economic disaster," that industrial and agricultural production would be "paralysed," and so on. But China's working people, armed with Mao Tse-tung's thought, have with the creative and brilliant results of their labours shattered the day-dreams and slanders of the reactionaries.

China's all-round leap forward on the economic front was stimulated by the great leap forward on the ideological front. Tremendous material force grew from a great spiritual force — the invincible thought of Mao Tse-tung.

In a letter in March concerning the creative study and application of Chairman Mao's writings by workers and staff on the industrial and transport front Chairman Mao's close comrade-in-arms Comrade Lin Piao wrote: "It is essential to imbue the workers and peasants with Chairman Mao's thought through the creative study and application of his works. Only so can the mental outlook of the working people be changed and spiritual forces be transformed into tremendous material strength."

Actively responding to this call in 1966, hundreds of millions of working people on China's economic front launched an unprecedented mass movement for the creative study and application of Chairman Mao's writings and especially of the "three constantly read articles."* They have carried this mass movement to a completely new stage. As a result, the revolutionization of people's thinking and production and construction too were carried to a completely new stage.

* *Serve the People, In Memory of Norman Bethune and The Foolish Old Man Who Removed the Mountains.*

On the agricultural front, hundreds of millions of peasants, through their eager and creative study and application of the "three constantly read articles," grasped the idea of farming for the collective and for the revolution and acquired the revolutionary spirit and lofty aspirations of the Foolish Old Man who removed the mountains. Taking members of the Tachai Brigade as their model and fearing neither heaven nor earth, neither hardships nor difficulties, they worked hard and self-reliantly and with dauntless heroism. Relying on the people's communes which have been steadily consolidated and developed under the guidance of Mao Tse-tung's thought, they waged a great and vigorous struggle to transform nature. They went ahead with capital construction on the farms on an unprecedented scale and creatively reformed production techniques and farming systems. At the same time, they speeded up the pace of farm mechanization. All this radically changed the face of the farms and made possible last year's all-round excellent harvest.

On the industrial front, workers and staff throughout the country took the "three constantly read articles" as their weapon, made revolution in the depths of their souls, vigorously destroyed self-interest and promoted devotion to public interest, and fostered the world outlook of wholehearted service to the people. In this way they brought their revolutionary spirit into full play and an enormous material strength was generated. Resolutely adhering to the series of brilliant policy decisions formulated by Chairman Mao and emulating the men and women of the Taching Oilfield who are bold in and good at making revolution, they dared to blaze new trails and scale unclimbed peaks and raised China's industrial techniques as a whole to a completely new level. An independent and fairly comprehensive modern industrial system is shaping up in China. The country is now completely self-sufficient both in quantity and variety of petroleum products for its national economy and national defence. It is also self-sufficient in forgings and rolled stock for motor vehicles, tractors, precision instruments and meters and for the petro-chemical, aircraft and atomic energy industries. China will also be able to produce complete sets of equipment for the big integrated iron and steel works, coal mines, oilfields, oil refineries, chemical works, cement plants, power stations, aircraft and tractor plants and machine-building plants which are to be built during the Third Five-Year Plan.

The hundreds of millions of the Chinese working people are embarking on the new year with full confidence in victory. In this new year, they are determined to raise still higher the great red banner of the invincible thought of Mao Tse-tung, creatively study and apply Chairman Mao's writings in a big way, vigorously establish the ascendancy of Mao Tse-tung's thought, carry out Chairman Mao's great call to take hold of revolution and promote production still better, remove all obstacles in the way of their advance, bring about a new upsurge in the great proletarian cultural revolution and use this to carry production and construction

to a new upsurge, and win still greater victories on the ideological and material fronts. They are determined to carry out still better the series of brilliant policy decisions formulated by Chairman Mao himself, and make still more and greater contributions to the tasks

of turning all professions and trades into great schools of Mao Tse-tung's thought, realizing the Third Five-Year Plan with greater, faster, better and more economical results, and building China into an impregnable state of the proletariat.

Hail to Chairman Mao Leading Us From Victory to Victory

— Armymen and Civilians in Their Millions Warmly Celebrate
The Brilliant Success of China's Latest Nuclear Explosion

IMMENSELY inspired by the good news of China's latest successful nuclear explosion, the nation's army-men and people in their hundreds of millions joyously and enthusiastically hailed it as a new, great victory for Mao Tse-tung's thought, and as another magnificent fruit of the great proletarian cultural revolution. They all expressed their determination in the coming year to hold still higher the great red banner of Mao Tse-tung's thought, vigorously study and apply Chairman Mao's works, firmly carry out the proletarian revolutionary line represented by Chairman Mao, thoroughly criticize and repudiate the bourgeois reactionary line, win fresh victories for the great proletarian cultural revolution and usher in a new upsurge in socialist construction.

In the last few days, revolutionary masses throughout China, in cities, factory and mining areas and the countryside, have held celebration meetings and parades. Numerous letters telling of their achievements and making pledges and messages of greetings have been pouring into the Party's Central Committee and the State Council. The whole country has been swept with joy as the people cheered: "Long live the great, invincible thought of Mao Tse-tung!"

When the news of the success was announced by the Central People's Broadcasting Station, all Peking was astir. Many factory workers were so excited that they could not sleep and did not go to bed that night. Some militiamen of the Peking Synthetic Fibre Experimental Works, immediately after finishing their sentry duty, started to write slogans, big-character posters and letters in which they made pledges. Eye-catching bulletins in bright vermilion carrying the great news appeared in college and school campuses everywhere. Young Red Guards there described this new nuclear explosion as a gun salute to send off the old year and bring in another spring, a gun salute to celebrate the great victory won by the revolutionary line represented by Chairman Mao. Commune members on Peking's outskirts passed on the news, beating

drums and gongs and singing songs in praise of it. The broad masses of poor and lower-middle peasants said that they were resolved to push their study and application of Chairman Mao's works to a new and higher level and see to it that they win victories both in revolution and production.

When the news reached Shanghai on the Whangpoo River, the workers there who had amid the high tide of the great proletarian cultural revolution fulfilled their production plan for 1966 ahead of schedule, said: With Mao Tse-tung's thought which is an infinitely powerful spiritual atom bomb in our possession, there is no stronghold we cannot storm and we can create all kinds of miracles. In Foochow which is situated on the coastal front, the revolutionary masses pledged themselves to redouble their vigilance, and to be ready at all times to wipe out the enemy if he should dare to invade us. In the northeast, braving the bitter sub-zero cold, people went into the streets that night to parade and post news bulletins. Shenyang workers said the success of the test brought good tidings of China's efforts to modernize its national defence and that it was a great inspiration to the city's working class who were ushering in a fresh upsurge in revolution and production for the coming new year. Working-class people, they said, must take the tasks of the world revolution as their own and carry through to the end the great cultural revolution in the factories. Revolutionary workers and staff members of the Anshan Iron and Steel Company unanimously said that they would learn from all comrades who took part in the nuclear test, grasp firmly the revolution and promote production, conquer all difficulties and play a big part in national construction.

When the news reached the remote autonomous regions of the minority nationalities, the revolutionary masses there elatedly sang songs and cheered, "Long live Chairman Mao, the great leader of the people of all nationalities! Long, long life to him!" A celebration meeting attended by some 20,000 people was

held by the Red Guards in Huhehot, capital of the Inner Mongolian Autonomous Region. The young fighters said at the meeting that the success of the new nuclear explosion was a victory for the great proletarian cultural revolution led by Chairman Mao and a telling blow against imperialism, revisionism and reaction. The whole of the plateau city of Lhasa was excited and people vied with one another in sending messages of greetings to the Party Central Committee and Chairman Mao. The emancipated serfs on the city's outskirts greeted the news with cries of *Chusidelai*, which means "good luck and good fortune" and said that it represented the greatest happiness for them, former serfs, and for the people of the world.

Cheers of "Long live Chairman Mao! Long live Mao Tse-tung's thought!" resounded throughout the barracks of the P.L.A. The broad masses of commanders and fighters excitedly acclaimed the success of the new nuclear explosion. At a forum, commanders and fighters said unanimously: There is a limit to the depth of the Pacific Ocean, but no limit to the profundity of Mao Tse-tung's thought; there is a limit to the height of Mt. Jolmo Lungma, but there is no limit to the height of Mao Tse-tung's thought; the physical atom bomb has limited power, but Mao Tse-tung's thought has unlimited power. They expressed their determination to raise the great red banner of Mao Tse-tung's thought still higher, carry the mass movement for the creative study and application of Chairman Mao's works to a new stage, and make new,

greater contributions to the revolutionization of the P.L.A., to the fight against U.S. imperialist aggression and to the defence of world peace.

