

People's China

人民中国

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Chinese Women Help Build New China

TENG YING-CHAO

The Chinese women have gone through the test of eight years of the Anti-Japanese War and nearly four years of the People's Liberation War. During those long years, the heroic Chinese women, together with all the Chinese people, have, whether at the front or in the rear, selflessly given all they have to win final victory and to create a new people's China.

The First All-China Women's Congress, which was held at Peking in March, 1949, pointed out that since the Chinese people had won a basic nation-wide victory in the revolution, the task of building a new China had now become increasingly important. This Congress emphasized that besides continuing to support the People's Liberation Army in freeing the whole country, the Chinese women should assume a greater role in the political, economic and cultural construction of New Democratic China, and especially in the restoration and development of industrial and agricultural production. Responding to this call, the Chinese women have enthusiastically participated in the reconstruction of their motherland with the same heroism that they displayed in their fight against the enemies of the Chinese people.

Let us review the reconstruction work carried on by the Chinese women in the course of last year.

Women Workers On The Production Front

The imperialists and KMT reactionaries formerly turned China's cities into ghostly dens where they could revel in luxury while perpetrating all sorts of crimes. The workers, men and women alike, were regarded as inferior, "ignoble" beings. They were relegated to dark corners where they were cruelly exploited, suppressed and disdained.

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But a new world has been unfolding before the workers after their liberation. They are now the masters of new China. Responding to the call to "convert consuming cities into producing cities," they have undertaken the construction of the nation with unlimited energy. Women workers are no exception.

China's emancipated women have entered the ranks of organized labour in ever-increasing numbers. In Peking, women trade union members comprise 82 per cent of the total number of women workers; in Tientsin, 95 per cent of the women workers are organized; while in such places as Mukden, Port Arthur, Dairen, Changchun and Harbin in Northeast China, an average of 79 per cent of the women workers have joined trade unions.

Their productive efficiency has also greatly increased. A woman worker making insulated electric appliances in Fushun, Northeast China, produced 40 to 60 pieces a day under the KMT regime. Now after liberation, her output ranges from 100 to 140 pieces a day. The women workers of the Ta Hsing Textile Mill, in Shihchiachuang, not only increased their own production, but became a motivating force behind the "Red Flag" production-emulation campaign, which has led to an eight per cent increase in the mill's total production. In Northeast China, more and more women are entering heavy industry. In learning to master modern production technique, they have displayed incomparable patience and perseverance in overcoming the wide variety of hindrances and difficulties that confront women workers, including such handicaps as physiological restrictions and feudal ideological discriminations against women. Many women model workers have emerged, like engine driver Tien Kuei-ying, lathe turner Chi Kuei-tzu and crane operator Chou Feng-ying. Women have not only quickly mastered the required technique and demonstrated outstanding labour enthusiasm, but they have also proved themselves "good daughters

of the Communist Party." For instance, Chao Kuei-lan, a woman chemical technician, when handling some highly explosive fulminate of mercury, chose to undergo severe injury rather than endanger her fellow-workers and the machinery in her factory.

What force has called forth such extraordinary zeal?

The workers themselves could tell you. They would explain: "The factories are ours"; and "New China belongs to the people."

Contribution To The Nation's Larder

Women have long taken part in agricultural production in the older liberated countryside. Here the saying "marry to get clothed and fed" is no longer true, and labour has become an honourable thing. Large numbers of women work in the fields, many of whom have been named labour heroines and model workers.

During the past year, the peasants' production enthusiasm and initiative have risen to new heights under the stimulation and leadership of the Communist Party and the people's government. A number of factors contributed to this upsurge:—the great victories of the People's Liberation War, which have been a steady source of inspiration; the fact that production can now be carried on undisturbed in areas far away from the war; and particularly the fact that peasants in older liberated areas now own the land they till as a result of the agrarian reform, and that their efforts therefore lead directly to increased prosperity for their families and villages.

Women peasants are no exception. Last year from 50 per cent to 70 per cent of all rural women in the old liberated areas engaged in agricultural production. In areas where organizational work was more adequately carried out, this figure reached 80 per cent.

Mutual aid in production is more widely employed than before and further developed. In addition to carrying on the traditional planting, harvesting, seeds-selecting and

other kinds of farming, women agricultural workers are painstakingly learning to master new modern agricultural technique. In state farms in North and Northeast China, many women like Liang Chun and Huo Chi-ying have learned to drive tractors. To furnish the necessary conditions for industrializing new China, women peasants are conducting a tenacious war with nature. Side by side with the men, they are struggling to achieve the great task for 1950 of increasing grain production by 10,000,000,000 catties, or 5,000,000 tons and cotton output by 477,000,000 catties, or 238,000 tons.

A New Page in History

The People's Republic of China was born in October, 1949. There were 69 women delegates, or more than ten per cent of the total delegates, at the First Plenary Session of the Chinese People's PCC, which exercised the powers of an All-China People's Congress. What do these figures indicate? They illustrate that for the first time in China's history, women enjoyed full political freedom and rights. This has made all women throughout China feel both inspired and proud.

The Common Program passed by the Chinese People's PCC clearly provided for the full emancipation of women. It stated: "The People's Republic of China shall abolish the feudal system which holds women in bondage. Women shall enjoy equal rights with men in political, economic, cultural, educational and social life. Freedom of marriage for men and women shall be put into effect." (*Article 6*) "The special interests of juvenile and women workers shall be safeguarded." (*Article 32*) "National physical culture shall be promoted. Public health and medical work shall be expanded and attention shall be paid to the protection of the health of mothers, infants and children." (*Article 48*) Although all these provisions safeguarding the rights of women and children have long been in effect in the old liberated areas, they have now, with the birth of New China, been extended through-

out the whole country as a common program for the people to abide by and to translate into deeds through their joint efforts. This is an event unprecedented in the 5,000 years of China's history. From now on Chinese women will take part in governmental work on an equal footing with men.

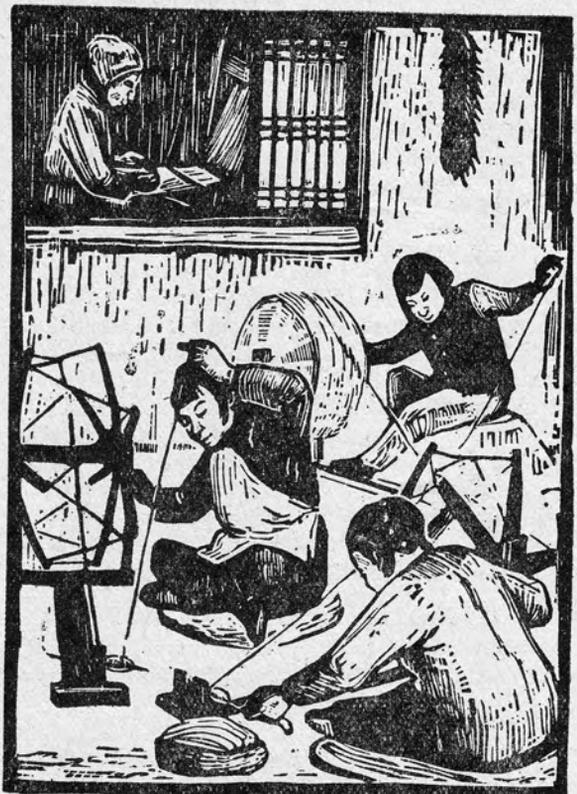
Seven per cent of the members of the National Committee of the Chinese People's PCC are women members. Women have also been elected or appointed to the Central People's Government Council, to the Military and Political Commissions in the five large sections of the country, as well as to various levels of the people's local governments. Women cadres constitute 20 per cent of the total number of public functionaries working in the Central People's Government. Women have also been active participants in the various people's representative conferences that have already been held in the majority of counties and municipalities of 21 provinces. When 32 cities convened such conferences during the second half of 1949, women delegates comprised at least five per cent of the total delegation in small cities, and from 10 to 15 per cent in larger cities. The People's Government of Chahar Province has specifically ruled that "women delegates shall not make up less than one-fifth of the total delegation." If we go to the old liberated rural areas, we shall find that a good part of the personnel in the district and village governments are women. They handle the villagers' problems with fairness and guide production efficiently. These facts furnish the best illustrations of how the above-mentioned decrees are carried out.

In similar manner, women are active in cultural and educational work, in public health and in other construction work.

However, the Chinese women know that if they want to consolidate today's gains in freedom and equality, they must strengthen their unity, redouble their efforts in reconstruction work, and increase support to

their army that is now preparing to liberate Tibet, Taiwan and Hainan Island.

The Chinese women further know that it is a difficult task to build a prosperous country on the ruins left by many years of war against the imperialist and feudal forces. They are nevertheless determined to overcome all such difficulties with the same heroism, selfless enthusiasm and ardent militant spirit that they displayed in the war years. By uniting with their compatriots and all democratic and peace-loving people in the world to oppose the instigators of aggressive war; especially by furthering the friendly co-operation between China and the Soviet Union, which has been formalized by the treaty and agreements recently concluded between the two nations; by taking the Soviet Union as model; and by following the brilliant leadership of Chairman Mao Tse-tung; the Chinese women know that, together with their fellow-men, they can and will conquer all difficulties and win complete victory.



