

PEKING REVIEW

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**Chairman Mao, Vice-Chairman Lin,
Premier Chou Warmly Greet 24th
Anniversary of D.R.V.N. Independence**

**Aggressive Nature of Soviet
Revisionism's "New Stage of
Economic Integration"**

Comments on Stanislavsky's "System"

QUOTATIONS FROM CHAIRMAN MAO TSETUNG

By persevering in protracted war the Vietnamese people will surely drive the U.S. aggressors out of their country.

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One of our current important tasks on the ideological front is to unfold criticism of revisionism.

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Marxism can develop only through struggle, and not only is this true of the past and the present, it is necessarily true of the future as well.

Chairman Mao, Vice-Chairman Lin, Premier Chou Warmly Greet 24th Anniversary of D.R.V.N. Independence

Hanoi

Comrade Ho Chi Minh, Chairman of the Central Committee of the Viet Nam Workers' Party and President of the Democratic Republic of Viet Nam,

Comrade Truong Chinh, Chairman of the Standing Committee of the National Assembly of the Democratic Republic of Viet Nam,

Comrade Pham Van Dong, Premier of the Government of the Democratic Republic of Viet Nam:

On the occasion of the 24th anniversary of the proclamation of independence of the Democratic Republic of Viet Nam, we, on behalf of the Chinese people, the Communist Party of China and the Government of the People's Republic of China, extend warm congratulations to the Vietnamese people, the Viet Nam Workers' Party and the Government of the Democratic Republic of Viet Nam.

The heroic Vietnamese people have a glorious tradition of revolutionary struggle. In the past few years, the Vietnamese people, under the wise leadership of President Ho Chi Minh, have persevered in people's war, displayed revolutionary heroism, resisted U.S. imperialism, the most ferocious in the world, won great victories in the war against U.S. aggression and for national salvation and made important contributions to the anti-imperialist struggles of the oppressed people and oppressed nations of the world.

Although U.S. imperialism has suffered heavy defeats in its war of aggression against Viet Nam, it will never change its aggressive nature. At present, the Nixon Administration is energetically pushing counter-revolutionary dual tactics in an attempt to use political deception and the trick of what it calls "de-Americanizing the war" to attain its goal of perpetuating the occupation of the southern part of Viet Nam.

The Soviet revisionist renegade clique has all along worked hand in glove with U.S. imperialism to undermine the Vietnamese people's war against

U.S. aggression and for national salvation. This was true of Khrushchov and is all the more true of Brezhnev and company. To realize its unbridled ambition to dominate and redivide the world in partnership with U.S. imperialism, the Soviet revisionist renegade clique recently has stepped up its collusion with U.S. imperialism and undisguisedly resorted to the scheme of sham support but real betrayal in a vain attempt to stamp out the revolutionary flames of the Vietnamese people. The Soviet revisionist renegade clique has committed every evil. This clique and U.S. imperialism are jackals of the same lair; they are the common enemies of the Vietnamese people and the people the world over.

We are convinced that the heroic Vietnamese people, led by President Ho Chi Minh, will certainly surmount every difficulty on their road of advance and drive U.S. imperialism out of Viet Nam lock, stock and barrel by persevering in protracted war, persevering in maintaining independence and keeping the initiative in their own hands and persevering in self-reliance.

The Chinese people have always regarded their support for the Vietnamese people's war against U.S. aggression and for national salvation as their bounden internationalist duty. In this great war against U.S. aggression and for national salvation waged by the Vietnamese people, the Chinese people firmly stand on the side of the Vietnamese people and resolutely support them in carrying the war through to the end until final victory.

Mao Tsetung, Chairman of the Central Committee of the Communist Party of China,

Lin Piao, Vice-Chairman of the Central Committee of the Communist Party of China,

Chou En-lai, Premier of the State Council of the People's Republic of China.

Peking, September 1, 1969.

Long Live the Revolutionary Spirit of Fearing Neither Hardship Nor Death!

— Stories about the diving squadron of Naval Unit 4005 of the Chinese People's Liberation Army

THE diving squadron of Naval Unit 4005 of the Chinese People's Liberation Army is a heroic unit armed with Mao Tsetung Thought. Members of the unit always study and apply Chairman Mao's "three constantly read articles" in a living way, using them to guide their advance. They rely on the revolutionary spirit of fearing neither hardship nor death to surmount every difficulty. Braving the winds and waves and fighting through thick and thin, they have made tremendous contributions in the great struggle in defence of the motherland and in socialist construction.

If One Fears Hardship, One Will Not Make Revolution; When One Makes Revolution, One Must Not Fear Hardship

Throughout the year the divers work under water and have to overcome many unbelievable hardships. In winter, defying the severe cold, dozens of degrees below zero, they work under the ice. In summer, they work in pressurized diving outfits and several suits of heavy knitwear, soaked with sweat. Air is precious to one working under water. Because of the swift, powerful current and the complicated geological conditions, great effort has to be exerted in making every motion.

But should you chat with comrades of the diving squadron, you would always hear this gallant statement: "Working under water is indeed a hard job, but we are Chairman Mao's revolutionary fighters. If we fear hardship, we won't make revolution; since we do make revolution, we must not fear hardship!"

This high morale, this proletarian revolutionary outlook on hardship and comfort, is a great spiritual force of the comrades of the diving squadron in defeating all difficulties and hardships. It is the rich result of their living study and application of Mao Tsetung Thought and of arming themselves with the "three constantly read articles."

The proletarian revolutionary outlook on hardship and comfort cannot be developed overnight. Many of the new fighters who recently joined the squadron had never endured hardships. They considered diving interesting when they first faced the boundless ocean.

But after they became divers, great changes took place in their lives. In the past, when a mighty storm roared, they ran for shelter. Now, the fiercer the storm, the more the need to go to sea. While at sea, their boat was usually tossed about like a gourd on the water, and they sometimes had no hot food or water to drink. . . . After some time, the concept of "hardship" gradually crept into their mind.

The first test faced by the divers was how to cope with the problem of "hardship."

One winter, the diving squadron went to a deep-sea area to investigate underwater obstacles. This particular place is a notoriously treacherous water course, and is described in these terms: "When there is no wind, waves are three feet high; when the wind blows, waves rise as high as the skies." During the night, an 8-force wind suddenly blew up. Roaring waves rushed like small mountains towards the bow of the diving squadron's boat. Tossed about like a kite without a string, the boat was in danger of wrecking on a reef at any time. At this critical moment, squadron leader Chang Shu-lin, on duty at the steering wheel, shouted: "Advance full speed against the wind!" Although the comrades were dripping wet and some of them became seasick and vomited a dozen times, they stuck to their fighting posts and recited Chairman Mao's teaching: **"Be resolute, fear no sacrifice and surmount every difficulty to win victory."**

After an intense battle lasting half the night, they were finally out of danger. By dawn, from bow to stern, the boat was covered with ice. Even the eyebrows of the comrades were covered with frost. They broke into laughter as they looked at each other, all "men of ice." Hsia Chung-hua, a signalman, is a city educated youth who faced this test soon after he joined the navy. The freezing cold had caused the skin to peel off his finger, so he used his arm instead to give the signal light. When the squadron leader asked him with concern, "Hard going, eh?" he nodded "yes," but immediately shook his head in disagreement.

In making revolution, one must be ready to bear hardships. It is the greatest comfort and happiness for a proletarian revolutionary fighter to bear hardships

for the revolution and for the masses of working people in China and the world over. It is through the revolutionary practice of fighting despite hardships that many of the comrades of the diving squadron have tasted such great comfort and happiness and gradually fostered the proletarian revolutionary outlook on hardship and comfort.

"We will go wherever we are needed and settle down wherever the conditions are hard!" is the common fighting slogan of the diving squadron. Over the past ten years, in line with our great leader Chairman Mao's teachings, they have retained and developed the fine style of hard struggle characteristic of the proletarian revolutionary fighters. Regarding hardship as comfort and glory, they have fought throughout the years at the forefront, overcoming many difficulties. With flying colours they have fulfilled every militant task assigned them.

If One Fears Death, One Won't Make Revolution; When One Makes Revolution, One Must Not Fear Death

A diver encounters many dangers under water. There are obstacles of all kinds to be dealt with in the darkness at the bottom of the sea. If a diver is not very careful, his oxygen line may be impaired or his diving suit pierced. If he does not control the exhaust valve properly, his diving suit will inflate and he will float like a balloon, endangering his life.

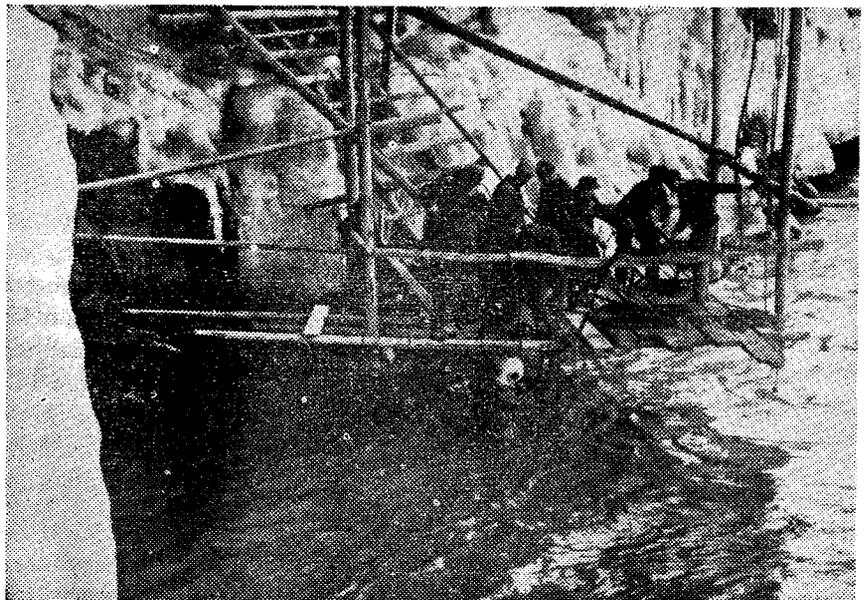
How to look upon life and death is another severe test for divers.

In the past, influenced by the bourgeois reactionary military line pushed by the counter-revolutionary revisionists Peng Teh-huai and Lo Jui-ching, our diving squadron mechanically adopted the methods used by the Soviet revisionists. When the new recruits arrived, they were told time and again about the importance of the communication cable which was described as the "divers' lifeline." In addition, many rules and regulations were laid down, forbidding divers of one kind or another. Thus, the revisionist "philosophy of survival" was being spread frantically.

Later, in line with Vice-Chairman Lin Piao's instructions on giving prominence to politics, the Party branch of the diving squadron organized the cadres and fighters to study and apply the "three constantly read articles" in a living way. The branch specified that *Serve the People* was to be the first lesson for the new recruits.

At the same time, it held a series of mass debates on how to look upon life and death, constantly criticizing and eliminating the pernicious influence of the revisionist "philosophy of survival." The men armed themselves with invincible Mao Tsetung Thought, took the three glorious images cited in the "three constantly read articles" as the examples to follow. They have gradually established the proletarian revolutionary outlook on life and death. After studying these articles, a fighter wrote in his notebook the following impression: "If one fears death, one won't make revolution; when one makes revolution, one must not fear death!" This has become the militant pledge of all the comrades in the diving squadron.

Chou Wen-pin, a Communist and activist in the study of Chairman Mao's works, was swept several metres away by the onslaught of a sudden swift current as he was fixing a float to a sunken boat. Straining himself, he immediately grasped the steel plate of the boat to counter the current. However, the shackle of a steel cable pierced his diving suit and the water poured in. Should he ascend or continue working? At this crucial juncture, Chairman Mao's great teaching "This army has an indomitable spirit and is determined to vanquish all enemies and never to yield" rang in his ears. By then, the water inside his diving suit had risen well above his chest, but instead of showing fear or turning pale, he persisted in fulfilling his tasks. But after too much water had penetrated, he was no longer in a position to float to the surface. Tugging hard, the comrades finally pulled him out of water. As they watched the water pour out of his diving suit, they chided him gently: "Why didn't you



Braving the bitter cold of 20 degrees below zero, heroic fighters of Unit 4005's diving squadron work wonders under water blocking a leak in a dam at a hydroelectric power station.

immediately come out of the water after your diving suit was pierced? What a dangerous situation!" Chou Wen-pin replied with a smile: "In making revolution, how can I fear danger!"

"We know full well that there is danger on our road of advance but the greater the danger, the firmer our determination to march forward!" Such is the fighting style of the proletarian revolutionary fighters. Through practice in struggle the comrades came to recognize this truth: In making revolution one must risk some danger. One cannot demand a "guarantee" before he starts making revolution. The proletarian revolution is a great, arduous cause unparalleled in the history of mankind. How can we expect to reach communism peacefully and safely without risking a bit of danger or sacrifice?

In erecting one of the piers for the Yangtse River Bridge at Nanking, it became necessary to dive to the bottom of the Yangtse to get data about its complicated geological strata at a certain point. No one had any experience of working at such a depth, and the new Chinese-made diving outfit had yet to be tested in practice. The first person to undertake this job faced risks. It called for a revolutionary pioneering spirit and the revolutionary spirit of daring to make sacrifices. Three comrades of the squadron accepted this glorious task, to work in co-operation with worker comrades. Before starting on their mission, the three fighters, sitting on the river bank facing the busy work-site, once again studied Chairman Mao's *Serve the People*. "If anything happens to me," each told the others, "find the cause, sum up the experience, and carry on!"

Then one of the fighters, in his brand-new Chinese diving outfit, plunged swiftly into the river, silently reciting "serve the people" as he went deeper and deeper. At 40-50 metres, he felt cold all over. The comrades above quoted to him Chairman Mao's teaching: "Be resolute, fear no sacrifice and surmount every difficulty to win victory." This instantly filled him with warmth. He dived straight to the bottom where he worked tenaciously for several hours. The work was victoriously completed, opening the way for the sinking of the pier.

The Red Sun in Our Hearts Lights Up the Fathomless Sea

People filled with bourgeois ideas will never understand one question: What is the source of the revolutionary drive of these P.L.A. divers, who care neither for fame nor gain, who ask for no reward and seek no personal comforts?

Comrades of the squadron have a ringing answer: "It comes from neither heaven nor earth, but entirely from the 'three constantly read articles'!" These three

brilliant articles are the inexhaustible source of their strength. Chairman Mao's great thinking on serving the people "wholly" and "entirely" nurtures the comrades in their growth, and the glorious images of Chang Szu-teh, Norman Bethune and the Foolish Old Man are ever before them in their advance. They use these articles at all times as weapons to remould their ideology, and "wholly" and "entirely" is their yardstick in forging the revolutionary spirit of fearing neither hardship nor death. Thus they keep on ascending the heights of proletarian ideology.

Underwater work is usually done singly, with no one in sight. In these circumstances, to work with all one has, "wholly" and "entirely," or to work carelessly and half-heartedly depends entirely on how much conscious revolutionary spirit a proletarian revolutionary fighter possesses. Once, in salvaging a sunken boat, Sui Chuan-hsiang, a Communist Party member and detachment leader, went under water to find out how badly the keel was damaged. He found the huge stern of the ship standing upright in the water, at a 70-degree angle to the sea bottom, forming a huge yawning abyss. Groping from port to starboard, Sui discovered that the bilge keel was broken. Orders came from above for him to go up. But he asked himself: Am I serving the people "wholly" and "entirely" without even having found out the state of the main keel? He decided to enter the abyss and investigate the situation of the main keel. All this time, the upright stern, buffeted by swift currents, rocked dangerously and was in constant danger of crashing down to the bottom of the sea.

