

PEOPLE'S CHINA

3

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1956



A Great Victory

On January 15 a mass meeting of 200,000 people in Peking celebrated a great triple victory in the building of socialism: all co-op farms around the city are now fully socialist collective farms; all its private capitalist industrial and commercial enterprises are now under joint state-private management; and all its handicraftsmen have formed themselves into co-operatives



Chairman Mao Tse-tung receives greetings from Lo Sung-sheng, a leading Peking capitalist

Cheering crowds before Tien An Men

Chinese, Mongolian and Soviet Railways Linked

Ulanfu, Vice-Premier of China, at the ceremony on the Sino-Mongolian border marking the opening of the Chining-Ulan Bator line on January 3. On his left is Tsedenbal, Prime Minister of the Mongolian People's Republic, and on his right Beshchev, head of the Soviet government delegation



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From the Editor's Desk

We are speeding up our march to socialism. First came the sweeping advance of the co-operative movement in the countryside, and now the on-rush of the movement for the socialist transformation of private industry, commerce and handicrafts. On January 15 Peking, the capital of People's China, led the way. One city after another is entering socialism. We hope that in "Peking Enters Socialism" we've been able to convey something of the way the people of the capital greeted the change.

Building socialism means abolishing capitalism. China is doing this by peaceful means. Hsu Ti-hsin's "Transforming Capitalist Industry and Commerce: A New Stage" tells how.

All over the world people have been wondering why the talks between the Chi-

nese and American ambassadors at Geneva have not made any progress since agreement on the return of civilians of both sides was reached last September. On January 18 and 24 a spokesman of the Chinese Foreign Ministry made two statements giving the world the facts. These statements are printed in full as supplements.

Dr. Tsien Hsue-shen, a well-known Chinese scientist in the United States, was one of those who managed to come back to China after long detention by the U.S. government. In this issue he gives his first impressions of the homeland to which he had been trying to return for five years.

Lastly, we should like to draw the attention of all lovers of Chinese art to the mural paintings from Tunhuang reproduced in full colour in our picture pages, and the article on them in the text.

Transforming Capitalist Industry and Commerce: A New Stage

Hsu Ti-hsin

THE ultimate aim of China's socialist transformation of capitalist industry and commerce is to abolish the capitalist system, with its exploitation of those who work, to eliminate the bourgeoisie as a class, and replace capitalist ownership by ownership by the whole people.

How to Abolish Capitalist Ownership

How is capitalist ownership in China to be abolished?

The simplest way, it would seem, would be to take over the property without compensation. This was what was done with the bureaucrat-capitalists in 1949, when the people's revolution was victorious.

The bureaucrat-capitalists were Kuo-mintang officials and warlords who took advantage of their political power to become large-scale industrial and commercial monopolists. They were closely linked with imperialism. Their property was seized outright, on behalf of the people, and became the foundation of the socialist, state-owned sector of China's economy.

But we cannot deal with the national bourgeoisie in the same way. The national bourgeoisie is not quite the same as the bureaucrat-bourgeoisie which has always

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been the reactionary and bitter enemy of national independence and the people's revolution. The national bourgeoisie has a dual character. When China was under imperialist oppression and the yoke of feudalism it took its place, at certain periods and to a certain extent, as a revolutionary force against imperialism without, and against the government of bureaucrats and warlords within the country. At the same time it lacked the courage to fight against imperialism and feudalism to the end. That was because it was politically and economically weak, and because its economic ties with imperialism and feudalism were not completely severed.

This dual character explains why the national bourgeoisie followed the lead of the reactionary big bourgeoisie and opposed the revolution in the years between 1927 (after the defeat of the First Revolutionary Civil War) and 1931 (when the Japanese began to seize North-east China). On the other hand, the national bourgeoisie found itself severely restricted and oppressed by the reactionary policies of the big landlord class and big bourgeoisie who held the reins of power. It was never really in power itself. Therefore it did not oppose the new-democratic revolution at all times but generally took a neutral attitude towards it. Some of its representatives, on some occasions, even participated in the revolutionary struggle.

Following the victory of the new-democratic revolution, the national bour-

geoisie acknowledged the leading position of the working class in the new state, and took part in various patriotic movements and the work of economic rehabilitation. But the state and the working class also had to struggle, repeatedly and seriously, against unlawful deeds by national capitalists. One of such struggles was the *wu fan* ("against five evils") movement of 1952.* It was after these struggles that the national bourgeoisie came to see things in a new light, and to show readiness to accept socialist transformation.

Hence we can see that the national bourgeoisie in China has characteristics of its own, which distinguish it from the bureaucrat-capitalists.

Another thing to keep in mind in this connection is the extreme economic backwardness of China. In 1949, the output of China's modern industry, in terms of value, constituted only about 17 per cent of her total industrial and agricultural production. Small production, scattered and backward, was the dominating force in the national economy. Despite the negative qualities of capitalism which are detrimental to the national economy, capitalist industry and commerce still had a positive part to play in benefiting the national economy. It was still necessary for the state to make the maximum use of such positive potentialities in order to expand production, accumulate funds, train technical personnel, help to maintain employment and help socialist commerce in expanding the circulation of commodities to meet the growing demands of the people.

For both political and economic reasons, therefore, it would not have been right, at the beginning of the phase of socialist revolution, to deal with the national bourgeoisie in such an abrupt manner as expropriation without compensation.

Some have asked, why not squeeze out capitalist industry and commerce, or force it into bankruptcy?

*The five evils were bribery of government employees, tax evasion, theft of state property, cheating on government contracts, and stealing economic information for private speculation.

Experience showed that this too would have been wrong. If private industry and commerce had not been included in our over-all economic arrangements, if private industrial enterprises had not been supplied with raw materials or entrusted with production tasks, if private commercial enterprises had not enjoyed access to stocks of commodities, if state-owned enterprises had taken over all production and business, what would have happened? Millions of workers and staff members in private enterprises would have been left jobless. Millions of capitalists, big and small, as well as their dependants, would have become impoverished and jobless too. Ten or twenty million small merchants, pedlars and handicraftsmen would have been plunged into difficulties. No, that was not the proper way to do away with capitalist ownership in China. It would only have put a heavy burden on the state and placed the working class in a very passive position.

The Method of Redemption

The line of the Chinese Communist Party on the abolition of capitalist private ownership is one of peaceful transformation. It is the socialist transformation of capitalist enterprises, and of the bourgeoisie, through the method of redemption. While the redemption is going on, the working class not only turns out products to meet the demands of the people and the state; it also produces profits for the capitalist class.

Redemption, however, does not mean that the state pays a definite sum to buy these enterprises outright. The buying out is gradual. In the process, both capitalist enterprises and the bourgeoisie itself are to be transformed. In the enterprises, capitalist ownership will eventually give way to ownership by the state, i.e. the whole people. As for the capitalists, they will become people living on their own labour instead of exploiting others.

Such redemption, arising from the special conditions in our country, is in conformity with Marxist principles. Both Marx and Lenin advocated a policy of re-

demption, regarding it as advantageous to the working class under certain conditions.

By this policy, the socialist transformation of the capitalist industry and commerce is carried out through the form of state capitalism. Lenin held that a state founded by the working class could achieve socialist ownership by this route. He pointed out that state capitalism is a stepping stone leading to socialism; that where the working class is in power, it is a kind of capitalism that can be held in check and kept within certain limits.

After the victory of the 1917 Revolution, Lenin once tried to lead Russia to socialism along this route. But the international and internal situation in which Russia found herself, and the sharply hostile attitude of the capitalist class towards the Soviet Government, did not permit this. The Soviet Government had no alternative to immediate confiscation of the means of production in the hands of the capitalist class. That is why Lenin's plan was not carried out on a large scale.

In China, historical conditions have been different. The working class and national bourgeoisie have not only struggled with each other but have been and are still allied. Therefore there has been no such expropriation. The national bourgeoisie still owns a considerable amount of means of production. It is both possible and necessary to transform capitalist enterprises into socialist ones, step by step, through various forms of state capitalism.

This process helps us to make use of the positive economic aspect of capitalism in our national economic development, and to win over a majority of the bourgeoisie to accept socialist transformation. It enables us to have enough time to transform and to make arrangements for the still numerous medium and small private enterprises, so as to obviate, as much as possible, any avoidable sabotage. Finally it helps us to unite the national bourgeoisie with us in our common struggle

against imperialist aggression and for world peace.

A New Stage

The history of the People's Republic of China, since its founding six years ago, has shown that the principle of gradual, peaceful transformation of capitalist industry and commerce is appropriate and very effective. In the first half of 1955, about 80 per cent of the output of capitalist industry throughout the country (by value) was produced by enterprises included in the intermediate form of state capitalism (processing goods for the state and executing state orders). About 2,000 industrial enterprises had also been transformed into the highest form of state capitalism (state-private joint ownership). In the first half of 1955, the value of production by state-private joint enterprises constituted 36.8 per cent of the combined output of private industry and state-private joint industry. In commerce, the orbit of state capitalism included private concerns dealing in goods wholesaled through state and co-operative channels. Such private concerns had become agents or distributors for the state.

Capitalism, as is known, has two special features. Capitalists use their ownership of the means of production to exploit the workers. Both production and management are blind and anarchic.

In the intermediate form of state capitalism (executing orders and processing goods for the state), the blindness of capitalist industrial production was, in the main, curbed. But the enterprise was still owned by capitalists, who continued to exploit the workers. The method of management also remained capitalist. As a result, the contradictions between public and private interest and between labour and capital remained. These, as well as many other contradictions arising from them, could not be effectively solved. As long as they existed and grew, they stood in the way of raising productivity in such enterprises, and therefore of expanding the

forces of production. It became necessary to go on to the higher stage, joint ownership by the state and the capitalists.

In commerce, the main trades, having become agents or distributors for the state, could be included in state planning. Blindness in business management was in the main curbed. But the relation between the capitalists and the shop assistants was still that of exploiters and exploited. The socialist sector had not yet penetrated inside the shops, and therefore could not exercise leadership in a direct way. The unplanned growth of private commerce in the past, moreover, had resulted in unreasonable distribution of shops and trading concerns. Changes taking place in the large and medium cities made it necessary to remedy this situation, and to re-adjust the commercial network. It was not sufficient to let shops in many trades in the cities remain merely agents or distributors for the state. These trades had to become state-private owned en bloc.

In the national economy as a whole, the socialist economic sector had attained a position which was decisively superior to that of the capitalist economic sector. After three years' rehabilitation and three years' planned construction, we had greatly consolidated and expanded the realm of socialism in the economic field, while considerably weakening and constricting capitalism. Particularly important were the gains in socialist industrialization, the advances in agricultural co-operation and the successful introduction of planned purchase and supply of grain and industrial raw materials. As socialist industrialization and agricultural co-operation made headway, capitalist industry was required to supply better products, lower the costs of production, make new products and increase output. It was also necessary that private commerce should re-adjust its supply network to meet the needs of the market. But under the system of capitalist ownership this was difficult or impossible, even for enterprises filling orders and processing goods for the state, or for commercial firms that had become state agents or distributors.

To keep pace with socialist industrialization and with the high tide in agricultural co-operation, it became necessary to carry the socialist transformation of capitalist industry and commerce to a new stage. We have passed out of the stage in which private enterprises changed over to state-private joint ownership as individual units, took orders or processed goods for the state, or acted as its agents or distributors. We have entered the new stage of socialist transformation by entire trades. All important trades in various parts of the country have become mainly or wholly state-private joint-owned. No longer is our state capitalism mainly in its primary and intermediate forms. Now China's state capitalism, in the main, belongs to the highest form—joint ownership.

Unified Production Arrangements

Since the beginning of 1955, capitalist industry and commerce everywhere in our country have been brought, trade by trade, under unified production arrangements. In this way, the work of the transformation of capitalist industry and commerce is linked to the state plan.

Since capitalist industry and commerce in China are generally scattered and backward, and since most of their products are deficient in range and quality, much reorganization is necessary. Small enterprises are being merged with the big ones, so that the latter can take the lead. In some cases, smaller enterprises are being combined into larger ones. Units where the equipment and technique are extremely backward are now to be closed. Their workers, and those capitalists who actually work in them, will be transferred to bigger factories.

Such economic reorganization can only be successful when led by the socialist sector. Lacking this, it would be impossible to carry out effective and reasonable reorganization of private enterprises by whole trades. Since production is now arranged by entire trades, and since enterprises in each trade are to be reorganized en bloc, it is natural and

inevitable that the change-over to state-private ownership should proceed trade by trade instead of individually as before. In early January of this year, Peking took the lead in this. All private industrial and commercial enterprises in the city were brought under joint state-private ownership.

Two Steps

The change-over is divided into two steps. First, the government approves applications to turn private concerns into joint state-private enterprises. Secondly, economic reorganization takes place. The switch to joint ownership and the economic reorganization are closely integrated. It is now possible to break the line between one factory and another, to combine scores or hundreds of factories into a single enterprise. Profit and loss are no longer on the scale of one factory, but of the entire trade. Productive forces are increased. Very favourable conditions are provided for the ultimate transition—to ownership by the whole people.

The trade-wide organizational form that is adopted is the "trust." But it is a trust of the socialist, not the capitalist type. According to statistics for the end of 1954, China had over 134,000 private industrial enterprises and over 4,500,000 private commercial units. With a trust for each of the different trades, we can organize all the private industrial or commercial concerns within it, and bring them under one management. Then we can go ahead smoothly with production arrangements, reorganization and transformation.