Spinning

by Chi Kwei-sheng

The Story of Port Arthur And Dairen

Chow Hsueh-sheng

Port Arthur and Dairen lie at the tip of Liaotung peninsula, which hangs like a giant pendulum down from the mainland of Northeast China. This peninsula and Chiaotung peninsula, jutting out from Shantung province to the south, together form a pair of pincers about the Gulf of Pohai, thus dominating the sea approaches to northern China. Port Arthur and Dairen also contain the best harbours in this part of Asia that remain ice-free and open to shipping the year around. They are therefore of extremely great importance, both strategically in times of war and commercially in times of peace.

After Japan defeated China in the war of 1895, the Japanese manoeuvred to acquire this influential tip of land as part of its war booty. Rival imperialist powers, alarmed at the advantage this would give their rising competitor, temporarily joined forces to thwart the Japanese move. But only a few years later, in 1898, Tsarist Russia seized the coveted area for herself by forcing the degenerate Manchu court at virtual gunpoint to sign away the region on a long-term lease. Imperialist-Russia thus acquired both ports and the surrounding area of 2,399 square kilometres, then known as Kwantung Territory. But seven years later Japan had gained its original objective by the devious method of defeating Tsarist Russia and taking over its south Manchurian interests as part of the peace terms. In 1914, the Japanese imperialists brought pressure against the Chinese warlord Yuan Shih-kai and made him extend the lease on Kwantung Territory to 99 years.

Japan then set about turning its leased colony into an arsenal for aggressive imperialist war. It developed the area industrially to such an extent that by 1936 the territory's industrial output was 40 per cent greater than that of all the rest of Manchuria combined. But none of this huge industrial capacity benefitted the Chinese people. It was entirely geared to the needs of Japan's home industry, and particularly the war industries. Chinese workers who produced this great industrial wealth lived in utter wretchedness, were exploited with all the cunning that man can possibly draw upon for the subjugation of his fellow-men.

Liberated by Soviet Army

On August 22, 1945, the Soviet Red Army liberated this area after 41 years of Japanese occupation.

A week before Soviet troops reached Port Arthur and Dairen, at the extreme south of Manchuria, the Soviet and Chinese governments signed an agreement under which the Soviet Union was

entrusted with the defense of this area. This pact stipulated that the civil administration of this area was to be in Chinese hands. Dairen harbour was designated a free port open to the shipping of all nations.

Not long after this agreement was reached, the reactionary KMT government launched its armed assault against the people of Northeast China. To facilitate its military operations, the KMT tried to land troops in this area under the pretext of taking over the civil administration. Since this was contrary to the principles of the Sino-Soviet agreement of 1945, the Soviet authorities, with the support of the Chinese residents in this area, opposed such illegal encroachments. The local Chinese population, after years of brutal oppression, had gained their first taste of freedom and democracy with the arrival of their Soviet protectors. Having learned what it was to become masters of their own destinies, they had no inclination whatsoever to have reactionary Chinese rulers now replace their former imperialist Japanese rulers.

People's Government Formed

As soon as the area was liberated, local people's governments were organized. In April, 1947, a People's Congress composed of representatives from all strata of society elected the Kwantung Administration which was renamed in April, 1949, as the Port Arthur-Dairen Administration. In August, 1949, local residents sent their delegates to the Northeast People's Congress, which elected the Northeast People's Government. From then on, the Port Arthur-Dairen Area came under the jurisdiction of the Northeast regional government.

It has not been easy for Port Arthur and Dairen to attain their present well-being and prosperity. Beginning early in 1946, the KMT reactionaries imposed a land blockade upon the area. Since this region consists largely of a mountainous spine of land that drops sharply into the sea, it cannot develop much agricultural production. Under the Japanese, the region imported up to 150,000 tons of grain a year. Once the KMT troops severed this area from the rest of Manchuria, the 904,556 inhabitants of Port Arthur-Dairen Area were soon threatened by famine. Industry withered, starved for raw materials and cut off from its normal markets. Some 80,000 workers lost their jobs. Many of these unemployed workers became street pedlars, whose unco-ordinated activities threw the local economy into still greater chaos.

The food situation was somewhat eased when 30,000 tons of grain arrived from the Soviet Union. The U.S.S.R. also helped in getting the wheels of

industry turning again by delivering large amounts of new machinery and spare parts. The local people's government did all in its power to stimulate agricultural production and to organize subsidiary occupations for the unemployed workers. It also promoted overseas trade, especially encouraging the import of grain and industrial raw materials. The Soviet authorities set up two large handicraft enterprises for manufacturing fish-nets and shoes. This gave employment to 60,000 jobless workers, who also received political and vocational training if they wished. As their original firms gradually resumed operations, these workers returned to their former jobs. By these various methods, the sufferings of the people during the KMT-imposed economic crisis were minimized in every possible way.

Planned Industrial Production

In October, 1947, the Chinese Communist Party called upon the people of Dairen and Port Arthur to build up their cities' industrial production, judiciously patterning their efforts upon the experiences of the Soviet Union. A one-year plan was drawn up for 1948 which the workers fulfilled with noteworthy success. This was followed by a two-year plan, to be completed in 1950.

The Two-Year Economic Plan now in progress has placed foremost emphasis upon restoring and developing the machine-tool industry, the chemical industry, the ship-building industry and the textile industry. By the end of this year, according to the plan, the two ports will have 12 large newly-erected factories, including a gas works, a dye factory and another establishment turning out electrical equipment. Under this program, 3,113,000 bolts of cloth and 10,000 tons of fertilizer will be produced. The plan also provides for raising the people's living standard by 40 per cent and for wiping out illiteracy throughout the area.

The Two-Year Plan devoted 49.3 per cent of its total budget to increasing industrial and agricultural production. In 1949, the government's expenditures for this purpose were already 140 per cent of its 1948 investments, which in turn had been five times larger than in 1947. Due to the government's policy of promoting essential industries and restricting non-essential industries by means of the tax system, the extension of loans, etc., the former increased 15 per cent in 1948 while the latter dropped 3.7 per cent.

New Currency System

The Port Arthur-Dairen Administration changed its currency system at the end of 1948, and this measure has been most instrumental in stabilizing the area's economy, thus stimulating industrial production. With characteristic concern for the people's interests, the government set forth different rates of exchange between the new and old currency for different strata of the population. Workers, peasants, white-collar employees and small merchants were permitted to exchange 5,000 dollars

of the old currency at face value. Certain industrialists also received government permission to exchange specified amounts at par. The exchange rate for all other citizens was fixed at ten former dollars to one new dollar.

All these various measures had such a favourable effect upon the local economy that by 1948, there were 75 large publicly-owned factories in Dairen and Port Arthur, and 2,307 privately-owned factories and industrial workshops. Whereas 192 different types of commodities were produced in 1948, 325 types were being turned out by the end of 1949. Total industrial production in 1949 topped the year's plan by 16 per cent. This constituted a 62.5 per cent increase over 1948 production, and was nearly 600 per cent more than the 1947 output.

The number of unemployed in Port Arthur-Dairen Area dropped from 80,000 at the time of liberation to 5,000 at the end of 1948. In July, 1949, there were less than 3,000 unemployed in the area. In Dairen, for instance, the number of industrial workers steadily rose from 23,000 in 1947 to 100,000 in 1949, a figure representing 24.3 per cent of the city's population.

The workers of Port Arthur-Dairen Area deserve the greatest share of the credit for the rapid revival of industry. Quickly grasping the significance of their liberation by the Soviet Army, the workers threw themselves enthusiastically into the task of restoring the area's production in order to consolidate their new freedom. Taking the Stakhanovite movement in the Soviet Union as their model, the workers launched an emulation movement on May Day, 1948, that guaranteed the success of the 1948 economic plan. By September that year, due to the workers' tremendous efforts, the iron and steel industry had surpassed its monthly production quota by 30 per cent. The chemical industry was also by then exceeding its scheduled monthly output by 37 per cent.

Rationalization Campaign

In 1949, the Soviet factory directors introduced a "rationalization campaign" that had earlier proved effective in the Soviet Union. This campaign stimulated the inherent creativeness of the workers and led them to suggest many improvements in their production technique which raised labour efficiency and reduced waste. As a result of four such proposals made by workers of the Far East Glass Works, for example, this factory's production plan for 1949 was completed two months before the year's end. Dairen and Port Arthur workers also joined whole-heartedly in the New Record Movement which has been rapidly spreading throughout Northeast China ever since early last autumn. In the course of these production campaigns, 2,740 men and women have been elected labour heroes by their fellow-workers.

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The Soviet People

Ting Ling

The moment I write down the title of this short article, the feeling of profound friendship and attachment, most naturally, surges up in me. Innumerable images of persons, lots of intimate talks and many enthusiastic or grateful emotions—all return to my mind filling me with happiness again. I feel the need of describing such sentiments to my friends, my comrades and whomever I happen to meet. I wish to let them share this happiness of mine. But what shall I begin with, I wonder, so that all may understand and share my feelings? I am well aware of the fact that emotion is often the very thing that makes one stammer. Yet, I must make an attempt.