The commanders and fighters of one P.L.A. unit, who took part in the successful test, said: It is due to the use of the moral atom bomb of Mao Tse-tung's thought that the latest nuclear explosion has been successfully carried out; it is ideological revolutionization that has brought about a new rise in the level of science and technology. They recalled that in the course of their experimental work, they had consciously regarded the testing ground as a big classroom and a big examination hall for their creative study and application of Chairman Mao's works and, in the spirit of "seizing the day, seizing the hour," had devoted vigorous efforts to studying, discussing and applying the "three constantly read articles" (*Serve the People, In Memory of Norman Bethune, The Foolish Old Man Who Removed the Mountains*). Studying and applying these articles in the course of struggle, they had realized more profoundly that their creative study and application of Chairman Mao's writings was fundamental for the success of the nuclear explosion. They declared: "This new nuclear explosion which was a complete success was achieved first of all because it was conducted after hard ideological work in four spheres, that is, giving full prominence to politics, studying Chairman Mao's works to the best of our ability, entirely following Chairman Mao's teachings and acting solely according to his instructions."

INTERNATIONAL COMMUNIST MOVEMENT

Brezhnev's Proposed Meeting of "Communist Parties" Is Khrushchov Revisionists' New Anti-Marxist-Leninist Counter-Revolutionary Plot

by the Editorial Department of the Albanian Paper *Zeri i Popullit*

(December 13, 1966)

THE Soviet revisionist leaders have again taken the already bankrupt proposal for an international meeting of "Communist and Workers' Parties" off their dusty shelf. Khrushchov's faithful disciple Brezhnev, stubbornly acting after the fashion of Khrushchov, used the rostrum of the Congresses of the Bulgarian Communist Party and the Hungarian Socialist Workers' Party to issue another appeal for a meeting of "Com-

munist Parties." According to him, this meeting will be "a new collective discussion by the Communists of the situation in the international communist movement and its tasks."

Anyone who has closely followed the past few years' development of the international communist movement can readily see that Brezhnev's proposed

new meeting is nothing but a replica of Khrushchov's discredited proposal.

How the "Meeting" Proposed by the Khrushchovites Was Held

On July 30, 1964, at a session of the Central Committee of the C.P.S.U. presided over by Khrushchov, a concrete plan about how and where the meeting should be held and a strict agenda were set forward. Khrushchov ordered that a meeting of "the Draft Committee" be held in Moscow on December 15 that year and that a meeting of the Parties of all countries be called in mid-1965.

Khrushchov brought up his plan for such a meeting because the situation was desperate. At the time, the domestic and foreign policies of betrayal had failed on all counts. The time had passed when the Soviet leaders could safely engage in secret activities by paying lip-service to Marxism-Leninism and capitalizing on the great prestige enjoyed by the Soviet Union and the C.P.S.U. Khrushchov was completely unmasked by the resolute struggle of the Chinese Communist Party, the Albanian Party of Labour and other Marxist-Leninist Parties and forces. This struggle drew a clear line of demarcation between Marxism-Leninism and revisionism and between revolutionaries and renegades. Division and contradictions began to deepen in the ranks of the revisionists. The revisionist band was becoming more and more balky in following the baton. Togliatti's testament completely brought to light the disputes among the revisionists.

Khrushchov and company maintained that the device to save them and get them out of their predicament was to hold "a meeting of Communist and Workers' Parties." They attempted to control and manipulate the meeting according to their plan and aspirations. The meeting was intended to achieve two principal objectives: to "condemn" the Chinese Communist Party and the Albanian Party of Labour and strengthen the struggle against them; and to bolster unity in the revisionists' disintegrated ranks and prevent the various revisionist cliques from breaking loose from the Soviet leading group. The Soviet leaders also hoped through the meeting to organize a broad front to oppose the formation of new Marxist-Leninist parties and other revolutionary organizations. In short, whether in view of the conditions under which the proposed meeting would take place or of the objectives it sought to attain, the meeting planned by Khrushchov was intended to strengthen the struggle against Marxism-Leninism, undermine unity and finally split the international communist movement, and consolidate Khrushchov revisionism's tottering position.

But Khrushchov suffered a complete defeat in his every effort towards realizing these aims. Despite his use of such means as demagoguery, flattery, threats, deception and blackmail, the meeting fell through. The exposure of the schemes behind the meeting by the

Marxist-Leninist Parties, first of all by the Chinese Communist Party and the Albanian Party of Labour, played a decisive role in this respect. The failure of the meeting led to the downfall of its initiator Khrushchov who was cast away like a lemon rind by his accomplices. Why did Khrushchov's plan for "an international meeting" fail?

For a time, Khrushchov made a vain and desperate effort to end the polemics in order to advance his ignominious and capitulationist line of revisionism in a smooth way. But the Marxist-Leninists turned their principled and revolutionary polemics into a more and more powerful weapon; they courageously and resolutely laid bare the strategy and tactics of modern revisionism in every field and in all their forms.

Khrushchov tried his utmost to line up the revisionists of other countries around the one centre, the Soviet leading clique, but he failed to prevent the growth of the centrifugal force. The revisionist theory of many centres became more obvious and the resistance to the baton reached a larger scale.

Johnson's "bridge-making" and his policy of contacting and infiltrating the East European countries were soon accepted by the revisionist cliques of those countries. This made their relations with the imperialists closer and more direct and rendered it no longer necessary to use Khrushchov as a middleman, thus bringing about a further exposure and division of the revisionists.

While intensifying their efforts to draw close to and co-operate with U.S. imperialism, the Soviet revisionists did everything possible to conceal the meaning and aim of the Soviet-U.S. "Holy Alliance" from the people of all countries. But they met with disastrous defeat in this effort too. The line of co-operation between the United States and the Soviet Union has been publicly exposed. It is a line of world domination by the two powers, of dividing up spheres of influence between them, of suppressing the revolution of the people of all countries and the national-liberation movement, and of bringing about a capitalist restoration in the socialist countries and fortifying bourgeois rule in others.

What has been said above is what led to the failure of Khrushchov's plan for the "meeting." These factors and the defeats he suffered at home — for example, the bankruptcy of the Khrushchovites' much publicized promise to realize the abundant life, the boastful slogan of entering communism in a few years and the incredible chaos created in the Soviet Union by Khrushchov's reforms and super-reforms — all led to the dismal end of this renegade, a renegade such as the international communist movement had never seen before.

Khrushchov has retired from the political scene, leaving a particularly difficult task for his successors: to promote Khrushchovism without Khrushchov, faithfully follow an already defeated line and continue to carry out manoeuvres which are doomed to failure. In

particular, he left to his collaborators the task of preparing for and calling the meeting which had not been held.

This indeed was a difficult matter. Not only was Khrushchov's proposal for an international meeting firmly boycotted by the Marxist-Leninist Parties; the attitude of the revisionists of other countries also was one of opposition and hesitation. Especially after the fall of Khrushchov, there were open and clear signs of dissatisfaction with Moscow, resentment and a search for independence in these countries. Under such circumstances, the new Soviet leaders were forced to postpone the meeting from December 15, 1964 to March 1, 1965, and change the name of the "Draft Committee" to the "Consultative Meeting of Representatives of Communist and Workers' Parties."

But the postponement of the meeting and the use of a new name did not change its aim one iota. In fact, the meeting was aimed at realizing Khrushchov's plan under new conditions. It was a meeting of arbitrary action and divisive and sectarian activities, a meeting advantageous to imperialism. Thus the masks of Brezhnev, Kosygin and other new Soviet leaders were torn off and they were exposed before the whole world as the faithful successors of Khrushchov's anti-Marxist, counter-revolutionary, divisive and conspiratorial line of betrayal.

At the meeting and in the documents adopted, the new tactics of the present Soviet leaders were mapped out and passed. Drawing lessons from Khrushchov's sad experience, his successors drew up more elastic tactics which, in their view, could effectively oppose Marxism-Leninism, revolution and socialism. The essence of these tactics lay in confusing public opinion: vowing to be faithful to Marxism-Leninism and socialism while betraying them; swearing by heaven to stand for unity while disrupting it; calling for opposition to imperialism while stepping up co-operation with U.S. imperialism; and supporting in words the revolutionary struggle of the people of all countries while actually sabotaging these struggles.

But the tactics of confusing public opinion, being a new variety of lies, could not go on permanently. These tactics could only produce temporary advantages and their perpetrators could not avoid exposure. Reality and the struggle of the Marxist-Leninist Parties and forces have torn away all the masks of the Soviet leaders and publicly exposed them not only as the faithful successors of Khrushchov, but as persons who have further developed, deepened and made more concrete the perfidious line initiated by their fallen master.