The trust for each trade has two tasks: one economic and one political. The economic task is finding ways to ensure that all units in a trade can fulfil state orders and contracts, to arrange production rationally, to improve technique, and to reform the enterprises that have come under joint operation. The political task is to educate the capitalists along socialist lines, to conduct united front work among them.

In this new stage in the socialist transformation of private industry and

commerce, shareholders receive dividends in the form of fixed percentage interest.

Formerly we followed the "one-fourth-each" principle. That is, the profits of an enterprise were divided into four parts, one going to the state in the form of tax, one to reserve funds for expanding production, one to a fund for improving the welfare of the workers, and one to the capitalists. Thus the capitalists generally netted 25 per cent of the profits of an enterprise. But this gave rise to a contradiction—the capitalists got the benefit through increased dividends, from both the improvement in management and the workers' keenness to produce more in joint enterprises. Obviously this did not help to stimulate the workers' enthusiasm. Nor did it increase the productive forces of society.

Such contradictions are solved by the new method of fixed percentage. By this method, during the period of joint state-private ownership, private shareholders will get a fixed rate of interest, say so many per cent, on their investment. Whether the enterprise suffers a loss or makes more profit, dividend at a fixed amount will be paid to private shareholder's just the same. Thus it solves the contradiction arising from the "one-fourth-each" principle. State accumulation for socialist construction can increase greatly.

At the same time, the shift marks a tremendous change in the production relations within the joint enterprise. The capitalists can no longer direct the enterprises, or sell them. The means of production of such enterprises are completely at the disposal of the state. Though the capitalists still own part of the means of production, this is reflected only in the amount of interest they draw.

Secondly, though the capitalist can take part in the management of the joint enterprise, his work is no longer that of a capitalist owner. He is now an employee of the state. His exploitation of the workers is limited to the drawing of interest.

Finally, after the interest paid to the capitalist is fixed, the enterprise can be run, by and large, on socialist lines.

Since the capitalist draws his fixed interest in a prescribed period of time, no matter whether the enterprise takes losses or increases its profits, he is now in a position very much like that of a depositor drawing his interest from a bank. This interest is still, in essence, exploitation. But it is different from the dividends derived from the "one-fourth-each" principle, for it is strictly confined.

Reforming the Capitalists

As has been said, the socialist transformation of private industry and commerce involves more than the enterprises. It includes the reform of the outlook of the individual bourgeois. This is good for the socialist transformation of the enterprises. It also helps the bourgeoisie to play an active part in the transformation and remould themselves from exploiters into self-supporting wage-earners. It is a serious political task.

In 1952 the government started the *wu fan* campaign among private industrialists and traders. Since then fewer capitalists have been found to be guilty of the malpractices against which it was directed. Labour-capital relations in private enterprises have, by and large, improved. Workers' supervision has been set up in many enterprises. Many industrialists and traders have participated in regular political studies and gained a better understanding of the laws of the development of society, of current events at home and abroad, and of the policies and decrees of the People's Government.

It should be noted, in particular, that many patriotic and progressive people have appeared in the ranks of the private industrialists and traders. Not only are they themselves willing to accept socialist transformation; they exert efforts to urge their colleagues do the same. In helping the government in its work of persuasion, these progressive elements have become the backbone of this movement.

Of course, when all is said and done, the socialist transformation of private in-

dustry and commerce is still a class struggle, sharp and tough. One cannot expect that there will be no opposition. One cannot think that all such opposition can be borne down without the force of the state and the people. But we expect to win most of the bourgeoisie over to accept socialist transformation. Our reasons for such a belief are that:

(1) The people's democratic state power led by the working class is powerful and consolidated. This guarantees the success of socialist construction and transformation.

(2) Socialist understanding is steadily gaining among the workers. They are becoming better organized. They are playing a more important role in supervising the capitalists and urging them to accept socialist transformation.

(3) The peasants are on the side of the workers and have entered into a firm alliance with them. There is an upsurge in agricultural co-operation. The rich-peasant economy is receiving a fatal blow. Capitalism will find no road in the countryside.

(4) The socialist state sector in the national economy is growing. Its leading position and influence are being strengthened. Capitalist economy has been unable to function without reliance on the state economy, and without accepting its leadership.

(5) The capitalist sector in the national economy is getting weaker day by day. There is a marked differentiation among the bourgeoisie. The progressive elements in its ranks, though still not a majority, are increasing in number. Neutral elements constitute a big proportion, and under present conditions most of them will tend to progress. This differentiation is good for the socialist transformation.

(6) Internationally, the disinterested help we are getting from the Soviet Union, and the growing strength of the socialist camp, also help the socialist transformation of private industry and commerce.

These conditions exist and are developing. They give force to the rushing main current which impels the overwhelming majority of the capitalists to accept socialist transformation as inevitable. The same current makes it possible to remould the capitalists by education and criticism.

Last November a meeting of the Executive Committee of the All-China Federation of Industry and Commerce was held under the guidance of the Central Committee of the Chinese Communist Party and Chairman Mao. That meeting accelerated the transformation of capitalist industry and commerce in all parts of the country. By January of this year, thanks to the leadership of the Party and the government and to the active support of the workers and staff of private concerns, the change-over to state-private joint ownership had become a mass movement. Capitalists flocked to send in applications. Some showed their readiness to accept socialist transformation by making new investments in the enterprise. Often, the wives and children of capitalists persuaded their husbands or parents to accept the socialist transformation.

Ideas of Socialism

It is wrong to regard the reform of enterprises and the changing of the capitalist way of thinking as two separate things. It is only in the reform of the enterprises that the capitalists can get a better understanding of the reactionary nature of profit-seeking capitalist management, and be helped gradually to adopt a new view. It is only by educating the capitalists, by instilling in them the ideas of patriotism and socialism, that they can be brought actively to help the government to reform these enterprises and remove possible obstacles in the way. It is only then that they can help in the future, the transformation from joint enterprise to completely socialist enterprise. In no other way can they be fully prepared psychologically to give up exploitation and remould themselves into working people living on wages or salaries.

Since the *wu fan* movement in 1952, much has been done to educate the capitalists by lectures, classes and discussions. On appropriate occasions, they have been led to practise self-criticism and criticism among themselves. The task is to bring them to understand that transition from capitalism to socialism is the inevitable and irresistible law of history. They must come to see the connection between patriotism and socialism, the trend of current events, and the purpose of our government's policies. It is to be made clear to them that the only road for the capitalists is to accept socialist transformation, and that the united front policy of the working class is a long-term one. After the disappearance of the bourgeoisie as a class, the basis for the united front will be changed, but the Party and government will see to it that those who have made their contribution to the socialist transformation will get proper work and due political position. Only when the capitalists are brought to understand all this will it be possible to get the overwhelming majority of them actively to accept socialist transformation. Only then will they willingly participate in the joint operation of entire trades.

To complete the socialist transformation of capitalist industry and commerce, it is necessary to avoid both right and "left" deviations from the policy that has been laid down.

The right deviation, in the main, manifested itself before the *san fan** (against three evils) and *wu fan* (against five evils) movements. Those who fell prey to it made unprincipled compromises with the capitalists. They did not draw a clear line between the capitalists and themselves, and were corrupted and "captured" by the capitalists. These people forgot their duty to hold the standpoint of the working class; they identified themselves with the capitalists. Such incidents happened in the

*The three evils were corruption, waste and bureaucratism among personnel in government institutions and state enterprises.

Shanghai Civil Pharmacy and No. 1 Pencil Factory. The capitalists of these two enterprises, under the signboard of joint operation, did not hesitate to engage in the "five evils." But the state representatives and Party organs there did almost nothing to counter such illegal practices. Instead, they followed the lead of the law-breaking capitalists on many important questions. As a result, the state suffered serious losses while the capitalists made huge profits.

Since the *san fan* and *wu fan* movements, however, the right deviation has no longer been the main hindrance. Now in most cases, the deviation takes a "left" form. This trend finds its expression in pessimism as to the prospects of the transformation of private industry and commerce. People imbued with it do not believe that the forces of the Party, the people and the state are sufficient to convert the capitalists by education. They are therefore afraid of keeping in touch with the capitalists. Without an all-round analysis of the actual situation of the bourgeoisie, they state arbitrarily that to admit that the bourgeoisie has any positive side is to "impair Marxism." They see only its negative side. They declare that since the capitalists are a class to be eliminated, we must struggle, struggle and struggle against it. They see no need for educating and remoulding the capitalists.

To successfully transform private industry and commerce and remould the capitalists, the right deviation must be avoided. At the same time "left" deviations should be criticized and corrected. Things must not be allowed to drift along by themselves. The leading position of the Party and the state must be preserved. What is necessary is an active and earnest attitude, and extensive and deep-going education of the capitalists under a well-considered comprehensive plan. We can be quite sure that the socialist transformation of capitalist industry and commerce into a new stage will succeed, that it will get in step with the vigorous development of socialist industrialization and agricultural co-operation.

MADE IN CHINA

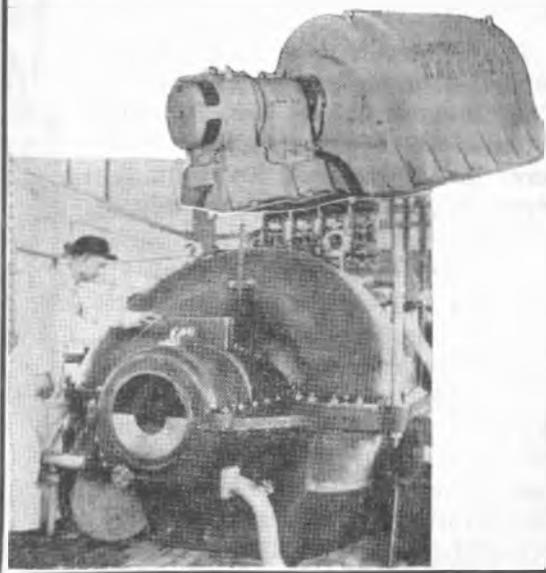
6,000-kw. Power-Generating Unit

A reconstructed power station in Anhwei Province has been equipped with a brand-new 6,000-kw. power-generating unit, the first of its kind ever built in China. This consists of a 6,000-kw. steam turbine and generator, a boiler capable of supplying 40 tons of superheated steam per hour, and all ancillary equipment and controls.

It is of advanced design and largely automatic, operated from a central control room.

The steam turbine is a complex and sizable thing to make and requires great precision in manufacturing and assembling. Production of such equipment is a sign that China's engineering industry has cut its teeth. It is also a tribute to the aid provided by the team of Czechoslovak experts who came to help the Shanghai Steam Turbine Works produce it.

By the end of 1955, six such units had been produced by these works. They are in great demand wherever such medium power units are needed.



Peking Enters Socialism

Tseng Chien

JANUARY 15, 1956 was an historic day in Peking. It saw the climax of a vast social upheaval—the victory of socialist transformation in the nation's capital. It was a day of universal rejoicing. When Mayor Peng Chen, speaking at Tien An Men, declared that the capital had entered upon a socialist mode of life, a wave of emotion swept the over 200,000 people in all walks of life who had gathered to celebrate the victory. Stormy cheers rang out, expressions of thanks and congratulations to their beloved leader Chairman Mao Tse-tung and other leading comrades of the Central Committee of the Communist Party of China standing on the Tien An Men rostrum. Their cheers were swiftly carried all over the land by radio, and the whole country joined in the ovation.

The Chinese people have longed for socialism for many, many years. They have struggled hard for this great ideal. Many revolutionaries have laid down their lives for it. Now it is turning into reality.

A Triple Victory

This all-embracing socialist upsurge in Peking started with the co-operation in agriculture on its outskirts. Before the New Year, 90 per cent of all peasant households in suburban Peking had joined agricultural producers' co-operatives. The dawn of 1956 brought news of pledges made by various industrial departments to

complete the Five-Year Plan ahead of time. The tide of socialist transformation of private industry and commerce soon swept over the city. In a matter of days, all private concerns which had not hitherto gone over to state-private joint management applied to do so. On January 8, as many as 1,300 applications were received within 20 hours from the Tungzsu District alone. On January 10, the Municipal People's Council announced that 3,990 industrial factories in 35 trades and 13,973 private shops in 42 trades had gone over en bloc to joint state-private operation. So capitalist industry and commerce in Peking left the capitalist



The "Horse and Cart" Dance, performed by Peking handcraftsmen

road and took the road of socialism.

Simultaneously, the upsurge in the transformation to socialist agriculture on the outskirts of Peking rose to new heights. In the days preceding January 11, the peasants who had joined semi-socialist agricultural producers' co-operatives decided to switch over to fully socialist co-ops (collective farms). Many co-ops merged and there are now ten such collective farms with over a thousand households apiece.

In close succession, on January 11 and 12, upwards of 53,800 handicraftsmen joined their own co-ops of various sorts. With the 36,000 who had joined co-ops earlier, this meant that all handicraftsmen in Peking were brought into co-operation. When this stage had been reached, socialism in Peking had won a victory on all fronts. Peking was leading the whole country.