I presume everybody has a native place. Whether one is part of the old society or the new, he must have some feeling for his native place, though it may differ much with each individual. Why does one have an implanted feeling for his native place? I think one's birthplace, childhood, schooling and his first entrance into the society—all are associated with incidents or scenes novel to him and have a great influence upon his ideas and character. In his native place are his most beloved parents, his brothers and sisters who share the same fate with him, the teachers he worships, his childhood playmates and the first person he ever admires and loves. . . . Though circumstances may change with time, yet he cannot help recalling those deep impressions so significant to him in his early life. Or perhaps a native place may not be so dear to some other person. Its influence upon him may not have been too good. But the place where one has his first glimpse of the dark side of human existence, where he has his first taste of suffering, must play an important role in his life. Even in his old age, he still recalls the place most familiar to him in his youth. Most people, time and again, think of the place where they were born.

I have been to the U.S.S.R. three times, but not once could I find time for a deep and planned study of the Soviet Union as a whole or even one aspect of it. I did not have the opportunity to sit down for long talks with people. I did not remain at any one place for a long period. As I spoke no Russian,

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I could only enjoy looking at the decorations on a labour heroine while I sat beside her, or stared at a partisan hero with admiration. So, it would be preposterous to say that I have studied and understood the Soviet Union.

However, each day I came into contact with a number of people. The various activities of all sorts of people were going on around me. Such activities gave me impressions, and the accumulation of impressions helped me to the understanding of people and their affairs, thus arousing my affection for them. At first I found it painful to speak no Russian, for I could not directly and freely converse with people. Later on I attached no importance to this language difficulty. In case of necessity, I certainly could get an interpreter. When there was no such necessity, I still did not feel restrained or alienated in their midst, though unable to make myself understood. To the contrary, I was just as free and comfortable as in the company of old friends.

At first, because of language difficulty, I saw no possibility of any social contacts and thought that I had better say good-bye to the country I was visiting, no matter how fine it was, and return to my fatherland where everything was so familiar and congenial. But later on I no longer held such ideas. I came to understand that I could feel at home there just as here in my own country. If the Party decided that I should stay longer in the Soviet Union, I would certainly be glad to obey. Once I asked myself, for which city did I feel the greater attachment, Moscow or Peking? I believe my feeling for them are practically the same. Since my departure from the Soviet Union, whenever I think of that country, I feel as though I were thinking of Yen-an, where I had many friends with whom I had been through hardships and with whom I shared complete mutual understanding.

Why do I love the Soviet Union so much? I have thought this over time and again. Of course, I like all the varieties of construction in the Soviet Union. But it is the Soviet people who have touched me most, the people of all walks of life, who are the most ordinary people while at the same time they are a great and passionate people. I love them as the citizens of U.S.S.R., the members of a Socialist society. I like to talk about them frequently.

Whether male or female, young or old, officials or soldiers, specialists or members of collective farms, all Soviet citizens are optimistic and con-

fidant in their knowledge of how to live and what to live for. They are frank in speaking about their beliefs and the efforts they have made. They are not arrogant about their philosophy of life either. Instead, they are sincere and earnest in every way. Well, what is their philosophy of life? It is to raise the living standards of mankind, to defend world peace and to increase the happiness of humanity. They wish to elevate not only the material conditions of men, but also their thoughts, ideals, sentiments and conduct. To them, man does not live for himself alone, but should possess the quality of being able to sacrifice himself willingly for the common cause of mankind. They understand their own country, where they are working for the transition from a Socialist society to a Communist society. They also understand other countries, which they wish to help to secure an abundant life and to embark upon scientific and cultural construction of an advanced nature. They are true patriots; but at the same time, they are full of the true spirit of internationalism. While I was in the Soviet Union, I never had the feeling of being a foreigner. If ever I did think of myself as a Chinese, it was only because I was covered with more affection and more earnest assistance. Even when I went to the countryside and met an old lady or a primary school student, I never felt that they looked at me with astonishment, though they had never seen a Chinese outside of books. And when they learned that I was Chinese, they merely congratulated me upon China's victory and extended their fervent greetings to Chairman Mao Tse-tung. They were interested in the agrarian reform in China, the education of children, the problem of eliminating illiteracy and similar questions.

Everyone of them, therefore, is industrious. I never saw anyone idling. But while they were busy, I never found them flurried, impatient or boisterous. I noticed that some of them went to too much trouble for our sake which I regretted, but they always said: "I like doing work." I never heard anyone exclaim: "Oh! I am too busy!" or "I'm so tired!" I only saw them racing against time. They like to work and also like to study. There is not one of them who, in addition to his own work, does not study Marxism-Leninism as well as some special technique. There is not one of them who does not wish to increase the efficiency of his own work. They never abandon a plan and turn to daydreaming. Even when they are at work, they still strive to do more and to exceed the scope of their original plans.

Yes, each and every one of them has his own work, which he tries to complete ahead of schedule. But they are not merely concerned with their own production figures and achievements. They are very concerned about other people and all sorts of

affairs. They always talk about world politics, science and art with deep interest. They like to hear about the achievements of others. They like to encourage and help others. They love men but they do not love them in the abstract sense. They give enthusiastic assistance to whomever they come into contact with.

Once a man told me about his many odd jobs. As he knew the Chinese language and a lot about Chinese affairs, he was often asked to do something concerning China — collaborating on an article, rehearsing a Chinese play, etc. The progress of his own translation and research work was thus impeded. I asked if he could not refuse such odd jobs and concentrate on his own work. He answered promptly: "Since they need me, I always think I ought to help them. Otherwise, I wouldn't feel right. This is also part of my work."

The Soviet people respect other people and their labour. They properly evaluate, and like to talk about, the achievements of other people's labour. Hence, human relationships in the Soviet Union are most friendly, simple, straightforward, interesting and pleasing. I received assistance from them at all times and in all places. It seemed as if they themselves were Chinese. They wished that we Chinese visitors should work well, talk well, write well, be able to learn something there and help the Chinese people after our return home. When they made arrangements for us, it was so willingly and whole-heartedly, so naturally and sincerely. In their midst, I unconsciously became more frank, made greater efforts, and felt more excited, humble and happy.

Soviet citizens have attained such a character largely due to their political principles and cultural training. One may not be a member of the Communist Party, but, like a Communist, he is also devoted to the principles of Lenin and Stalin, though of course a Party member attains a higher level of ideology and discipline. From the way the Soviet people handle their business, and from the opinions they express about various problems, you may detect the principles they uphold as well as the experiences they have acquired. The older people, naturally, make you love them most, but you should by no means slight the young. Just because they are young is enough reason for you to admire them. When you inquire about an old person, you frequently find that he has a revolutionary history covering several decades. They belong to the era of the October Revolution. But you do not notice any haughty air or anything special about them. The same is true of the writers. They do not have the "writer's" air or demeanour. They are just like ordinary people, doing their own work according to

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I Discover Marxism-Leninism

Fung Yu-lan

During the past year, changes took place in China that have shaken the whole world. Society has been in a state of steady transformation and progress, and so have individuals. Looking back, I feel that I myself also made some progress in the way of self-improvement. That is to say, I have begun to realize my former backwardness.

An arrival from Honan Province told me a month ago that the agrarian reform had not been put in force there, and that consequently there were people who still lived comfortably on the fruits of others' labour. Upon hearing his account, I was acutely aware of the social injustice. This, I feel, might mark the beginning of my looking at things from a different class standpoint.

I recall that in the winter of 1944, I left Kunming for a visit to my native town to attend my mother's funeral. I had been away from my birthplace for over twenty years. However, I saw that the land-owning gentry had not basically changed their mode of life, which traced its origin back to several centuries before the Christian era. For the first time, I began to realize how feudal China's countryside was.

The people in my home town who rented out sizeable tracts of land gained an easy and luxurious life from the sweat of the tenants who tilled the fields for them. This was social injustice, but I must confess that I did not then feel this way. This shows that though I had been a salary-earning professor for more than two decades, in my sentiments, I belonged more to the landowning class than to the labouring people.

In fact, before the liberation, I did not know that there was such a thing as class sentiments. Only recently I came to know and believe that one must have real feelings towards a certain class before one can adopt the standpoint of that class.

I used to regard myself as rather enlightened, even "leftist" at times, in academic spheres. But my actual sentiments were predominantly pro-landlord class—a thing which determined my behaviour in the past.

I did not reject approaches made by the KMT during the Anti-Japanese War, but I adopted a policy of keeping a certain distance from them, thinking I was remaining aloof from politics. I liked to think that I was engaged in academic work for academic work's sake, and in education for education's sake. Now looking back at these ideas I see that they were indeed rationalizations designed

to deceive myself as well as others. In fact, not to reject the KMT approaches was tantamount to maintaining relations with them.