There is a Chinese saying: "How can you catch tiger cubs without entering the tiger's lair?" Sui Chuan-hsiang courageously entered the "tiger's lair," made his way to the bottom of the boat and found out how the main keel was buried in the mud and sand. As he was about to surface, he caught himself up, thinking: This still isn't serving the people "wholly" and "entirely," because I haven't yet determined whether the main keel is broken or not. By this time, the stern was shaking wildly with a great rumbling noise and the situation was becoming critical. Dauntless, Sui Chuan-hsiang groped his way to the main keel, pushed his arm into the mud and felt the keel carefully. This enabled him to assess the situation "wholly" and "entirely." Only then did he go up. A few minutes after he left the yawning abyss and surfaced, there was a thunderous crash as the upright stern smashed to the bottom of the sea.

With the red sun shining in our hearts, all the fathomless sea is lit up. Nurtured by the sunshine of great Mao Tsetung Thought, the heroic P.L.A. divers are pushing forward on the broad road of continuing the revolution.

A Quotation From Chairman Mao Tsetung

In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes, art that is detached from or independent of politics.

"Talks at the Yen-an Forum on Literature and Art" (May 1942)

Revolutionary Mass Criticism

Comments on Stanislavsky's "System"

by the Shanghai Revolutionary Mass Criticism Writing Group

Stanislavsky was a reactionary bourgeois art "authority" in Russia. Scared to death by the revolution of 1905, he fled to Germany with his repertoire of plays which lauded the tsar and the aristocracy. He was applauded and given an audience by the German emperor Wilhelm II. When the Great October Revolution took place, Stanislavsky admitted that he had again found himself "in an impasse" and that "it was necessary to take a look . . . from a distance." He took his theatrical company to the United States where he was on terms of intimacy with the imperialists. He grieved over the lost "peaceful" days of tsarist times and cursed the revolution for having caused "war, hunger, world catastrophe, mutual misunderstanding and hate."

The period from the failure of the 1905 revolution to the upsurge of the October Revolution was a period of reaction in Russian politics. To quench the flames of the proletarian revolution, the tsarist government mobilized all the forces of reaction and resorted to the counter-revolutionary dual tactics of using political and cultural repression and deception alternately against the revolutionary people. It was precisely during this reactionary historical period that the theory of the theatre which Stanislavsky painstakingly worked out — that is, Stanislavsky's "system" — took shape. This clearly proves that it was a product of the tsarist government's reactionary policy of using culture to narcotize the people.

The core of the "system," in Stanislavsky's own words, is "self." According to him, all the obscurantism which he advocated, such as the "ruling idea" of a play, "through-action," "the germs of all the human vices and virtues" and "living human elements," reposed in the "innermost I."

For a long time, this bourgeois theatrical "system," disguised as socialist theatrical theory, was used by Khrushchov, Liu Shao-chi and company as a tool to counter Marxism-Leninism and restore capitalism. From the Soviet Union to China, this "system" held sway over theatrical and cinema circles. Directors and actors read Stanislavsky as a must, and his "system" was regarded as a virtual "Bible" for art. Chou Yang, Liu Shao-chi's agent in art and literary circles, howled: "Stanislavsky's 'system' is the only system in the world history of the theatre. It must not be discredited, nor can it be discredited."

Is this so? Seen in its true light, the "system" only proves to be a paper tiger.

Should We Proceed From the Workers, Peasants And Soldiers, or From "Self"?

The fundamental difference between the proletarian and the bourgeois concept of literature and art lies in whether to extol the workers, peasants and soldiers or to extol the bourgeoisie.

Stanislavsky said: "No matter what role an actor plays, he should always act out of himself"; "you must get it firmly into your head: The way to art is in yourself and only in yourself"; "play yourself all your life." Be it "himself" or "yourself," it refers to the inner being of the exploiting classes represented by Stanislavsky. His is a downright anti-Marxist concept which praises the bourgeoisie.

In class society, there is no individual in the abstract or above classes. Nor is there literature and art in the abstract or above classes. Let us trace the history

of his "performances" and we will see what "self" Stanislavsky proceeded from and played "all his life."

During the 51 years between 1877 and 1928, he played 106 roles, all of them tsarist generals, aristocrats, bourgeois elements or certain strata of townspeople. During the 57 years between 1881 and 1938, he directed 85 plays, the overwhelming majority of which were bourgeois "classics." Stanislavsky's so-called "acting out of himself" meant proceeding from the political interests and the artistic requirements of the bourgeoisie. His so-called playing "self" meant playing and extolling the bourgeois "self." The stage theory based on this stage practice was bound to be replete with the characteristics of the life, personality and world outlook of the bourgeoisie, which are alien to the revolutionary theatre of the proletariat.

Can we proceed from the "self" of bourgeois intellectuals to portray the workers, peasants and soldiers? No. All the images of the workers, peasants and soldiers in proletarian art, such as Li Yu-ho in the model revolutionary Peking opera *The Red Lantern* and Yang Tzu-jung in the model revolutionary Peking opera *Taking the Bandits' Stronghold*, are those of heroes and outstanding representatives of the proletariat. The excellent qualities they display are "on a higher plane, more intense, more concentrated, more typical, nearer the ideal, and therefore more universal than actual everyday life." The process by which the actors attempt to convey these art images is one in which the actors understand, study and extol these heroic images and remould their own world outlook. Without exception, even actors of worker, peasant or soldier origin must be re-educated. To stress that we should proceed from "self" to portray the workers, peasants and soldiers will only distort the revolutionary struggles of the workers, peasants and soldiers and their heroic mental outlook with the unbridled "self expression" of the bourgeoisie and petty bourgeoisie. Are there works of literature and art which proceed from the "self" of the bourgeoisie to portray the workers, peasants and soldiers? Yes, who has not seen the plays and films produced under the rule of the Soviet revisionist renegade clique? In them the workers, peasants and soldiers are debased to an unbearable extent: some are nothing but cowards, some only think of raising a family, some are mixed up with white bandit officers, and some have still uglier stories... they have none of the qualities of the workers, peasants and soldiers. All are obviously a shameless exposure by the Soviet revisionist renegades of their own "selves"!

Can this theory of proceeding from "self" be used in acting bourgeois parts or other negative roles? It won't do for these either. From the proletarian point of view, villains like the bandit ringleader, Mountain Hawk, in the Peking opera *Taking the Bandits' Stronghold*, and Hatoyama, chief of the Japanese military police, in *The Red Lantern*, can only be acted from the standpoint of the workers, peasants and soldiers, i.e., portrayed with their own class hatred to relentlessly expose and criticize the ugly, cruel, insidious and reac-

tionary class nature of these reactionaries, in order to make the brilliant images of the proletarian heroes stand out in bold relief. If one acts from Stanislavsky's bourgeois "self," then monsters of all kinds, which are to be overthrown and cast away in real life, will be made into major artistic parts, and they will be allowed to exercise arrogant dictatorship over the workers, peasants and soldiers on the stage. Is there any such kind of drama? Yes, there is. The schools of the "art of experience" and "art of representation" of the 19th century and the "avant garde," "modernism," etc., in the imperialist and modern revisionist countries today are such rubbish. In plain language, it means letting monsters and freaks of all descriptions and bandits and rascals play themselves. Many poisonous films appeared in China around 1962 under the domination of Liu Shao-chi's counter-revolutionary revisionist line and with the support and trickery of Peng Chen, Lu Ting-yi, Chou Yang, Hsia Yen, Tien Han and other counter-revolutionaries. In some of these films, counter-revolutionaries, landlords and bourgeois elements were played by real counter-revolutionaries, landlords and bourgeois elements. These bad elements were given many close-ups of an extremely reactionary, ugly and vulgar nature. They were given a free rein to insolently dominate the screen with their reactionary and corrupt "self."

In short, no matter what part revolutionary art workers play, positive roles of workers, peasants and soldiers or negative roles, they must proceed from the revolutionary interests and revolutionary practice of the workers, peasants and soldiers. In the course of integrating themselves with the workers, peasants and soldiers, and of being re-educated by them, the revolutionary art workers must distinguish what in their own minds belongs to bourgeois thinking and feelings from that which reflects the life, thinking and feelings of the workers, peasants and soldiers. They must constantly overcome the bourgeois self-interest and foster proletarian devotion to public interest. Only in this way can they really portray and create revolutionary images in art which can "help the masses to propel history forward."

Stanislavsky's theory of "acting out of himself" is of the same cloth as the notorious theory of "projecting one's self" put forward by Hu Feng, a counter-revolutionary ferreted out from literary and art circles in China over ten years ago. Taking "I" as all embracing and the centre of all and doing whatever "I" like — this is the utterly egoistical purpose of life of the bourgeoisie and all other exploiting classes. Imagination that proceeds from "self" means going in for personal gain and advancing at the expense of others; advocacy of "human love" out of "self" means subjecting the working people in their hundreds of millions for ever to the miserable life of cold and hunger; to "embrace the world" from "self" is a synonym for imperialist fascist acts of aggression. The reactionary literary and art slogan of proceeding from "self" put forward by Stanislavsky epitomized the decadent bourgeois individual-

ism that the landlord class and the bourgeoisie used in literature and art to corrupt the masses so as to try to pump some life into the dying capitalist society. Stanislavsky fanatically tried to change the world by proceeding from "self" in the theatre. Was it not the dark kingdom full of exploitation, plunder and aggression that he sought after and defended?

In 1940, criticizing the comprador "men of letters" of the European-American school represented by Hu Shih, Chairman Mao has taught us: **"The bourgeois die-hards are as hopelessly wrong on the question of culture as on that of political power," "their starting point is bourgeois despotism, which in culture becomes the cultural despotism of the bourgeoisie" and "they do not want the workers and the peasants to hold up their heads politically or culturally."** After the victory of the October Revolution, Stanislavsky went all out to oppose presentation on the stage of the struggle and life of the workers, peasants and soldiers. He slanderously said that the workers, peasants and soldiers were more interested "in seeing how other people live, in seeing a more beautiful life," that is, the rotten life of lords and ladies and their pampered sons and daughters which he presented on stage. The reactionary cultural despotism of the bourgeoisie is intended to make legitimate and eternal on the stage the "beautiful life" of the overthrown bourgeoisie, to prevent the workers, peasants and soldiers from holding up their heads politically and culturally, and to use the stage for a counter-revolutionary political come-back.

Chairman Mao has pointed out: **"All our literature and art are for the masses of the people, and in the first place for the workers, peasants and soldiers; they are created for the workers, peasants and soldiers and are for their use."** Literary and art workers must completely reject the reactionary literary and artistic viewpoint of proceeding from "self." Only by starting from the needs of the workers, peasants and soldiers and by integrating with them, can literary and art workers create works that are really for them and are for their use.

The model revolutionary theatrical works, which shine brilliantly and are created under the guidance of Chairman Mao's proletarian revolutionary line, forcefully present, depict and praise the lofty heroes of the workers, peasants and soldiers. They are a sharp criticism of the reactionary theory of proceeding from "self." The model revolutionary theatrical works are sung everywhere in China, which has a quarter of the world population. Like evergreen pines, the images of the revolutionary heroes have taken deep root among the revolutionary masses in their hundreds of millions and are inspiring their revolutionary fighting will.

Theory of Classes or "Theory of Germs"?

Nothing is more hypocritical than the efforts of the bourgeoisie to attribute their rotten world outlook to "mankind." Stanislavsky's theory of proceeding from "self" is built on this kind of hypocritical theoretical foundation.

Why should he proceed from "self"? He said: Everybody's "soul" originally has "the germs of all the human vices and virtues." Therefore, the actor's "ruling idea" is to find in the character he plays "the germs" which are kindred to his own soul and "to cultivate and develop these germs."

The "theory of germs" is the bourgeois theory of human nature. It sets up a show to rival the Marxist-Leninist theory on classes.

Marxism-Leninism holds that class existence and class struggle are the source for all phenomena in class society. The interests of the proletariat conform to the trend of historical development and to the fundamental interests of the working masses. Therefore, the proletariat is fearless and openly announces that its ideology has a class character and has Party spirit. On the other hand, the interests of the bourgeoisie run counter to the trend of history and are diametrically opposed to the interests of the revolutionary people. Hence they always try to cover up the class essence of their own ideology which they disguise as something transcending classes, something that belongs to "mankind," to the "entire people," so as to deceive the masses and retain their ideological and cultural positions for ever.

Seen in its true light, what "the germs of all the human vices and virtues" means is that all exploiting classes have on the surface the "germs" of humanity, justice and virtue on the one hand, and the inherent "germs" of chasing profits and behaving like thieves and prostitutes on the other hand. They keep both kinds of goods in stock and find a use for each. Aren't actors turned into hypocrites and double-dealers whose words and deeds differ if they "cultivate and develop" these two kinds of "germs" which are to be used alternately and in "organic co-ordination"? A well-known saying of Stanislavsky's that has spread its poison widely and which he energetically publicized runs: "Love art in yourself, and not yourself in art." This is the best characterization of the philosophy of life of such hypocrites. "Love art in yourself" means to love the art that one uses as capital to obtain fame and to become an expert. In essence, it means to "love oneself." "Love not yourself in art" is no more than using "art for art's sake" as a cover-up to gain more capital to become famous and an expert. This is a subtle application to real life of his double-dealing "theory of germs." The bourgeois advocates of the theory of human nature, represented by Stanislavsky, hold that everybody is born with a dual nature of "human vices and virtues"; to say otherwise, they assert, runs counter to "human nature."

The model revolutionary theatrical works which Comrade Chiang Ching led the revolutionary literary and art workers in creating are the most effective criticism, through vivid imagery, of "the theory of human nature" which pretends to transcend classes. The scene "Hatoyama (chief of the Japanese military police) Is Defied" in *The Red Lantern*, a model revolutionary Peking opera, successfully reflects through artistic ima-

gery the struggle between the two world outlooks of the two classes. Hatoyama sings that "the loftiest belief" is "for me," and "each for himself" in a vain effort to tempt Li Yu-ho with the bourgeois "secret of life." But, to Communist Li Yu-ho, who works heart and soul for the public interest and devotes his life to the revolution, that is "too difficult for someone like me to understand." Confronted by the proletarian hero Li Yu-ho, "the loftiest belief" that Hatoyama brings up utterly fails. This also announces the dismal failure of the "ruling idea" on the stage touted by Stanislavsky. The reason for this is very simple: Bourgeois "nature" and "germs" can never be found in the proletariat, and the fine qualities of the proletariat can never be found in the bourgeoisie.

But Stanislavsky did not stop here. On the basis of "the theory of germs," he went further to stress: "Never forget that when acting the villain you must look for those moments of his life when he was good, when his love was unselfish, when a spark of innocence still glimmered in his heart." "When you act a good man, look to see where he is evil, and in an evil man, look to see where he is good," "etc."

Stanislavsky wanted to use "the theory of germs" to obliterate the differentiation between classes as well as the class struggle in real life. But it is precisely his applying it to the portrayal of all characters which exposed the reactionary nature of his "system."

According to this theory, in playing negative characters, the actor should "look to see" where they are "good," "unselfish" and "innocent." The "system" insists on prettifying devils. Isn't this a "system" which speaks on behalf of imperialism and all reactionaries?

According to this theory, the actor playing proletarian heroes must "look to see where he is evil" so as to smear our revolutionary heroes. Isn't this a "system" which gives vent to deep hatred for the proletariat?