Fruit of Thorough Work

This victory was the culmination of good preparations, a succession of steps and well-thought-out plans. The handicraftsmen's co-ops and farm co-ops set up in earlier years in Peking and its environs had shown the substantial, tangible benefits derived from getting organized. When handicraftsmen and peasants saw things becoming better, they were eager to take the next step on the road of socialist transformation. Last October Chairman Mao invited the members of the Executive Committee of the All-China Federation of Industry and Commerce to a discussion on socialist transformation. Following that the Executive Committee called a meeting. The Peking Municipal Federation of Industry and Commerce relayed Chairman Mao's



Peasants from Fengtai near Peking, who have gone over to fully socialist co-operation, driving a tractor before Tien An Men

speech and the views expressed at the discussion to all other private industrialists and business men. This inspired them with zest for socialist transformation. More and more capitalists realized where present-day Chinese society is tending, began to understand the fine prospects in store for them, and the real benefits which socialism will bring to the country, to themselves and to posterity. Peking entered socialism, as Chairman Mao said, "like a ripe melon dropping off its stalk, like a torrent channelled down a well-laid canal."

Jubilation

Peking is jubilant these days, and its inhabitants in high feather. On the afternoon of the tenth came the news that the application of all Peking's private concerns to come under joint state and private ownership was granted. On learning the news, clerks and workers on these premises went wild with joy and joined in a big parade. The owners of the firms and their families also held parades on their own account: more than 60,000 marched through the streets in a parade to celebrate this great occasion, this historic moment of great change. The same evening they all went to a garden party at the Working People's Cultural Palace. The whole city

resounded with the rataplan of drums and cymbals and the noise of fireworks continued throughout the day. In front of all factories and shops, big and small, were red scrolls bearing the words "Hail to State and Private Joint Ownership," and the large red character 喜 (*hsi*) traditionally used to signify happiness, and normally employed only at weddings. In a matter of days workers and staff, sitting together with the capitalists, all straight and above-board, had the assets of the firms examined and their value estimated. Now that all private firms were jointly owned, workers pledged themselves to produce more and shop-assistants promised to give better service to the customers, while capitalists showed how eagerly they supported socialist transformation by making additional investments. The market held firm. There was a festive air everywhere.

Another big celebration was held at the Working People's Cultural Palace on the afternoon of the twelfth. This was a merry-making of Peking's 50,000 handicraftsmen and their families who had now all become members of the handicraftsmen's co-operatives. Red scrolls greeting this occasion were posted in front of all the handicraft workshops. In many busy streets scrolls with the words "Hail to State-Private Joint Ownership" and "Hail to Co-operation in Handicraft Industry" were posted so close together that they formed a nearly continuous band of scarlet and gold.

On the fourteenth, some 10,000 peasants from the outskirts of Peking came to town to spread the good news that agricultural co-operation on the capital's farms and market gardens was now organized on completely socialist lines. Riding in tractors and holding aloft portraits of Chairman Mao, they passed along Tien An Men: young co-op members, both men and women, danced the *yangko* in high spirits. Stilt dancers in fancy dress amused the crowds. Proudly borne placards were carried by the collective farmers showing their production plans: "The Gold Star Agricultural Producers' Co-operative (socialist)

has 165 acres of paddy fields and its rice output will be 60 cwt. to the acre!" "The Red Star Collective Farm has 165 acres of cotton plantation, and it will produce 60 cwt. to the acre!" "The July the First Agricultural Producers' Co-operative (socialist) has 165 acres and will produce 90 cwt. of maize per acre". . . .

Poverty Uprooted

On January 15 the celebrations in Peking reached their climax. In the best clothes which they had made for the New Year holidays, with red flags which they had used in the October the First (National Day) parade, with drums beating and cymbals clashing, the citizens of Peking poured into the Tien An Men Square from every corner of the city. It was difficult for any Chinese to listen unmoved as Mayor Peng Chen declared: "We have torn up poverty by the roots and laid a foundation for working together to make our country rich and powerful, to build a happy life for all."

This is a new victory for the Chinese working class. It is a victory for all the world's workers. It is a new victory of Marxism-Leninism. First the Chinese people stood up. Now they have started to get rid of poverty; now they are marching with giant strides towards a life of prosperity, plenty and happiness.

And as Peking is celebrating its success, the tide of socialist transformation is surging elsewhere in the country. To date, a good half of the peasant households in Liaoning Province have joined fully socialist agricultural producers' co-operatives. In Hopei, agriculture in 24 counties is completely socialist, and socialist farming co-ops are springing up in Honan, Chekiang, Shantung, Shansi and Kwangtung. All private industrial and commercial firms in Shanghai, Tientsin, Sian, Shenyang and Chungking are now joint state and private enterprises. The tempo of handicraft co-operation is increasing. This great change—the change to socialism—is sweeping the vast expanse of China.

Built Under the 5-Year Plan

Taiyuan No. 1 Power Plant



THE NO. 1 Power Plant at Taiyuan, capital of Shansi, north China, is a thermal electric power station. Some of its generators went into operation in 1954 and 1955. While the work of construction continues, it is already serving the rapidly growing industries and public utilities of this province famous for its iron and coal resources.

This station is not only producing power; it will also supply near-by factories and houses with steam and hot water. Of the 92 large power stations being built during China's first Five-Year Plan, 19, including the Taiyuan No. 1, are thermal power and heat plants.

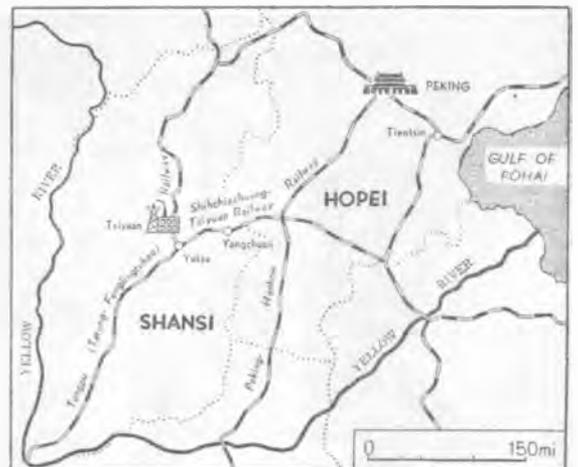
The Taiyuan No. 1 has been designed and built with Soviet help. It is highly mechanized. In old thermal electric power stations the most laborious operations are the feeding of coal into the furnaces and disposal of ash. Here both are mechanized. Coal is fed to bunkers and furnaces by automatic conveyor-belt. Only a few workers are needed on a shift to man the electric controls, read the meters and keep an eye on the running of the machinery. A single worker controls disposal of ash. Powerful hydraulic pumps wash the ash away through conduits and deposit it in dumps two miles away from the station.

A high degree of automatization is employed in other processes as well. Furnaces and turbines are all automatically controlled. The operation of the

various boilers is regulated according to pre-arranged plans by automatic devices, and there is automatic regulation of steam pressure, temperatures, and supply of air, coal and water. Transmission of power and steam is also automatically regulated. The men on duty have only to set

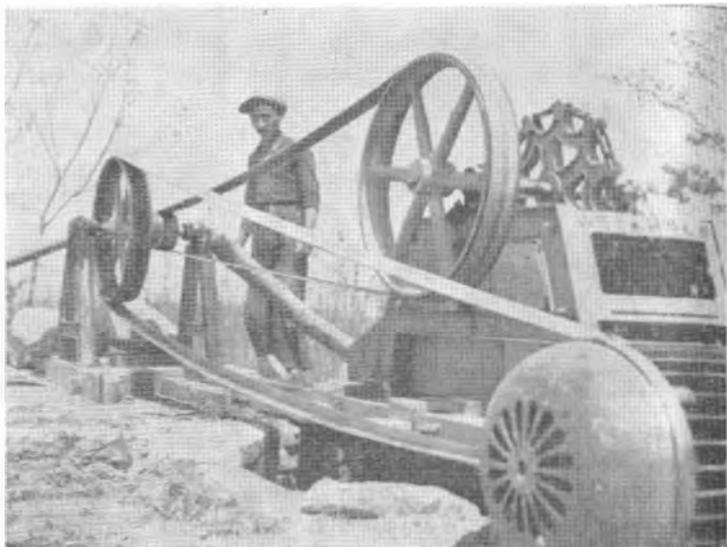
and check the controls. Instruments in the main control room indicate the exact conditions under which installations are working. In case of a breakdown the central signal board provides an automatic warning which tells the man on duty where the breakdown has occurred and its nature. At the same time the affected part is switched off and its functions taken over by alternative equipment.

Taiyuan was once the headquarters of the notorious Kuomintang warlord Yen Hsi-shan. He built a certain number of industries here including a small arsenal to bolster up his power. Old industrial Taiyuan, that is, was a prop of one of the most brutal and backward of the local warlord regimes in China. Today it is one of the key industrial centres of north China. Since its liberation in 1949 the population



has more than doubled, and its industrial production more than trebled. Most of the old factories and mines are being reconstructed and many new ones built. All this has resulted in a steadily increasing demand for power, which was insufficient even in the old days. Construction of the new thermal power station began in October 1953 and its builders since then have been engaged in a race against time so as not to hold up Taiyuan's industrial expansion. It got invaluable aid from Soviet experts with their wealth of experience in building under sub-zero conditions. The site was mechanized by the use of machinery, including a turret crane from the German Democratic Republic. Factories set up on the spot to provide prefabricated steel frames, steel mesh and wooden formes, and a concrete-mixing plant, enormously speeded up the tempo of construction.

By the end of 1954, only 14 months after the start of work, the first steam turbine generator at the new Taiyuan Power Plant began to supply power. Soon the



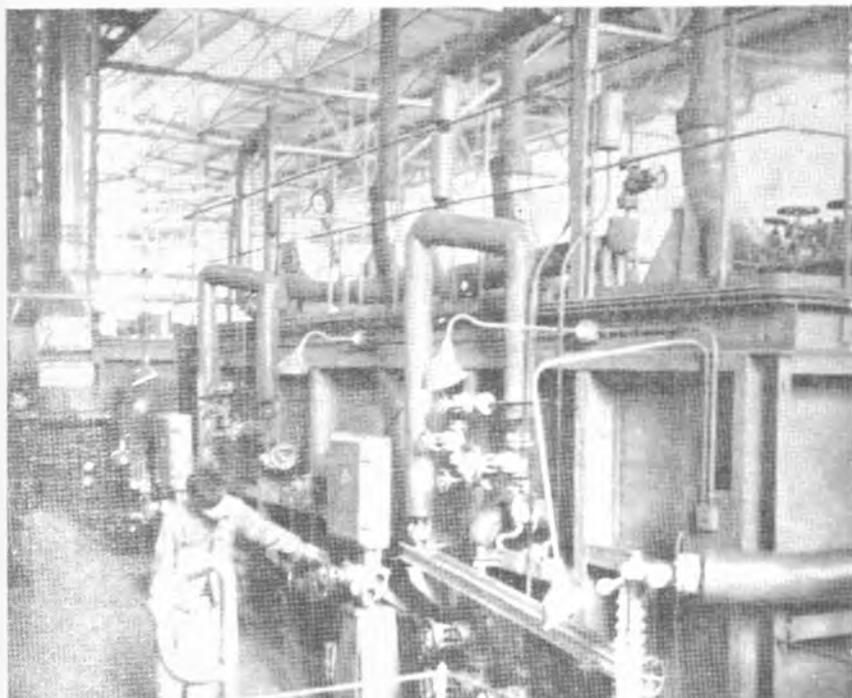
A pump worked by electricity from Taiyuan No. 1 Power Plant on a farm near Taiyuan

municipality had two-thirds more power at its disposal. This made it possible to start up the new electric furnaces of the Taiyuan Iron and Steel Plant, trebling its output of high-grade steel in 1955. A new electric furnace in the Taiyuan Carbide Works was also put into operation, as well as high-powered lathes at the Chingwei Textile Machinery Works. More light was available for Taiyuan's sport grounds, homes and places of amusement.

In April 1955, the second generator of the plant went into operation. Since July peasants on the western outskirts of the city have been receiving power along a new high-tension transmission line and using power-driven pumps for irrigation.

The Taiyuan Power and Heat Plant is now sending its power as far afield as Yutze and Yangchuan along the high-tension transmission lines. This will lay the power base for a further big advance in the industrial and economic development of Shansi.

A large automatic boiler



CHINA AND EGYPT

Abdel Monem Mohmoud El-Sawi

Editor, Misr Press

WHEN I arrived at Cairo International Airport to fly to China, I was surprised to see the crowd gathered there to see us off. I never expected it. Many Egyptian press delegations had gone off before to various countries, but I had never heard of such a crowd gathering to see them off. What had happened? Why had they come, at that awkward hour before dawn, to see us off? Nobody answered my unspoken questions. But I learnt the answer from their eyes. This was their way of asking us, wordlessly, to carry their friendship, fraternity and regards to their brothers, the Chinese people.

When I understood this, I felt proud of being chosen to carry this message to China and the Chinese people.

As the plane took off every one of us was asking himself: What are we going to see in China? How shall we find this big country? What is it like there? . . . and many other questions of the kind.

What We Found in China

We have found much in China. We have seen many things and met many people. Of course we did not have the chance to see every part of this vast country, as it would take many, many months to visit the various provinces, the different minorities, and see the outstanding sights. But I feel

Mr. Abdel Monem Mohmoud El-Sawi is head of the Egyptian journalists' delegation which visited China in December and January.

we have seen enough to make up our minds about China and the Chinese people.