In the revolutionary period after V-J Day, I tried to rectify my past mistakes, but I failed to take clear-cut actions. This was again due to the standpoint referred to above.

At a meeting of a philosophic society more than a month ago, it was agreed that when a society has reached the stage when revolution becomes unavoidable, those who are unwilling to change usually grasp some theory in which to take refuge. The prevalence in the United States of the new Thomism illustrates this fact.

In line with this, I suddenly thought of the role I had played in Chinese philosophical circles. Didn't the books on "new metaphysics" that I wrote during the Anti-Japanese War enjoy a good sale? They were writings which were intended to give new interpretations to the old Chinese philosophy. They served the function of giving a final glow to old Chinese philosophy, just as the new Thomism does to the medieval philosophy of Europe. Despite this fact, my books exerted some influence upon society in that they provided a refuge for those who were unwilling to change. Therefore my writings had a detrimental social effect upon the revolutionary cause.

I have come of late to realize that truth, seen as a system of thought, is a living thing. It can be applied in different ways under various circumstances and at various times, and it remains the truth in the light of given circumstances and given time. It is also developmental, and it lives because it grows.

When I thoroughly understood this, I suddenly found that the ground had dropped from under my feet. This proves that in my past thinking habits, I was inclined to grasp something as if it were immutable. Although I admitted that things in their concrete forms were changeable, I avoided dealing with such concrete things whenever possible, simply because I dared not face changes squarely. This, too, can be traced to the class standpoint mentioned above.

The reason why I wrote books to serve as a refuge for those who were unwilling to change was that emotionally I was also one of those unwilling to do so, although intellectually I professed to be unafraid of change. Therefore, my writings hindered not only my own progress but the progress of others as well. All these things were of course quite apparent to others, and some even criticized them. But I used to consider myself and my views above class and I thought it was not worth bothering to answer such criticism of my works.

Last spring a Communist friend told me: "It is not easy for you, a philosopher, to realize that the

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world can change." I did not at all agree with this remark at that time, for on various occasions I had devoted considerable space in my works to discussing change. However, his comment was correct, as I now realize.

I made up my mind to remain in Peking and wait for the changes to be brought about by the liberation of the city. But I did not prepare myself mentally to meet the change by reading more Communist books—a thing which amazes me now. I think this again was due to my reluctance to see the change.

I did not know about the method of criticism and self-criticism as practised by the Communist Party. When I did learn of it in the early days of the liberation of Peking, I did not understand how it had become a revolutionary weapon. Afterwards, I had an opportunity to attend several meetings at which new members were admitted into the Communist Party or candidate members became regular members. On these occasions, I saw that before a prospective member could be taken into the Party, he must stand before the masses and make a self-criticism, at the same time receiving criticism from the masses. This helped to prevent him from bringing "the dirt of the old society" into the Party.

I, myself, also practised self-criticism in recent months, and I found that one can continue discovering ideological defects without end. It has formerly been said that proof-reading is like sweeping up fallen leaves; and after sweeping one layer, one finds another. Human mistakes are much like misprints, and more are found each time one looks. With each sweeping, these frailties become more apparent.

Before the summer vacation last year, two Tsinghua University philosophy students, who subsequently joined the southward-expeditionary forces, were very glad to learn one day that I was interested in self-criticism. They spent a sleepless night discussing what suggestions and recommendations they were going to offer me. The next morning, they found out that what I actually intended to do was to write an essay on self-criticism but not to practise it myself. They were naturally disappointed, but they did not say anything to me. I only learned about their intentions when one of them recently wrote me a letter.

The instance cited above reveals that my unconscious attitude kept others away from me. I thought I was modest, but in actuality I was arrogant. Looking back, it seems absurd that someone who does not conduct self-criticism should have intended to write on the topic. And it is questionable whether the essay, if written, would have been of any value whatsoever.

My views towards philosophy have also undergone many changes. Formerly I assumed that philosophy had no direct relations with politics and society, and that the further it kept itself away from them, the "purer" it became. I also assumed that philosophy must have a pure theoretical system of its own, and that the more complex its theories were, the more "specialized" it became.

Based on these assumptions, I formerly believed that Marxism-Leninism, when treated as a philosophy, was not "specialized" enough in its theories, and that because of its intimate connections with politics and society, it was not "pure" enough. Now I realize that such a view leads one up a blind alley. The recent social changes have enabled me to get out of this dead-end street. Today I maintain that the principal task of philosophy is to remould humanity and the world. Hence, philosophy must be applied to politics and society. It does not require academic arguments bound in thick volumes to support its theories. Too much argumentation will reduce philosophy into some sort of game with words and knowledge, and those who indulge in this sport will lose sight of reality.

Last spring I planned to write several treatises to "expound" Marxism-Leninism. The plan was a mistake, as I realize today. Indeed, how could I, equipped with mere bookish knowledge, be qualified to write on such a topic? Moreover, Marxism-Leninism is "a guide to action." It should be applied to society and to self-criticism. Any results obtained from such applications are genuine developments of Marxism-Leninism, whereas the mere manipulation of words and phrases is a waste of time and effort.

I am convinced that if a comparison were made between the theory and practice of Marxism-Leninism, whose purpose is to remould human beings and society, and those of the old Chinese philosophy, which teaches one how to cultivate oneself and how to govern a country, it would be similar to a comparison between modern and medieval medical sciences. The remoulding of human beings and society, as expounded by Marxism-Leninism, is strictly based on the law of social development, just as modern medical science is based on physiology and pathology. Some of the old Chinese philosophers paid more attention to abstract things such as "purity of heart and sincerity of intention." Others specialized in such things as ritual, music, soldiering and farming. But all of them were totally ignorant of the development of society. Like well-intentioned physicians, they took up the profession with only some knowledge of the properties of medicine, but without any knowledge of human physiology and pathology. This seems ridiculous today, but that was exactly what the teachings of the old Chinese philosophers amounted to.

As far as the method of criticism and self-criticism goes, the modern form is a mass affair vastly different from that practised by the old Chinese philosophers. The latter shut themselves up in rooms for the purpose of "introspection," imagining that "ten fingers were pointing at them and that ten eyes were fixed upon them." But now the "ten fingers and ten eyes" are no longer imaginary, but real. In the old days, it was a rare occasion when a few friends gathered together to exchange criticism. But millions of Chinese Communists are today practising criticism and self-criticism.

(Continued on page 21)

The Return to Daylight

The Reformation of Peking Prostitutes

by Hsiao Kan

Hung Yu had never told anyone the full story of her degraded and sordid life. In fact, she had long ago formed the habit of driving all thoughts of the past from her mind. But she had never met anyone quite like Comrade Li before, and no woman had ever treated her with such gentle kindness and sympathy. Rather to her own amazement, Hung Yu found herself relating even the most shameful episodes of her past life in response to Comrade Li's patient and considerate questioning.

"Hung Yu (*Red Jade*) is the name I was given after I 'fell into the water.'" she began. "My real name is Li Pei-tsan. I was born in Chanmu, Shensi province.

"For generations my family had rented land from a big landlord named Tang. My grandfather and his grandfather had all worked on the Tang family's land until they died. My father inherited the tenancy, and tilled seven *mow*.

"When I was about 14, heavy autumn rains destroyed the harvest. The next year we had drought and locusts. We lost our whole crop and lived for months on tree bark and grass. The Tang family was virtually the only one in the area with anything left to eat. Even so, our landlord kept hounding us for the full two years' rent. Eventually he threatened to take me in settlement for half our rent. He also refused us any further loans of seed or money until we had paid at least the interest on past advances. My father had already sold everything in the house that could bring in money. We could do nothing but secretly sneak from our home in the dead of night and flee to another area.

"We headed for Sian, where we hoped to locate some distant relatives. My mother and I both have bound-feet, and I can never forget climbing over the endless mountains and spending the night in caves while wolves howled outside. But it was my father whose health broke first. During the last part of the journey, my mother and I were literally carrying him on our backs.

"After reaching Sian, we were unable to find our relatives, so we went to an inn near the railway station. A few days later my father died. A government official came and ordered us to bury my father within three days. But we were penniless and how could we buy a coffin. We did not even have anything to give the inn-keeper, who was constantly demanding his rent.

"That evening, while mother was loudly weeping beside my father's dead body, the inn-keeper called me to his room. At first he upbraided me because we had dared to come to his inn with empty pockets. Then suddenly he changed his tone and said he would like to help us out. He told me to ask my mother for permission to be trained as an actress. He said that we could get two or three ounces of gold if she would agree to sign a contract. A thin coffin cost less than an ounce of gold, and I became quite enthusiastic about his proposal, thinking it would solve all our problems. But when I told my mother about this conversation, she burst into still louder wails and beat my father's corpse in her despair. 'Never! Never!' she screamed, crying out to the heavens for aid.

"By the third day, we still had no coffin. My mother had wept herself into semi-consciousness. When the inn-keeper visited our room, he put his hand on my shoulder rather gently and said to me: 'If you are really a filial daughter, you will not let your father's corpse be thrown on the garbage dump to be eaten by wild dogs. You had better think my suggestion over.'