The counter-revolutionary advocacy of applying this theory to the portrayal of all characters has been used over and over again by the literary and art hatchetmen of modern revisionism. This happened in the Soviet Union as well as in China. The renegade, hidden traitor and scab Liu Shao-chi was presented as a "saviour" with a "halo" around him. The vanquished generals of the Kuomintang, who were at the end of their rope, were prettified as "heroes" having the manners of "cultured generals." Aren't such things a big exposure of the counter-revolutionary nature of the literary and art hatchetmen of modern revisionism in China?

To Make Propaganda Consciously or "To Create Subconsciously"?

The decadence of bourgeois thinking and culture in the 20th century is expressed not only in the touting of the "theory of human nature," but particularly in the naked publicity given to the anti-rational "subconscious."

According to Stanislavsky, "natural stimulation of creation of an organic nature and its subconsciousness" is "the essence of the whole system."

What is the "subconscious"? It means that human activities are an expression of animal instincts. Did Stanislavsky invent this absurd theory? No, it was copied from the utterly debased and reactionary psycho-analytical school of Freud, and it showed that bourgeois theatrical art had reached the end of the line. The thinking of the bourgeoisie in this era is empty indeed. They cannot come up with anything new theoretically, but can only present themselves as wild beasts and allege that this utterly egoistical "self" of theirs is an animal "urge" that "everybody expresses." This is aimed at justifying their reactionary exploitative, plundering and aggressive class nature. If there is any doubt, here are a few examples.

See Stanislavsky's fantastic method at work:

"Look, your head is whirling. That's good." "Your head is whirling at some unexpected moments, there is a full merging of the life of the character you are depicting with your own life on the stage." This serves to deceive both the actor and the audience. While acting on the stage, if "your head is whirling," won't the dialogue and "the given circumstances" be forgotten?

In fact, the heart of such remarks was to get actors, under the pretext of laying stress on feelings and instincts and under the cover of "the mask," to indulge in displaying the decadent thinking in their inner hearts and unscrupulously show the rotten bourgeois way of life, and the more boldly and shamelessly the better. As Stanislavsky put it: "Under cover of the mask, he reveals intimate and secret instincts and aspects of his character that he dares not even speak of in real life." This theory has been the cause of countless shameless and degenerate acts on stage and behind the scenes, and it has seriously corrupted both the actors and the audience.

"Reason is dry," "in our theatrical art to understand means to feel." This is advocating downright subjective idealism and anti-rationalism, that is, replacing the analysis of objective things with one's subjective imaginary bourgeois feelings, with the aim of distorting objective reality. Its spearhead is directed against the method of class analysis. At the same time, this theory of acting, which denies scientific rationalism and stresses the hysterical subconscious, fully satisfies the needs of the bourgeoisie who lead a parasitic life, are well-fed and loaf around all day long, go in for titillating the senses and use every means to deny and cover up the realities of society and class struggle.

With the spread of Marxism-Leninism-Mao Tsetung Thought throughout the world and with the victories continuously won by the proletariat and the people in their revolutionary struggles, the bourgeoisie has long lost the courage to face reality. Instead of standing for the "rationalism" advocated in the early days of the bourgeois revolution, it has come round to opposing and hating it. Subsequently, bourgeois culture and arts have

moved from so-called realism into the blind alleys of mysticism, impressionism and the "modernist" school of various descriptions. This is equally true for painting, music, the dance, drama and the cinema. Since Stanislavsky was a representative figure of the bourgeoisie in the dramatic arts, he naturally stubbornly tried to give expression to this feature of the bourgeoisie of this period. In fact, the "system" he worked out according to the formula of proceeding from "self" — "cultivating and developing" the "germs" of double-dealers — to "subconscious creative work" is also a sort of "rationalism." But he never said that his stuff was "dry." Instead, he blew his own trumpet: "My system is for all nations." Nevertheless, the "system" adored by the "ruined generation" is, in the eyes of the proletariat and revolutionary people, not only "dry" but utterly exhausted, and is an indication that bourgeois literature and art have become completely exhausted spiritually, ideologically and artistically.

"Human nature cannot be changed" and "don't constrain nature." This reactionary viewpoint categorically denies that the world outlook of actors can be remoulded. It is, furthermore, a flagrant assertion that it is completely unnecessary for actors to remould their world outlook. In the eyes of Stanislavsky and company, it is "everybody for himself, and the devil take the hindmost," and egoism is human nature. This is open opposition to remoulding the world in the image of the proletariat.

However, the whole world will be changed in accordance with the laws of struggle for transforming the world, laws pointed out by Marxism-Leninism-Mao Tsetung Thought. In the case of the intellectuals in general, who are divorced from the working people, we should guide them to integrate with and be re-educated by the workers, peasants and soldiers so that they change their old ideology completely and the great majority of them gradually rid themselves of their bourgeois personality and foster more proletarian thinking and feelings. There are indeed very few diehards who "cannot be remoulded" or refuse to be remoulded. But that does not matter. They also are bound to change, that is, to become sacrificial objects buried along with a dead bourgeois system.

Facts prove that the so-called "subconscious creative work" peddled by Stanislavsky is just trumpery. Different classes express clear-cut political aims in the spheres of literature and art and always make conscious political propaganda. There has never been such a thing as "subconscious creative work." Whether it is revolutionary literature and art or counter-revolutionary literature and art — each embodies the world outlook of a particular class and serves its politics. In propagating "subconscious creative work," Stanislavsky was consciously aiming at turning creative work completely into a manifestation of "self" for the class instincts of the bourgeoisie, lulling the revolutionary fighting will of the masses of the people, sabotaging the revolutionary movement of the proletariat, and opening the way for capitalism.

Strengthen the Dictatorship of the Proletariat On the Cultural Front

What theory of art and literature is propagated and which line in art and literature is carried out are essentially questions of who exercises dictatorship, the proletariat or the bourgeoisie, and which class will transform the other. If the proletariat does not turn the theatre into a red revolutionary crucible, then the bourgeoisie will change it into a black and stinking dyeing vat, disseminating the ideological poison of the bourgeoisie and contaminating the ideology of the masses. The theatre would thus be turned into an effective weapon for restoring capitalism. The historical process of the "peaceful evolution" of the dictatorship of the proletariat into the dictatorship of the bourgeoisie in the Soviet Union tells us that a bourgeois dictatorship in culture will inevitably lead to an all-round restoration of capitalism, politically and economically. Therefore, after its seizure of political power and even after the completion of the socialist transformation of the ownership of the means of production, if the proletariat does not launch a great cultural revolution, then what will ultimately be lost is not just leadership over culture, but the right of the entire proletariat and working people to live!

After his very timely and profound summing up of the historical experience of the dictatorship of the proletariat in our country and the lessons of "peaceful evolution" in the Soviet Union, our great leader Chairman Mao clearly pointed out: "The proletariat must exercise all-round dictatorship over the bourgeoisie in the realm of the superstructure, including the various spheres of culture." This great revolutionary programme is an important development of the Marxist-Leninist theory on the dictatorship of the proletariat, pointing out the orientation for continuing the revolution under the dictatorship of the proletariat.

Exercising the dictatorship of the proletariat in the sphere of culture is, in the final analysis, using Marxism-Leninism-Mao Tsetung Thought to thoroughly criticize the ideology of all exploiting classes, completely liquidate the cultural capital which the bourgeoisie hopes to use to make a come-back, and remould the world outlook of the intellectuals. At the same time, we must resolutely adhere to the orientation of serving the workers, peasants and soldiers, correctly evaluate the cultural legacy, implement Chairman Mao's principles "make the past serve the present and foreign things serve China" and "weed through the old to bring forth the new," and create a new culture of the proletariat.

Let us always hold high the great red banner of Mao Tsetung Thought and carry through to the end the revolution in the theatre and all other spheres of culture, and guarantee that Chairman Mao's proletarian line in literature and art and the proletarian new revolutionary literature and art, with the model revolutionary theatrical works as their representatives, forever occupy the sphere of culture!

(An abridged translation of an article published in "Hongqi," Nos. 6-7, 1969)

A Quotation From Chairman Mao Tsetung

The theory of Marx, Engels, Lenin and Stalin is universally applicable. We should regard it not as a dogma, but as a guide to action. Studying it is not merely a matter of learning terms and phrases but of learning Marxism-Leninism as the science of revolution. It is not just a matter of understanding the general laws derived by Marx, Engels, Lenin and Stalin from their extensive study of real life and revolutionary experience, but of studying their standpoint and method in examining and solving problems.

The Role of the Chinese Communist Party in the National War (October 1938)

Living Study and Application of Mao Tsetung Thought

Using Materialist Dialectics to Cure Common Diseases

by Kuo Shu-su

An army doctor of a unit under the Tsinan Military Command of the P.L.A.

I WAS originally an internist. Several years ago, the leadership decided that I should specialize in neurology. I was worried at first because I knew very little about this field. But on second thoughts, I realized that though lacking a good foundation in that field was a bad thing, it was also a good thing. Just as Chairman Mao has taught us: **"On a blank sheet of paper free from any mark, the freshest and most beautiful characters can be written, the freshest and most beautiful pictures can be painted."** So I determined to attack the diseases of the nervous system.

It turned out to be no plain sailing. To overcome my ignorance of neurology, I started by burying myself in foreign textbooks. However, I discovered that these books dealt only with difficult theories and rare diseases. Very little was said about common diseases and ailments which we often meet in practical work, or in some books they were only mentioned in passing. So the more I read them, the more frustrated I became.

It was just at that time that the great leader Chairman Mao issued the brilliant call **"In medical and health work, put the stress on the rural areas"** pointing out

the orientation of our advance as medical workers. In line with Chairman Mao's instruction, instead of staying in the hospital, we organized ourselves into medical teams and went to the P.L.A. units and the villages. What we encountered there were still common diseases.

This situation made us understand more clearly that emphasis should be put on curing common diseases. It is counter to Chairman Mao's proletarian line in medical and health work to neglect the study of these diseases and the improvement of their treatment, and to assign a huge staff and a large quantity of materials to the research of difficult and rare diseases. In keeping with Chairman Mao's teachings, we resolved to launch attacks on common diseases and discover new methods of treatment.

Grasp the Principal Aspect of a Contradiction

One of the common diseases in the department of neurology is neurasthenia. All those who suffer from neurasthenia have the symptoms—headache and insomnia, the latter being one of the main causes of the former. There was a saying that when a doctor met

a patient who suffered from a headache, he got a "headache" too and often prescribed some sedatives or hypnotics, both of which give temporary relief but cannot cure the ailment.

To conquer neurasthenia, I have repeatedly studied Chairman Mao's brilliant philosophical work *On Contradiction*, which enlightens me very much.

Chairman Mao teaches us: **"Of the two contradictory aspects, one must be principal and the other secondary. The principal aspect is the one playing the leading role in the contradiction. The nature of a thing is determined mainly by the principal aspect of a contradiction, the aspect which has gained the dominant position."** This thought came to my mind: It is a normal phenomenon of the excitation and inhibition of the cerebral cortex that a person is full of spirit in the day-time and falls asleep at night. The problem of a neurasthenic is that his cerebral cortex cannot get excited in the day-time when it should and cannot be inhibited at night, thus disturbing the regular activity of the nervous system.

Excitation and inhibition are two aspects of a contradiction. There must be one of them which plays the leading role. But which? We take a rest in order to work well, but not vice versa. So excitation plays the leading role, and in curing this kind of ailment, emphasis should be put on the aspect of excitation. But in the past, according to the textbooks on nervous disease, general tonics or hypnotics were to be prescribed for a neurasthenic to quiet him down. In a word, emphasis was placed on the aspect of inhibition. But practice testifies to the fact that this kind of treatment cannot solve the problem fundamentally. It often produces the need for a greater quantity of medicine, but the disorder still remains.

In line with Chairman Mao's teaching: **"When the principal aspect which has gained predominance changes, the nature of a thing changes accordingly,"** I decided to change the old, traditional way of treatment. I concentrated on the aspect of excitation which plays the leading role, to help increase the excitation of the patient in the day-time. Sufficient excitation will naturally induce appropriate inhibition.

With the assistance of the fraternal hospitals and the comrades, I studied and adopted a new way of treatment, that is, increasing the degree of excitation of the patient in the day-time. After repeated experiments on the bodies of animals and on myself until I was sure that this method of treatment brought no harm to the human body, I tried it out on a patient who had suffered seriously from neurasthenia for more than 20 years. I gave him the treatment once every day before noon, and it lasted one minute each time. Three days later, the patient felt drowsy between 8 and 9 in the evening. Ever since, that comrade has been lively in the day-time, and able to sleep normally at night. Thus, without a tablet or an injection, his nervous disorder was cured.

To date, we have treated over 500 neurasthenics who suffered from headache and insomnia. The efficacy exceeds 80 per cent.

See the Essence Through the Phenomenon

"When we look at a thing, we must examine its essence and treat its appearance merely as an usher at the threshold, and once we cross the threshold, we must grasp the essence of the thing; this is the only reliable and scientific method of analysis."

This great teaching of Chairman Mao's is also entirely applicable to the diagnosis and treatment of a disease. If we are misled by some superficial phenomena of a disease, we will surely end up in "curing a patient of a headache by treating the head and of a footache by treating the foot." This does not solve the basic problem.

One of the frequently seen diseases is dermatoneuritis. For a long period, the medical circles tended to diagnose the numbness in a certain part of the human body as dermatoneuritis, and concentrated the treatment on "inflammation."

From my own medical practice, I began to doubt this. I thought: The numbness caused by dermatoneuritis is a phenomenon. Sometimes the phenomenon does not entirely correspond with the essence. The same phenomenon may reflect a different essence. So we should not be misled by a phenomenon.

After conscientious examination of the case histories of the patients who suffered from dermatoneuritis, I discovered that their disease was caused in varying degrees by dampness and cold. The source of the ailment was quite likely due to the long-term inhibition of the nerves around the affected part. So it may be called local paralysis. From this judgement, I was of the opinion that dermatoneuritis is not an inflammatory disease. So the treatment should not be centred around "inflammation," but should help the nerves around the affected part recover their state of excitation.

Then we engaged in research and finally decided to adopt a new method, that is, to recover in a short period the excitation of the nerves which had long been inhibited.

Chairman Mao teaches us: **"Our duty is to hold ourselves responsible to the people."** For fear of doing any harm to the patients, I tested the new method first on my own body. Although I suffered a little from the experiment, I was happy because I did prove that this method could help excite the nerves in the skin and might provide a cure for dermatoneuritis.

There is a soldier who had suffered from dermatoneuritis for four years. One of his legs was numb, devoid of all sensation, even that of a needle. He had been to several famous big hospitals, but nothing he received helped him. Having gained experience from the experiments on my own body, I decided to give

him the new treatment. As the result of the first treatment, half the numbness of his leg vanished and the second time it disappeared completely. The patient recovered.

In over a year, we took in more than 100 patients suffering from various kinds of dermatoneuritis or polyneuritis. All of them were cured.

Facts make me realize profoundly that no matter what we do, we should penetrate the superficial phenomena of things to study their essence. Only thus can we grasp the objective law of a thing and not be misled by its phenomena, can our thinking correspond to the reality and can we adopt the correct method to solve the problem and achieve the anticipated results in our work.

Summing Up Experience and Continuing To Make Progress

Our medical tours of the P.L.A. units and the villages brought us in touch with many patients who had aches in their legs and around their waists. This caught our attention. How can we cure them? This was a big question. Leg and waist aches are common ailments among the working people. In the past, however, due to the revisionist line in medical and health work pushed by the renegade, hidden traitor and scab Liu Shao-chi, very few people really studied them.