The first thing we found in China is that her peoples are really lovers of peace. Whether it is the ordinary worker in an ordinary factory or the prime minister, they believe in peace and work for peace. Whoever you talk to, you get the same answer: we are for peace, we want to build a life of our own, and we want to co-exist with all nations in a peaceful way.

Wherever you go—peace. Whatever you ask—peace.

This is China today, and this is what China has been, throughout history, whenever she was left alone, to be herself, without imperialist powers trying to force their will on her.

And this is as it should be. China has a very long history, and a civilization, rich in culture, that has engendered a philosophy of peace and been inherited by generation after generation.

So, naturally, once she rid herself of imperialism, corruption and disunity, she proved her ancient inheritance, which is peace, friendship, fraternity and co-existence.

It is easy to see this fact practically demonstrated in every sphere of life in People's China.

If we study China's foreign policy, we find her backing peace, liberty, equality and independence. At the Bandung Conference her Prime Minister stood firm for peace



Premier Chou En-lai (right) with the author of this article (centre) and Kamal Yacoub Sabri, head of the International Assembly of Moslem Youth delegation

north-east and see how they are carrying on their way of life according to their beliefs. They enjoy religious freedom and perform their devotions in their own mosques. They have proved to be good citizens taking an active part in New China's life.

When we visited the Central Institute for Nationalities in Peking, we found that China is doing her best to raise the standard of culture all over the country, in order to give an equal chance to every citizen, no matter where he

and peaceful co-existence among all nations.

We will never forget his talk to us when he received us in Peking on the 27th of December last. He gave his full support to world peace and attacked the aggressive imperialist spirit, whenever it appeared and wherever it was.

China's Domestic Policy

If we study China's domestic policy, we find that all facts point to peace.

In order to transform capitalist society into a real socialist society, China has adopted an outstanding method, built on peace. She does not get rid of capitalists by shooting them, or even by arresting them. No — she opens the door for everyone to join the new order, as she has opened the door for everyone to be properly educated in order to build a people's society.

We saw that when we visited one of the co-operative farms. We learnt that from the way private enterprises are being transformed into socialist enterprises.

It was a particular pleasure to us to visit our Moslem brothers in Canton, Peking and various other cities in China's

lives — in the capital or in the far north-west.

This is how China is working to repair the damage caused by different sorts of pressure exerted on her over a long period.

This shows how China is trying to build for herself and also for others.

China knows, from her long history, that political independence cannot be firmly grounded without economic independence. To achieve this goal of independence, therefore, she has started in high spirits to industrialize herself. When we visited north-east China and saw the heavy industry growing there, we were sure that China is on the right path, pursuing the right goal. She is strengthening herself to assure her independence. She is remaking herself so that she can stand on her own feet. And then, as Premier Chou En-lai told us, she can give a hand to all her friends, to enable them to stand independent and strong, and so safeguard world peace. When she does so, he continued, it can only mean help, real help, for the sake of peace. Thus, it seems clear, China believes in co-operating with all those who love peace, especially in the

East, in trade, industry, in every field, on fair and equal terms, to form a powerful shield which can assure peace throughout this vast area.

It was for this that our friends in Egypt crowded to the aerodrome to see us off to China.

They know, if not by direct experience, then by study of the past and also by their true instinct, that China is a new hope for assuring world peace.

Sino-Egyptian Friendship

And they know that friendship and unity between China and Egypt can help safeguard the security of both Asia and Africa, that their co-operation and mutual help, in the Bandung spirit, will lead to better mutual understanding and mutual benefits. China's influence in Asia, and Egypt's in Africa, can create a peaceful atmosphere throughout the East. The strengthening of peace is the only real protection against aggression.

The Egyptian people have suffered much—under the same kinds of pressure as were exerted against China. They know what it means to see their land occupied by foreign troops, and what it means to be free. They know that only warmongers can benefit from war, and that those who suffer are the peoples. They know that nothing but peace can enable them to reconstruct their country and raise their standard of living.

That is why such a crowd gathered to see us off to China.

The Egyptian people believe in friendship and brotherly relations with China, in spite of the differences between our ways of life, our ways of thinking and also our methods.

Well, that is not all, but my space is filled.

However, I hope we have conveyed Egypt's feelings to China, as I hope we will be able to convey Chinese feelings to Egypt.

Gathering Together

● A delegation of authors, artists and educationists, organized by the China-India Friendship Association and headed by Wu Han, the historian, is visiting India.

● At the recent session of the Indian Science Congress, Professor Liu Chung-lo, entomologist and delegate from the Chinese People's Republic, gave a report on Chinese research in the field of entomology. Chinese scientists have also been attending an international gathering of geographers at the Aligarh Muslim University, and an Indian national congress on tuberculosis and a regional conference of the International Union Against Tuberculosis Association at Trivandrum.

● To celebrate the eighth anniversary of Burmese independence the China-Burma Friendship Association arranged an exhibition in Peking of pictures illustrating the friendly relations between the two countries. The exhibits also included gifts from the government and people of Burma over the past few years.

● An exhibition of Chinese handicraft products in Pyongyang, Korea, which lasted 38 days and drew over 70,000 visitors, has just closed.

● The current issue of *I Wen* (World Literature) prints several essays by Benjamin Franklin and excerpts from his letters. Many newspapers and other journals also carry articles commemorating the 250th anniversary of his birth. Franklin is one of ten great figures whose anniversaries fall this year and who have been chosen by the World Peace Council for special commemoration.

● During 1955 sixteen theatrical and song and dance troupes visited China from thirteen different countries, not counting the many soloists from these and other countries. Albania, Burma, Japan, Viet-Nam and Yugoslavia sent musical and theatrical delegations to China for the first time, while Chinese delegations visited twenty-four countries.

A Chinese Scientist Comes Home

Tsien Hsue-shen

The author, who returned to China recently after being prevented from doing so for five years by the U.S. government, is an authority on applied mathematics and mechanics. He has written many important scientific papers on the theory of rockets and high-speed flight. He went to America in 1935 to study aerodynamics and subsequently held professorships in the Massachusetts Institute of Technology and California Institute of Technology. In 1949, he assumed charge of the educational and research programme of the Guggenheim Jet Propulsion Centre at the latter institution. He now leads the research programme in applied mechanics at the Academia Sinica (Chinese Academy of Sciences). —Editor

I had my head pressed against the glass of the porthole of my cabin. The ship was steaming through the darkness of early dawn. We were near the entrance to Hongkong harbour. Sometimes I could just make out the silhouette of huge rocks jutting out of the sea. I was looking out so eagerly because this was my homecoming after twenty years in the United States, the last five spent under rather unpleasant circumstances. During that time, I had been forcibly detained in America and not allowed to leave for my homeland. The Immigration and Naturalization Service of the United States had not even permitted me to move outside of Los Angeles county, where I had resided. As the ship approached the Chinese mainland, my mind was full of joyous thoughts. All the unpleasantness was behind me: why should I think of it.

It was daylight when we finally anchored off Hongkong. We thirty-one Chinese, some students who had studied in America, were put on a small boat and taken straight to the railroad station in Kowloon. There we were all herded into a big room with two police guards at every door. But a flood of newspapermen soon broke through and each one of us was surrounded by four or five of them.

"Will you be working for an armament plant?" "Will you be working on atomic rockets?" "Were you exchanged for

the American flyers?" "Do you hate the United States?" Same questions, same mentality as the reporters I had met on the day of my sailing from Los Angeles harbour! We said nothing to these men. When the disappointed sensation-hunters finally melted away, we were able to get on our way.

Homeland

After a short train ride we were at the border opposite Shumchun and someone among us shouted, "Look! The five-star flag!" Yes, it was our flag! So bright, so shiny under the noonday sun! All of us were suddenly silent, many had tears in their eyes. We walked across a little bridge. We were in our country, our homeland, our proud homeland—a land with four thousand years of unbroken civilization!

Our excitement was further heightened when we heard a voice coming from the station loudspeaker. It said, "Welcome, countrymen! The whole country welcomes you! We are now in the third year of our first Five-Year Plan. We need you. Let us work together. Let us strive for a better, more prosperous life!" What a difference! What brotherly warmth! No sensation-seeking reporter, no lurching F.B.I. man, no vulgar advertising poster! We breathed pure, clean, healthy air!



The new Sino-Soviet Friendship Building in Canton . . .

. . . and the one in Shanghai



An Inspiring Example

An exhibition of economic and cultural achievements of the Soviet Union held in Shanghai and Canton last year attracted over 6,000,000 people. Earlier on, in Peking, it had drawn over 2,700,000. These exhibitions have done much to pass on Soviet experience and give the Chinese people further encouragement to build a socialist society



Using a model, a Soviet expert gives students of the Workers' School of Engineering tips on how to operate a machine

Shanghai visitors in the Hall of Industry





Raudraksa assailed by the wind (detail)
 Tang Dynasty
 Grotto No. 196 Copy by Li Cheng-hsien, Huang and Li Fu



Orchestra Middle Tang Dynasty
 Grotto No. 201
 Copy by Tuan Wen-chieh

TUNHUANG MURALS

The Tunhuang grottoes, in western Gansu Province, were once a famous place of Buddhist pilgrimage. Today they are attracting universal attention as an inexhaustible treasure house of paintings and sculpture dating from the fourth to the fourteenth century. We reproduce here details of four murals copied by artists of the Tunhuang Research Institute. These and several hundred more are now on exhibition in Peking. (See *The Tunhuang Murals* in this issue)

Shakirti (detail)
 Early Tang
 Grotto No. 220
 Copy by Shih Wei-hsiang
 and Ouyang Lin



Butcher Late Tang Dynasty
 Grotto No. 85
 Copy by Li Cheng-hsien





The Peking Children's Hospital

PEKING CHILDREN'S HOSPITAL

Left: In a ward

Lower left: Checking an iron lung

Lower right: One of the play-rooms



After a simple customs check and exchange of foreign currency, we were on the train again heading for Canton. The subtropical climate in October was mild. The fields were lush. Our train was a local one, stopping at every small village and town on the way. The train porter came around every hour to sweep the floor and wipe the window-sills. Outside, on the stations, no trash was visible. No newspapers on the ground, no comics, no cigarette butts. Everywhere there was effort for cleanliness, order and beauty. I was glad to have this first acquaintance with the spirit of my reborn homeland.

In Canton

We had only a very short stay in Canton. Since I had never been there before, I cannot make any comparison with the past. But two places I visited gave a lasting impression. One was the exhibition of the economic and cultural accomplishments of the Soviet Union. The other was a museum of the revolutionary peasant movement.

At the Soviet exhibition, which was housed in a magnificent building erected specially for the occasion, there was hall after hall showing the latest accomplishments of the Soviet Union in every field of life—agriculture, education, textiles, painting, music, science, mining, heavy machinery, food industry and so on. It was my first eye-witness acquaintance with that great nation. I was amazed that a nation could progress so fast. As a scientist and engineer, I could see that in every field the Soviet Union is now at least the equal of the United States. In some fields, it is well ahead.

To the greater part of the milling throng around me, to that sea of my fellow countrymen, the exhibition was an eye-opener. It showed them what their life would be if they worked as hard as the Soviet people in their Five-Year Plans. I could see eyes sparkle as each spotted the particular stand which showed the things he or she planted on the farm, or



Tsien Hsue-shen and his family

made in the factories. For this was a vision of their future!

The museum of the revolutionary peasant movement was a lesson of a different kind. Once a local temple for Confucius, it had been the site of the first school for organizers of the revolutionary peasantry. The organizer and head lecturer of that school had been Mao Tse-tung.

The buildings are now renovated, but the furnishings are arranged as they were in 1925-1927, when the school was operating. They are modest, even crude. The lecture room has only narrow benches. The "principal's residence," where Chairman Mao lived and worked, is not really a room at all, but an open alcove off the main hall of the temple without doors or windows. In it are a small table, a chair, a bed made of several planks laid upon two benches. Beside the bed are two bamboo baskets in which Chairman Mao used to keep his belongings. Here was a flashback to the early stages of the Chinese peasants' and workers' revolution! What a long, hard struggle it had been. I went away from the museum with a feeling of reverence!

A Different Shanghai

Two days later, I was in Shanghai, a city familiar to me because I spent my col-

lege days here. But no, it was no longer familiar. The streets were so clean, and there were no pickpockets, no thieves, no crowding pedlars, no high-and-mighty foreigners. In their stead, there were eager men and women in ubiquitous dark-blue cotton jackets and happy children in red scarves, the Young Pioneers. And in the stores, we found the price was the same for the whole city; no haggling required. Well, for Shanghai, this was really something new!

In the People's Capital

Two weeks later I was on a train again. The announcer who had been giving information about stations and arrival time through the public address system spoke with renewed vigour. "We are now close to the terminal station of this train," she said, "the People's Capital, Peking." Then

she gave a short description of the construction in Peking since the liberation, the new educational and cultural district in the western suburbs, the light industry district in the eastern suburb, the new parks and museums.