"I tried to think, but it was like looking into a pitch-black, bottomless abyss. There was no other solution. That afternoon I tip-toed out of the room without my mother noticing. I told him I would agree to becoming an actress, and I drew a cross and put my thumb-print on a piece of paper he handed me. How happy I was when he handed me the money, for I did not yet realize that I had sold myself.

"We bought a cheap coffin and my father was decently buried. I felt rather proud of myself when I put the remaining money into my mother's hands, but she merely flung it on the ground and burst into tears again.

"On the very night of my father's funeral, the inn-keeper called me to his room. As I entered the door, he seized me by the throat and stuffed cotton-wool into my mouth. Then he raped me.

"The next day he forced me to go with him to visit a man who I later learned was a slave-dealer. The dealer inspected me and then the two began to bargain. Eventually the inn-keeper accepted seven ounces of gold and left.

(Continued on page 22)

Chairman Mao
Returns to Peking

北京站



↓ Yangko performance at the
Tien An Men rally.



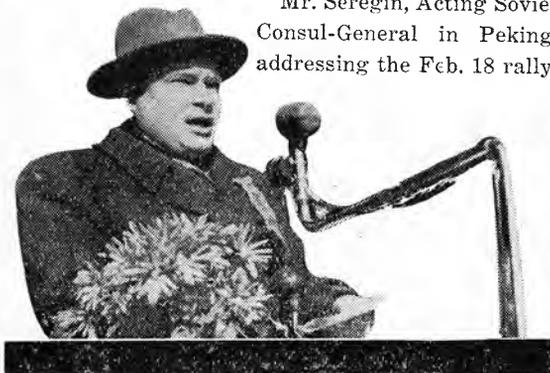
The signing of the new Sino-Soviet treaty gave rise to a great tide rejoicing throughout China. Peking held a huge rally at Tien An Men (the Gate of Heavenly Peace) on Feb. 18 to celebrate the new treaty. This was followed by day-long street dancing and demonstrations.

↑ Chairman Mao Tse-tung arrived at the Peking railway depot on March 4. Commander-in-Chief Chu Teh, at right, was among his welcomers.



↑ Demonstrators parading through Peking's streets to celebrate the Moscow pacts.
↓

Mr. Seregin, Acting Soviet Consul-General in Peking, addressing the Feb. 18 rally.





Women Labourers

In National Reconstruction

Having freed themselves from the brutal degradation of feudal reaction, the masses of China's women labourers now stand beside their men as equal partners in building a prosperous new China.

In the cities, more and more women are becoming industrial workers and taking up jobs hitherto denied to them. Enthusiasm for labour and for mastering technique is steadily growing, and many heroines of labour are gaining national renown.

In the vast countryside, women are increasingly taking part in agricultural production. Women's handicraft production is also an important factor in rural economy.



← Lin Hsiu-lan of a tea Dairen area wins the title over fulfilling her production



← Women railway mechanics cleaning a locomotive.



↓ Women rug workers in Peking.





↑ Liang Chun, a woman tractor driver in Northeast China, operating a thresher on a state farm.

tile mill in Port Arthur-
of "labour heroine" by
quota by 15.5 per cent.

In addition to working on the production front, China's women are also assuming an important role in political life. From the supreme organ of state power down to the village magistrates' offices, women in large numbers are helping to administer the country.



↑ Literacy classes are organized for women in both rural and urban districts.



↑ A woman village leader in Haiyang county, Shantung Province. Here she receives a soldier and a militiaman who have come to discuss local defence problems.

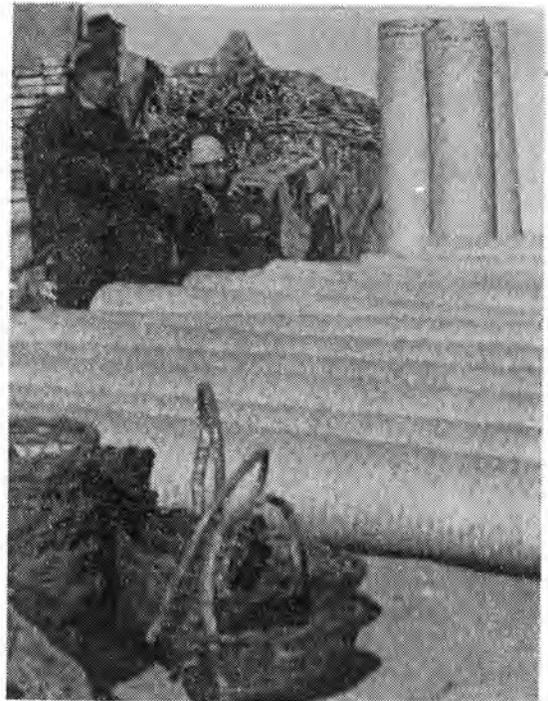


↑ Agricultural production is steadily becoming a collective and organized undertaking. A mutual aid group is shown weeding.

← A spinning and weaving co-operative formed by peasant women in the Old Liberated Areas.



↑ The government lends raw cotton to the peasants for spinning yarn. The Chinese characters over the gate reads: "Production and self-reliance overcome disaster."



↑ Peasants selling mats produced by the village co-operative.

Relief by Production

Adverse weather conditions and wanton destruction by the Kuomintang reactionaries caused serious floods and other calamities in China's vast countryside last year. More than 120,000,000 *mow* of land were inundated or otherwise affected by the disasters. Approximately 40,000,000 people suffered to varying degrees.

The people's government immediately initiated large-scale work relief projects to help the peasants surmount their difficulties. The peasants have also been helped to organize handicraft production, thus enabling them to earn a living until the next harvest.



↑ Weaving baskets with reeds.



↑ Setting up a weaving loom.

↓ Making simple agricultural tools.



↓ Transporting timber.



Organized Peasants Conquer Nature

Yi River Project in North Kiangsu

Summertime used to be a trying season for most peasants in North Kiangsu. As rains poured down, the swollen Yi River threatened to flood their fields and homes at any moment. "Every nine out of ten years," so goes a saying in that area, "Huai-Hai* suffers from floods." Last year, the river submerged over 8,000,000 *mow* of land and destroyed 182,000 farm houses. Approximately 3,000,000 peasants were affected by the calamity.

But the people of Huai-Hai are determined to put an end to such destruction and suffering. Led and organized by their new government, they have started to carve a new 200-kilometre course for the Yi River. Completion of this huge project will provide flood protection to 14,000,000 *mow* of fertile land. By increasing irrigation facilities and bringing new land under cultivation, annual grain output in this area can be raised by 300,000 tons.

The Yi River project has been divided into two phases. Work on the first phase commenced last winter and will be completed this spring. The second phase will be carried out between October, 1950 and May, 1951. To date, two-thirds of the first phase of the program has been completed.

The Mischievous Yi

The Yi River is not easy to harness. This river rises at Yishui county in mountainous central Shantung province. Flowing southward into North Kiangsu, it then turns eastward and pours into the Yellow Sea. The river picks up a huge amount of silt in racing down through the Shantung mountains. Then as it rolls across the flat North Kiangsu plain, the silt is precipitated and the river bed grows higher and higher. This has

Cheng Lien-tuan

diverted a great volume of the water into the Grand Canal at a point south of the Lunghai Railway (1 on map). As a result, the Grand Canal frequently overflows in summertime below this junction.

However, the main course of the Yi River continues southward until it again approaches the Grand Canal (2 on map). Here the Yi branches off in several directions. One part of its flow courses into the Grand Canal; a second part strikes out to the northeast where it eventually joins the Shu River, another big, unruly river from Shantung (3 on map). The remainder of the Yi's waters continue southward, and then swing east to connect with the Changfu River, a tributary of the turbulent Huai River (4 on map). Many other small waterways criss-crossing North Kiangsu also flow into the Yi. As a result, if summer rainfalls are heavy, the Grand Canal and the Shu and Huai rivers all spill their overflows into the congested Yi. When this happened in the past, floods were certain to occur.

Under the Japanese occupation and the subsequent KMT rule, local officials embezzled most of the public funds earmarked for water conservancy. Embankments eroded as a result of government negligence. Later, the KMT troops further aggravated the situation by digging trenches and foxholes along the dykes, sometimes even dynamiting holes in the dykes to cause floods that would hamper the People's Liberation Army.

After the complete liberation of North Kiangsu in January, 1949, the local people's governments did everything within their power to alleviate the flood menace. But it was too late. The Grand Canal and the Yi River both flooded during the summer. One-third of the total plowed area in North Kiangsu was inundated. It has been estimated that grain output was reduced by 235,000 tons.

To overcome the flood menace once for all and to give employment to the distressed peasants, the local governments in North Kiangsu decided to start the Yi River project. Despite financial difficulties, they managed to pool 100,000 tons of grains to cover the expenses for the first phase of the project.

A surveying team having 200 members set out last August to lay the groundwork for the project. They had only two months in which to complete their assignment. Travelling mostly by foot and often across flooded areas, they worked in rain or shine, day and night. Engineer Sun Han-tang summed up the sentiments of the group when he remarked: "Now that I am using my skill and knowledge for the people, not for corrupt rulers, why shouldn't I do my best?"