I thought to myself: As health fighters armed with Mao Tsetung Thought, we should wholeheartedly serve the workers, peasants and soldiers. We must find a way to cure these aches and relieve the suffering of our class brothers.

Following Chairman Mao's great teaching "It is necessary to sum up experience conscientiously," we earnestly summed up the process of our treatment of

neurasthenia and dermatoneuritis. We came to the profound realization that we had been able to cure the various common diseases and ailments of the neurology department not by relying on the medical books, not by putting blind faith in foreign experience, but by depending on Mao Tsetung Thought, on Chairman Mao's materialist dialectics. This was our most fundamental experience. Through summing up our experience, we were able to know the common essence of some frequently seen diseases and ailments. "After knowing the common essence of things, we must go further and study the concrete things that have not yet been thoroughly studied or have only just emerged." In accordance with this teaching of Chairman Mao's, we made a special study of leg and waist aches.

Chairman Mao teaches us: "Investigation may be likened to the long months of pregnancy, and solving a problem to the day of birth." We tackled this difficult problem by first of all going into the midst of the P.L.A. fighters and poor and lower-middle peasants to investigate the causes leading to leg and waist aches. We made detailed examinations of patients suffering from them. We discovered that the overwhelming majority of such patients, especially those suffering from strain of the lumbar region, have a feeling of stiffness in the muscles and other tissue in the locality of the pain or in its surrounding area. Stiffness is a sign of muscle contraction. It is a protective or pathological reaction common to all animals.

The contraction and relaxation of muscles are two aspects of a contradiction. They have points of similarity with the two aspects of another contradiction—nervous excitation and inhibition. Neurasthenia is the reversal of nervous excitation and inhibition, and leg

(Continued on p. 18.)

Burmese People's Armed Forces Growing Stronger in Struggle

CLOSELY relying on the broad masses, the Burmese People's Army and people's armed forces at all levels under the leadership of the Communist Party of Burma (C.P.B.) are flexibly carrying out guerrilla warfare and have steadily consolidated and expanded guerrilla base areas throughout the country. By concentrating superior forces, they have wiped out enemy effectives and fought many remarkable battles of annihilation. At present, the people's armed forces are capable of wiping out the reactionary Ne Win troops not only by squads or platoons, but by companies.

The brutal fascist rule of the reactionary Ne Win clique at home has further sharpened Burma's political and economic crisis. To make a last-ditch struggle, the reactionary Ne Win clique, with the support of the U.S. imperialists and Soviet revisionists, repeatedly launched

frantic counter-revolutionary "encirclement and suppression" campaigns against the people's armed forces in different parts of Burma. Last March and April, it sent a large number of reactionary troops along with police units and reactionary regional armed forces to carry out furious "encirclement and suppression" campaigns against the revolutionary base of the Communist Party of Burma in the Pegu mountain area. Relying closely on the broad masses in the base area, the people's armed forces of the C.P.B. fought heroically and struck telling blows at the enemy. In more than two weeks of fierce fighting, the people's armed forces wiped out the enemy's effectives and smashed the criminal plot of the reactionary Ne Win clique to wipe out the people's armed forces of the C.P.B. Today, the latter are still active in the Pegu mountain area. They have

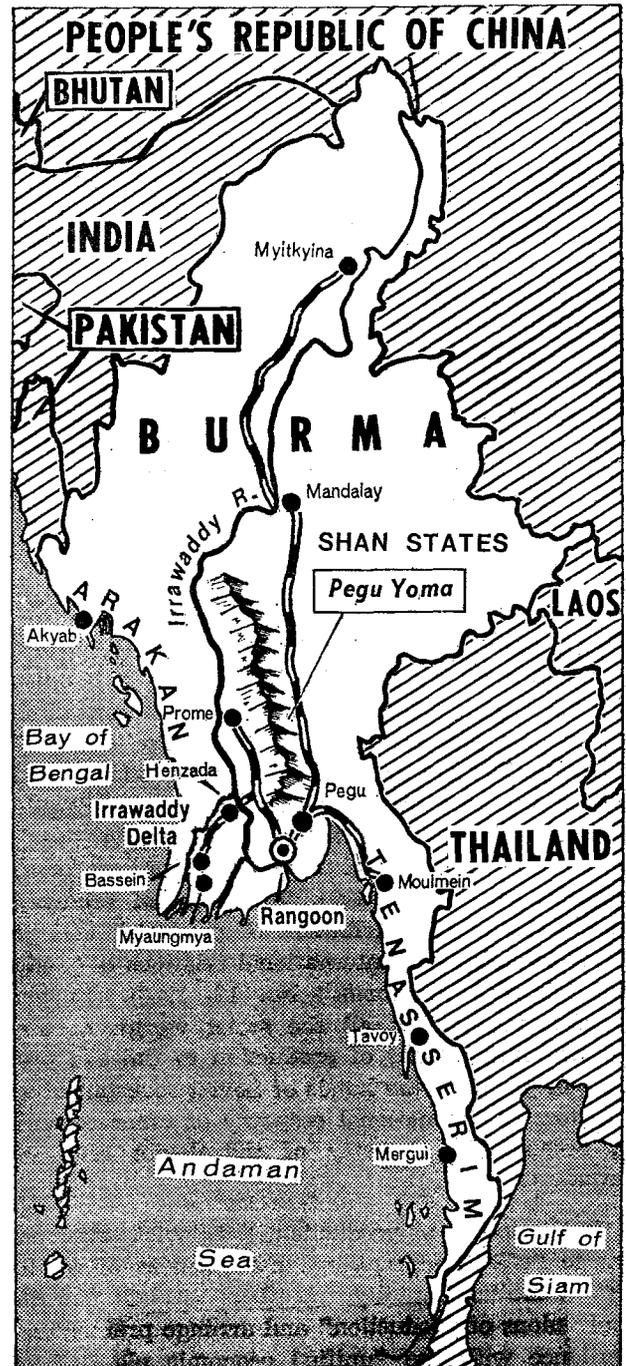
boldly aroused the masses and have steadily consolidated and expanded the guerrilla base areas.

Beginning from late April, the reactionary Ne Win clique launched large-scale attacks on the people's armed forces of the C.P.B. and the Karen national forces in Myaungmya District in the Irrawaddy Delta. The enemy sent its mobile 88th division and the local reactionary armed forces, supported by gunboats, to "encircle and suppress" the revolutionary forces. Together with the Karen national forces, the people's armed forces of the C.P.B. heroically fought the invading enemy. Supported by the masses, they valiantly struck back at the enemy's "encirclement and suppression" campaigns. Right now, the people's armed forces are active in Myaungmya District and have launched frequent attacks on the reactionary troops and their communication lines. Meanwhile, in other areas of the delta, the people's armed forces of the C.P.B. and the Karen national forces have also mounted attacks on the enemy so as to assist the people's armed forces in Myaungmya District in their fight against enemy "encirclement and suppression." Early in May, the people's armed forces of the C.P.B. laid mines along the Bassein-Henzada Railway and blew up a patrol car of enemy railway guards. On May 26, the Karen national forces attacked a police station in Bassein District, killing the reactionary police chief and a number of policemen. On June 25, the people's armed forces intercepted and burnt a transport of the reactionary Ne Win clique in the vicinity of the town of Wakema in Myaungmya District, severely puncturing the arrogance of the reactionary troops and police. On July 2, the people's armed forces of the C.P.B. in Bassein District intercepted a troop-carrying vessel and killed an enemy captain and four soldiers.

In Arakan, Tenasserim, the Shan States, Upper Burma and other areas, the people's armed forces of the C.P.B. and the forces of various nationalities have sprung frequent attacks on enemy sentry posts, ambushed reactionary troop and police patrols and disrupted enemy communication and transportation lines and won one new victory after another. In early May, the people's armed forces of the C.P.B. attacked the reactionary troops escorting government officials near the town of Ponnagyun in Akyab District, killing or wounding three enemy soldiers and capturing three weapons. On June 14, the people's armed forces of the C.P.B. attacked a police post in Akyab District, killing four policemen and wounding two others and capturing 21 rifles. In the Tenasserim coastal area, the people's armed forces have constantly expanded their guerrilla base areas, often cutting the communication lines between Tavoy and Mergui, which are controlled by the reactionary Ne Win clique. In May, the people's armed forces near Mergui twice attacked the reactionary government's rubber plantations, capturing a quantity of material. In June, the people's armed forces attacked and captured three enemy-occupied villages near Tavoy, killing three enemy soldiers. On May 27, the Mon nationality armed forces attacked and took the town

of Mudon in Moulmein District. They captured a large quantity of the reactionary government's war material and then victoriously moved off.

The great leader Chairman Mao has pointed out: "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." Relying closely on the masses and uniting with all the forces that can be united, the Communist Party of Burma will certainly overcome all difficulties on its way forward and win final victory in people's war.



Sketch Map of Burma

The Aggressive Nature of Soviet Revisionism's "New Stage of Economic Integration"

by Hai Chen

SOVIET revisionist social-imperialism has for a long time been desperately enforcing "economic integration" in the so-called "socialist community" to tighten its control over other countries and carry out barbarous economic plunder. At the sinister counter-revolutionary meeting in Moscow last June, chieftain of Soviet revisionism Brezhnev screamed with all his might that "the main directions of socialist integration" "were defined" and that it is necessary "to develop the comprehensive long-term programme of further socialist integration." The Soviet revisionists' Foreign Minister Gromyko followed up with a declaration that the "economic integration" of the "socialist community" should be "raised to a new stage."

What does the new tsars' "new stage" of "economic integration" really mean? A naked confession in this regard was made some time ago by one of their hired "corresponding academicians" who frenziedly spoke for aggression in an article entitled "Problems of Economic Integration of Socialist Countries." He admitted that the "new stage" means "internationalization of the productive forces and relations of production" of the member countries of this "community" and "gradual formation of a unified structure of world socialist economy." The "depth of internationalization" "covers the entire social production, the sphere of production and the sphere of distribution of products" and "involves the entirety of international relations of production" (*Voprosy Ekonomiki*, No. 12, 1968). In plain words, it means that all the social wealth of other countries, from means of production to finished products, will pass into the hands of Soviet revisionism and all sectors of the national economy of other countries will become the property of the Soviet revisionist renegade clique.

In the sphere of production, the Soviet revisionists want to "effect international management of production" of the "community" members through "international unions of production" and arrange production in accordance with the "unified economic plan" drawn up by a "super-state" planning agency under their

manipulation so that production will better meet the predatory needs of Soviet revisionist social-imperialism.

In the sphere of circulation, the Soviet revisionists want arbitrarily to make the Soviet ruble the "mutually exchangeable" common currency of the CMEA ("Council for Mutual Economic Assistance") countries, fix the price-rate according to a "unified standard" and "merge the foreign and domestic markets of these countries into a unified market of socialist countries." Their aim is to tighten control over circulation in order to step up exploitation through buying cheap and selling dear.

Moreover, the Soviet revisionists want to practise "international allocation and re-allocation" of the national income of other countries, i.e., to seize the fruit of labour of the people of other countries more directly and openly.

It is evident that the so-called "new stage" of "economic integration" means the flagrant economic annexation of other countries by Soviet revisionism, the establishment of its international monopoly capitalist ownership and the further colonialization of other countries. This is iron-clad proof that the Soviet revisionists are stepping up their social-imperialist policy. Should they succeed in their wild ambitions, the other members of the "community" will lose their economic sovereignty completely, they will be robbed of all their social wealth and the working people of these countries will be turned into wage-slaves of Soviet revisionism.

Exposing the hypocrisy of the exploiters, Lu Hsun compared them to mosquitoes which, he said, usually buzz around before biting people by way of proving that they have reasons to suck human blood. The Soviet revisionist renegade clique is just a mosquito-like vampire.

In pushing their "economic integration" to a "new stage," the Soviet revisionists are clearly committing an undisguised act of imperialist gangsterism, yet they have falsely described this as an "objective necessity"

for the "complete victory of the socialist relations of production." This is indeed the height of shamelessness!

When the cloak of "socialism" of the Soviet revisionists is ripped off, one can see clearly that the "objective necessity" they advertise is by no means the "necessity" for the "complete victory of the socialist relations of production," but the need for the political-economic "development" of Soviet revisionist social-imperialism. The Soviet revisionist renegade clique has brought about all-round restoration of capitalism in the Soviet Union, turning socialist economy into state monopoly capitalism under the control of a handful of new bourgeois upstarts and turning the dictatorship of the proletariat into a fascist dictatorship of the bourgeoisie. Their whole action is governed by the law of imperialism: ruthlessly fleecing the working people at home and intensifying expansion abroad. As Lenin said, the imperialists "have developed monopoly to vast proportions, they obtain super-profits running into hundreds, if not thousands, of millions, they 'ride on the backs' of hundreds and hundreds of millions of people in other countries and fight among themselves for the division of the particularly rich, particularly fat and particularly easy spoils." It is out of this need to seek super-profits and the need to pursue the social-imperialist policy of both collusion and contention with U.S. imperialism for the redivision of the world that the Soviet revisionists have tried to push "economic integration" to a "new stage."

Like the "theory of limited sovereignty," the "theory of international dictatorship" and other "theories" trumpeted by the Soviet revisionists, the so-called "new stage of economic integration" is their gangster "theory" for pushing their imperialist policy. It is aimed at taking over at one stroke the political, economic and military powers of other nations. The Soviet revisionist renegade clique itself made no bones about this. While peddling the so-called "economic integration," that "corresponding academician" asserted undisguisedly that "integration" under this plan not only will be more "complete" to "embrace both economic and political aspects," but more members may be "accepted" at any time. That is to say, they will not only exercise exclusively political and economic sovereign rights over those countries they have "integrated" but also try to encroach upon the sovereignty of other countries they have not yet "integrated." In short, collaborating with U.S. imperialism, they are attempting in vain to own everything, dominate everything and annex everything in their day-dream to set up a most barbarous and most brutal huge colonial empire. One may ask what difference is there between the Soviet revisionists' ambition to redivide the world and the "global strategy" advocated by U.S. imperialism. It shows precisely that the "objective necessity" for the development of "relations of production" as alleged by the Soviet revisionists is exactly their urgent "necessity" to intensify expansion abroad as they have completely degenerated into social-imperialists.

Probably sensing that its criminal plan is too barefaced, the Soviet revisionist renegade clique came out with a statement which is like the marker put up by a thief saying that "the missing treasure is not buried here." It said that its "economic integration" "differs in principle from international integration under capitalism." One has only to replace the phrase "differs in principle" with "resembles in principle" to make the remark tally with the fact. The resemblance lies not only in principle but also in expression. While U.S. imperialism raved, "the nation-state in its existing form has not permitted certain vital functions to be adequately or efficiently fulfilled," Soviet revisionism picked up the tune and asserted that modern production demands "such mobilization of material resources as is often beyond the capability of individual countries." While U.S. imperialism clamoured for the establishment of a "free world economic structure" "beyond the boundaries of existing political sovereignties," Soviet revisionism advocated "transcending national boundaries" to "internationalize the economic life" of different countries so as to "form a unified world socialist economic structure." Here the two blood-suckers chant the same incantation of exploitation. Does this not show a resemblance in principle? True, Soviet revisionism puts up an additional signboard of "socialism." But this is no invention. More than 60 years back the notorious Bernstein advocated that a "positive socialist colonial policy should be developed." The handful of Soviet revisionist renegades are dutiful sons of the old tsars and accomplices of U.S. imperialism as well as faithful disciples of the old-line revisionists.