Two days later I was actually walking in the vast Tien An Men Square, the centre of every national celebration in China, the place portrayed on our national emblem and postage stamps. The vista was simply breathtaking. To me, no city in the world, however famed, can compare with Peking, and in Peking nothing can compare with Tien An Men. As I walked under its arches, along the long stone-paved avenue, my spirit was lifted. I was proud of my heritage. "If the bygone generations of our people could accomplish this," I thought, "what is there that we cannot do when the government is the people's own?"

Facts of Dr. Tsien's Detention by the U.S. Government

—as told by him to our correspondent

"I DECIDED to return to China in 1950. In August that year, I booked a ticket on a Hongkong-bound airliner and sent my books and research notes ahead for delivery by ship. I was about to leave when the U.S. Immigration Service ordered me to remain. My books and research notes were held, ransacked by F.B.I. agents and later seized by the Customs. In September the same year, I was arrested and sent to a detention centre on the false charge that I was a Communist and had attempted to smuggle secret scientific documents to China.

"For fifteen days, I was kept under detention. I was forbidden to speak to anybody. At night the prison guards would switch on the lights every ten minutes to prevent me from getting any rest. This ordeal caused me to lose 30 pounds during that short period.

"As a result of protests by faculty members and students of the institute where I held a professorship, I was finally released on a bail of 15,000 dollars put up

by friends. I may add that the false charge against me was finally exposed when three years later they finally admitted that my books and notes contained nothing secret.

"My troubles, however, were by no means over. The U.S. immigration authorities prohibited me from travelling beyond the boundaries of Los Angeles county and ordered me to report to them every month. I was also trailed by F.B.I. agents who time and again broke into my office and home. These men also censored my letters and tapped my phone calls.

"Despite my unavailing protests, this kind of life continued for five years, until last August when the U.S. Immigration Service finally had to allow me to leave.

"I have nothing against the American people, whom I got to know intimately and love deeply during my long stay in the United States. As for the U.S. government, the way it has treated me and many other Chinese civilians in the U.S. speaks for itself."

What was my thought then must be the thought of every Chinese, because at every place I visited, everyone I talked to displayed courage and confidence in accomplishing the most difficult tasks. And our people have! They have done the seemingly impossible.

Growth in Education

Take as an example, higher education, particularly scientific and technical education on the college level, a subject with which I myself was familiar as a college professor. Before the liberation, we had but a few universities offering scientific and technical education. My alma mater, Chiao Tung University in Shanghai, was then considered to be one of the leading schools, giving degrees in natural sciences, industrial management and engineering. But its total enrolment was then only about seven hundred. Now, when I visited it in Shanghai, the enrolment was nearly six thousand, a ninefold increase. The real expansion was even greater, because now it was a pure engineering college, the natural science and the industrial management departments have already moved out to form other schools.

And in the western suburb of Peking I counted the following new institutes: the Iron and Steel College, the Medical College, the Geology College, the College for Physical Education, the Agricultural College, the Mining College, and the Central Institute for Nationalities, etc. Each of them has no less than four thousand students, and is still growing. Most will stabilize at six thousand to seven thousand students. This gigantic expansion of higher education is not limited to Shanghai and Peking alone, it is quite general for the whole country.

Naturally, the question will be asked: "Where do you find the necessary faculty members for these expanded universities and new institutes?" Here lies the difference between a capitalist state and the new People's China! When we have a problem of this magnitude, we rely on energetic group co-operation to solve it. First it was

recognized that the pressing problem was to teach, not immediately to do independent research. Since we lacked professors, college graduates were drawn into the teaching service. The recruits within each institute were divided into groups, each concentrating on one subject. They wrote the class-notes and discussed the plan and the method of presentation. Each group was led by a professor. When the subject was new and there was no professor, a Soviet specialist on the topic was invited to China to lead the group.

Naturally such green instructors sometimes had trouble in facing the students. Here is how the problem was solved. When a teacher was confronted with a difficult question from the students, he generally did not answer it immediately. During the evening meeting of the group of teachers on that subject, the question was thoroughly discussed and the correct answer formulated. Thus not only was it possible to obtain the huge number of instructors, but when they appeared before the class, they were able to discharge their duties admirably.

This generation of young faculty members now forms the backbone of our universities and technical colleges. Though they are good at instructing in specific subjects, no one can deny that they still lack the breadth of knowledge and insight that makes seasoned scholars. For this reason, early last year, there was a call for the faculties of universities and technical colleges to turn to research. So what has been done during the past four years is only the first stage of the development of our higher education.

Since that early dawn on the sea near Hongkong, I have learnt one thing: During the coming years there will certainly be many difficulties in our great plan of national reconstruction. But, with the people of the whole country working together for one common goal and with the earnest help from the Soviet Union and the People's Democracies, we shall be able to carry out the plan. We look to the future with confidence and pride.



The Tunhuang Murals

Chin Wei-no

THE Tunhuang grottoes, one of the world's greatest treasure houses of ancient art, are situated in Tunhuang County, in the western part of Kansu Province. In the Han dynasty (206 B.C.-220 A.D.) Tunhuang was an important stage-post at the eastern end of the "Silk Road" to Central Asia. The grotto-shrines were a place of Buddhist pilgrimage in ancient China. Tunhuang regained some of its old importance on the line of East-West communications during the Tang dynasty (618-907 A.D.). But over the past eight or nine hundred years, as sea routes supplanted overland travel, it gradually lost its importance, became less populous, and finally desolate. Its past glory was forgotten.

The author is an assistant research fellow of the Institute of National Fine Arts.

The picture above shows the Tunhuang caves being repaired and strengthened.

When the flames of war spread to Tunhuang in the Sung dynasty (960-1279), tradition says that the monks of the cave temples, fearing a holocaust, before they took to flight gathered together the scriptures, picture scrolls and various kinds of deeds and contracts to the number of some 30,000, secretly placed them in one of the caves and sealed it. It was only in 1900, when they were accidentally discovered by Wang Yuan-lu, a Taoist priest living in the caves, that these treasures came to light.

Plundering Tunhuang

In 1907 news of the discovery of the secret cave came to the ears of Sir Aurel Stein, an unscrupulous British archaeologist who was then directing the systematic plundering of Chinese cultural remains in the province of Sinkiang. By various shady methods he robbed Wang of thousands of Buddhist scriptures, pictures and documents. Hard on the heels of Stein came Paul Pelliot, a Frenchman, who also took away loads of valuable documents and books, and paintings on silk. But the exploits of these two men were capped by those of Langdon Warner, an American adventurer of considerable ingenuity, who contrived to lift twenty-six murals from the walls of the caves and make off with them together with many sculptured images.

This brigandage was soon put a stop to by the vehement opposition of the local people, but the nation had already sustained irreparable cultural loss. The rulers of old China took little interest in preserving the culture of the past; they were also scared of the imperialists, and dared do nothing to hinder these privileged plunderers. As for the handful of scholars and artists, there was nothing much they could do but voice a vigorous protest. So things remained till the liberation.

A New Lease of Life

Liberation gave Tunhuang a new lease of life. It has become a famous cotton-growing area. One team after another

prospecting for underground wealth passes by. That new "Steel Road," the Lanchow-Sinkiang Railway, to link China with the Soviet Union, will soon pass near by, and will assuredly bring new prosperity to the city. Meanwhile the murals and sculptures of the Tunhuang caves are again attracting the interest of the whole nation.

Damaged roofs, verandahs and pathways have been repaired. Electric light has been installed in the dark caves. Artists and art-lovers flock to Tunhuang from all over China. The caves have become the outstanding centre for the study of ancient Chinese painting, sculpture, architecture and decorative art.

Art Treasures

The first of the Tunhuang caves was excavated, according to the earliest references, in 366 A.D. (in the Eastern Tsin dynasty) by a monk. In the next millennium, from the start of the Northern Wei dynasty in 386 A.D. to the end of the Yuan, 1368 A.D., many more were made. At the height of its fame it boasted over a thousand grottoes, but owing to the ravages of time and the elements, only 480 now remain. They have preserved for us thousands of coloured sculptures and numerous murals. The latter, of great beauty, record the progress and triumphs of Chinese Buddhist art. Signs of foreign influences are not lacking, but these have been absorbed into the essential nature of traditional Chinese painting, to produce a distinctive style and a rich variety of treatment of many themes. While the subject matter is in the main religious, the murals contrive to touch on various aspects of social life over a long period. Formal religious themes became a vehicle for pictures of the every-day life of the ordinary people—their work, costumes, buildings, amusements. The artists again and again went beyond the bounds of religious orthodoxy and fixed artistic canons and expressed the feelings and desires of the laity.

Even the earliest murals—those of the Northern dynasties (386-581 A.D.)—present adaptations of ancient Chinese mytho-

logy and legends, and already exemplify the tradition of Chinese painting.

The caves excavated in the Northern Wei dynasty are twenty-three in number. The murals in Cave No. 285—the best preserved—deal not only with Buddhist scriptural stories but with Chinese folk-tales such as those of Fu Hsi and Nu Wa (legendary rulers of prehistoric China): these provide a fascinating touch of folk tradition which introduces an increasingly important current into the art of Tunhuang.

The Hunt, in Cave No. 249, is one of the earliest representations of secular life of the people in Buddhist art. The animals hunted include deer, goats, wolves, monkeys, rhinoceroses, tigers, boars, wild horses and buffaloes, which the pursuers hunt with bows and arrows. The artist, for all his seeming simplicity, shows great skill. However few the strokes, they are always able to bring out the characteristic traits and movements of the animals depicted—the deer, nimble and apprehensive, the hunters themselves the embodiment of prowess and courage. In the tiger-hunting scenes, the beast falls on the hunter from behind. He escapes by a split second, spurs on, turns round and takes aim at the tiger. Some of these murals are in several colours, others in monochrome.

The Northern dynasties murals represent a partial, not yet complete, fusion of native art and the foreign styles flowing in from the West along the Silk Road. Secular life also plays a more important part in the murals. The murals of the Sui (581-618 A.D.) caves mark a new stage. The fusion is now almost complete; Sui art opens the way to the highly developed Buddhist art of the Tang dynasty. We see this, for example, in the painting of figures. The Sui figures are rounded out, more realistic and manifestly Chinese. More than that, they are set in many cases in pictures of Chinese life. Take the story of Prince Sujata and the five hundred robbers in the mural in Cave 296 for instance. The way the story unfolds and the treatment of the landscape remind one irresistibly of Ku

Kai-chih's long scroll, *The Nymph of the Lo River*.

The Sui ceiling designs are also lovely, varied and of great originality. The ceiling of Cave No. 407 has the famous design of three white rabbits circled by lotuses and surrounded by flying apsaraes.

Both the Northern Wei and Sui dynasty murals depict a wide range of scenes from real life—driving camels, crossing ferries, building houses, fishing, farming and so forth, all very immediate in the impact they make on the beholder.

Tang Murals

The Tang dynasty murals at Tunhuang show Chinese Buddhist art at its peak. They show a mastery of the art of expression, and the subject matter is more varied than ever. Before Tang times one gets the impression that the artists introduced objects from real life mainly to illustrate themes limited to an ascetic religious life (as in the scene of Buddha sacrificing his life to feed a hungry tiger). From Tang murals one gets rather the opposite impression: that the artist uses the ostensible religious background as an excuse to depict real life. One commonly finds him depicting an ideal world as a kind of social commentary—to voice the hopes and desires of the people.

The "Western Paradise" is a case in point. Here the artist employs his great power of imagination to present, besides the human figures, storeyed buildings, terraces, pavilions, flowers, trees, birds and lotus ponds, a scene at once elaborate yet ordered, solemn yet joyful. It dates from the Middle Tang dynasty and is in Cave No. 112—a quiet, joyous scene in soft colours dominated by silver. Particularly lovely is the picture of dancers and an orchestra.

The Tang scriptural scenes themselves are remarkable for their composition, colouring and draughtsmanship.

The "Vimalakirti" on the east wall of Cave No. 220 (see pictorial section) dates from 642 A.D. Brightly coloured and finely drawn, it is the best-preserved of all the

early Tang pictures of Vimalakirti (who was a lay Buddhist in the time of the Gautama). In this mural he is seen discussing Buddhist metaphysics with the Bodhisattva Manjusri. The wrinkled forehead, knit brows and pensive attitude are those of a man listening and thinking hard, while the placidity suggests one who has attained wisdom and certainty.

The most typical of the late Tang works is certainly the "Raudraksa" in Cave No. 196 (see picture pages). It measures some 34 feet by 14 feet. The centre depicts the main theme—the fight with magical powers between Raudraksa, a heretic, and Sariputta, one of the Buddha's disciples, while at the sides and bottom of the picture the artist gives the background to the story.

Six episodes in the fight are shown. Raudraksa changes himself by turns into a mountain, a buffalo, a pond, a dragon, and a pair of ghosts but each time is defeated by Sariputta. At last, Raudraksa, still unwilling to acknowledge defeat, turns into a great tree. Sariputta, however, changes into the God of Wind and raises such a tempest that Raudraksa and his disciples finally acknowledge their defeat and consent to become followers of the Buddha.

The wind episode is astounding in its power. To depict the power of the gale the artists drew a scene of utter confusion: the tree stripped of flowers and leaves, its branches snapped and its roots exposed. The throne totters. The disciples, dreadfully frightened, try to secure it with ropes and stakes, which in turn are blown to pieces. They are blinded by grit. . . . And so on: This splendid work is filled with inventive detail, vividly presented.