The Clique of Brezhnev-Kosygin and Their Collaborators Are Renegades From Communism and the Most Contemptible and Dangerous Enemies

The new Soviet leaders have travelled farther than Khrushchov on the road of restoring capitalism in the Soviet Union and co-operating with U.S. imperialism

and of further carrying out the policy of division and big-nation chauvinism towards the socialist countries and Communist Parties. While Khrushchov started rapprochement with U.S. imperialism, his successors have gone further and reached the stage where they have formed an alliance with U.S. imperialism and closely co-operated with it in many ways. They have concluded with the United States a series of agreements which are aimed at pushing ahead with the line of world domination by the two powers. Continuing along this road, they have, in addition, established closer contact with the German Federal Republic and other imperialist countries in the West, while in the Far East they have colluded with the Japanese imperialists.

Khrushchov, while in power, made every effort to oppose China, and the present Soviet leading clique is ganging up with the U.S. imperialists and other reactionaries in using all possible means to build a "cordon of fire" around China. The foreign policy of the Soviet Union under the control of Brezhnev and Kosygin has been exposed as a policy of stepping up opposition to China. All political initiatives and actions by the present Soviet Government in international affairs are closely connected with this policy. No other reason can be given for them.

The association and co-operation of the Soviet leading clique with the Indian reactionaries is a case in point. Along with imperialism, they provide India with massive economic and military aid in order to help India oppose China, to incite India to fight China and to turn India into a permanent arms depot for aggression against the southwestern borders of the People's Republic of China. From the very beginning, it was because of the instigation, support and aid by Khrushchov and Kennedy that Nehru dared to launch aggression against China. At present, it again is the same instigation, support and aid by the successors of Khrushchov and Kennedy that have enabled Indira Gandhi and other Indian reactionaries to brandish weapons against China. All these facts are there for everyone to see.

On November 30, 1966, a new economic agreement was signed between the Soviet Union and India. Under this, the Soviet Union will in five years (1966-70) provide the Indian reactionaries with a loan of 970 million rubles, double the amount of Soviet aid to India in the previous five years, and larger than the total Soviet "economic aid" given in the ten years when Khrushchov was in power. According to the trade agreement signed on November 3, the volume of trade between the two countries in 1970 will be twice what it was in 1965. The Soviet leading clique is arming India with rockets, submarines, naval vessels, tanks, planes and other military equipment. It is helping India build factories for making military planes, one of which has gone into production. All this "aid" was supplied at a time when the reactionary Indian Government had become more frenzied in opposing China, faced great political and economic difficulties and approached total collapse. In

fact, the aid is intended to prop up the reactionary Indian regime and instigate the Indian reactionaries to oppose China and other neighbouring countries.

The ever-widening contact and co-operation between the Soviet and Japanese leaders have reached larger proportions. Close and many-sided friendship ties have been established between them. Japanese monopoly corporations have been invited to develop the natural resources of the Far Eastern area of the Soviet Union and Japanese planes are permitted to fly from one end of Siberia to another. Some important contracts and agreements between the Soviet Union and Japan are soon to be concluded. All this is not accidental; it follows the political line formulated and energetically supported by U.S. imperialism, a line designed to oppose and encircle the People's Republic of China.

It is in the same context and for the same purpose that the recent Soviet-Mongolian Treaty was signed, the anti-Chinese character of which cannot be concealed. In the same fashion, Khrushchov's successors organized and directed the India-Pakistan negotiations at Tashkent. They are now making approaches to the Government of Thailand and take an interest in U.S. plans, in which the Chiang Kai-shek elements are participating, for the development of Southeast Asia. They are also giving every possible support to the Indonesian reactionaries in order to suppress the Communists and other revolutionary forces and incite the Indonesian reactionaries to oppose People's China. An agreement on the postponement of the repayment of Indonesian debt to the Soviet Union and another on trade expansion between the two countries were concluded in Moscow on November 23, after cordial and friendly negotiations with the murderers of the Indonesian people. The Indonesian military clique has received Soviet tanks for which it asked the Soviet Government to supply spare parts just after they had been shipped to Indonesia. Diplomatic representatives of the Soviet Union in Indonesia have publicly lauded the fascist regime there and advocated the strengthening of relations between the two countries, for which "there exists a good foundation."

All Soviet activities and those which are comparatively concealed or, in other words, not in the open, are a component part of the vicious and big plot for forming an alliance between revisionism and the reactionaries of the United States and other countries to encircle China militarily and for making preparations for a war against it.

This has become more and more obvious with the passage of time: taking co-ordinated steps, the U.S. imperialists and the Khrushchov revisionists are doing their utmost to make use of the Vietnam issue in their joint conspiracy against China. They are vainly attempting to turn Vietnam (divided or reunified) into a country serving the imperialist-revisionist encirclement of China, into a country pursuing an active anti-China policy, and into a firm pillar of a war against China.

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It is exactly towards this end that the revisionists are seeking a solution to the Vietnam question within the framework of Soviet-U.S. co-operation.

The Soviet-U.S. game on the Vietnam issue is very complicated, but the aim is quite clear. At the same time, the part both play is very explicit. In this game, the Americans supply weapons and troops while the revisionists act as saboteurs, fifth columnists, sowers of panic and defeatists. Their common objective is to crush Vietnam from within and without, encircle China and escalate the aggression in the direction of China.

The compromise reached in Europe between the Khrushchov revisionists and the imperialists of various countries clearly reveals the strategic objective of the war the Soviet Union and the United States are preparing against China. Under the slogan of "European security," the Soviet revisionist leaders, with the approval and encouragement of the U.S. imperialists, are following the path of appeasement in Europe and aggression in Asia. This new "European" policy of the Soviet leaders was formally drawn up at the recent Bucharest meeting of the Warsaw Treaty countries. The aim is to guarantee U.S. imperialism against any anxiety over Europe, to help it transfer its troops and equipment from Europe to Asia to strengthen its military activities in Vietnam and commit aggression against the People's Republic of China. By lightening their own burden in Europe, the Soviet revisionists have created new possibilities for concentrating their forces in the Asian theatre of war. The Soviet Union and the United States are now pointing the spearhead of their common war drive to achieve world domination at this theatre.

It was no accident that the Soviet propaganda campaign for appeasement in Europe and the various recent visits by Brezhnev and Kosygin and the recent meetings organized by them coincided with Johnson's Asian tour and the Manila conference. These developments followed a series of direct talks between high-ranking representatives of the Soviet Union and the United States. Meanwhile large numbers of U.S. military forces were transferred from Europe to Vietnam and to U.S. military bases in Asia. It was after these intensive diplomatic manoeuvres that the Khrushchov revisionists launched a new anti-China propaganda campaign and proclaimed their intention of convening a meeting of "Communist Parties." The imperialist-revisionist policy of taking closely co-ordinated action and stepping up their anti-China struggle is crystal clear and no demagogy or trickery can possibly camouflage it.

U.S. Imperialists and Khrushchov Revisionists Are Beset With Many Contradictions Reflecting Their Weaknesses

From a surface look at the international situation, it seems as if the U.S. imperialists and Soviet leaders are yielding influence and taking the initiative,

and are anxious to take advantage of the situation and opportunities. However, in these complicated circumstances, the weaknesses of the imperialists and revisionists are all too obvious.

The contradictions between the imperialist countries are being aggravated and deepened as time goes on. In the course of their preparing for war, concluding new alliances, scrambling for markets and spheres of influence, competition and rivalries have been intensified incessantly. The United States has lost the hegemony it established for a short period over the capitalist countries after World War II; it is no longer able to reorganize capitalist strength and place other imperialist countries under its control and there are no practical possibilities whatever for it to do so. These countries had acted as the chief U.S. partners in aggressive treaties, but now they are trying to free themselves entirely from past U.S. economic, political and military domination. Now, they are firmly demanding that they take their own place in world politics and have their own share in capitalist world markets.

The differences between the imperialist countries have been brought into bold relief as a result of the heavy pressure against NATO and other aggressive treaties—a pressure which has been created by the endless squabbling on the question of the common policies and common attitudes towards a third country.

At present, U.S. hegemony in Europe does not only meet resistance from the French bourgeoisie. France feels that it possesses sufficient strength to resist U.S. orders and defend its own interests. West Germany, too, has begun wavering and has made much trouble for its friends across the Atlantic. To counter U.S. pressure, these two countries, naturally basing themselves on their own interests, demand that the old alliances be reorganized and are searching for new markets. Similar phenomena can be found more or less in the case of Japanese militarism and British imperialism.