The surveying work was completed on time. The projected new canal, 500 to 2,500 metres wide, will be able to contain the Yi River's maximum volume of 4,500 cubic metres per second by a safe margin. At places where the river cuts through other waterways, dams and locks will be built to adjust the flow of water. The most difficult part of the project to construct is the four-kilometre section across the ridge of Chang Mountain (5 on map).

While the surveying work was underway, the cadres and peasants in adjacent counties held frequent meetings to discuss the project. In this manner the entire populace came to realize clearly how the new canal would benefit North Kiangsu. Enthusiasm for the project ran high, and able-bodied men volunteered in every village to join the canal-building teams. Those who remained to look after the village affairs pledged to extend every possible assistance to the project.

The course of the projected canal run through the fields or homesteads of 10,000 odd peasant families. These people had to move, sacrificing their immediate interests for the good of all. At

* *Huai-Hai* is an area in North Kiangsu extending from Huaiyin county seat in the south to Tunghai in the north.

first they were quite reluctant, although the government had allotted 5,065 tons of grains to help cover their expenses. But after they attended several meetings, they realized how vital the canal project was to the future prosperity of the area and so agreed to move to new plots of land. When they arrived at their new villages, they were given a rousing welcome and the neighbours could not do enough to help them get settled again. One peasant woman remarked: "Things have indeed changed. Nowhere are you a stranger any more in this new society."

The Yi River Project Headquarters was set up to direct and co-ordinate the work. On November 20, 1949, the headquarters issued the order to start work. Immediately a huge army of 250,000 peasants, stretching across nine counties, began the task of carving out this huge canal.

Big Spade Wang

This winter was unusually cold in North Kiangsu, and the ground was frozen hard. There was little

mechanical equipment available, and none at all for some sections. But such hardships did not dismay the peasants. Hundreds of working squads organized heated competitions to surpass each other in speed and quality of work.

Many "river-harnessing heroes" and "model workers" emerged in these contests. The most prominent one among them was Wang Ta Chiu, or Big Spade Wang. A native of Shuyang county, Wang was born in a poor tenant family. He lived in utter poverty until 1946, when he acquired 18 *mow* of land during the agrarian reform. Big Spade Wang first gained widespread renown in the decisive Huai-Hai Campaign near Hsueh during the winter of 1948. When transporting munitions to the front, he then demonstrated his tremendous revolutionary zeal by pulling five crates of cannon shells at a time in his cart although most other peasants could move only two. Later he was elected a "model worker" while helping on a small-scale water conservancy project in North Kiangsu. Shortly after-

wards, he qualified for the honour of joining the Communist Party.

When Big Spade Wang learned about the Yi River project, he called a meeting among the 28 able-bodied fellow-villagers who had volunteered to work on the project.

"Now, brothers," he said, "we are going to work on the Yi River. When this job is finished, we'll never have to worry about floods again—and not even our children need worry. Actually, this project is our own business, but our government is going to pay us for doing the job. So let's make up our minds to get the work done—and to get it done quickly and well."

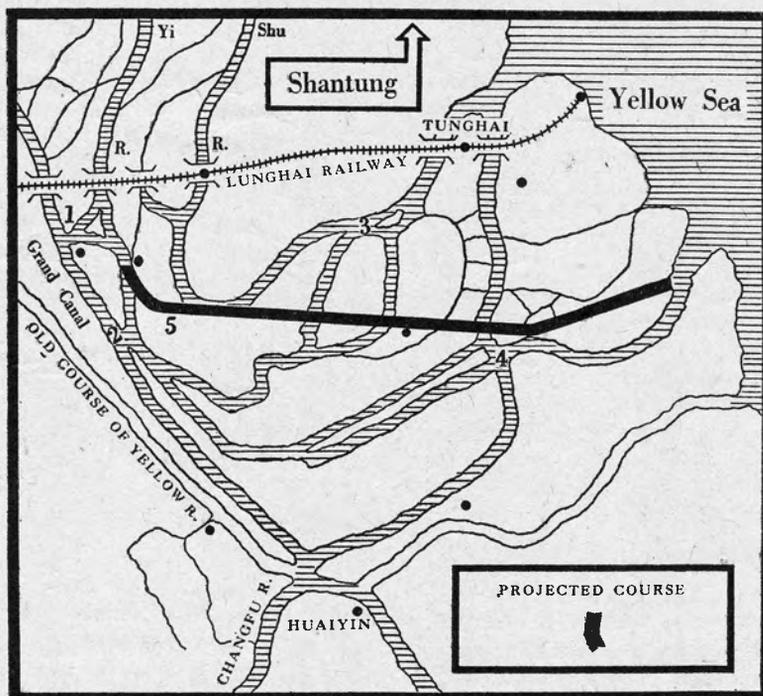
His audience responded enthusiastically. One said: "I heard there's a big red flag over there. That's going to be awarded to the best squad. I say we must bring home that flag."

Big Spade took out a sheet of paper, saying: "All right, let's get it. Anyone willing to help should put his finger-print here." All 28 of the men, most of whom could not sign their names, pressed their thumbs on the paper, one after another. The next day they set off for the project.

Wang's group was soon far ahead of other squads, but still Wang was not satisfied. While others slept soundly after a day's hard work, he would get up at midnight and go to work by moonlight. Often his squad members insisted on joining him.

Before long the name "Big Spade Wang" was known to all the 250,000 canal builders. Many squads sent letters to him, challenging his group to various competitions. But the more other squads tried to catch up with it, the harder Big Spade Wang's squad worked. And the harder his squad worked, the more others tried to catch up to it.

Wang's squad was scheduled to fulfil its quota in 26 days. But they finished this task in 14 days and then began to do their assignment for the spring period. When reporters came to interview Big



(Continued on page 21)

CURRENT CHINA

Feb. 24 — March 10, 1950



At 10 p.m. on March 4, Chairman Mao Tse-tung and Premier Chou En-lai arrived at Peking by train, thus ending their historic trip to the Soviet Union. The return of the nation's leaders was celebrated all over the country by increased efforts to raise production.

The Soviet Army Day was celebrated throughout China on Feb. 23. In an article commemorating this occasion, Commander-in-Chief Chu Teh pledged that the People's Liberation Army would, "together with the armed forces of our fraternal ally, the Soviet Union, safeguard peace in the Far East."

Five days later, on the third anniversary of the Taiwan Feb. 28th uprising, Gen. Chu Teh declared that "the PLA is absolutely certain to fulfil its sacred task of liberating Taiwan." On the same day, the Taiwan Democratic Self-Governing League urged the people of Taiwan to take arms against their KMT oppressors when the right moment comes. Meanwhile, the people's armed forces in East China are intensifying their preparations for the battle of Taiwan.

On March 5, the Commander-in-Chief promised three Tibetan representatives from Sikang Province that "in close unity with our Tibetan compatriots, the PLA will overcome all difficulties that stand in the way of liberating Tibet. Our determination will not be daunted by the plots and manœuvres of any foreign imperialism."

Wanton KMT Air Raids

As the PLA prepared to wipe out the last KMT remnants, Chiang Kai-shek's made-in-America airforce stepped up its ruthless aerial offensive against the densely-populated cities on China's mainland. Shanghai continued to be the chief target of Taiwan-based enemy planes. Other cities which were raided included Hangchow (Feb. 21), Tsingtao (Feb. 27), Nanking (Feb. 28), Canton, Foochow and Nanchang (all on March 3). Tens of thousands of Chinese

civilians have been killed, injured or rendered homeless by these wanton raids, which have no possible military significance.

New Government Decrees

The Government Administration Council issued a directive on Feb. 28 dealing with land reform and the collection of public grain in newly liberated areas. It specified that land distribution shall not be started until after the autumn harvest in 12 provinces, including Chekiang and Kwangtung, and shall not be commenced until a year later in the more recently liberated provinces. "Rent reduction," the directive added, "should be carried out in all newly liberated areas prior to the distribution of land." Landlords are prohibited from selling or otherwise disposing of their land before distribution.

The directive also provided that the central government's grain taxes "may not exceed 17 per cent of the total agricultural yield in newly liberated areas." Additional public grain collected by local governments "may not exceed 15 per cent of that collected by the Central People's Government."

The new government's tariff policy was made public on March 7 in a "Resolution on Tariff Policy and Customs Service." General and normal rates of duties will be imposed on commodities imported from countries which have trade treaties or agreements with China, while higher rates will be imposed on commodities imported from countries that have no such treaties or agreements. New rates of customs duties, designed to bring China's foreign trade into line with the national interest, will be drawn up before August 1. The directive also outlined a plan for re-organizing the customs service to root out all former imperialist influence.

The Government Administration Council passed a resolution on March 4 to centralize the country's financial and economic work. This measure will cut government expenditures and increase its

revenues, while also providing for a more efficient administration.