The Tang caves, which number 213, contain so many fine murals that it is impossible to do more than hint at their riches. And besides them there are 33 caves of the Five dynasties, 98 Sung (960-1279 A.D.) and nine Yuan (1279-1368 A.D.).

Exhibition in Peking

The recent exhibition of Tunhuang art in the Palace Museum, Peking, is the second

since liberation. (The first was in 1951.) On display are many new facsimiles made by artists attached to the Tunhuang Research Institute. There is also a scale model of the cliff in which these astounding grottoes have been cut; many photographs of the site and of separate caves, original coloured sculpture; photographs and plaster reproductions of other pieces, and some three hundred facsimiles of murals large and small. There is also a full-scale model of the entire interior of Cave No. 285 which is intensely interesting, giving any-

one who has never had the chance of visiting Tunhuang a vivid idea of what the caves look like.

The whole exhibition certainly gives one a sense of the incomparable grandeur of Tunhuang art. Tunhuang remains a marvellous repository of Chinese antiquities, despite all the vicissitudes of war, weather and imperialist robbery; and now these treasures have come into the hands of the Chinese people to whom they rightly belong, they are being cherished as they deserve.

The Children's Hospital in Peking

Chou Ting-fang

JUST beyond the Fuhsing Gate in the west wall of Peking and not far from the moat that runs round the capital, you see a large five-storeyed grey building forming three sides of a square and two more four-storeyed buildings hard by, each with long rows of Chinese-style balconies. These imposing new buildings are the Peking Children's Hospital, which was opened on June 1 last—Children's Day.

This children's hospital is one of the largest and best equipped in China. Its outpatient department can handle a thousand children every day. The inpatient department has 600 beds. The wards for the toddlers and bigger children have their walls painted a pleasant yellow, and those for the infants are a restful sky-blue. The latter have coloured pictures of rabbits,

birds and so on on the walls. There is a special ward for premature babies. Such babies are put into a glass incubator in which the temperature is adjusted to suit their growth. As I entered the play-room attached to the wards for bigger children and toddlers, I saw many less seriously ill or convalescent children at play. The nurse told me these play periods—there are two a day—do the children no end of good when they are recovering.

In other parts of the hospital I saw equipment for electro-therapy, hydrotherapy, ray therapy and physio-therapy. I also saw an up-to-date "iron lung," and a well-equipped operating-room. Doctors of Chinese medicine are also working in the hospital, and they have many successes to their credit, particularly in cases of dysentery, encephalitis (type B) and nephritis.

This hospital, like all in China, is open to all. Outpatients pay a nominal fee of

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only 15 *fen* (100 *fen* make a *yuan*) a visit, which, as old Tung Tse-min, one of the porters, remarked, is the cost of only a few cigarettes. I found Tung quite ready for a chat. "Before the liberation," he said, "I was working in a Peking children's hospital, too. At that time, only the children of the rich could pay the charges for priority treatment, and so they always got treated first and others had to wait their turn. It's quite different now. Priority depends on how ill you are, not on how much you've got."

All for the Sick

In the staff room of the nurses in charge of the babies' wards, I saw a red silk banner embroidered with gold characters: "To all who work with this hospital: for their great work for socialism." It was presented to them by a grateful worker at a locomotive repair shop a dozen miles from Peking. His seven-month-old boy had had stomach trouble leading to serious dehydration and they had almost given up hope. But the hospital had saved him

That was not an isolated case. The chief nurse told me that three months ago they had had a baby with a whole crop of diseases, chiefly digestive. When she was brought in, she was so feeble she could barely move. Plasma and a cardiac were injected, and oxygen administered. A week passed with very little improvement. For the first few days the baby cried the moment anybody came near her, but later on she became so dull and listless that she took no notice of anybody or anything. Then Dr. Aleksandrova, a Soviet specialist in paediatrics, was asked to examine her and give an opinion. She said that in her view the baby was being upset by its environment — too many people fussing round, too much turmoil. The poor little thing had no sense of security. Why didn't they try getting a single nurse to look after it and do everything for it, just as a mother would? She also gave a few tips on diet. They took her advice. From then on the nurse used to take the

baby on to the terrace or into the garden to play twice a day, and experimented with diet. The change was astounding. Right away the child's health began to take a turn for the better, and in no time she was well on the way to becoming a normal lively baby. Incidentally, all food and treatment during these three months were entirely free of charge, because the local authority had given the hospital a certificate that the family couldn't afford to pay.

The hospital has a special room for nursing mothers who have to come into hospital with their babies. Here I met a young mother, wife of a porter and loader. Her child had had pneumonia and was convalescing. She told me that every Saturday the mothers hold a meeting at which everybody is asked for comments on the way the hospital is run, and to make suggestions for improvements.

The director of the hospital, Dr. Chu Fu-tang, gave me an interview in his bright, neat office. Dr. Chu is a specialist in paediatrics and has practised for over thirty years. When I saw him he'd just come back from a routine inspection of the wards. The two vice-directors and he take it in turn to do the daily round, so that at least one of them is always available for consultation or in case of difficulty.

"The hospital hasn't finished growing," said the director. "Already we have eleven times as much floor space as before liberation and twenty-one times as many beds, but we still have a long way to go before we're satisfied. Besides, it's our responsibility to train more paediatricians. I suppose you noticed the lecture-rooms on every floor?"

He pointed out of the window. "We're planning," he went on, "to build a new place there for a paediatric research institute which will bring doctors of both Western and Chinese medicine together to pool their experience and conduct research on children both in health and sickness. We plan to make ours a really good hospital."

Huangfu Village Takes the Co-op Road

Liu Ching

A bright autumn sun shone on the Shensi countryside. The smell of newly harvested rice was in the air. A golden haze hung over every village along the River Hao in Changan County, where they were threshing grain.

On the threshing floors of the Victory Agricultural Producers' Co-operative the old men guided their horses pulling stone rollers to and fro over the grain to be husked. Some of the womenfolk were pitchforking sheaves of rice down from the stacks; others broke up the sheaves and spread them on the ground for the huskers. Hardy young farmers, both men and women, brought new rice in from the fields. After stacking it around the threshing floors, they left for another trip, not forgetting to throw a loving smile to their children playing in groups here and there in the care of their grannies. Soon the stacks of threshed rice were as big as hillocks. Old greybeards smoking their long-stemmed pipes bet on the amount of each stack. While they waited for the co-op staff to work out the figures, none of them would acknowledge anyone else to be as good a guesser as himself.

Just One Example

At the end of the day, the peasants gathered at a big, centrally situated threshing floor. A young man brought a small radio out of a small thatched shed and tuned in. Music from Peking, hundreds of miles away, filled the air.

Liu Ching is the author of the well-known novel *Wall of Bronze*. For the past several years he has worked in the Shensi countryside.

"You folk have worked the whole day long," I said. "Why don't you go home to dinner now?"

"We want to get the news from Peking first. Then we shan't have to come back again," they told me, as if it were now an understood thing that they must keep abreast of the news of the day.

Chen Heng-shan, a peasant in his fifties, was smoking his pipe by my side and listening with keen attention to the broadcaster. He nodded his head and mumbled something like: "Good, yes. That's all right!"

"Who are you talking to?" I laughed.

"It's interesting to hear that box talk," he said, turning to me: "Must be something which Chairman Mao said.... I could sit here all day listening...."

It's a remarkable thing to see how Chen has changed. When the co-op was organized two years ago he seldom attended its meetings. "I'll do what you tell me, but keep the meetings for yourselves," he used to say. If, in spite of his warning, you went to call for him, you'd find him cross-legged on the *kang*, nursing one of his numerous progeny and philosophically smoking his long pipe. He was a difficult case. He seemed hopelessly sunk in an apathy that nothing could shake. He had his bit of land, but so many children and only himself as breadwinner. He refused to believe that any "ism" in the world could get him out of his difficulties. His only hope, he thought, was to wait till his children grew up to help him out.

When the co-op was first organized many people who owned calves sold them and handed in the money to the shares fund of the co-op as investment in pro-

duction. But he sold his calf to pay off debts. You could hardly blame him really, because, as he said, "the only place I haven't borrowed money is those rocks on the bank of the Hao!"

The income of the co-op and its members steadily increased until Chen's family was the only one still bogged down in poverty. But things went on improving. First, he managed to earn enough to feed his brood adequately, but they were still more than short on clothing. Later on the problem of clothing was solved, but they were still short of cash for household expenses such as oil for lamps, books for the children, and so on. The co-op, of course, frequently lent him money, but it could find no excuse for letting the debt go unpaid. Then things took a radical turn for the better when the plan for distributing the autumn harvest was announced this year. Chen saw that he would get enough for food, clothing and household expenses. His face lit up. He was like a man who had just thrown a great load off his shoulders. He no longer muddled through his work. He became one of the keenest men on the job.

Chen Heng-shan's example was an eye-opener to all who had hedged about joining the co-op. Besides, all the co-op members had been buying reed mats to make bins for storing grain. The conservatives, who prided themselves on their "prudence" and wanted to sit on the fence for a year or two more, suddenly decided to join. Even before the autumn harvest was all in, a sounding of the village gong would as like as not bring a big crowd to the co-op office, even if it was raining cats and dogs. One of the village wags, playing a joke, told a prospective member: "Ai-ya! A little bird told me your application will probably be turned down," and the poor fellow pulled a long face, grew fidgety, and set off to hunt for the co-op manager everywhere in the village.

"This year the co-op is growing in quite a different way from what it did last year," the co-op manager, Wang Chia-pin, told me. "Many households held family councils to

discuss things long before the new expansion was announced. There were two neighbours who had been at loggerheads for years over a trifle. They made it up of their own accord and agreed to send in their applications for membership together. And a lot of people who are conscious of their own shortcomings expressed their determination to do better and asked for suggestions about how to improve their work. . . ."

The Individualist

When the Victory Co-op announced that it would accept new members this year only twenty-two new households were admitted. But even while problems concerning the new members, such as land, tools and animals, were still under discussion, quite an agitation arose in the village for still greater expansion. Finally the co-op agreed to admit a few more. But as soon as its doors were thrown open a dozen or more extra households insisted on joining. Then the whole village was in an uproar. Even households which had previously decided to wait another year before joining began to clamour for admission. There was nothing for it but to admit the lot.

Sung Chih-jang, however, a Huangfu villager, still held off. The fact is he has a mare which foals every year and he was so proud of that animal that he wouldn't let anybody else even touch her. The very idea of putting her into the co-op stable put his back up.

"Say, old man, when are you going to join the co-op?" somebody once asked him.

"When will the rich peasants join?" Sung answered by way of rejoinder.

"Who can tell?" came the reply.

"Then don't ask me. I'll join when they do."

Among the Huangfu villagers Sung was notorious for his taciturnity. He didn't listen to idle talk nor did he indulge in it himself. To him the system of private property was something that couldn't be questioned. Everything he owned he looked on as a family heirloom. He was arrogantly confident of his own strength

and ability. He was up early in the morning and late to bed at night. He worked hard all day and treated rest as a luxury. He never went to a fair in company; he usually went everywhere and did everything alone. He thoroughly disliked the idea of mutual aid. His folk ate well and dressed well. Harmony ruled his hearth. He was never dejected, though he never walked head in air. Whether you praised him for his hard work or reproached him for his conservatism, he never opened up. In truth, he seemed hardly human—but the very embodiment of that abstract concept—the “practical individual peasant.”

When the autumn harvest came in 1955, however, Sung's spirits seemed to flag. He sighed as he worked. There were constant rows and arguments in his home. His wife, sons and daughters all began to oppose him. He had troubles without end. Eating or sleeping, there was always something to be annoyed about. They launched a combined attack against his impregnable, sphinx-like silence. They didn't want to be abstract concepts; they wanted to be human beings—real human beings. They wanted to go to school; they wanted to have company; they wanted to go out visiting; to talk and laugh like all real human beings. Of course they loved the mare as much as he did. But they didn't want her to stand in the way of a real, warm, social life. It was not that they had been slighted or insulted by anyone in the village, but somehow the life of individual peasants, which is out of joint with society today, had become a burden to them. Finding argument useless they went on strike. When Sung came home from the fields one day with a load of rice sheaves he found the threshing floor deserted. The sheaves lay unbound. The pitchforks rested on the stacks. Not a soul was working. He was nonplussed. Then he threw himself on the ground, big tears rolling down his cheeks.

Taking Shares in the Future

Here's another interesting little story. One day, when I was taking a walk on the bank of the Hao, an old peasant suddenly

called me. I had lived in Huangfu Village for several years but I couldn't remember ever having spoken to him before. He assured me, however, that he knew me very well and told me his name. He also told me where he lived and who were his neighbours. Still I couldn't place him. It was of course my fault, but it meant also that the old chap probably wasn't a very active sort in village affairs and seldom took part in social activities. But, to continue our story, he made me sit down under a poplar by the roadside and then and there poured out his troubles.

“Comrade,” he said a bit diffidently, “I hope you'll help me.”

“What's the trouble?” I asked.

“After the autumn harvest they're going to organize a co-op in the east end of the village and I want to join. . . .”

“Do you belong to one of the mutual-aid teams?”

“No. I have eight *mou* of land and look after 'em all myself.”

“How many in your family?”

“Three. The boy's at school in the county town. My wife and I run the farm.”

“Have you told them what you have in mind?”