The Soviet revisionist renegade clique said threateningly that whoever rejects its "economic integration" or "under-estimates" such "integration" is guilty of "nationalism" and of dealing "a serious blow to national economy." It has been especially venomous in attacking the great policy of self-reliance. In a recent article entitled "Internationalism Is the Source of Strength of the Communists," a hired scholar of Soviet revisionism with the academic title of "candidate for the doctor of history" maliciously smeared the policy of self-reliance, alleging that it will "inevitably lead to the disruption of the national economy" and "the weakening of the strength of the socialist camp as a whole." That the Soviet revisionists are so afraid of our policy of self-reliance proves by negative example that this policy is entirely correct and that it is a big obstacle for the imperialists to push their colonialist "economic integration."

Chairman Mao has taught us time and again: "On what basis should our policy rest? It should rest on our own strength, and that means regeneration through one's own efforts." "We stand for self-reliance. We hope for foreign aid but cannot be dependent on it; we depend on our own efforts, on the creative power of the whole army and the entire people." This great truth of revolution leads us from victory to victory.

It is an important principle of Marxism-Leninism-Mao Tsetung Thought that whether in socialist revolution or in socialist construction, the main stress should be placed on self-reliance while the striving for foreign aid can only be supplementary. Self-reliance in socialist revolution and socialist construction means first of all reliance on the industrious labour and wisdom of the proletariat and other working people of a given country to make full use of its resources in a planned way in the light of its concrete conditions and to bring all its potentialities of socialist construction into full play. Only in this way can the economy of the country be developed rapidly. The rapid development by each socialist country of its socialist economy in the manner of maintaining independence and keeping the initiative in its own hands will consolidate and develop the gains of socialist revolution in various countries and strengthen the might in opposing imperialism and supporting the revolutionary cause of the international proletariat. This is by no means "nationalism" but an embodiment of the principle of proletarian internationalism and a concrete expression of it. Of course, on the basis of the principles of respect for each other's state sovereignty and independence and of full equality and mutual benefit, it is entirely necessary to carry out mutual co-operation and supply each other's needs economically among socialist countries. But this co-operation cannot replace the efforts of the people themselves in a given country.

Under the brilliant leadership of the great leader Chairman Mao, the Chinese people have firmly adhered

to the principle of maintaining independence and keeping initiative in their own hands and relying on their own efforts to build the People's Republic of China into a strong bulwark of socialism. This is a most powerful blow to the policy of aggression and expansion of U.S. imperialism and Soviet revisionism. The Soviet revisionists' vicious attack on the policy of self-reliance cannot harm us in the least. Their purpose is to intimidate their "fraternal countries" into relinquishing their national sovereignty and letting Soviet revisionism lead them by the nose, plunder them at will and turn them into its economic appendages.

The Soviet revisionist renegade clique has the cheek to assert that "economic integration" is aimed at "bringing prosperity to various countries and peoples, eliminating exploitation and increasing the well-being of the broad labouring masses" and that it is an "internationalist" action. This is a hackneyed tune of the colonialists and neo-colonialists who call aggression a "benevolent act."

U.S. imperialism, the biggest international exploiter, has invariably described its criminal aggression as a "help" to the people of the so-called under-developed areas to "realize their aspirations for a better life" and "raise" them to "ultimate prosperity." These lies have long since been exposed. Today the Soviet revisionist renegade clique is invoking imperialist trickery. This only serves to expose this clique and U.S. imperialism as jackals of the same lair and further reveal the utter hypocrisy of this clique.

(Continued from p. 14.)

and waist aches develop from the disorder of contraction and relaxation. Therefore, I concluded that leg and waist aches ensued when the muscles and other tissue had long been in a state of semi-contraction and semi-fatigue. This was the root cause. If this state could be eliminated and the muscles and other tissue made to relax, the patients could be relieved of pain and become sound and healthy again. Then I thought of the fact that physiotherapeutic treatment of leg and waist aches has proved of some success before, and the reason for this is, briefly speaking, that it gave the muscles and other tissue a certain measure of relaxation. But because this treatment failed to make them relax all the way, it could not cure the patient completely.

How, then, can one make muscles and other tissue relax completely? Chairman Mao says: "In given conditions, each of the contradictory aspects within a thing transforms itself into its opposite." I thought: If I can find a way to bring about, for a short time, strong contraction of the muscles and other tissue which have long been in a state of semi-contraction, what necessarily follows could be full relaxation. Together with the comrades, I carefully experimented many times.

The new treatment we evolved brought instantaneous results. One old man who had not been able to straighten his back for many years, due to over-exertion in the old society, was cured after only four treatments, lasting only a few minutes.

Employing the same principle, we successfully treated rheumatism, hypertrophic spondylitis, acute strain and sciatica and other common diseases and ailments. Up to the present, we have treated nearly 500 patients with leg and waist aches: 90 per cent have shown improvement and over half have been completely cured.

The great leader Chairman Mao teaches us: "Often, correct knowledge can be arrived at only after many repetitions of the process leading from matter to consciousness and then back to matter, that is, leading from practice to knowledge and then back to practice." I have only just begun to learn and apply Chairman Mao's materialist dialectics, and my understanding of it is still skin-deep. Our new treatment is as yet immature; we need to make further explorations so as to develop and perfect it. Guided by Mao Tsetung Thought, I am determined to serve the workers, peasants and soldiers still better and contribute all my efforts to work in their cause.

The Soviet revisionists have deprived a number of East European countries and the Mongolian People's Republic of the right to develop their economies independently. Through "specialization in production" and "international division of labour," they have turned these countries into processing workshops and livestock farms for Soviet revisionism and brought about a lopsided development of their economies. Are these "internationalist" actions?

Taking advantage of their dominant position in other CMEA countries, the Soviet revisionists have gone in for exchanges of **unequal values**, ruthlessly plundering other countries to benefit themselves. Every ruble they grab is stained with the blood of the working people of these countries. Can this be called "eliminating exploitation"?

Under the signboard of "fraternal aid," they exercise control over the economic lifelines of other member countries of their "community," turning them into colonies of Soviet revisionism for dumping Soviet commodities, plundering raw materials and raking in super-profits, and thus causing them to suffer heavy debts, reduced production and overhanging crises. Can this be called helping other countries to "develop the national economy," "increasing the well-being of the broad labouring masses" and bringing them "prosperity"?

Marx said over 100 years ago: "**The profound hypocrisy and inherent barbarism of bourgeois civilization lies unveiled before our eyes, turning from its home, where it assumes respectable forms, to the colonies, where it goes naked.**" What the Soviet revisionists have done fully proves that they are precisely such a horde of voracious gangsters. Each time they chant "internationalism," they bring untold calamities to the working people of a number of East European countries and the Mongolian People's Republic. Their "internationalism" means through-and-through national subjugation for these countries.

The great leader Chairman Mao has brilliantly pointed out: "**The days of imperialism are numbered. The imperialists have committed every evil and the oppressed people of the world will never forgive them.**" This is true of U.S. imperialism as well as Soviet revisionist social-imperialism. The regressive actions and outrages of the new tsars have aroused strong resistance from the people of all the countries subjected to their aggression and control. The just struggle of the people of these countries to safeguard national independence and state sovereignty will surely win final victory. And so will the struggle of the Soviet people to overthrow the reactionary rule of the Soviet revisionist renegade clique. The great red banner of socialism and communism will surely fly once again over the Soviet Union.

(*"Hongqi," No. 9.*)

WORKERS, PEASANTS AND SOLDIERS' FORUM

Acheson's New Disciples

by Chiang Wei and Chou Min

Fighters in a unit of the Hunan Provincial Military Area Command of the Chinese People's Liberation Army

IN Moscow not long ago, Soviet revisionist chieftain Brezhnev blustered in a thundering rage that "provocative calls resound from Peking, exhorting the Soviet people to 'accomplish a revolution' to change the social system in our country." Such a frantic outcry by the Soviet revisionist renegade clique reflects its deep-seated hatred of socialist China and abysmal fear that the Soviet people will rise to rebel against them and smash their rule. The Soviet revisionist new tsars who are riding roughshod over the Soviet people have forebodings that the huge volcano they are sitting on is going to erupt.

All reactionary rulers invariably distort the revolution of the people of all countries by falling back on the reactionary bourgeois idealist conception of history. Invariably ascribing the outbreak of revolution to a "foreign" factor, they say the people do not want revolution. The Soviet revisionist renegade clique is no exception. Brezhnev's outcry is nothing but an effort to make people believe that the people in the Soviet Union today do not want revolution and that it is Peking's "provocative calls" that are creating a "revolution" for the Soviet people. Isn't such strange talk exactly the same as the U.S. imperialist Dean Acheson's nonsense in his time that the Chinese revolution was the result of "foreign domination," or the assertion of today's imperialists and reactionaries that the people's revolution in all countries is "Communist China's subversion and aggression"?

The great leader Chairman Mao teaches us: "**Changes in society are due chiefly to the development**

of the internal contradictions in society, that is, the contradiction between the productive forces and the relations of production, the contradiction between classes and the contradiction between the old and the new; it is the development of these contradictions that pushes society forward and gives the impetus for the supersession of the old society by the new."

Revolution arises from oppression and exploitation. The Chinese people rose in revolution under the leadership of the Chinese Communist Party to overthrow the reactionary rule of Chiang Kai-shek because they were weighed down by the three big mountains of imperialism, feudalism and bureaucrat-capitalism and because they were ruthlessly oppressed and exploited by U.S. imperialism and its lackey, the Chiang Kai-shek bandit clique. The Russian people carried out the October Revolution under the leadership of the great Lenin because they were oppressed and exploited under the barbarous rule of tsarist despotism. Similarly, the broad masses of the working people are once again subjected to oppression and exploitation in the Soviet Union today because the Soviet revisionist renegade clique has carried out an all-round restoration of capitalism and imposed a bourgeois fascist dictatorship. Day and night the Soviet proletariat and masses cherish the memory of the great teacher of revolution Lenin and the great Marxist-Leninist Stalin, and are hankering after the socialist system which has been subverted by the Soviet revisionist renegade clique. They cannot long tolerate ruthless exploitation and oppression by the Soviet revisionist new tsars. Nor can they long tolerate the homeland of Lenin being ravaged and trampled upon by Brezhnev and his gang of renegades and scabs. The Soviet people want to rise in revolution, to overthrow the reactionary rule of the Soviet revisionist renegade clique, to re-establish the "social system" which has been changed by the Soviet revisionist renegade clique, to re-establish the dictatorship of the proletariat and to re-build socialism. This is an inexorable law of class struggle independent of the will of the Soviet revisionist renegade clique, an inexorable law of historical development.

Since the Soviet people want revolution, they must master the theory of revolution, the powerful spiritual weapon with which the proletariat and the oppressed people fight the class enemy. This spiritual weapon knows no national boundaries. In the past, the Russian people under the leadership of Lenin held aloft the banner of Marxism, closely integrated Marxism with the practice of the Russian revolution and overthrew reactionary tsarist rule by revolutionary violence. Today, the Soviet people, who have the glorious tradition of the October Revolution behind them, are urgently in need of re-arming themselves with Marxism-Leninism-Mao Tsetung Thought so as to push their revolution to victory. The Soviet revisionist renegades will never succeed in preventing the Soviet people from grasping the great revolutionary truth of the proletariat.

The Chinese people's stand in regard to the current revolutionary struggle of the Soviet people is clear-cut. It can be said in no uncertain terms that the Chinese people firmly sympathize with and support the just struggle of the Soviet people to overthrow the criminal rule of the new tsars. This is the Chinese people's proletarian internationalist duty. The people of the world have always supported one another in their just struggles. The Soviet people under the leadership of Lenin and Stalin discharged their proletarian internationalist duty and supported the revolutionary struggle of the Chinese people. Likewise, the Chinese people under the leadership of the great leader Chairman Mao have also supported the Soviet people. We will always support every just struggle of the Soviet people as we now do. We are convinced that the Chinese and Soviet peoples will go on supporting each other in revolutionary struggles.

Twenty years ago, the great leader Chairman Mao sternly denounced the U.S. imperialist Dean Acheson's reactionary idealist conception of history. Acheson's trappings have become completely threadbare. Today, twenty years later, Brezhnev, a new disciple of Acheson, again trots out such stale junk. But none of the Soviet revisionist renegade clique's despicable and barbarous manoeuvres can prevent the Soviet people from rising in revolution. The glorious Soviet people who, led by Lenin, buried old tsarism will certainly bury the Soviet revisionist new tsars once and for all in their new, great struggle.

Tear Off the Wrappings From Soviet Revisionists' Theory of "Responsibility for Security"

by Chien Yen of P.L.A. Unit 4888

TO cover up its crimes of aggression abroad and its expansionist designs and to provide a "legal" cover for its acts of aggression, the Soviet revisionist renegade clique not long ago dished up a theory of "responsibility for security." It alleged that "the Soviet Union which, as a major world power, has extensive international contacts, cannot passively regard events that though they might be territorially remote, nevertheless have a bearing on our security and the security of our friends." What does this mean? It means that if any people, whether they are territorially near or far from the Soviet Union, do something having a "bearing" on the "security" of the expansion and aggression abroad by Soviet revisionism and its partners, Soviet revisionism cannot regard it "passively" but has the "responsibility" of "protecting" such "security." The fact is that Soviet revisionism has sent tanks and artillery into the territory of other countries to commit aggression and threaten

their security, yet it alleges that these countries have done something having a "bearing" on its "security." Such gangster logic is indeed the height of absurdity!

Lenin, the great teacher of the proletariat, hit the nail on the head half a century ago when he pointed out that imperialism **"means the partition of the world."** Imperialism is by nature aggressive and predatory. It cannot exist for a single day without committing aggression and plunder.

Chairman Mao teaches us: **"The governments of the imperialist countries, though they engaged in counter-revolutionary activities every day, had never told the truth in their statements or official documents but had filled or at least flavoured them with professions of humanity, justice and virtue."** Whenever imperialism engages in aggression and plunder, it invariably creates various "theoretical" grounds and does its best to cover its acts of fascist aggression with a cloak of legality in an attempt to hoodwink the people at home and abroad. This is the usual practice of imperialism.

Twelve years ago, U.S. imperialist chieftains Eisenhower and Dulles put forward the gangster fallacy of "responsibility to the world." It is under the banner of "responsibility to the world" that U.S. neo-colonialism has for a long time been "filling the vacuum" in various places left by the old colonialists who had been forced to withdraw, and frantically expanding its own sphere of influence. Singing the tune of the U.S. imperialists, Soviet revisionist social-imperialism today has come up with the reactionary fallacy of "responsibility for security" as the theoretical grounds for its policy of expansion and aggression abroad.

Soviet revisionism's theory of "responsibility for security" and U.S. imperialism's theory of "responsibility to the world" are cut from the same cloth, both are out-and-out imperialist gangster theories. According to their gangster logic, it would have been the "responsibility" of tsarist Russian imperialism in its time to team up with other European powers to run amuck everywhere for what it called "promoting the welfare of the destiny of mankind" and "protecting the lawful regimes"; it would have been the "responsibility" of the German, Italian and Japanese fascists in their time to ride roughshod over other countries in order to "maintain" the "new order" in the Far East and Europe and to promote "co-prosperity" there; even more, it would have been the "responsibility" of U.S. imperialism to engage in military aggression and economic plunder in various countries in the name of "friendship" among the "free world community." This is gangster logic pure and simple.