The second session of the Peking's All-Circles Representative Conference, which met from Feb. 25 — 27, approved the city's draft budget for 1950. In presenting the budget, Vice-Mayor Chang Yu-yu said that for the first time in Peking's history, the city "will no longer depend on any agricultural tax from the countryside, or on any subsidy from the central government."

At the end of February, 138 administrative and technical personnel from all parts of China gathered in Peking to attend the Conference of the National Electrical Industry. The meeting adopted a plan for 1950 which contains provisions to raise electrical power supply 43 per cent above 1949 level, while reducing power wastage by 23 per cent and cutting coal consumption by 11 per cent.

Women's Day

International Women's Day was celebrated on March 8 throughout the length and breadth of China with an enthusiasm never seen before. Women in government offices, state enterprises and schools had a day's holiday. In Tientsin, women labourers received free medical examinations for a ten-day period. Nanking presented an exhibition on the life of Soviet women, while Paotou and Kweisui, in Suiyuan Province, held exhibitions to popularize scientific methods of maternity care and child upbringing. In Peking, 2,000 women delegates held a large commemorative meeting at the former Imperial Palace, attended by a number of international sisters from the U.S.S.R. and the People's Democracies.

The first locomotive ever to be entirely manned by Chinese women pulled a passenger train from Dairen station at 4:30 p.m. on March 8 and proceeded to Port Arthur.

Chairman Mao Comes Home

Chao Weng

Early in the morning of March 5, news boys were heard chanting in the Peking streets: "Good news! Good news! Chairman Mao is back in Peking." Many pedestrians stopped on the side-walks, scrutinizing the picture of Chairman Mao on the frontpage. "He seems to have gained weight. . . . See what a broad smile he wears. . . ." people told each other.

Chairman Mao left Moscow on Feb. 17 and arrived in Peking in the evening of March 4. During his ten-week stay in the Soviet Union, the Chinese leader had, together with Generalissimo Stalin, brought into being the epoch-making Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance and the accompanying agreements. This historic achievement has greatly enhanced the Chinese people's confidence in consolidating the victory of their revolution, in building a prosperous and happy future, and in preserving world peace.

Ever since the signing of the Sino-Soviet treaty and agreements on Feb. 14, people everywhere in China had eagerly awaited the return of Chairman Mao and followed his journey with interest.

While travelling across Siberia with Premier Chou En-lai and a large staff, Chairman Mao visited Sverdlovsk, Omsk, Novosibirsk, Krasnoyarsk, Irkutsk and Chita. They visited a forge-press, a power plant, and several machine-tool factories, as well as the Ural Geological Museum at Sverdlovsk. They were invited to attend a performance at the State Theatre of Opera and Ballet at Novosibirsk. At Krasnoyarsk, they visited a plant producing self-propelled combine harvesters and were guests of honour at a concert. Everywhere

they were warmly welcomed by the Soviet people.

Chairman Mao and Premier Chou left Soviet territory on Feb. 26. In a message to Stalin, Chairman Mao expressed his gratitude to all the comrades in the Soviet Government for their "warm and kind hospitality." Premier Chou also sent a telegram thanking A. Y. Vyshinsky, Soviet Minister of Foreign Affairs.

Back in Northeast China, Chairman Mao and Premier Chou visited factories in Harbin and Mukden. While in Mukden, they also addressed a Party conference. Then the party proceeded to Peking by train.

As the news of Chairman Mao's return spread through China, workers and peasants everywhere pledged to redouble their efforts to build a new China. This was their way of expressing their joy over the return of their leader and the world-shaking results of his trip.

As one Peking worker said: "What Chairman Mao wants most is a prosperous China for the benefit of all. So he will be most pleased if we direct all our efforts towards that goal."

At the Chingwei Weaving Mill, the workers were so overjoyed by Chairman Mao's return that they held a meeting and decided to revise their 1950 production plan, increasing the monthly goals. A woman worker at the Jenli Rug Mill expressed the prevailing sentiment when she said: "Chairman Mao has brought back not only machinery and loans from the Soviet Union, but also valuable experiences in economic construction. This will certainly help us in building up China's industries." A

foundry worker at the North China Farming Tools Plant remarked: "Now we are making hoes and plows. But before long we'll start turning out tractors and harvesters."

In the suburbs of Peking, where land reform was recently completed, Chairman Mao's return also gave tremendous impetus to preparations for spring planting. The countryside resounded with a popular folk-song that starts off: "The East turns red and the sun rises. And in China, Mao Tse-tung appears. . . ."

Students were as enthusiastic in their response to the news. On the day after Chairman Mao's return, meetings were held in all Peking's universities to discuss the significance of his trip. The students promised to study harder and train themselves to help with the nation's reconstruction. They are pledged to raise their political level.

Democratic parties and popular organizations also hailed Chairman Mao's return. Li Chi-shen, Chairman of the Kuomintang Revolutionary Committee, declared: "Today we are all the more grateful (to Chairman Mao) because he has concluded the new Sino-Soviet treaty which will ensure the successful reconstruction of new China." Chang Lan, Chairman of the Democratic League, also issued a statement thanking Chairman Mao and Premier Chou for their industrious work in bringing the Sino-Soviet treaty into being.

The pattern of Peking's response has been duplicated in all parts of the country, where millions of people have quietly set about intensifying their labour to show their joy at Chairman Mao's return.

YI RIVER PROJECT

(Continued from page 18)

Spade, he would tell them tersely: "Without the leadership of the Party, I could have done nothing."

The Party and the Youth League

The Communist Party, and the New Democratic Youth League too, had indeed played an indispensable role. It was through the Party and League that the peasants were mobilized. It was again through them that the competitions were organized. Before work was started on the project, the North Kiangsu Party and the government authorities put 3,600 cadres through a short-term training course and then despatched them to work among the peasants. These cadres mobilized the peasants' support for the project through blackboard newspapers, lectures and entertainment programs. They organized discussion meetings at which the peasants recounted their past sufferings due to floods. Then the cadres would carefully explain how the new canal project could banish the threat of flood.

Party and League members also took a constant lead in the actual canal-building work. There were 4,838 men and 315 girl members of the League working on the project last winter. This well-organized core greatly contributed to the smooth progress of work everywhere.

In sections where the summer flood waters had not been thoroughly drained off, the ground was frequently covered with icy water. This handicapped the work badly. One morning in Huaiyin county, when most peasants were hesitating to enter the water and start work, 612 Youth League members surged forward and began to cut ditches to drain the water. The peasants quickly followed their example. In half a day's time, the land was completely drained.

At the Chang Mountain section, the peasants also met with great difficulties. This area was so rocky that when digging, the spades and hoes bounced back emitting sparks while the ground remained intact. Many peasants became

discouraged and their spirits dropped. But the Party and League members went on patiently, dislodging the rocks. By challenging others to emulate them, they aroused the peasants' determination to overcome all difficulties. As a result, the 39,000 peasants working in this section succeeded in removing 500,000 cubic metres of stone and soil.

Many staff workers in the Yi River Project Headquarters and in the local governments also took part in the work in their spare time. Tsui Wen-lung, Communist Party secretary at the headquarters, set a record by pulling 51 cartloads of mud to a dump several hundred metres away in four hours. Hu Tien-nan, secretary of the Huaiyin Party headquarters, hauled 40 cartloads without taking a rest.

Another important factor contributing to the initial success of the Yi River project was the whole-hearted support rendered by all the people in North Kiangsu. While the work was underway, tens of thousands of peasants, mostly women, moved building materials, animal fodder and food supplies to the construction sites. A steady stream of carts jogged over the highways from dawn to dusk. Supply junks converged on the project along all the main waterways. Most villages fulfilled their quotas for supplies long ahead of schedule.

Workers and businessmen in the adjacent areas sent more than 3,000 letters to the canal builders, thanking and encouraging them. Students from the nearby county seats came to stage performances at different construction sites. Women's organizations collected donations of food and tobacco for the canal workers. Over 200 medical squads were formed to take care of the workers' health, and many local physicians volunteered their services.

On December 23, the Yi River Project Headquarters issued an order to wind up work for the winter. Two-thirds of the first phase of the project had been completed by then, and the rest would

be done after the weather became warmer.

When the 250,000 peasants returned home, they were laden with sacks of grain issued to them as wages. Now their families would not go hungry this winter, even though life might still be hard. Throughout North Kiangsu this year, the peasants are light-heartedly preparing for spring planting, knowing that the danger of flood will soon be passed.

The Yi River project is only one of many water conservancy projects being planned or carried out in various parts of China. Having freed themselves from man-made shackles, the Chinese peasants are at last in a position to wage an all-out battle to subdue nature and harness it for the benefit of all.

* * *

I Discover Marxism-Leninism

(Continued from page 11)

ism, and they are also teaching hundreds of millions of their fellow countrymen to wield the same weapon of self-improvement. This is, indeed, an unprecedented event.

In my opinion, the moral standards of society have been raised. Conduct once considered to be on a high moral plane is now looked upon as the minimum moral requirement. Moral standards that once were thought not so bad, or even worthy of praise, are now discarded.