The policy of intervention and aggression followed by the United States towards other peoples has caused extreme uneasiness among those of its allies who are unwilling to be involved in its adventures. This policy has not received any effective support from them. For instance, the U.S. imperialists have been trying in every way to internationalize their aggression in Vietnam, but in fact they are far from able to do what they did in the Korean war, in which the United States managed to throw together quite a number of allies under the banner of the United Nations.

Writing about the present isolated U.S. position and its failure to gain support from its European allies in the Vietnam war, the noted U.S. journalist Lippmann recently made the following remarks: if the government of any European country allied itself with the United States on the battlefield it could not survive. The illusion that the Wilson government which “morally” supported the United States would send a small number of troops to Vietnam has been smashed.

As to the Asian peoples whom Washington considered were being saved by the United States, none of the independent Asian countries—Japan, India, Pakistan, Burma, Malaya and Indonesia—had ever given any support, even symbolic, to the United States. Only the dependent countries like Australia and New Zealand—outposts abandoned by the former British Empire—were together with the United States.

The revisionist front also suffers the same maladies which afflict the capitalist world. The Soviet leaders have used various kinds of measures and methods to fill the daily widening gap. They use the ruble and resort to pressure, threat and chauvinist blackmail to achieve their purpose. But the result is miserable.

The chauvinist policy pursued by the leading clique of the Soviet Union has engendered among its followers sentiments of narrow nationalism, discontent, various kinds of resistance and opposition. Each revisionist group, in its efforts to defend its own interests, always seeks to form its own alliances at the expense of others' interests. Moreover, in order to gain freedom of action and as a means of blackmail against the Soviet Union, many cliques have replaced the ruble with the dollar, and established various forms of relations with the West. These antagonistic actions and this struggle are completely unprincipled. It is the laws of capitalist society which they have restored in their own countries that are operating, with the result that nationalist feelings have been aroused and endless quarrels and unceasing rivalries have taken place.

The merciless unmasking of the Khrushchov revisionists by the Marxist-Leninists has further deepened and aggravated this crisis. At the same time, this has contributed to raising the revolutionary spirit of the Communists and other labouring people. The anti-revisionist movement in the Soviet Union is expanding, and manifests itself in the formation of secret revolutionary committees, while in other countries such as in Poland, Marxist-Leninist revolutionary parties have also been set up. In those countries where the revisionist groups hold dominant positions, these factors, diverse in nature, are like raging fires against the revisionist groups. Fundamentally, this determines their inevitable destruction.

The struggle of the Marxist-Leninist Parties and forces against Khrushchov revisionism, the founding of new revolutionary parties and revolutionary organizations in various countries, the weakening of relations among the revisionist countries and revisionist parties and the marked decline of the influence exercised over them by the Soviet revisionists—all these are continuing to grow. The Soviet leaders and the other revisionist cliques are at a loss about what to do, and they are desperately trying to get out of the crisis which is eating away at them from within and without. In the face of these setbacks and the big exposure in the international communist movement, in the face of the opposition of the peoples at home to their anti-Marxist

and capitulationist policy, and in the face of the grave economic difficulties resulting from their capitalist reforms, they have held meeting after meeting, both secret and open, in order to find some remedy to escape from the powerful pincers that are closing on them.

Aims of the Brezhnev Revisionist Group in Wanting To Call an "International Communist Meeting"

In these difficult circumstances for the Khrushchov revisionists, Brezhnev and his public salesmen have appealed for the calling of a meeting of the "Communist Parties." The situation which compels them to take this step is easy to understand, and so are the aims and objectives they are trying to achieve.

First, the revisionist leaders try to camouflage their treacherous, anti-Marxist and capitulationist policy, to cover up their rapprochement and collaboration with U.S. imperialism, and to conceal their policy of restoring capitalism in the Soviet Union. The Khrushchovites need a "large-scale communist meeting" in order to pass it off as a "grand success" on the occasion of the 50th anniversary of the October Socialist Revolution whose ideals and magnificent mission they have betrayed and undermined to their very foundations.

Second, they hope, through such a meeting, to strengthen their tottering position of leadership on the revisionist front, and to close the disintegrating revisionist ranks, if not in reality, at least in appearance. Such a meeting may possibly create the superficial phenomenon of unity and solidarity of the participants with the Soviet leaders.

Third, through such a meeting they intend mainly to attack the Communist Party of China and the Albanian Party of Labour by calling them "dogmatic," "schismatic," "sectarian," etc. Despite Brezhnev's assurances that nobody will be excluded or condemned, there is not the slightest doubt that the principal aim of the meeting is to attack the Marxist-Leninist Parties and their anti-imperialist and anti-revisionist revolutionary lines. The despicable act staged at the recent general council meeting of the World Federation of Trade Unions in Sofia, which, at the instigation of the Soviet revisionists, expelled the Chinese delegation while admitting the renegade Titoites, clearly reveals the plans and aims of the Khrushchovites. Therefore, this was a prelude to the performance which Brezhnev and Kosygin and their kind want to give at the "international communist meeting."

Fourth, the Soviet revisionist leaders want to confirm as the official line at the meeting their policy of opposing China and opposing revolution, entering into alliances and close collaboration with U.S. imperialism and the reactionaries of the world, and to pursue this policy with still greater vigour.

The Soviet leaders think that they have invented a deceptive and demagogic thesis in convening such a

meeting, a thesis which may be brought up again at the meeting for discussion and be taken as the general basis of the meeting. As is well known, this is the slogan "solidarity in aiding Vietnam." This slogan implies that "united action must be adopted in the struggle against U.S. imperialism." The Khrushchov revisionist leaders describe the question of "solidarity with Vietnam" as the basis of the meeting of the "Communist Parties." It is self-evident, however, that they have not the slightest desire to support the Vietnamese people in their resistance against U.S. aggression, and they themselves do not want to wage a struggle against U.S. imperialism in the first place. If they are anti-imperialist Communists and are revolutionaries, it is entirely possible for them, without convening such a meeting at all, to support Vietnam and struggle against U.S. imperialism which not only hangs on in Vietnam.

This is not all. The Soviet revisionist leaders and their allies, instead of fighting imperialism, have increasingly stepped up their collaboration, in all fields, with the murderers of the Vietnamese people—the U.S. imperialists. How hypocritical this is! At the very moment when Brezhnev and his followers were loudly calling for "united action," opposition to U.S. imperialism and "support" for Vietnam at the Bulgarian Communist Party Congress and the Hungarian Socialist Workers' Party Congress, these two socialist countries raised their diplomatic relations with the United States to the ambassadorial level. Doesn't this fact in itself clearly prove that the revisionists are really in solidarity and taking united action with the murderers of the Vietnamese people, the U.S. imperialists? J. Kadar, First Secretary of the Hungarian Socialist Workers' Party, went so far as to declare from the rostrum of the congress: "We are striving for the normalization of our relations with the United States, and we hope to establish relations with the United States in the political, economic, scientific and other fields. If they, on their part, express such a desire, our relations then may improve." He added: "We have agreed to the request of the United States that the announcement of the raising of our diplomatic missions to the ambassadorial level be made on the day of the opening of the Hungarian Socialist Workers' Party Congress." And he described all these performances as "a principled policy and not tactics." In reality, only those who have betrayed all principles can carry out such a "principled" policy.

It is quite clear that to bring up the question of solidarity in aiding Vietnam is a revisionist trick, a contemptible speculation with the genuine sentiments of the peoples of different countries who are in solidarity with Vietnam, a game of making capital out of a question over which all just-minded people in the world express their concern, and a conspiracy to exploit the hatred the peoples in various parts of the world hold for the aggressors against the Vietnamese people.

For the Soviet leaders, the "Vietnam question" is of immense tactical importance because in the present

circumstances the Khrushchovites can use only this question to try to rally the revisionist groups of all descriptions around them. and it is only on this question that they can make certain gestures for unity to conduct demagogic propaganda and deceive public opinion.

Moreover, by putting the "meeting of Communist Parties" on the basis of the Vietnam question, the Soviet leaders hope that in this way they can "expose" the Chinese Communist Party and the Albanian Party of Labour which oppose and refuse to attend such a revisionist meeting, as if the two were against unity and solidarity in aiding the Vietnamese people and against unity and solidarity in struggling against U.S. imperialism.