The Soviet revisionist renegade clique has concocted the theory of "responsibility for security" to "legalize" its armed occupation of Czechoslovakia and justify its armed provocations on the Chinese border.

At the same time, it aims at providing theoretical grounds and creating public opinion for realizing its expansionist ambitions and carrying out aggression on a larger scale. Besides serving its own policy of aggression, the Soviet revisionist renegade clique's theory of "responsibility for security" also aims at currying favour with the U.S. imperialists by absolving them from their crimes of aggression. While Soviet revisionism supports U.S. imperialism in "filling the vacuum" everywhere in the "free world community" out of its "responsibility to the world," U.S. imperialism supports Soviet revisionism in adopting a "positive" attitude towards the "socialist community" out of its "responsibility for security."

One Soviet revisionist brasshat not long ago bluntly said: "We will go to any place in the world where the interests of our country are or will be related." This remark has given away the sinister designs behind the Soviet revisionists' theory of "responsibility for security." It is another exposure of the true features of Soviet revisionist social-imperialism.

What after all is considered "insecure" by the Soviet revisionist social-imperialists and their partners? Obviously, it is the following: the unprecedented raising of the political consciousness of the people the world over; the vigorous upsurge of the national-democratic revolutionary movement; the extensive dissemination of Mao Tsetung Thought throughout the world on a scale never before witnessed; the growing strength and development of socialist China which has gone through the baptism of fire in the Great Proletarian Cultural Revolution; the growing strength and development of Albania, the beacon of socialism in Europe; etc. All this has seriously inhibited the realization of the policies of expansion and aggression of Soviet revisionism and U.S. imperialism and therefore constitutes factors of "insecurity" for them. But since they live on plunder and aggression, Soviet revisionism and U.S. imperialism are bound to meet strong resistance from the world's people and naturally at no time will they feel any "security."

Waving the banner of "defending the security of the whole socialist community," Soviet revisionism has carried out armed occupation of Czechoslovakia. Under the signboard of "defending the territory," it has repeatedly encroached upon China's territory and wantonly carried out armed provocations against China. Moreover, Soviet revisionism wildly calls for the establishment of a "security system" in order to carry out military expansion, political infiltration and economic plunder in the vast areas of Asia and rig up an "anti-China ring of encirclement" there. Soviet revisionism has also energetically joined U.S. imperialism in scheming for a "political solution" on the Middle East question and peddling the "peace talks" fraud on the Viet Nam question, etc. All these facts fully show what kind of stuff the theory of "responsibility for security" which is being hawked by Soviet revisionism

really is. While the plain fact is that it is carrying out aggression and expansion in the name of "defending the security," the Soviet revisionist renegade clique nevertheless shamelessly claims that some countries "would have become victims of imperialist arbitrariness . . . had it not been for the activities" of Soviet revisionism "aimed at defending the rights of all nations, big and small, and their independence." The Soviet revisionists have no sense of shame at all.

Marx said: "To call cosmopolitan exploitation universal brotherhood is an idea that could only be engendered in the brain of the bourgeoisie." The theory of "responsibility for security" now dished up

by the Soviet revisionists is only a refurbished version of the theory of "international dictatorship," the theory of "limited sovereignty" and other fallacies they cooked up not so long ago. These are all outright theories of aggression. No matter how the Soviet revisionists describe plunder as "friendship" and aggression as "defending the security," they cannot deceive the people of the world, including the Soviet people, nor can they cover up their criminal scheme to redivide the world in collusion with U.S. imperialism, and their reactionary nature of opposing China, opposing communism and opposing the people; they can only fully reveal their heinous social-imperialist features.

U.S. Imperialism Steps Up Ruthless Plunder and Exploitation of Latin American People

BESET with difficulties at home and abroad and unable to find a way out, U.S. imperialism has intensified its barbarous plunder and exploitation in Latin America in recent years. As a result, the economies of Latin American countries have gone from bad to worse and the broad masses of the working people have been thrown into misery.

Profit Remittances Are 4-7 Times Direct Investments

For a long time now, U.S. imperialism has exported capital to Latin America, plundered its rich resources, extorted super-profits and shifted its economic crisis on to the area. It is reported that in 1968 direct private investments by U.S. monopoly capital in Latin America totalled 610 million U.S. dollars, or nearly three times the amount of the previous year. To date, direct private U.S. investment in Latin America has reached close to 12,000 million U.S. dollars.

Profits from U.S. investments in Latin America have always been fabulous. According to obviously watered down official U.S. figures, from some 10,000 million U.S. dollars in investment in Latin America, the United States extorted 9,772 million dollars in profits in the eight years from 1960 to 1967—almost a 100 per cent gain. Statistics published early this year by the First National City Bank of New York shows that Latin America ranks first in the rate of profit for direct U.S. investments abroad. In the four years from 1965 to 1968, profit remittances from Latin America to the United States each year ranged from four to seven times the new direct investments made by the United States in the same year, the highest rate of profit in all the areas where the United States has made direct investments. In these four years, the United States altogether put 1,100 million U.S. dollars in direct investment in Latin America but remitted 5,400

million U.S. dollars in profits to the United States, nearly five times the investment. In 1967, the profits remitted to the United States by U.S. corporations in Latin America were 1,000 million dollars more than the investment made the same year, and in 1968 the profit remittances were five times the new investments that year. As disclosed recently by political circles in Colombia, a U.S. company operating there earns an annual profit nine times its initial capital. All this proves that U.S. investments are a huge pump through which the blood of the Latin American people is being drained. The U.S. claim that its investments are meant to "help" Latin America's "development" is but unadulterated humbug.

Double Exploitation — Buying Cheap And Selling Dear

U.S. imperialism also gouges huge wealth out of Latin America through unequal trade relations. It has all along made Latin America a supplier of its raw materials and a market for dumping U.S. surplus goods. At the same time, it persistently pursues a policy of buying cheap and selling dear there, causing heavy losses in international payments to the Latin American countries through this double exploitation in imports and exports. As a result of this colonialist trade policy, the United States has long maintained a favourable trade balance with Latin America. According to official U.S. statistics, U.S. exports to Latin America in 1967 increased by 4 per cent as compared with the previous year; in 1968 they went up another 14 per cent as compared with 1967. On the other hand, Latin America's share in the U.S. import market declined from 21.2 per cent in 1962 to 13.2 per cent in 1968.

The Latin American countries have suffered from severer exploitation in import and export prices in

(Continued on p. 31.)

Vietnamese Ambassador Gives National Day Reception

Ngo Minh Loan, Ambassador of the Democratic Republic of Viet Nam to China, gave a reception in Peking on the evening of September 2 to celebrate the 24th anniversary of the proclamation of independence of the Democratic Republic of Viet Nam.

Chou En-lai, Premier of the State Council; Huang Yung-sheng, Chief of the General Staff of the Chinese People's Liberation Army; Li Hsien-nien, Vice-Premier; and Kuo Mo-jo, Vice-Chairman of the Standing Committee of the National People's Congress, attended the reception.

Le Thanh Nghi, Vice-Premier and leader of the visiting D.R.V.N. Government Economic Delegation; deputy-leaders of the delegation Ly Ban, Vice-Minister of Foreign Trade, and Tran Sam, Vice-Minister of National Defence, as well as other members of the delegation were present at the reception.

Nguyen Van Quang, Ambassador of the Provisional Revolutionary Government of the Republic of South Viet Nam to China, was also present.

Ambassador Ngo Minh Loan and Vice-Premier Li Hsien-nien proposed toasts to the growing consolidation and development of the militant friendship between the people of China and Viet Nam.

Comrade E.F. Hill Ends Visit to China

Comrade E.F. Hill, Chairman of the Australian Communist Party (Marxist-Leninist), who has been visiting China left Peking for home by plane on August 30.

Comrade Kang Sheng, Member of the Standing Committee of the

Political Bureau of the Central Committee of the Chinese Communist Party, and Comrade Hill held talks on August 28, which proceeded in a very cordial and friendly atmosphere.

Comrades Chou En-lai and Kang Sheng, Members of the Standing Committee of the Political Bureau of the Central Committee of the Chinese Communist Party, gave a banquet at noon the same day in honour of Comrade Hill.

Comrade Tsao Yi-ou, Member of the Central Committee of the Chinese Communist Party, and Comrade Kuo Yu-feng, Alternate Member, were present at the talks and banquet.

Comrade Hill came to China at the invitation of the Central Committee of the Chinese Communist Party.

Rumanian Ambassador Gives National Day Reception

Aurel Duma, Ambassador of the Socialist Republic of Rumania to China, gave a reception in Peking on the evening of August 22 in honour of the 25th anniversary of the National Day of Rumania.

Chou En-lai, Premier of the State Council, Li Hsien-nien, Vice-Premier, Wu Fa-hsien, Deputy Chief of the General Staff of the People's Liberation Army, and Kuo Mo-jo, Vice-Chairman of the Standing Committee of the National People's Congress, attended the reception.

Among those present were also leading members of Chinese government departments, the Chinese People's Liberation Army, the Peking Municipal Revolutionary Committee and other departments concerned, including Su Yu, Kuang Jen-nung, Chang Ling-pin, Huang Tso-chen, Pan Yen, Chiao Kuan-hua, Chou Hua-min, Shen Kuang, Sun Hsiao-feng, Kuo Lu, Shen Chien and Ting Hsi-lin.

Diplomatic envoys of various countries attended the reception.

On the evening of August 20, Ambassador Aurel Duma gave a film reception to mark Rumania's National Day.

Zambian Government Goodwill Mission Visits China

The Zambian Government Goodwill Mission headed by Sikota Wina, Minister of Information, Broadcasting and Tourism, is now on a visit to China. It arrived in Peking on August 26, and left for other parts of China on September 2.

The day before the mission left Peking, Premier Chou En-lai received Minister Sikota Wina and all members of the Zambian Government Goodwill Mission. Premier Chou En-lai had cordial and friendly talks with Sikota Wina, head of the Zambian Government Goodwill Mission, and other Zambian friends. P. N'goma, Zambian Ambassador to China, was also present.

On August 27, Vice-Premier Li Hsien-nien held cordial and friendly talks with Sikota Wina, head of the Zambian Government Goodwill Mission and Minister of Information, Broadcasting and Tourism of Zambia.

Taking part in the talks on the Zambian side were Zambian Ambassador to China P. N'goma and members of the Zambian mission H.Y. Mwale, G.S. Temba, P.L. Zimba and S. Mukuka. Taking part in the talks on the Chinese side were Chi Peng-fei, Hsieh Huai-teh and Tung Lin.

Vice-Premier Li Hsien-nien gave a banquet the same evening in honour of the Zambian Government Goodwill Mission. The banquet was filled with the friendship between

the people of China and Zambia. Vice-Premier Li Hsien-nien and Minister Sikota Wina spoke.

Vice-Premier Li Hsien-nien said: Since independence, the Zambian people, under the leadership of President Kaunda, have scored many achievements in the cause of safeguarding their national independence and building their country. Defying brute force, the people of Zambia have repeatedly resisted the border intrusions and armed provocations carried out by the white colonial authorities of Rhodesia and South Africa as well as the Portuguese colonialists, thus defending the security and territorial integrity of their motherland. In international affairs, Zambia opposes the imperialist policies of aggression and war, supports the national-liberation movement in Africa and has thus won the praise of the Afro-Asian people.

Vice-Premier Li Hsien-nien continued: Recently, President Kaunda has solemnly declared that the Government of Zambia has decided to abolish the "permanent mining rights" held by imperialist monopoly companies over the copper mines they run in Zambia and that the Zambian Government shall hold over 50 per cent of the shares in these companies. This is an important measure taken by the Zambian Government to eliminate colonialist forces and safeguard national interests. It has dealt a blow to imperialism and colonialism and inspired the fighting will of the people of the African countries in opposing imperialism and colonialism. The Chinese Government and people firmly support your just action.

He said: Since the establishment of diplomatic relations between China and Zambia, and particularly since President Kaunda's visit to China in 1967, the friendly relations and cooperation between our two countries have developed smoothly. Our two countries respect and support each other in the common struggle against imperialism, colonialism and neo-

colonialism on the basis of the Five Principles of Peaceful Coexistence.

Vice-Premier Li Hsien-nien said: Following the teachings of the great leader Chairman Mao, the Chinese people will for ever uphold proletarian internationalism, resolutely oppose U.S. imperialism and social-imperialism and firmly support the revolutionary struggles of the oppressed nations and people.

In his speech Minister Sikota Wina conveyed to Chairman Mao Tsetung, the great leader of the Chinese people, greetings from President Kaunda and the people and Government of the Republic of Zambia.

He said: We are happy to visit China this year because it is an important year in the history of this country. It is during this year that the Ninth National Congress of the Communist Party of China has been held. We are happy to know that the congress was a congress of unity, a congress which laid down the fighting tasks for the Party and people of China. We wish your Party, under your great leader Chairman Mao Tsetung, success.

He added: Later this year you will be celebrating the 20th anniversary of the founding of the People's Republic of China. I think and I think on behalf of my Government that the Chinese people can look back on the last 20 years with a great deal of happiness as tremendous progress has been made in this short period. The path has not been easy, but the Chinese people have not been deterred by this.

He pointed out that the road to political and economic independence was a difficult one. It was made difficult by the machinations of the imperialists and colonialists. Zambia's efforts to develop the country had been greatly hampered by the racists in Mozambique, Rhodesia, South Africa and Angola. These racists wanted to keep in perpetuity the subjugation of millions of Black people, but they must remember that no amount of suppression could contain

for ever the people's desire to be free and to have a say in their own affairs. He condemned Portugal for its incursions into Zambian territory. He said: We will continue to fight for the dignity of our people so that we can consolidate our sovereignty and independence.

He added: In order to Zambianize our life not only politically but economically also, our President introduced economic reforms designed to bring the control of the country's economy under Zambian hands. The nationalization of the copper mine was absolutely necessary if independence is to be meaningful to the people of Zambia.

He said: We are indeed glad that in this process of self-reliance in the field of economics we have the willing assistance of your Government and people. The Tanzama Rail Link which is to be built with your assistance will be a giant step in the field of economic independence. For all this assistance we the Zambian people are indeed most grateful to the Chinese people and to Chairman Mao Tsetung.

On September 1, the Zambian Government Goodwill Mission gave a farewell banquet.

Vice-Premier Li Hsien-nien attended together with leading members of Chinese departments concerned, including Chi Peng-fei, Shih Shao-hua, Hsieh Huai-teh, Kuo Lu and Chen Shu-huai.

Minister Sikota Wina and Vice-Premier Li Hsien-nien spoke at the banquet which proceeded in an atmosphere filled with the friendship of the Chinese and Zambian peoples.

In his speech, Minister Sikota Wina said: Tempered in the Great Proletarian Cultural Revolution under the guidance of your great and wise leader, Chairman Mao, the Chinese masses have become politically more conscious. The proletarian cultural revolution has acted like a broom to sweep off the dust from your society. Wherever we have visited we have

seen indications of unity in the nation. As true friends of China, we rejoice with every new achievement you make. We wish this great country to prosper. We have no doubt that under the wise leadership of Chairman Mao Tsetung you will reach the final goal.

He continued: Our two countries are engaged in the common struggle against imperialism, colonialism and neo-colonialism. In her support for the national-liberation struggle of the people of Angola, Mozambique, Rhodesia, South Africa and Guinea (Bissau) against fascist minority regimes, Zambia is not alone. She has the full support and backing of her friends. China ranks high among these friends.