“I did, long ago. ‘Very well,’ they said, ‘but wait till the co-op is organized.’ But they've never once asked me to attend a meeting. I eat early and wait at home every evening for them to send for me. But it's days now and they've never come. Just now I heard that they'd held a meeting to discuss whether to plant wheat on one of the big fields. It seems to me the co-op's already been organized, and when they told me to wait they were simply fooling me. What do you think of that?” The old man looked at me fiercely.

“Have you ever asked them for an explanation?”

“No!” He looked indignant. “I suppose they think I can't work well enough. But do you suppose a weakling can take care of eight *mou* all by himself? And let me tell you not a single inch of my land

has ever gone untended all these years. I work in the fields, on the threshing-floor and at home. There isn't anything I can't do except give birth to a baby!"

I couldn't help laughing at that, but I didn't say anything. I suddenly remembered who he was, and then I knew the reason they did not want him in just yet—because of his eccentric ways. He had joined mutual-aid teams several times but every time he'd quarrelled with the members and withdrawn.

"Of course I know I've shortcomings," he confessed. "But let me come to a meeting and I'll make a clean breast of things. I know how to criticize myself."

The old man wound up his talk with an emphatic statement that he was set on joining the co-op. He said he was ready to fight his case all the way through to Peking if necessary. He told me that he hadn't made the decision off-hand. He had gone to six of the older co-ops in the village to see things for himself. Then he'd gone to the county town and had a good talk with his son. Before he made his decision to join, he'd thought things over hard and spent several sleepless nights.

New Situation

He'd been particularly impressed with the calm and systematic way the co-ops had gone about things when the Hao threatened to flood the rice fields last summer. Individual farmers could only sit and hope for the best. The co-ops mobilized teams to strengthen dykes, sent men to keep watch at danger spots all night, and drained the water off with pumps. The land of some co-op members was unavoidably flooded, but they looked no more worried than other members, because the income of a co-op comes from all its members' fields and is distributed among all the members. All share both loss and gain. That was a lesson to the old man. He began to realize that the old way of looking at things was no longer good enough for the new situations of today. His son too had told him, "to join an agricultural producers' co-operative is to march towards

socialism. Anyone who isn't a landlord, rich peasant or counter-revolutionary is entitled to join one."

I urged the old man to take it easy and assured him that everything would come out right after the harvest when the general plan for the co-ops was drawn up.

Things were indeed coming out all right. In the spring of 1954 there was only one co-op in Huangfu—the Victory Co-operative. I had helped the local officials organize it with only thirteen member households. That was less than two years ago, but now, what a change! I never dreamt things could be like this so soon.

I still remember the talk that went around when they started to organize five more co-ops in the autumn of that year. You often heard people say: "If others aren't afraid to join, why should I be? Come what may I'll try it for a year and see." In those days people who joined the co-op were real pioneers in the movement. They were all fairly advanced politically, but even so, there was only one Communist Party member and not a single Youth League member. Not a few of those who joined had secret qualms about it.

Now, in the autumn of 1955, the Huangfu peasants no longer have any doubts about what the co-op means. Practically all of them know that joining the co-op means happiness and prosperity. You'd have to be a fool to keep out of it!

And what a change in their political outlook! Now there are seven Party members in the co-op and thirteen members in the Youth League. And I know others who have already applied to join the Party or the League and several who want to join and are seriously preparing themselves. This is the real political core of these extraordinarily swift changes. It is the spirit of these Party members and the active peasants gathered around them that is the central dynamo of the co-op, this that inspires its members with this joyous energy of change. It's clear that with this firm basis, in 1956, the co-ops of Huangfu Village will have practically as many members as the village has households.



Cultural Life

Theatres to the Villages?

With the winter lull on the farms, the hundred thousand or more peasant amateur theatrical troupes have come vigorously to life again along with other winter cultural activities in the villages. These winter theatrical performances are in particularly great demand to celebrate the formation of the many new co-op farms; and not only to celebrate, but actually help form and consolidate them with topical plays on co-op themes. Local theatre groups have received welcome reinforcements. Urban theatrical troupes, at the call of the Chinese Union of Dramatists, have turned to the villages with greater energy than ever before.

The Peking People's Art Theatre and the Chinese Youth Theatre are each taking three specially produced one-act plays to the villages around the capital. These deal with the new life of town and country and the urgent problems which the building of that new life entails. In a typical one, *Huang Hua Ling* (Yellow Flower Ridge), a wily rich peasant covets the Yellow Flower Ridge orchard belonging to Mrs. Sung, the widow of a poor peasant, and does everything he can to head her off from joining the co-op. The peasants are keenly alive to the lessons of the play. They thoroughly enjoy its situations and the way Mrs. Sung escapes all the traps set for her and finally joins the co-op, orchard and all.

The theatrical workers too are learning a great deal from their tours. Before or after the show they go to visit the co-op members and get the village comrades to explain how things are in the new and rapidly changing countryside. Better knowledge of the villages and villagers means better acting and more faithful characterization.

Modern plays are only part of the repertoire the troupes offer the peasants. Many are taking classical Peking opera and plays in various local styles particularly popular in the villages. In Kiangsu Province alone more than a hundred theatrical troupes, some state sponsored, are touring the villages. They have a large repertoire not only of Peking opera but of ten local forms of opera. In the north-east, the districts around Chinchow are being toured by a Peking opera troupe in friendly rivalry with another troupe performing *ping chu* plays, a local form of opera that has grown up in north and north-east China. One of the favourites of the latter is an ancient little drama, *Her Brother's Wife*, the heroine of which does her best to compose the quarrels between her mother and sister-in-law. The story is set in old feudal China, but its message of family harmony is pointed up for today. One of the favourites of the Peking opera troupe is the ever fresh folk-tale of the *Cowherd and the Weaving Girl*.

In the south-east, a Shaohsing opera company is performing for the peasants in the isolated

mountain villages of Fukien Province—their programme includes the classical *Tale of the White Snake*—while another troupe is touring the countryside in the coastal areas. Dwellers among the salt pans on the coast north of the River Huai say of their lonely life in the past that “there were no flowers in any of the four seasons.” This year they are not being forgotten.

The prosperous villages of New China, like workers' clubs in urban centres, can well afford to pay for first-class theatrical entertainment, and many do, but most of the performances they enjoy are given free by state theatrical troupes and workers' amateur groups visiting the villages to further closer friendship with the peasants. The way urban theatrical circles in China are turning to the villages is not only enriching the cultural life of the peasants but forging closer links between town and country, between factory and farm. And it is far from negligible as an encouragement and aid to the surging co-op movement in the countryside.

The Locust-Eaters

After examining the crops of hundreds of birds, ornithologists of the Academia Sinica have discovered 18 kinds of birds that are first-rate destroyers of locusts. The Indian pratincole, Richard's pipit and the white-winged black tern are among the most voracious eaters of locusts, one of the most harmful agricultural pests in China. When locusts began ravaging crops in Szechung County and other areas near Lakes Weishan and Hungtze in 1953, Academia Sinica sent a group of ornithologists and entomologists to tackle the problem. They collected and studied over 500 birds.

Experiments with the Indian pratincole yielded interesting results. A chick fed only on locusts doubled its weight in two weeks. In five days a chick can consume over 450 locusts, so a clutch of half a dozen can destroy over 16,000 in a month.

It was also found that the domestic duck is an efficient locust-eater too. In the autumn of 1954, peasants near Lake Weishan saved over 4,000 acres of crops from locusts by letting 30,000 ducks out to eat their fill of them. This is a more economical and effective way of dealing with this pest than using insecticides or, as was usual in the old days, attacking the locust-breeding grounds with flails, brooms, shovels and so on. Academia Sinica scientists are continuing their study of methods of protecting and making more efficient use of these bird-friends in anti-locust campaigns.

Academy of Chinese Medicine

The Academy of Chinese Medicine was formally opened in Peking on December 19, 1955. Well-known doctors skilled in traditional Chinese medicine will co-operate here with doctors trained in Western medicine on research into Chinese medical methods and practice such as acupuncture and cautery (moxibustion), pharmacology, and the rich clinical experience handed down over the centuries. This is the first time such work has been undertaken on a large scale. It will be a major contribution to medical science.

A training class in Chinese medicine is affiliated to the Academy. Its first 120 trainees are graduates of modern medical schools and colleges, or doctors of Western medicine with clinical experience. Some thirty veteran

doctors will take them through a systematic two-year course in Chinese medicine.

1955 Table Tennis Championships

The final contests of the 1955 national table tennis championships in Peking's new gymnasium started on December 14 after six days of exciting games. The men's singles were won by Chiang Yung-ning, whose low, well-placed shots have a tricky spin. He beat Fu Chi-fang, an aggressive attacker who delights in swift play. But the surprising feature of the games was the victories of young, relative newcomers to the game over seeded players.

The pattern was set when 20-year-old physical culture student Chiu Chung-huei won the women's singles with a flashing, unbeatable diagonal shot that left her opponent guessing. Her example was followed by 18-year-old Liang Yu-hai in a 3:0 victory over Fu Chi-fang, winner of third place in the twelfth World University Summer Games in 1954. In one of the first-round matches 21-year-old Chen Huai-kuang beat the champion himself who is a veteran, winner of second place at the 1955 World Youth Festival games. Yang Jui-hua, 18-year-old worker at the Shanghai Turbine Works, took fifth place in the men's singles, and Chang Yi-chien, another 18-year-old and a printing worker, took third place in the women's singles.

Competitors this year represented practically all the great urban centres and included a greater proportion of worker-players. Ten out of the twelve players from Shanghai were workers. The growing interest in the game was reflected in the record attendances at the championships.

Parachute Tower in Peking

Peking's first parachute tower was opened to the public on January 15. Three jumpers can take off simultaneously with parachutes attached to three steel arms projecting from the 178-foot tower. A lift takes jumpers to the jumping-off ledge which runs around the tower 121 feet above ground. Lecture-rooms and a practice ground complete this training centre. Jumping is free to organized groups.

* * *

New Book for Art Lovers

A de-luxe edition of 124 reproductions of ancient masterpieces has just been edited and published by the Committee for the Preservation of Cultural Antiquities of Shanghai under the title *Hua Yuan To Ying* (Gems from a Picture Garden). All the originals were purchased by the committee since the liberation. It includes not only famous paintings by well-known masters of the tenth to nineteenth centuries, but many little known but beautiful works by lesser known painters. The three volumes of the edition with reproductions printed in full colours contain biographies of the artists, brief explanations of the works reproduced and a preface in Chinese, Russian and English.

* * *

Handel in China

Handel's *Messiah* was sung in Peking twice at the New Year by the combined choirs of the local churches. All performances were packed to the doors. The choir of over fifty, mostly young choristers with a sprinkling of seasoned veterans, sang with vigour. Peking also heard Haydn's *Creation*, and a 250-voice choir sang *Messiah* in Shanghai.



IN THE NEWS

Five-Year Plan for Roads Overfulfilled

Over the past three years China has built more than 6,700 miles of highways with central government funds. This is 6½ per cent over and above what was envisaged in the first Five-Year Plan. The new roads mostly serve areas where national minorities live and where communications were poor. They include the important Sikang-Tibet Highway, the Chinghai-Tibet Highway, a trunk road across Hainan Island, and others in Yunnan, Szechuan and Chinghai.

Besides this, over 8,000 miles of roads have been built or restored by local authorities. In mountainous Kweichow, where communications were always difficult, most of its counties now have road links with Kweiyang, the provincial capital.

Han River Bridge Completed

The Han River highway bridge has been completed. Built just north of the confluence of the Han and the Yangtze, this bridge is an important part of the great Yangtze road and railway bridge project. It can carry six lanes of traffic and has footpaths for pedestrians on either side. Started in November 1954, its completion will speed up development of the economic life of Wuhan and also construction of

the Yangtze bridge, which will provide the first direct link between the road and rail networks of north and south China.

New Shantung Railway

A railway across the Shantung Peninsula—from Lantsun on the Tsingtao-Tsinan Railway to Chefoo, an important harbour—opened on January 1. Work on it had started in September 1953. The line is some 114 miles long and runs through fertile farm lands, whose grain and groundnuts, famous Laiyang pears, and Chefoo's apples and aquatic products can now be sent direct by train to all parts of the country.

Agricultural Instruction Centres

By the end of 1955 China had 8,000 agricultural instruction centres, some 3,500 more than in 1954, which means that four out of every ten county districts are now served by such centres, and by the end of this year every single district, save in a few remote frontier areas, should have its own centre.

These centres play an important part in introducing better farming methods. To quote a single example, centres in the province of Liaoning have been trying out a method of mixing nodule bacteria powder with soya-bean and groundnut seed. The 741,000 acres planted with

the treated seed nowhere produced less than 15 per cent more than the previous yield, and sometimes as much as 40 per cent.

Radio Rediffusion Service

In the past three months 175 new radio rediffusion services have been set up in the countryside—two and a half times as many as have been established over the past three years. New public loudspeakers totalled close on 37,000, three and a half times as many as had been erected in the previous three years.

This is part of a great plan to bring wireless to all parts of the country. This year's plan is to set up over 900 such stations with 450,000 or 500,000 loudspeakers, four-fifths of them in the countryside. By the end of 1962 there will be more than 5,400 rediffusion stations with over 6,700,000 loudspeakers, and every village, every farming co-operative and a good part of all peasant households will be able to listen in to Peking or the local stations.