But it is futile for the Khrushchov revisionists to engage in deceptive propaganda to make people believe that they are opposed to U.S. imperialism. Their "joint resolution" concerning "aid" to Vietnam is also futile. They can never distort facts or blot out the truth. The Albanian and Chinese peoples, the Chinese Communist Party and the Albanian Party of Labour are at one with all the revolutionary peoples of the world; at present, as in the past, they are entirely united as one and unreservedly support the Vietnamese people's just struggle to liberate the south, defend the north and reunify their fatherland. They all resolutely condemn U.S. imperialism's armed aggression and "peace talks" fraud. They have also unhesitatingly exposed the sleight of hand of the new Soviet leaders, who on the one hand pretend to aid the Vietnamese people, and on the other, betray the Vietnamese people and conspire and work hand in glove with U.S. imperialism to compel them to surrender.

The cynical and demagogic propaganda of the Khrushchov revisionists for "unity of the socialist countries against imperialism" and "united action" on the Vietnam question is, in reality, a manoeuvre to camouflage their gross betrayal of the Vietnamese people. In making some gestures in support of Vietnam or against U.S. imperialism, the successors of Khrushchov are trying hard to put the Vietnam issue within the framework of Soviet-U.S. collaboration, within the framework of the line for world domination by the two powers.

What the Khrushchov revisionists are interested in is not how to aid the Vietnamese people but how to betray them, not how to resist the United States but how to support it. The main preoccupation of the Soviet leaders is only how to support the United States in expanding its aggression in Vietnam and impose Johnson's "peace talks" blackmail on the Vietnamese people. This is the main aspect because the military and political defeat of the United States and the victory of people's war in Vietnam will also mean a big defeat for the Khrushchov revisionists, a defeat both for their short-term and long-range strategy. How could there be any "united action" with such a force whose interests and aims are diametrically opposed to the interests

of the people of Vietnam and of the whole world, to the interests of the revolution, and to the interests of the peoples' struggles against imperialism?

The Soviet leaders have shouted loudly and sworn to heaven that on the Vietnam question they fully agree with the positions of the Government of the Democratic Republic of Vietnam and the South Vietnam National Front for Liberation and they have not adopted a peculiar attitude. If this is true why then have the chieftains of the U.S. imperialists and their allies and agents studied and consulted day in and day out on the Vietnam question with the Soviet revisionist leaders? Why have Johnson, Rusk, Harriman, Wilson, Brown, Paul Martin, Tito, Indira Gandhi and Etsusaburo Shiina, without mentioning the many other representatives and faithful agents of imperialism and reactionaries, sought the Soviet leaders' help on the Vietnam question? Could it be that they are so innocent that they would vainly knock at a door which is tightly shut? This is absolutely not the case. Nobody would believe that such an innocent thing would happen. Therefore, one thing is perfectly clear: these secret meetings and talks have mapped out new plots, pushed ahead their original manoeuvres still further, planned tricks and stratagems and co-ordinated joint actions against Vietnam and China.

The Vietnam question not only cannot be taken as the basis of unity and solidarity, as the revisionists assert, but, on the contrary it is one of the fundamental issues which separates the revisionists from the Marxist-Leninists, which makes the struggle between the two irreconcilable, and which makes it imperative for all revolutionaries and all those who really stand by the Vietnamese people to wage resolute struggle so as to thoroughly expose the true features of the Khrushchov revisionists who are the ally and accomplice of imperialism.

There are also other reasons why the Soviet revisionists need to convene a meeting of "Communist Parties" at this time. They have watched the recent revolutionary events in China with great apprehension, realizing that their hopes for a change in China in favour of revisionism and the restoration of capitalism have been shattered. Thanks to the thoroughly revolutionary measures recently taken by the Communist Party of China, the great People's China has become more powerful, the Chinese revolution is developing successfully along the correct road of Marxism-Leninism, and its influence in the world is growing.

China's proletarian cultural revolution is a revolution aimed at combating bourgeois and revisionist ideas in people's minds. Its spearhead is directed against all class enemies, and the open and camouflaged revisionists, who attempt to turn China backward on to the capitalist road; the spearhead of the revolution is directed against U.S. imperialism and Khrushchov revisionism, and it has shaken the very foundations of the revisionist cliques everywhere. Under the banner

of this great revolution and following the Marxist-Leninist thought of Comrade Mao Tse-tung, the Chinese Communists and the Chinese workers, peasants, soldiers and revolutionary Red Guards are uprooting all poisonous weeds, unmasking degenerated elements and all those having revisionist viewpoints — friends and allies of the Khrushchovites, and have smashed their last hopes. But recent developments in China are not only a blow to the revisionists.

The Chinese cultural revolution, a great revolutionary movement being vigorously unfolded in China under the leadership of the Chinese Communist Party and Comrade Mao Tse-tung to eradicate the source giving rise to revisionism, is an inspiring example for all true revolutionaries in the world. In particular, it is an encouragement and spur to the true Communists and young revolutionaries of the Soviet Union and other countries where the revisionists have usurped state power. It points out the road for combating revisionism, the road of revolutionary mass action, and the road of mobilizing the masses to expose the betrayal of the revisionists and to sweep away all the revisionists. This is precisely what the revisionists are afraid of: that one day the Chinese example will have repercussions in their own countries. Thus, in order to counter the danger that this great revolutionary example creates for them, and to distort the truth of this great revolution and its lofty aims, the revisionists, in league with imperialism, despicably and shamelessly slander the Chinese cultural revolution. Their press is now full of statements and articles attacking the Chinese Communist Party and Comrade Mao Tse-tung, attacking their correct Marxist-Leninist line and the great successes of the Chinese revolution and people.

The revisionists are now planning to reach a common decision, a so-called "historic ideological document," on China's cultural revolution and the Decision of the 11th Plenary Session of the Central Committee of the Chinese Communist Party. What the contents of such a decision will look like is not difficult to predict. Its outline has already been set forth in *Pravda's* (November 27) article entitled "On the Situation in China." The article is full of slander, rumormongering and vicious raving against the People's Republic of China, the Chinese Communist Party and the Chinese leaders.

Thus, the Soviet revisionist leaders have shown that they have again acted the clowns as Khrushchov did, and have come on the stage to conduct polemics, attacking socialism and revolution with the slanders of a swindler and the abuse of a scoundrel. A facsimile of the 1964 situation is now being repeated. At that time, not a single day passed without seeing Khrushchov attack the People's Republic of China; he flew into a rage at a series of revisionist Party congresses and, by combining soft and tough tactics, demanded that a meeting, now notorious, be convened to condemn the Chinese Communist Party and exclude it from the world communist movement.

Pravda's article and Brezhnev's appeals from the rostrums of the Bulgarian and Hungarian Party congresses for a new meeting of the revisionist parties, where the Chinese Communist Party, the Albanian Party of Labour and other Parties faithful to Marxism-Leninism will be "condemned" and "excluded," and the whole gamut of the new anti-China propaganda in the Soviet revisionist press and in the press of certain other countries which follow in the wake — all these facts have refuted the deceptive tactics and manoeuvres carried out by the Soviet leaders after Khrushchov's fall.

However, just as has been proved in Khrushchov's case, all this does not show the strength but the weakness of their position, the bankruptcy of their unprincipled struggle and the defeat of their demagogic tactics. The desperate attempts of the Soviet revisionists to subdue the Chinese Communist Party and the People's Republic of China show that the latter are insurmountable obstacles to the realization of the revisionists' anti-Marxist and anti-socialist intrigues and plans. They are attacking the Chinese Communist Party and the Albanian Party of Labour, trying to divide the peoples and the revolutionaries and the Marxist-Leninists of our Parties, and attempting to isolate and subdue us. But in fact, they have exposed and isolated themselves and are increasingly widening the gap separating themselves from the communist movement and the revolutionary peoples of the world.

Resolute Struggle to Expose Khrushchov Revisionism Is Only Road to Marxist-Leninist Unity for Genuine Revolutionaries

Despite serious differences with the Soviet revisionists and among themselves over their own interests and tactics, it appears that at present all the revisionists agree to hold a meeting of "Communist Parties" according to the programme proposed by the Soviet leading clique. Exposed and suffering defeats in both home and foreign policies, the Khrushchov revisionists are experiencing a very serious crisis. Because of this and the extremely intense pressures being exerted by one on the other, it is therefore necessary and imperative for them to hold an international meeting. The Soviet leaders, who are doing everything they can to re-establish their dominance over the other revisionist cliques, to attack China and to defend their line of rapprochement and collaboration with U.S. imperialism, are doing their utmost not to let this opportunity slip by. The "thesis" of this meeting is so "well-timed" that each of the revisionist cliques can "justify" its participation and can superficially maintain its own "independence" and "points of views."