Minister Sikota Wina pointed out that China has given Zambia genuine aid. He said: You believe in self-reliance and on people's own efforts. Once you have given assistance you tell the recipients — "We have shown you how to do this. We are now returning to China. You must rely on yourselves." We appreciate this very much indeed as it helps us to move on to full political and economic independence. This is aid without strings. It is the kind of aid that we the developing countries seek.

Minister Sikota Wina expressed his thanks for the support which the Chinese Government has given Zambia regarding the question of the copper mines. He said: It should be remembered by those concerned that our intention to control the wealth of our country is not a wanton desire but it is a wish to ensure that the economy of our country is in our hands so that the benefits therefrom will be shared by the majority of our people.

Minister Sikota Wina said: The degree of self-sufficiency in China was one which has caught the attention and admiration of President Kaunda when he visited China in 1967, because, like your own leader, the great Chairman Mao states — **"The people, and the people alone, are the motive force in the making of world history."** So we believe that in young countries in Africa, and particularly in Zambia, self-suffi-

ciency is the only answer towards developing these nations.

Vice-Premier Li Hsien-nien said: During the stay of the Zambian Government Goodwill Mission led by Minister Wina in Peking, we have held useful talks on the further development of the friendly relations and co-operation between our two countries and on other questions, and satisfactory results have been achieved.

He said: The Chinese people's great leader Chairman Mao teaches us: **"The just struggles of the people of all countries support each other."** Your struggle against imperialism, colonialism and neo-colonialism, your stand for the restoration of China's legitimate rights in the United Nations and your praise for China's Great Proletarian Cultural Revolution constitute a tremendous support to the Chinese people. Minister Wina has spoken warmly on China's Great Proletarian Cultural Revolution, for which we express our sincere thanks. Following closely our great leader Chairman Mao's great strategic plan, the Chinese people are determined to carry through to the end the Great Proletarian Cultural Revolution and the great struggle against imperialism, revisionism and reaction, better fulfil their internationalist duty and give fuller support to the just struggle of the people of Africa and Zambia.

Vice-Premier Li Hsien-nien said: At present, the African people's struggles to oppose imperialism, colonialism and neo-colonialism and to win and safeguard national independence are developing in depth. But the imperialists are not reconciled to their defeat and are putting up a last-ditch struggle. The African people's road of struggle is tortuous and their tasks arduous. We are confident that so long as they strengthen their unity and persevere in struggle, they will certainly win final victory in their struggle against imperialism and colonialism, and all the imperialist schemes and intrigues are doomed to ignominious failure. In conclusion, Vice-Premier Li Hsien-nien expressed the hope that the distinguished Zambian guests would take back the friendship of the Chinese people to

President Kaunda and the Zambian people.

Chinese Trade Caravan In Pakistan

The first of its kind to be organized in accordance with the letters exchanged on China-Pakistan border trade, a Chinese trade caravan recently arrived in West Pakistan via the traditional Silk Road connecting the two countries.

On August 24 when the caravan reached Misgar, a village on the border of West Pakistan, it was warmly greeted by more than 1,000 local people. Crowds came from all directions to join the villagers in singing and dancing to welcome the Chinese guests.

The leaders of the Chinese caravan were given a rousing welcome by 10,000 people when they arrived at the town of Gilgit by helicopter from Misgar on August 27. Beating drums and gongs, the welcomers in festive dress performed their traditional dances. Waving small red flags, they shouted: "Long live the friendship between the people of Pakistan and China!"

Speaking at the luncheon in honour of the leaders of the caravan, Vice-Chairman of the Gilgit Town Committee Sultan Mohamad expressed pleasure at the re-establishment of the centuries-old border economic relations between the two countries. The Pakistan people, he said, cannot forget the sincere help the Chinese people and Government extended to Pakistan in 1965 when the Indian authorities launched a massive attack on Pakistan. The Pakistan people are deeply grateful to the people and Government of China for the support they give to the Kashmiri people in their fight for national self-determination.

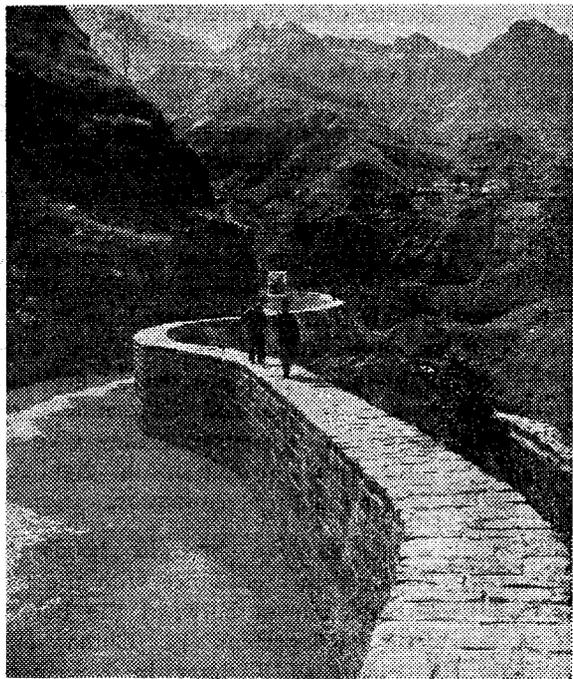
The caravan brought goods to Pakistan in accordance with the letters exchanged between the border trade delegations of China and Pakistan at Kashgar in November 1968. On August 28, the Chinese caravan left Misgar for home.

ACROSS THE LAND

Hungchi Canal Completed in Linhsien County

INSPIRED by the Ninth Party Congress, the revolutionary people of Linhsien County in Honan Province have completed their Hungchi canal at a time when the Great Proletarian Cultural Revolution has won great victories.

Work on the canal started in 1960. Surmounting all kinds of difficulties, the heroic Linhsien people, starting from Houpi in Pingshun County, Shansi Province, had by 1966 cut through the precipices of the Taihang Mountains and constructed a trunk canal, 70 kilometres long, 8 metres wide and 4.3 metres deep, with a flow of 25 cubic metres per second, and some 101 kilometres of branch canals. Thus the waters of the Changho River have been diverted to provide water for Linhsien County also. Later, under the impetus of the Great Proletarian Cultural Revolution, the people of Linhsien, in line with Chairman Mao's great teaching on continuing the revolution under the dictatorship of the



The Hungchi Canal winding through the hills of the magnificent, steep Taihang Mountains—a splendid project completed by the heroic Linhsien people

proletariat, displayed the spirit of making continued and thoroughgoing revolution. Not long ago, they succeeded in completing 948 kilometres of ditches for the canal system branching from the Hungchi trunk. This linked up an irrigation network covering the terraced fields, hilly land and the plains throughout the county. Now irrigation extends to 600,000 *mu* as against the less than 10,000 *mu* in pre-liberation days. Linhsien was a county where water was as precious as oil, and a victim of drought nine years out of ten. Today it has been turned into a rich mountainous area where clear water is to be found everywhere in winding canals, and good crops are grown every year regardless of drought or water-logging. Thanks to the water from the Changho River, the county's 1969 wheat harvest is 30 per cent greater than the previous year's, setting a record in the history of Linhsien.

The completion of the canal is a great victory for the people of Linhsien who followed closely Chairman Mao's general line of "going all out, aiming high and achieving greater, faster, better and more economical results in building socialism" and his principle of "relying on our own efforts." In building the Hungchi canal and its network, they held high the great red banner of Mao Tsetung Thought, studied and applied Chairman Mao's works in a living way and put proletarian politics to the fore. They displayed the proletarian revolutionary spirit of fearing neither hardship nor death and relied on the collective strength of the people's communes and the wisdom of the poor and lower-middle

peasants. After nearly ten years of hard struggle they finally made the high mountains bow and the Changho River water give way. The water shortage which had plagued the county at last has come to an end.

Outmoded Boilers Renovated By Shanghai Industrial Workers

SHANGHAI workers have displayed the proletarian spirit of making thoroughgoing revolution, daring to think and daring to act in carrying out a revolution with regard to outmoded boilers. These boilers were either left behind by the imperialists or were made according to foreign models. They were an embodiment of the slavish comprador philosophy of the renegade, hidden traitor and scab Liu Shao-chi and his doctrine of trailing behind at a snail's pace which were pushed by the capitalist roaders and bourgeois technical "authorities." In a little over two months in the first half of this year, workers throughout Shanghai produced more than 1,000 Chinese-made boilers for industrial use. Small in size and easy to operate, these boilers consume less coal and generate more heat than the old boilers. Already they are in use in several hundred factories and units in Shanghai, providing favourable conditions for greater output of industrial goods to aid the socialist construction in other parts of the country.

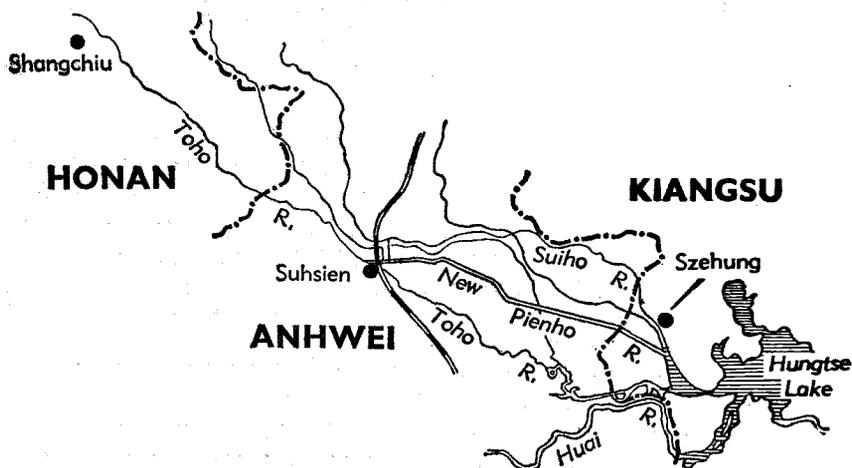
The success of Shanghai's mass drive in renovating boilers fully shows the workers' spectacular creativeness and infinite wisdom which have been stimulated by the Great Proletarian Cultural Revolution. It also reflects in profile the new feature of a leap forward in Shanghai's vigorously developing industrial front. In the past, the outmoded boilers used by Shanghai's industrial and transport front generated less heat but consumed more coal—several hundred thousand tons more coal a year. Since the installation of Chinese-made boilers in the factories, their coal consumption has been drastically reduced. Production in many of Shanghai's industrial enter-

prises has increased without requiring additional coal, or even with less coal. For example, the 28 factories of the Shanghai Printing and Dyeing Company formerly had 68 old-type boilers of various makes which consumed more than 38,000 tons of coal every month. They have now been replaced by 54 Chinese-made boilers. Since May, the monthly coal consumption for the whole company has dropped to approximately 28,000 tons, resulting in a saving of 10,000 tons of coal per month for the country.

Unite to Tame Rivers

ACTING in accordance with the great leader Chairman Mao's teaching "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," the people of Honan, Anhwei and Kiangsu, three neighbouring provinces, have set a brilliant example of uniting to tame rivers. In the process of expanding the Toho River and digging the New Pienho River, they, taking account of the situation as a whole, put the interest of the revolution first, support and enthusiastically co-operate with each other.

The Toho River is a major tributary of the Huai River and one of the primary waterways through which water flows from eastern Honan and northern Anhwei. With its source in Shangchiu County, Honan Province, the Toho River passes through more than ten counties in Honan and Anhwei Provinces, and empties into the Hungtse Lake, Kiangsu Province. In the past, the Toho River would reach flood level during the rainy season. In order to dig a wide flood-diversion channel for the waters from the upper reaches in the eastern part of Honan so as to relieve the threat of flood in the middle and lower reaches and do away permanently with flood and water-logging in the three provinces, the people of Anhwei Province dug the New Pienho River — a large-scale project. Its completion has enabled the waters to converge from an area



of more than 6,900 square kilometres to flow peacefully through the channel to the Hungtse Lake. The long-cherished dream of the local people in these three provinces, which were often hit by flood, to free once and for all their more than 15 million *mu* of farmland from flood and water-logging has finally been realized. The project has also provided a new inter-province navigation line between the northern parts of Anhwei and Kiangsu.

In 1951, our great leader Chairman Mao issued the great call "The Huai River must be harnessed." Full of vitality and working shoulder to shoulder, the people in that area, while harnessing the Huai, were very successful in winning initial control over the Toho River. But the arch renegade Liu Shao-chi and his agents spared no effort to push forward the counter-revolutionary revisionist line on water conservancy in opposition to the great leader Chairman Mao's great policy of developing water conservancy projects by united efforts. They instigated conflicts which destroyed the unity of the inhabitants along the river, thus making it difficult for them to co-operate in tackling the menace of flood.

During the Great Proletarian Cultural Revolution, the broad masses of the poor and lower-middle peasants of Honan, Anhwei and Kiangsu who live on both banks of the river vehemently criticized the arch renegade Liu Shao-chi's counter-revolutionary revisionist line on water conservancy and resolved to act in accordance with

Chairman Mao's teaching to make concerted efforts to control the Toho River and to dig the New Pienho River so as to change the situation as soon as possible. In October 1966, they began undertaking this gigantic task.

A contingent of 450,000 men from the three provinces converged on the more than 500-li-long construction site and briskly plunged themselves into the intense work while simultaneously unfolding revolutionary mass criticism of Liu Shao-chi's towering crimes. The more deeply they criticized, the more closely they united.

Unity means victory. Chairman Mao's brilliant thinking on uniting to tame rivers enabled the people in the area to achieve a new ideological level. The Suhsien Special Administrative Region of Anhwei Province is situated between Honan, which is in the upper reaches, and Kiangsu, which is in the lower reaches. The people living there were assigned to handle the major part of the whole project. In designing the large-scale water-conservancy project of digging the New Pienho River — be it a bridge, a culvert, a sluice, a dam or a highway, they took into account the interests of the people in both the upper and lower reaches, the relationship between these tasks and the construction in the upper and lower reaches and their role in socialist construction.

(Continued on p. 30.)

ROUND THE WORLD

ARAB PEOPLE

Anti-U.S. Struggle in New High Tide

Mass demonstrations recently took place in the Arab countries over the burning of El Aqsa Mosque in Israeli-occupied Jerusalem. The marchers demonstrated their strong protest against the criminal acts of aggression by U.S. imperialism and Israeli Zionism.

One of the biggest in the world, El Aqsa Mosque was suddenly set afire on August 21, an atrocity which has aroused extreme indignation on the part of the Arab people.

On August 23, more than one million Arab people in Israeli-occupied territories went on protest strikes. All Arab shops in Jerusalem were closed and traffic came to a standstill.

In Amman, capital of Jordan, about 15,000 people marched in protest the same day, shouting slogans against imperialism and Israeli occupation and demanding an end to Israeli aggression. The demonstrators shouted anti-U.S. slogans in front of the "U.S. Cultural Centre."

In Beirut, capital of Lebanon, more than 2,000 Lebanese youth staged a demonstration on August 23. Workers in Beirut and other Lebanese cities held a general strike the same day in protest against Israel's crimes of aggression.

August 23 saw tens of thousands of Sudanese people demonstrating in Khartoum, the capital. They carried placards reading: "Down with U.S. imperialism!" "Down with Israel!" "Long live the armed struggle of the Palestinian people!" "Long live the unity of the revolutionary forces!" They also gave vent to their anger by shouting slogans: "We support the armed struggle of the Palestinian people!" "No peaceful solution!" The demonstrators asked for arms to fight the Israeli aggressors.