Milk Factories in Inner Mongolia

The Inner Mongolian Autonomous Region, which breeds more livestock than any other part of China, now has 57 creameries, half of them set up in the last two years. They produce butter and powdered milk for the rest of China, lactose for use in pharmacy, and casein for industry. Inner Mongolia now has over a million head of dairy cattle and produces over 200,000 tons of fresh milk a year.

Sudanese Prime Minister's Message

On January 7 Premier Chou En-lai received a message from

Ismail el-Azhari, Prime Minister of the Sudan, expressing thanks for the Chinese Government's congratulations on the Sudan's independence and for China's recognition of his country. "We would," said the message, "welcome exchange of diplomatic representation, and hope soon to be able to discuss its nature and extent."

Sino-Italian Talks

On December 30 last in London Huan Hsiang, Chinese Chargé d'Affaires to Britain, and Signor Vittorio Zoppi, Italian Ambassador to Britain, discussed Sino-Italian relations. The chargé d'affaires recalled the proposal which the Chinese Government made when Chinese and Italian representatives met at Geneva on October 22, 1955, namely, to hold talks on the establishment of Sino-Italian diplomatic relations simultaneously with trade talks between the two countries. Signor Zoppi still did not agree to this proposal, but the chargé d'affaires stated that the Chinese Government would agree to hold talks with the Italian Government in London to discuss the expansion of Sino-Italian trade first.

Intrusions by U.S. Planes

On January 9 two United States military planes appeared over north-east China. Chinese Air Force planes took off immediately in pursuit, and the intruders fled.

A statement on the incident was issued next day by a spokesman of the Chinese Ministry of Foreign Affairs. This fresh incident was, it said, no accident, coming as it did at a time when the U.S. government was, on the one hand, adopting procrastinating tactics at the ambassadorial talks be-

tween China and the United States at Geneva, and, on the other, sending high-ranking officials and officers in large numbers to the Taiwan area to step up military activities. It was further evidence that the U.S.A. was sparing no effort in an attempt to go on creating tension in the Far East, and the Chinese Government protested strongly against this military provocation.

They Fled from Taiwan

On January 7 a plane arrived in Fukien Province from Taiwan. Its passengers were Wei Ta-wei, the pilot, and two members of the staff of Chiang Kai-shek's Civil Aeronautics Administration. The fugitives received a warm welcome from the local people. The plane is said to belong to Chiang Kai-shek's son, Chiang Wei-kuo, who used it for sight-seeing.

International

WHAT THE PAPERS SAY

The Situation in Malaya

On January 8, the Peking *People's Daily* published an article by Chin Chang commenting on the prospects of independence and peace in Malaya. It says: "On December 23, 1955, the Malayan Communist Party issued a statement calling Malaysians, whatever nationality, social stratum or political party they belonged to, to come together in a common effort to win independence, democracy and peace in Malaya. The statement included an eight-point programme to achieve these ends. That programme is a true reflection of the urgent aspirations and common interests of the people of every nationality in Malaya; it points out a reasonable approach for settling relations between Malaya and Britain, and takes into account the actual situation in Malaya today. In short, it is Marxism in practice. It can serve as the common programme for the people of all nationalities and social strata in Malaya in their struggle for independence, democracy and peace."

Commenting on the peace talks held at Baling at the end of last

year, the article says that no agreement was reached because, and only because, of obstruction and sabotage by British colonialists. The Malayan Communist Party had worked hard for peace. Twice in the past few years it had proposed to negotiate a cease-fire agreement on a fair and reasonable basis. At Baling it made it clear that it was willing to end hostilities and demobilize its armed units the moment the elected government of the Malayan Federation had taken over complete control of internal security and the local armed forces. But the Malayan authorities to whom the British colonialists had given the policy line before the talks refused to concede equal status to the Malayan Communist Party and insisted on what they called an amnesty, but which was in fact a call for unconditional surrender. As a result, no agreement was reached.

The article quotes facts to show that, both before and after the peace talks, the British authorities prepared military moves and launched all-out offensives against the Malayan Liberation Army. This went to show that

THEY STILL CAN'T COME HOME

— Persecution of Chinese Students in the U.S.A.

Chinese newspapers have been publishing many letters which prove beyond the shadow of a doubt that the United States is still stopping Chinese in that country from returning home.

An open letter from sixty-eight Chinese students who managed to overcome all the obstacles placed in their way and recently returned from the United States gives an account of their persecution by the American government which, as it says, started harassing Chinese students as far back as 1949, the time the Chinese People's Republic was founded.

When the Korean war began, the U.S. Immigration Service started interrogating Chinese students to discover what they thought about the Chinese People's Government. These grillings sometimes lasted five or six hours.

In August 1951 an order was issued forbidding Chinese students to leave the United States. Some who were already on their way home were intercepted and brought back. At the same time the students were refused extension of their visas and required to report regularly on their personal activities to the Immigration Office.

From that time on F.B.I. agents created an atmosphere of terror among them. They frequently questioned Chinese students about the views of their fellow students and spread false reports to prejudice them against the new government in their homeland. Students who asked to be deported were imprisoned.

Even after the Geneva talks began, because of the persecution, students feared to apply for permission to leave and land themselves in further trouble.

Local papers did not publish the full particulars of the Geneva talks, so Chinese students are far from clear about their

position. In the case of Chinese students who have applied to return in accordance with the Geneva agreement, the U.S. Immigration Service has applied a policy of dragging out procedure.

The U.S. government has gone on persecuting Chinese students whom it has been compelled to release to the bitter end. They have been ordered to leave within an unreasonably short time, and only permitted to use certain ships, at specified sailing times spaced about two months apart. Such pettiness has created serious financial difficulties for many students.

The sixty-eight who wrote this letter were the fortunate ones. The press also carries many poignant letters from parents and wives of those still detained. The father of Chang Shou-lien—a Chinese who went to the United States to study physics and later became an engineer in an Ohio factory—describes his son's detention by the American government. He writes how, in the spring of 1951, he gave up his job, sold his house and was all ready to return home, but his application was turned down by the U.S. government and since then nothing has been heard from him except once through a relative in Sweden. "From the many letters which my son sent me in the past," the father writes, "it is clear that he was very anxious to return. But now . . . even his correspondence has been discontinued. I can't help suspecting that all this is due to U.S. government obstruction. I hope our government will help my son get free. . . ."

Dr. Chen Neng-kuan, who worked in the Westinghouse Electric Corporation in Pittsburgh and has just managed to return, stated in an interview: "It will take more than a notice in a post office to undo the sheer terror created by the F.B.I. in the mind of any Chinese suspected of sympathy with his homeland. . . ."

the obstruction of the peace talks was all part of a plan. But, it went on, the colonialists had not the faintest hope of wiping out the Malayan people's independence movement by waging war against them. For more than

twenty years the Malayan Communist Party had carried on a steady, dogged struggle to win national independence for Malaya and to end colonial rule. It was at the forefront of the struggle against the Japanese invaders,

and the part it played in defeating Japanese fascism is everywhere admitted. The Party had, all along, enjoyed strong support from Malaysians of every nationality. That explained how they had, despite all hardships and

heavy odds, been able to persist in the armed struggle forced on them by the colonialists.

Every nationality, every section of the people, every political party in Malaya, concluded the article, stood for peace and real independence. Only a handful of colonialists were against it. But independence, democracy and peace would not just come of themselves, nor by going cap in hand to the colonialists. They could be won only if the Malayan people waged a united, resolute struggle. That was the only way to frustrate all the "divide and rule" manoeuvres at which British colonialism was such an old hand.

The people of China, and the people of all Asia, were watching events in Malaya with the closest concern. They believed that the Malayan people's struggle for independence, democracy and peace was just and was bound to prevail.

CHRONICLE OF EVENTS

January 1 — A 114-mile-long railway line through the Shantung Peninsula from Lantsun, where it connects with the Tsingtao-Tsinan line, to Chefoo opens, as does a new road from Foochow in Fukien to Wenchow in Chekiang, 272 miles long.

January 2 — Soong Ching Ling, Vice-Chairman of the Standing

Committee of the National People's Congress, arrives at Rangoon airport in Burma, where she was welcomed by U Nu, the Prime Minister.

January 4 — Premier Chou En-lai, on behalf of the Chinese Government, sends Ismail el-Azhari, the Prime Minister of the Republic of the Sudan, congratulations on his country's independence and declares China's recognition of the state.

January 10 — China protests strongly against an intrusion into China's north-east territorial air by two U.S. military planes on January 9.

All private industry and commerce in Peking comes under joint state-private ownership. Peking is the first city to complete the change-over.

January 15 — Mayor Peng Chen announces "Peking enters socialism" at a mass rally in China's capital.

and sharply delineated, and executed with such unusual delicacy as to suggest a pen and ink drawing. I have also before me the 1955 Chinese calendar with magnificent reproductions of the traditional and modern forms of Chinese art. *Horses* (ink and colour) by Hsu Peihung is a vital living piece of work. I would not be astonished to see them move out of the picture! Chi Pai-shih's *Lotus Leaves and Dragon-fly* (ink and colour) is a delicate and lovely bit of colour, perfect in design and harmony. So I could go on. A country survives in its arts—literature, painting, architecture etc. What impresses me is that in your great social experiment, you have wisely retained the best in your ancient culture, and at the same time, you encourage modern forms of expression. In so doing, you have mercifully escaped the banal influence of much "modern" Western rubbish.

L. Oldham
Queensland, Australia

LETTERS

Chinese Art

I have before me some examples of Lin Chun's work, for example, "At the Foot of the Miao Mountains in Kweichow" (*People's China*, No. 8, 1955) which I consider to be an outstanding piece of work, clearly

I am a lover of art. It gives me a thrill whenever I see a really fine Chinese painting in *People's China*. What I like in Chinese painting and regard as something unique in contemporary art is the simplicity, attention to minute detail and the lightness of the colours selected that characterize Chinese art.

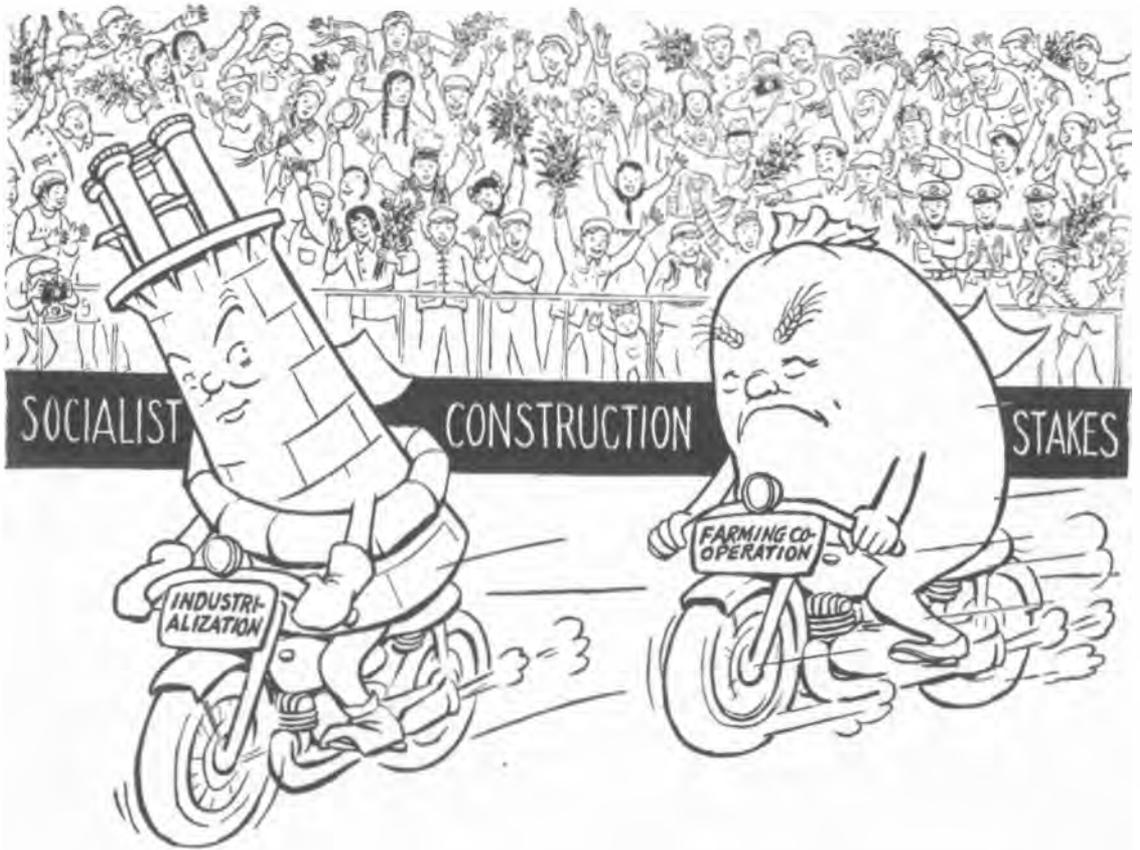
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Step on it, or he'll beat you!

Cartoon by Ying Tao



"What about some books for me, Mr. Writer?"

"What—with a brush this size!"

Cartoon by Shen Tung-heng criticizing writers unwilling to fall in with the demand for more and better children's books