Certain revisionist cliques have already started to express their doubts about the time and agenda of the meeting. Some have been doubtful and hesitant and have said that conditions "are not ripe" for holding the meeting, or that more time is needed for preparation. Others have said yes to holding the meeting,

but no to excommunicating. There are still others who have openly supported the Soviet plan saying that conditions "are already ripe" or "are ripening" and there is no reason for any further delay. Some have kept silent and have not uttered a word. As for the Soviet revisionists, who have long been set on carrying it out, they could hold the meeting even if it was with only those who are willing to participate. As for those who would not attend this "grand meeting," the Soviet leaders fully know that they agree with the purpose of the meeting but that they are unwilling to openly join hands with the others so as to maintain their so-called independent stand. The Soviet leaders are greatly pleased and can accept these people's middle-of-the-road position. They think that this position undermines the principled struggle of the Marxist-Leninists to expose the Khrushchov revisionists. As far as they are concerned, it is the least evil if these people do not participate in the meeting.

The Soviet revisionists themselves know from historical experience what serves and conforms to their interests. They know that the middle-of-the-road position in the communist movement is a temporary way-station, a stopping-place from which to switch over to opportunism, from which to slide down to the position of renegades from Marxism-Leninism.

The new meeting of "Communist Parties" that the Soviet revisionist leaders are cooking up after the March meeting last year [1965] is a new act of diversion aimed at further splitting the international communist movement, undermining the anti-imperialist united front of the peoples, and sabotaging the movements for national liberation in Asia, Africa and Latin America. They want to use this meeting to push forward their anti-China campaign, impose their revisionist ideology and line on the communist movement, camouflage their rapprochement and collaboration with U.S. imperialism, and divert people's attention from the defeats and exposures that they have suffered.

However, the new game that the Soviet revisionist leading clique is trying to play at the meeting of "Communist Parties" is doomed to fail. With or without this meeting, Khrushchov revisionism cannot avoid defeat; it cannot avoid its final collapse, which is inevitable. The new leading clique of the Soviet Party and state will meet the same ignominious fate as their predecessor. No disguises, intrigues and plots, and demagogic tricks can change their bleak future.

The Khrushchov revisionists' challenge to the Marxist-Leninists through their meeting cannot frighten anyone. On the contrary, it will enable all genuine Communists and all genuine revolutionaries to analyse the situation correctly and arrive at the necessary conclusion, to further strengthen the resolute struggle against Khrushchov revisionism and unhesitatingly expose all the intrigues and plots which they have hatched to deceive people.

It is high time to draw a clear line of demarcation from the modern revisionists of all kinds. There is no longer any hope for the revisionist renegades one day returning to the right road. Now, everything divides and nothing unites the Marxist-Leninists and the Khrushchov revisionists. In both political ideology and final objectives, they stand diametrically opposed to each other. By their perfidious anti-Marxist and capitulationist policies, the Khrushchov revisionists have placed themselves outside the ranks of the international communist movement and the anti-imperialist front.

Our Party has publicly declared that the sharp and real question facing us now is not compromise and unity with the revisionists, but a complete rupture with them. Communists and revolutionaries greatly need genuine unity. But unity can never be achieved through a meeting such as the one being planned by the Soviet revisionists. It will be built through struggles against Khrushchovite, Titoite and other diverse brands of modern revisionism; it will be built on the tested basis of Marxism-Leninism and proletarian internationalism.

Our Party, in numerous documents, especially Comrade Enver Hoxha's report on the work of the Central Committee of the Albanian Party of Labour at the Party's 5th Congress, has made clear the principled stand it has adopted towards the historical task confronting the international communist movement in the present situation and especially towards that of the struggle against revisionism.

In his report, Comrade Enver Hoxha said: "The situation in the world and in the international communist movement is developing in a direction favourable to us and unfavourable to the enemy. But it is necessary to face the situation squarely and boldly cope with it because, although the enemy — imperialism and revisionism — have met with defeats, they have not laid down their arms. On the contrary, they are stepping up their collusion and activities. In such a situation it is definitely impermissible to show weakness, hesitation or vacillation, but to be bold, resolute and proficient. It is impermissible to adopt a tactic of magnanimity, weakness and opportunism and to utter empty words, but to take speedy and militant actions; to adopt militant tactics which every day and every hour benefit our revolutionary strategy, that is, for each Party to decide on wise and prudent tactics in accordance with the situation in the struggle and the conditions it faces. There is no doubt that with revolutionary strategy and tactics built on the basis of our invincible ideology, the Marxist-Leninist Parties and forces will valiantly march forward and, together with the working class and the oppressed people and nations, win new victories in the sacred struggle against imperialism and revisionism, and for winning victory for Marxism-Leninism, socialism, revolution and the cause of world peace."

Quotations From Chairman Mao Set To Music

A new revolutionary song movement is in full swing throughout the country. More and more people are singing scores of new songs made up of texts from Chairman Mao's quotations set to music. The new songs, composed by revolutionary musicians during the current great cultural revolution, are being sung by the masses with rousing revolutionary fervour.

The great proletarian cultural revolution has pushed to a new high the movement for the creative study and application of Chairman Mao's works. The masses are taking Comrade Lin Piao's advice — "In order really to master Mao Tse-tung's thought, it is necessary to study many of Chairman Mao's basic concepts over and over again, and it is best to memorize some of his important passages and study and apply them repeatedly." They are studying Chairman Mao's quotations with enormous enthusiasm. Workers, peasants, soldiers, revolutionary cadres and intellectuals, and young Red Guard fighters are not only studying Chairman Mao's works diligently, but also committing many of his quotations to memory. Hence the public demand for Chairman Mao's instructions to be set to music so that they can be sung everyday and at any time, the better to imprint them in one's mind more deeply and express them in action.

To meet this revolutionary mass demand, revolutionary composers already before National Day last year, began to set quotations from Chairman Mao to music. Scores of these songs are already popular favourites. People say: "Singing Chairman Mao's quotations helps us to remember his words. With revolutionary hearts serving the people, we throw away self-interest and promote the public good for the sake of the revolution." "While we sing these new songs, a red sun rises in our hearts. The more we sing these songs, the

greater our love for Chairman Mao; the higher our revolutionary spirit soars."

After a recent concert of the new songs at the China Textile Machinery Works in Shanghai, in which 3,000 workers and staff took part, the plant has rung with their words and melodies. The workers sing them everyday, and every worker sings, and the revolutionary spirit of the workers grows. They take firm hold of revolution and promote production. Many examples of mutual help, and of help gladly given are told in the works. The workers say: "Of all songs, we like to sing songs of Chairman Mao's quotations best." "Singing these songs is as good as attending a political class on creatively studying and applying Chairman Mao's works." They have also

sent articles to the press describing the inspiration they have got from singing these songs.

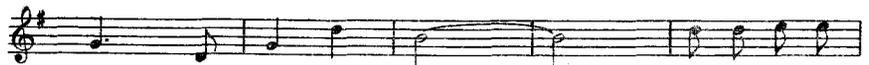
Members of the Hsinhua People's Commune in Chingtungshia County of the Ningsia Hui Autonomous Region in the northwest, are particularly active in singing the new songs. At a recent commune meeting, a choir of nine elderly women members sang some of these and other revolutionary songs. All of them are illiterate, but they ardently love Chairman Mao and his writings and are determined to bear in mind Chairman Mao's teachings. This is why they got the young people to teach them the songs of Chairman Mao's quotations. At the start someone laughed at them: "You're old, short of breath and toothless; you lisp and you still want to sing?" Undaunted and resolute, however, they mastered many songs. As they said: "We led a miserable life in the old society. We never even sang a song when we were young girls. It is only because Chairman Mao and the Communist Party have liberated us that we can sing songs at our age

领导我们事业的核心力量

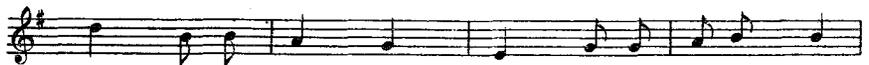
LING DAO WO MEN SHI YE DE HE XIN LI LIANG



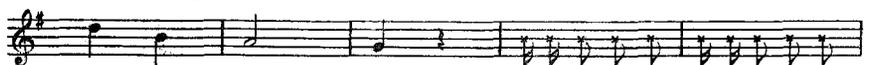
领导我们事业的核心力量是
ling dao wo men shi ye de he xin li liang shi



中国共产党。指导我们
zhong guo gong chan dang zhi dao wo men



思想的理论基础是马克思
si xiang de li lun ji chu shu ma ke si



列宁主义。共产党万岁！毛主席万岁！
lie ning zhu yi gong chan dang wan sui mao zhu xi wan sui



共产党万岁！毛主席万岁！万岁！万岁！万万岁！
gong chan dang wan sui mao zhu xi wan sui wan sui wan sui wan wan sui

English translation of the quotation:

The force at the core leading our cause forward is the Chinese Communist Party.