Sudanese Prime Minister Babiker Awadalla, in his speech to the dem-

onstrators, pointed out that the United States must first of all be held responsible for this and other events because it planned the June 1967 war unleashed by Israel against the Arab countries and took a direct part in that war.

U.A.R. President Nasser said that there was no policy other than the use of force in dealing with Israel in his August 23 letter to the Arab countries after the burning of El Aqsa Mosque.

An emergency meeting of representatives of the Arab League countries was held in Cairo on August 25 to discuss measures to be taken against Israel. It was reported that a Palestinian guerrillas' fighting plan was put forward at the meeting, asking for greater support for the Palestinian guerrillas and appealing to all Arab countries to apply a political and economic boycott against the U.S. and British imperialists who are aiding and abetting Israel.

WEST GERMAN PEOPLE

Oppose Neo-Nazi Party

The West German people have recently staged one mass demonstration after another against the "electioneering" activities carried out by the German National Democratic Party, a neo-fascist party, under the protection of the Bonn government. They battled heroically against the reactionary police sent to suppress them.

Bundestag elections will take place in West Germany at the end of September. West German Chancellor Kiesinger and Bundestag President Von Hassel and other West German ruling group bigshots came out openly to whitewash the National Democratic Party so as to pave the way for the entry of this neo-fascist party into the Bundestag. On August 21, the federal election supervisory committee blatantly allowed the National Democratic Party to take part in "electioneering" in spite of the masses' firm opposition.

Under these circumstances, the party chief Adolf Von Thadden smugly boasted that after the elections, he would enter the Bundestag along with 50 deputies of his party.

Burning with indignation over this, the West German people, who still have vivid memories of Hitler's fascist crimes, have staged successive demonstrations against this neo-fascist party, putting it in the position of a rat running across the street with everyone yelling: Kill it! Kill it!

When the National Democratic Party held an "electioneering" rally in Saarbruecken on August 21, more than 500 protesters demonstrated against it outside the meeting hall. On August 22, when Thadden took part in a rally in Flensburg, 2,000 people demonstrated outside the hall, and a barrage of stones were hurled at it. Over 1,500 West German youth came to Recklinghausen on August 23 from the industrial Ruhr valley to demonstrate against Thadden making an "electioneering" speech there. On the latter two occasions, demonstrators bravely fought the reactionary police sent to put them down. On August 24, when more than 1,000 youth and other people in Bielefeld gathered inside and outside the meeting hall of the National Democratic Party, they shouted slogans calling Thadden "Adolf Hitler the Second."

When West German Chancellor Kiesinger arrived in Hildesheim on August 25 for "electioneering" activities, demonstrators carrying red flags booed him and exposed and denounced his inglorious history as a member of Hitler's fascist party and a participant in Hitler's fascist regime.

Raging Armed Struggle of The People in Asia, Africa And Latin America

The armed struggle of the people in Asia, Africa and Latin America is forging ahead vigorously. In many regions, people's armed forces are going deep into the countryside to arouse and organize the masses to develop people's war on a broad

scale. **Political power grows out of the barrel of a gun**—as this truth is grasped more and more by the oppressed people and nations in Asia, Africa and Latin America, the flames of armed struggle burn more and more brightly. People's war is shaking the foundations of the reactionary rule of U.S. imperialism and its stooges.

Laos: Impressive Successes by the Patriotic Armed Forces. The Laotian patriotic armed forces knocked out nearly 3,500 enemy troops during the first two months of the current monsoon. They also shot down 17 U.S. aircraft, captured 662 pieces of enemy weapons and destroyed large quantities of arms and other war materiel.

The patriotic armed forces in Xieng Khoang Province defeated the enemy in Muong Sui, Phu Sung, Phu Suong, Xieng Det and Salaphukun. In Upper Laos, they smashed the enemy's "mopping up operations" in the Pak Xuong and Pha Thuong areas (Luang Prabang Province) and destroyed many enemy posts in Udomsay, Luang Prabang and Phong Saly Provinces.

In Lower Laos, the patriotic armed forces continued their siege of the enemy in the towns of Attopeu and Saravane, shelled his positions in Pak Song of Phuphiamay and beat him in his operations along communication lines.



Thailand: Armed Forces and People Batter U.S.-Thai Reactionaries. Led by the Communist Party of Thailand, the patriotic armed forces and people in Phisanulok, Loey and Phetchabun Provinces in north Thailand, giving full play to the power of people's war, smashed the U.S.-Thanom clique's counter-revolutionary military "encirclement and suppression" and won outstanding victories. Ac-

ording to incomplete statistics released by the "Voice of the People of Thailand" Radio, in more than seven months ending June 1969, over 700 enemy troops were put out of action, 29 planes of various types of the U.S.-Thanom clique shot down or damaged, dozens of military vehicles including armoured cars destroyed, a number of enemy posts were gutted by fire and large quantities of war materiel captured.

Malaya: National Liberation Army Ambushes Enemy. The Malayan National Liberation Army scored repeated new victories by striking out at the enemy with flexible tactics. It recently launched successive surprise attacks on the patrols of the reactionary army and police prowling in the vicinity of Sintek in the northern Malayan state of Kedah which borders on Thailand. In two ambushes on July 28 and 29, the Malayan National Liberation Army killed six soldiers and police of the reactionary regime and wounded eight others.

On August 6, the National Liberation Army damaged one enemy military helicopter over north Malaya.

Reports say that the National Liberation Army is active in arousing the masses of the people.

Palestine: Commandos Hit Israeli Aggressors Hard. "Al Assifa" commando units and other Palestinian commando forces launched 352 attacks on the enemy in Israeli-ruled and Israeli-occupied Arab territory during July, wiping out 180 Israeli troops, destroying or hitting 111 barracks, posts and ambush sites, destroying 86 artillery emplacements and machine-gun nests, blowing up seven ammunition and fuel dumps and hundreds of metres of fortifications consisting of electrified barbed wire entanglements and electronic fences. The guerrillas also put 256 enemy military vehicles out of action.

In the first 10 days of August, the Palestinian guerrillas killed or wounded several hundred aggressor troops in more than 100 operations on Arab land occupied by Israel.

In the second 10 days, the guerrillas carried on with successes and again launched more than 100 attacks on the aggressor troops in

Israeli-occupied territory, causing several hundred enemy casualties.

Congo (K): Patriotic Armed Forces Win New Victories. The Congolese (K) patriotic armed forces, resolutely carrying on their struggle in the northeastern part of the country, have been intensifying guerrilla actions against the puppet army of the Mobutu clique, a U.S. imperialist stooge. It was reported that the Congolese (K) patriotic armed forces used a land mine to blow up a puppet army jeep on a highway in the Bunia area on July 18. On July 22, they ambushed an enemy truck on the highway between Bunia and Kasenye, killing two enemy soldiers.

On July 25, the patriotic armed forces ambushed a puppet army unit in the Boga area, killing ten enemy soldiers and capturing six U.S.-made weapons. On the night of July 27, they attacked the puppet army again in the same area.

The patriotic armed forces have gone into the villages to arouse the masses and build up guerrilla bases.

Angola: Guerrillas Rout Colonial Troops. Angolan guerrillas active in vast areas of Malanje and other provinces have scored new victories in the past few months in successive attacks on U.S.-backed Portuguese colonial troops.

According to a military communique issued recently by the National Union for the Total Independence of Angola (UNITA), the UNITA-led guerrillas wiped out more than 60 enemy troops in battles in April and early May.

The communique said that on April 6 a guerrilla unit operating in the Nova Gaia, Cacolo, and Yasse Gue triangle in Malanje Province ambushed a convoy of the Portuguese colonial troops.

On April 19, guerrillas ambushed a Portuguese colonial troop convoy on the road from Cassamba to Canggamba. On April 26, guerrillas ambushed a liaison truck of the Portuguese colonial troops on the road between Catota and Mubue in Bie Province.

On May 4, guerrillas attacked the Portuguese colonial garrison in Umpulu.

Mozambique: Patriotic Armed Forces Deal Portuguese Colonial Troops Telling Blows. Mozambique patriotic armed forces killed 82 Portuguese colonial troops, blew up six enemy military vehicles and wrecked one enemy post in a series of military operations in Cabo Delgado Province in May and Niassa Province during the period from March to May, according to a military communique issued recently by the Mozambique patriotic armed forces.

The armed struggle in Niassa has spread to the vicinity of the provincial capital, Vila Cabral.

In Cabo Delgado, the patriotic armed forces which launched many attacks on the Portuguese colonial troops recently stormed an enemy village at Namruca.



Dhofar: Guerrillas Strike at British Aggressor Troops. Dhofar guerrillas have recently intensified their attacks on British colonial troops and mercenaries.

During the period from May 30 to June 21, they killed or wounded

more than 40 enemy troops, including three officers of the British colonial troops, in attacks on enemy barracks and communication line ambushes.

At the same time, the guerrillas destroyed nine enemy military vehicles by mines along communication lines.

Colombia: People's Liberation Army Fights Courageously. The Colombian People's Liberation Army waging guerrilla warfare in the northwestern part of the country fought many heroic battles against reactionary government troops in the first four months of the year.

Combat activities in April in the "Segundo de Hoyos" sector of the "Francisco Garnica front" of the People's Liberation Army have recently been reported by *El Ejercito Popular de Liberacion*, organ of the Colombian People's Liberation Army. On April 23, guerrilla fighters in this sector attacked three big landed estates used by reactionary troops for counter-revolutionary purposes. The guerrillas killed several counter-revolutionaries guilty of heinous crimes, captured a large quantity of weapons and distributed the land and property of the latifundists to poverty-stricken peasants. At the same time, a detachment in this sector ambushed another unit of government troops called out to sup-

press the guerrillas and killed the commander.

According to another report of the same journal, the various detachments of the "Francisco Garnica front," together with the local militia, engaged the enemies in more than 20 operations in the first quarter of this year.

The Colombian People's Liberation Army asked its fighters to strictly abide by the "Moral Code of the People's Liberation Army" recently promulgated. The code pointed out that "the richest source of power" of the People's Liberation Army "lies in its inseparable ties with the masses." It stipulated that the People's Liberation Army must cherish a profound love for the people and a deep hatred for the enemy, respect and protect the property of the people, obey orders in all actions, turn in everything captured to the headquarters, practise political, economic and military democracy, rely on its own efforts and strengthen unity.



(Continued from p. 27.)

Similarly, the people of Honan and Kiangsu Provinces also planned their work with an eye to the overall needs and the interests of the revolution. As its first act, the Shangchiu area in Honan Province mobilized a mighty contingent of 100,000 men to cross over to Anhwei Province to help the people there with the harnessing of the river.

The New Pienho River is designed to convey the vast quantity of floodwater from eastern Honan Province and northern Anhwei Province to the Hungtse Lake by way of Szechung County, Kiangsu Province. To accomplish this, Szechung County not

only had to give up part of its farmland and relocate some villages, but to participate in work serving the needs of digging the New Pienho River. Such measures were required to increase the output of tens of thousands of *mu* of land near the mouth of the New Pienho River, as well as to ensure the security of large numbers of villages there. Subordinating their partial interests to those of the whole, the people of Szechung County willingly let the water coming from the upper and middle reaches flow into their area and actively supported the construction work with manpower and materials. They thereby put into practice the great leader Chairman

Mao's brilliant thinking on controlling rivers through unity.

At present, the 500-li-long project, encompassing three provinces, has in the main been completed as far as earthwork is concerned. During the extraordinarily big flood last spring in this area which had frequently suffered from floodwaters, the millions of *mu* of farmland along the river were afforded protection.

From their great achievements the people of these provinces have come to a deeper understanding of Chairman Mao's great teaching "Unite to win still greater victories." Under the guidance of this brilliant teaching of Chairman Mao's, they have pledged to win final victory of the whole project even more rapidly.

(Continued from p. 22.)

recent years because of the U.S. practice of holding down the prices of Latin American raw materials and raising the prices of U.S. goods. Colombian political circles disclosed in June that since 1954, the export (mainly to the United States) of coffee, the chief product of Colombia, increased by 12 per cent while foreign exchange income from this dropped 42 per cent.

U.S. "Aid" — Usury of the Grossest Kind

"Aid" loans to Latin America are another U.S. imperialist means of enslaving and exploiting the Latin American people. These "aid" loans are actually a usury of the grossest kind which has thrown Latin American countries heavily in debt. Foreign debts, old and new, have been snowballing. According to statistics, foreign debts of Latin American countries have doubled since 1960, totalling approximately 20,000 million U.S. dollars. The outlay for repayment of debts in 1968 amounted to 36 per cent of the total export income of the whole of Latin America as compared to 25 per cent between 1955 and 1959.

In addition to the political conditions which encroach on the sovereignty of Latin American countries, harsh economic terms are also attached to the U.S. "aid." The recipient country, among other things, is re-

quired to spend the "aid" money on purchases of U.S. goods which are usually much dearer than goods purchased in other world markets. The U.S. *Time* magazine admitted in its July 11 issue: Since the launching of the so-called "Alliance for Progress" programme eight years ago, U.S. "aid" to Latin American countries has totalled 11,000 million U.S. dollars. However, this amount of "aid" actually "drifts back north in purchases."

As a result of ruthless plunder and exploitation by U.S. imperialism, the economic situation in Latin American countries has been deteriorating with constant currency devaluations, drastic price increases, more bankruptcies of national industrial and commercial enterprises, mounting unemployment, a sharp increase in foreign debts and the further impoverishment of the broad masses of the working people.

Our great leader Chairman Mao has pointed out: "The days of imperialism are numbered. The imperialists have committed every evil and the oppressed people of the world will never forgive them." It was not long ago that an unprecedentedly powerful wave of anti-U.S. struggle surged in Latin America, dealing a heavy blow at the big U.S. monopoly capitalist Nelson Rockefeller, "special envoy" of U.S. imperialist chief-tain Richard Nixon. This vividly demonstrates the deep hatred of the Latin American people for U.S. imperialism and their determination to fight it.

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IN THIS ISSUE

ARTICLES AND DOCUMENTS

- Chairman Mao, Vice-Chairman Lin, Premier Chou Warmly Greet 24th Anniversary of D.R.V.N. Independence 3
- Long Live the Revolutionary Spirit of Fearing Neither Hardship Nor Death! 4
- Comments on Stanislavsky's "System" 7
- Using Materialist Dialectics to Cure Common Diseases — Kuo Shu-su 12
- Burmese People's Armed Forces Growing Stronger in Struggle 14
- The Aggressive Nature of Soviet Revisionism's "New Stage of Economic Integration" — Hai Chen 16
- Workers, Peasants and Soldiers' Forum: Acheson's New Disciples — Chiang Wei and Chou Min 19
- Tear Off the Wrappings From Soviet Revisionists' Theory of "Responsibility for Security" — Chien Yen 20

- U.S. Imperialism Steps Up Ruthless Plunder and Exploitation of Latin American People 22

THE WEEK

- 23
- Vietnamese Ambassador Gives National Day Reception
- Comrade E.F. Hill Ends Visit to China
- Rumanian Ambassador Gives National Day Reception
- Zambian Government Goodwill Mission Visits China
- Chinese Trade Caravan in Pakistan

ACROSS THE LAND

- 26
- Hungchi Canal Completed in Linhsien County
- Outmoded Boilers Renovated by Shanghai Industrial Workers
- Unite to Tame Rivers

ROUND THE WORLD

- 28
- Anti-U.S. Struggle in New High Tide
- Oppose Neo-Nazi Party
- Raging Armed Struggle of the People in Asia, Africa and Latin America

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