The theoretical basis guiding our thinking is Marxism-Leninism.

我们应当相信群众 我们应当相信党

WO MEN YING DANG XIANG XIN QUN ZHONG WO MEN YING DANG XIANG XIN DANG

我 们 应 当 相 信 群 众，
wo men ying dang xiang xin qun zhong

我 们 应 当 相 信 党，
wo men ying dang xiang xin dang

这 是 两 条 根 本 的 原 理。
zhe shi liang tiao gen ben de yuan li

如 果 怀 疑 这 两 条 原 理，
ru guo huai yi zhe liang tiao yuan li

那 就 什 么 事 情 也 做 不 成 了。我 们
na jiu she me shi qing ye zao bu cheng liao wo men

应 当 相 信 群 众， 我 们 应 当 相 信
ying dang xiang xin qun zhong wo men ying dang xiang xin

党， 我 们 应 当 相 信 群
dang wo men ying dang xiang xin qun

众， 我 们 应 当 相 信 党。
zhong wo men ying dang xiang xin dang

English translation of the quotation:

We must have faith in the masses and we must have faith in the Party. These are two cardinal principles. If we doubt these principles, we shall accomplish nothing.

English translation of the quotation:

All reactionaries are paper tigers. In appearance, the reactionaries are terrifying, but in reality they are not so powerful. From a long-term point of view, it is not the reactionaries but the people who are really powerful.

now. We must study Chairman Mao's writings and follow his teachings better!"

Army units stationed on the Fukien coastal front love these songs too. They sing them on their way to training, to class or to sentry go. They say: "Each quotation from Chairman Mao is like a mobilization order. We must imprint each one of them in our minds, infuse them in our blood and express them in our actions. Mao Tse-tung's thought must occupy every ideological position."

The emergence of these new songs shows clearly that in energetically propagating Mao Tse-tung's thought and serving proletarian politics and the workers, peasants and soldiers, our art and literature will be warmly acclaimed by the broad masses of workers, peasants and soldiers, and have the most brilliant prospects. The scores of new songs with text from Chairman Mao's quotations are just a beginning. It can be confidently expected that the wave of mass enthusiasm in studying and applying Chairman Mao's works in a creative way and the efforts of revolutionary musicians will carry these songs far and wide throughout China in ever greater numbers.

一切反动派都是纸老虎

YI QIE FAN DONG PAI DU SHI ZHI LAO HU

一 切 反 动 派 都 是 纸 老 虎。
yi qie fan dong pai du shi zhi lao hu

看 起 来， 反 动 派 的 样 子 是 可 怕 的，
kan qi lai fan dong pai de yang zi shi ke pa de

但 是 实 际 上 并 没 有 什 么 了 不 起 的
dan shi shi ji shang bing mei you she me liao bu qi de

力 量。 从 长 远 的 观 点 看 问 题，
li liang cong chang yuan de guan dian kan wen ti

真 正 强 大 的 力 量 不 是 属 于
zhen zheng qiang da de li liang bu shi shu yu

反 动 派， 而 是 属 于 人 民。
fan dong pai er shi shu yu ren min

Soviet Revisionists' Splittist Activities at W.F.T.U. Meeting Condemned

Manipulated by the Soviet revisionists and disregarding strong opposition from many delegates, the 16th General Council Meeting of the World Federation of Trade Unions, convening in Sofia, Bulgaria, on December 8, 1966, brazenly adopted an illegal decision put forward by the W.F.T.U. general secretary to deprive the Chinese trade union delegation of its right to attend the meeting. The All-China Federation of Trade Unions issued a statement strongly denouncing the Soviet revisionists for manipulating the meeting and for their frantic attacks against China and their vile action aimed at openly splitting the W.F.T.U. The statement said: "The W.F.T.U. must immediately revoke the illegal decision to deprive the Chinese delegation of its right to attend the meeting, publicly admit its mistakes and publicly denounce such splittist activities at the next W.F.T.U. Congress. Otherwise, the All-China Federation of Trade Unions, representing 21 million members, will have to consider its attitude towards the W.F.T.U. and take any measures it deems necessary."

The Soviet revisionist leading group has now degenerated into the arch-accomplice of U.S. imperialism and the arch-renegade and scab of the international workers' movement. That the Soviet revisionists manipulated the W.F.T.U. General Council Meeting, brazenly adopted the decision attacking the Chinese trade unions and illegally deprived the Chinese delegation of its right to attend the meeting was just another big exposure of the true colours of the Soviet revisionist leading group as the arch-accomplice, renegade and scab.

Reasons brought forth for this decision included the so-called "violation of the rules of procedure by the Chinese delegates" and the pretext that all the delegation members, with

the exception of its leader, "are not members or alternate members elected to the General Council at the 6th Congress." This is absolutely untenable and utterly preposterous.

Holding high the great red banner of Mao Tse-tung's thought and taking a firm stand against imperialism and modern revisionism, the Chinese delegation at the 16th W.F.T.U. General Council Meeting exposed the Soviet revisionist leading group for serving U.S. imperialism's "peace talks" fraud on the Vietnam question. This conforms entirely to the interests and demands of the working class and revolutionary people of the world. By arbitrarily slandering this just and above-board action of the Chinese delegation as a "violation of the rules of procedure," the Soviet revisionist leading group has only revealed that it is hollow and that its arguments are spurious, and that it is afraid of revolution, the truth and the great thought of Mao Tse-tung.

Appointing their delegates to an international trade union meeting is an internal affair of the Chinese trade unions, and nobody has the right to interfere. The Chinese trade union delegation members were invested by the All-China Federation of Trade Unions with full powers to attend the meeting on behalf of those elected members of the General Council who could not leave their home posts because of the pressure of their work. This is entirely in keeping with the usual practice of international organizations.

The W.F.T.U. decision went so far as to allege that the "present situation with regard to the Chinese trade unions is not clear" and enjoined the W.F.T.U. Secretariat to make a study of it. This shows that the aim of the decision is not only to exclude the Chinese delegation from the W.F.T.U. General Council, but to deliberately slander and attack China's great proletarian cultural revolution. The reason why the Soviet revisionists and their partners are so keen on oppos-

ing and attacking China's great cultural revolution is because they are afraid that it will arouse the proletarian revolutionaries in their own countries as well as the masses of revolutionary people to oppose and overthrow them.

Chinese Society of Welding Delegation Returns From The Netherlands

After more than five months of struggle against the Government of the Netherlands, the delegation of the Chinese Society of Welding, which had gone to the Netherlands to attend the 19th Annual Assembly of the International Institute of Welding, returned safely to Peking on January 1. It received a warm welcome at the airport.

The delegation went to the Netherlands on July 4, 1966. With the open connivance of the Dutch Government, U.S. secret agents conspired to induce Hsu Tzu-tsai, a delegation member, to betray his motherland. In an attempt to run away, Hsu Tzu-tsai jumped from his lodgings and suffered fatal injuries. To conceal its criminal responsibility, the Dutch Government distorted these facts. Moreover, it used the Hsu Tzu-tsai incident as a pretext to declare Li En-chiu, the Chinese Charge d'Affaires to the Netherlands, "persona non grata," and served a subpoena on the members of the delegation in an attempt to subject them to illegal interrogation, thus obstructing them from leaving for home. At the same time, the Dutch Government sent police to encircle and block off the office of the Chinese Charge d'Affaires and unjustifiably inspected and interrogated the staff members and visitors. The Chinese Government had made stern representations and fought against these unwarranted measures. The Dutch Government was finally compelled to abandon its demand for illegal interrogation and change its original stubborn attitude. The delegation left the Netherlands for home on December 30, 1966.

ACROSS THE LAND

Anshan Iron and Steel Works Strides Into New Year

ANSHAN Iron and Steel Works, China's biggest metallurgical complex, made big strides forward during the past year. By December 3, 1966, it had already overfulfilled the annual state targets for forgings and rolled stock, steel ingots and pig iron. It scored outstanding successes in improving the quality of forgings and rolled stock, widening the range of products and reducing costs. It turned out nearly twice as many new products in 1966 as it did in 1965. The output of ordinary low alloy steel showed a six-fold increase. It brought about not only an all-round leap forward in production, but what is more, its technical equipment is in better shape than ever before. In the first year of China's Third Five-Year Plan which has just come to a close, it also developed a large number of new techniques, technological processes, machines and materials and attained advanced world levels in most of the technical and economic norms in iron smelting and steel making.

The Anshan Works' success in 1966 was a result of its workers and staff members creatively studying and applying Chairman Mao's works and taking a firm hold of the revolution and promoting production.

During the hot months, the most trying season for steel workers, crew members of the No. 6 open hearth furnace in Anshan's No. 1 steel mill persevered in their daily study of Chairman Mao's "three constantly read articles." They were active in remoulding their world outlook and revolutionizing their thinking. When they came up against difficulties, they overcame these with the spirit of the Foolish Old Man who removed the mountains; when other furnaces were hard pressed, they lent a hand in the spirit of utter devotion to others without any thought of self; they combated selfish ideas with the spirit of wholly and entirely serving the people. As a result, they broke the past pattern of declining output

in the hot third quarter and kept output at a high level.

At the beginning of 1966, crew members of the No. 9 blast furnace of Anshan's iron smelting plant worked out a production plan for pig iron which called for an increase in output of 12 per cent over the preceding year. At the time it looked like a fairly high target. But in the onrush of the great cultural revolution as they creatively studied and applied the "three constantly read articles" and earnestly remoulded their world outlook, their enthusiasm soared and three times they revised their target upwards.

Steady progress was also made at other blast furnaces of the iron smelting plant and it now is up to advanced world standards in blast furnace volumetric efficiency, coke consumption per ton of pig iron produced and the quality of pig iron made.

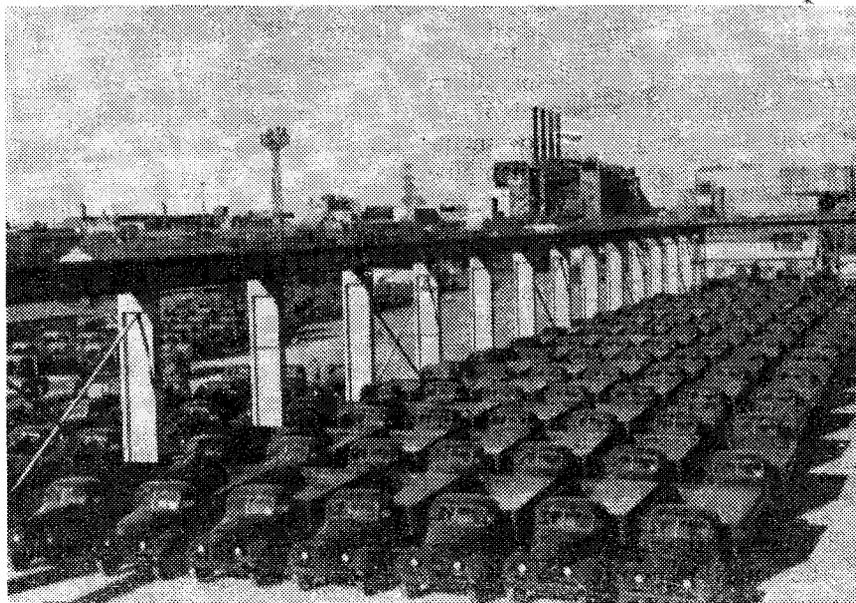
In the past, the No. 2 sheet mill was hampered by its adherence to many foreign conventions. But since the unfolding of the great proletarian cultural revolution, the workers there have diligently studied Chairman Mao's writings, struggled resolutely against the bourgeois technical "authorities" and smashed foreign

stereotypes. For example, according to "accepted" foreign practice, two heatings are needed in rolling steel sheets. The workers, after many experiments, made a revolution and produced sheets with only one heating, thus raising output by 30 per cent at one stroke.

Changchun Motor Works Outstrips 1966 Plan

GUIDED by Mao Tse-tung's thought and fully displaying a revolutionary spirit, workers and staff of the No. 1 Motor Works in Changchun, northeast China, achieved a big increase in motor vehicle production in 1966. By November 25, 1966, they had already overfulfilled their year's plan. Motor vehicle output topped that of 1965 by 36.3 per cent while quality was steadily improved and costs and raw materials consumption markedly curtailed. In addition, a new high-quality "Hongqi" (Red Flag) sedan up to advanced world standards has been developed as well as three different types of lorry, two new types of cross-country van, two large bus models and six kinds of engine for new types of lorries.

A shock brigade of the heat treatment shop turned out two bell-shaped galvanizers. Fifteen metres long and weighing 22 tons each, this kind of machine which compares favourably with the best in the world,



Lorries at the Changchun Motor Works ready for shipment

is 2.4-fold as efficient as the models previously imported, and the quality of the galvanizing is much better.

Loyang Bearing Plant Doubles Capacity

FOLLOWING Chairman Mao's teachings and taking China's own road of industrial development, workers and staff members of the Loyang Bearing Plant in Honan Province successfully developed a number of techniques up to the advanced standards of the 1960s. They overfulfilled the state plan ahead of schedule and markedly increased output, extended the range of their products and improved quality above that of 1965. The overall capacity of the plant is now twice as great as designed.

In the past, imported horizontal forging machines were used in the forge to process bearing rings. A forging could be made only after two

or three forging operations, and the bourgeois technical "authorities" described these machines as the most advanced in the world. But the workers were determined to devise a new forging process. While making experiments, they studied **Chairman Mao's teaching: "In times of difficulty we must not lose sight of our achievements, must see the bright future and must pluck up our courage."** Finally, after many experiments, they succeeded in making a new forging machine which turns out two forgings in a single operation. It is twice as efficient as the imported machine and the forgings it makes are of a higher quality. Six of the innovations introduced by the forge in 1966 attained advanced levels in Chinese or world technology.

Two-Way Lorry Made in Tsinan

NOT long ago, the Tsinan Motor Works in Shantung Province,

holding aloft the great red banner of Mao Tse-tung's thought and displaying the revolutionary spirit of daring to blaze new trails, successfully designed and trial manufactured China's first ten-ton two-way tip lorry in only 100 days.

This lorry is different from ordinary lorries in shape, layout and structure. It has two steering wheels in the driver's cabin, the back wall of which has a glassed port hole. To drive the lorry in the opposite direction, all the driver has to do is to swivel his seat 180 degrees and use the other steering wheel and gear-changing mechanism. This type of lorry is for use in tunnels and on construction sites on highlands and in mountain areas where there is often not enough room for an ordinary lorry to turn around. This type of lorry is urgently needed for China's socialist construction.

A Single Needle

IT was a wintry afternoon when the young revolutionaries of the Dongfanghong (East Is Red) Long March Detachment from Shansi Province's Taiyuan Industrial College reached Erhshihlipu Village. As they approached its northern outskirts they saw some commune members building a ditch. The leader of the detachment shouted admiringly: "Look how our commune members work!" "Let's join in!" a member of the detachment proposed. Everyone agreed. They put their packs down by the side of the road and joined the builders. The work was hard. As they toiled alongside the peasants these young path-breakers recited the quotation from Chairman Mao: "**Be resolute, fear no sacrifice and surmount every difficulty to win victory.**" Everyone took fresh heart and digging speeded up so that two days' work was done in one. The commune members praised the youngsters: "You are really Chairman Mao's good Red Guards; you are like the young fighters of the old Eighth Route

Army!" "There's nothing to thank us for," chorused the youngsters. "We have only done what Chairman Mao has told us to do!"

They spent the night in the village where they were made heartily welcome by the commune members.

Early the next morning while the youngsters were still asleep, Auntie Wei, their hostess, fetched water for them to wash with and fixed up breakfast for them. When they thanked her, she in turn said: "There is nothing to thank us for! We have only done what Chairman Mao has told us to do!"

They took their leave of her and the other commune members, shouldered their packs, raised aloft their red pennant and went on their way.

Just as they reached the foot of a mountain, a member of the detachment, Liu Tso-yeh, suddenly remembered something. "That's done it!" he cried, "I've forgotten to return her the needle I borrowed to prick the blisters on my feet last night."

They all felt bad about it. After a moment's thought their leader said: "Comrades, let's read page 256 of the *Quotations From Chairman Mao Tse-tung*." And they all read out the Three Main Rules of Discipline and the Eight Points for Attention which Chairman Mao had set down for the Workers' and Peasants' Red Army [The people's revolutionary army led by the Chinese Communist Party in 1927-37]. When they read to "Do not take a single needle or piece of thread from the masses," they all stopped. They pondered over these words. Liu Tso-yeh rose to his feet and said, "I'm going to return the needle. We must be like the P.L.A.: strictly abide by the Three Main Rules of Discipline and the Eight Points for Attention." And he ran off.

As he hurried on, the pain from his blistered feet shot through his legs but he paid them no heed. His single thought was to return the needle.

* The Eighth Route Army was the predecessor of the Chinese People's Liberation Army.

Just Off the Press

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FROM
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MAO TSE-TUNG

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