Turning to myself and looking back over all my past behaviour, I shall not here speak of those deeds that were obviously wrong. But even some of those not considered wrong were still motivated by a great deal of individualism or individual heroism. Therefore, in the light of the moral standards of the new society, they must be criticized.

In brief, I feel that the new society, under the leadership of the Communist Party of China, is raising itself to new heights. I feel that I myself am also developing. Although I cannot say precisely how much progress I have made in the past year, I do realize my past backwardness, and this, of course, in itself may be regarded as progress.

The Return to Daylight

(Continued from page 12)

"How I tried to get back to my mother. I tore the paper windows. I bit the man's hand. I shouted at the top of my lungs. But the man only laughed and told me to shriek as much as I liked as he was the sworn-brother of the local police chief. Then he shut me into a small room and left me without food for three days. On the fourth day I was so weakened by hunger and grief that I could barely move. The man came to my room with a pair of pliers which he used to pinch my arms. When I screamed, he chuckled and said he was glad to see that I was still alive.

"This man later took me to Chengchow (a large railway centre in Honan) where he sold me to an unregistered brothel keeper for ten ounces of gold. This operator already owned seven other girls. Each night he made us tour the inns and hotels looking for customers. If one of us failed to get a customer, she would be made to sleep in the outside yard and would only be given wheat-husks to eat. I lived this life for four years, and then I caught the disease. Afterwards, my clients generally ended up shouting angrily and demanding their money back as soon as they discovered my ailment. My master told me to keep the light switched off when I had a customer, but it was no use.

"When my condition grew so bad that it was impossible for me to do any business, the operator made me cook and wash for the other girls. He gave me a nightly treatment for my disease—the standard application of a mixture containing salt and pepper, followed by boiling hot compresses. It was the most painful thing one could imagine, and did little good.

"Finally the master decided to get rid of me, so he resold me to a Peking brothel keeper. That is where I remained until last November, when the people's government arrested my master and brought me here."

Comrade Li, who had been taking down notes on a form, came to the

last heading. Under "Cause of Prostitution" she filled in the word: "Poverty, due to feudal exploitation."

* * *

"My business name was Chin Lan (*Gold Orchid*), but my real name is Chang Shu-chen," said the next girl in turn. She had rather fine features, but her eyes had a sad and distant expression.

"Unlike Hung Yu who just spoke, I was once happily married. I was 15 then. I lived in Hsingtang county in southern Hopei province. My parents had married me to a boy in the neighbouring village who worked in his father's dye-shop. We were quite happy until the Japanese occupied our village. After that, my husband, Chang Teh-sheng, was always in danger of being drafted by the Japanese for their labour corps. Teh-sheng hated the Japanese intensely and he joined the guerrillas. At first he worked locally underground. Then in 1942 he entered the militia.

"After Japan's defeat, we were able to enjoy a normal life for a brief period. But in 1946, Chiang Kai-shek's troops attacked the area. My husband was so well known for his revolutionary activities that he left with the People's Liberation Army when it retreated south. Before leaving, he promised to arrange for me to follow him as soon as possible.

"I remained with his parents. At first my husband wrote now and then, though only a line to say he was well. Then, for a period of more than a year, no letter came at all.

"One day the district marriage-contractor visited our house and talked to my mother-in-law for a long time. After she had gone, I was told she had come on behalf of a locally influential man—a KMT secret service officer, whose wife had recently died in childbirth. He claimed to have proof that my husband was dead and so now he wanted to marry me. My mother-in-law advised me to visit my own parents for a few days while she tried to dissuade the officer or bribe him to forget about me.

"On the fourth night after my return to my parents' home, just as we were eating dinner, this beast of a secret service agent broke into our house with three armed men. He said he had come to search our house. Although he found nothing incriminating, he said he had proof that my husband was a Communist and therefore he was arresting the entire household. My mother wept and my father got down on his knees to beg for mercy. The KMT agent fixed his eyes on me and said that I alone could save them all from imprisonment, torture and probable death.

"'A very bad case indeed,' he kept muttering. 'But if you come along with me, I'll try to get you cleared.'

"My father would not hear of such a thing, and we passed the night arguing, pleading, weeping and shouting. I felt torn to pieces between my affection for my parents and loyalty to my husband. At last, as the cock crowed, I made up my mind to save my parents. Ignoring the laments of my mother, I walked out of the house with him.

"Later the People's Liberation Army approached Hsingtang and the KMT agent fled to Shihchia-chuang, taking me with him. When the PLA neared Shihchiachuang, he made me accompany him to Peiping. Here the KMT assigned him the job of searching pedestrians and arresting students. He often brought his colleagues back to the house to divide their loot—gold rings and watches, fountain pens, wallets and so forth.

"Just over a year ago, he came home one day complaining of a high fever. He vomitted all through the night. By morning he was dead. Some of his secret service friends looked in to see how he was, but as soon as they found he had died, they stripped the house of every saleable object. They only gave me enough money to buy a paper-thin coffin and have him buried in a charity grave-yard. As I had no way to live, one of his friends suggested that he could get me a job as a servant in a well-to-do household. I believed him,

and followed him to a house just outside Chien Men. When we entered, an old woman handed the man some money and he left.

"I still did not suspect anything. A man came and the old woman told me to pour tea for him. I thought it was a guest of the family. Then I was told to make a bed for him. Suddenly the old woman left the room, slamming the door shut. The man turned to me with such a horrible smile that I screamed. When he approached me, I slapped him with all my strength. He flew into a rage, called the old woman back into the room and berated her at the top of his voice. He demanded his money back, and in the end she handed him some. As he left, he came over to me and spat in my face.

"The old woman then called a heavy-set man, who came bringing a wet rope interlaced with metal wires. They stripped my clothes off and stretched me out on the bed. Then I was beaten until I fainted. When I regained consciousness, I found my body covered with cuts, bruises and blood. Handfuls of my hair had been torn out by the roots.

"I was never able to leave that house again until the night when the old woman was arrested and I was brought here. But somehow, you know, I had always felt sure that the PLA would avenge me."

Comrade Li smiled at her warmly. "You will be properly avenged," she said, "and we will try to find out what has become of your husband, Chang Teh-sheng." Then she filled out, after "Cause of Prostitution": *reactionary KMT oppression.*

* * *

The next girl to speak was remarkably pretty, and she spoke with a certain arrogant defiance. In the five days since the round-up of Peking prostitutes, she had given the comrades in charge more trouble than anyone else. She was particularly conscious of her rank as a First Class prostitute, and she had complained bitterly at sharing a room with Fourth Class pros-

titutes whom she looked down upon with the greatest of scorn.

"I am called Hsueh Fang (*Snow Showboat*)," she said, "and I am 19. However, in the brothel I pass as 17.

"I come from a large village south of Tsinan. My mother died when I was ten. The next year my father, a small landlord, married a woman twenty years his junior. She never liked me at all. One morning I walked into her room and found her in bed with her cousin. A few days later she had me sent to a landlord family in a neighbouring village as a child-bride. My husband-to-be was harelipped and only nine—two years younger than myself. His parents were both opium smokers, and they worked me to death. My sister-in-law was the meanest of all, but even my future husband liked to think up ways of tormenting me. After a time, I made up my mind to escape.

"One day when I was at a village fair, a man whom I knew slightly asked me if I'd like to go to Peiping with him. He described the city to me, telling about its parks and palaces and marble boats. He said that in Peiping, everyone dressed in brocades and ate chickens and ducks. I agreed to go with him.

"When we reached Peiping, he took me to a house with pretty window curtains and lacquered tables, as well as many clocks and vases. There he turned me over to an old woman with three young girls about my age. She used to teach us to sing and to play various musical instruments. I lived in real comfort. Once in awhile we were taken to parties to entertain the guests.

"At last the old woman told me that my 'first night' had come. A man over fifty, whom I had met at one of the parties, came to our house in the evening. The old woman gave a party, and everyone drank a great deal of wine. Later she shut me up in a room with him. I was scared to death. I resisted with all my strength, but he was stronger than I. It was several days before I could walk again.

"That was six years ago. But as a First Class girl, I have been well treated. Many of my clients were very wealthy and generous. I have always had pretty clothes to wear, and a servant to wash and clean for me. Life in the village with a husband would have been worse. I don't see why you girls in uniform should have interfered and brought me here."

"You will understand in time," Comrade Li replied. "After you have been here with us awhile, you will see things differently."

Under the section for "Cause of Prostitution," Comrade Li wrote: *Matrimonial maladjustment under feudal system.* By the heading "Remarks," she added the notation: class origin—landlord.

* * *

The next girl to speak had a sallow face, and wore her hair in two braids down her back. Before beginning, she directed an angry and scornful glance at Hsueh Fang, who had just sat down.

"My name is Liu Hsiao-chen, I am a Third Class girl. I come from Shankou in northern Manchuria, a village surrounded by mountains. My father owned several *mow* of land and rented a few more. There was generally enough to eat—until the Japanese devils came. Later our region became a guerilla centre. Although my father was too old to fight, he often sheltered guerrilla leaders in our house.

"In 1934, the devils adopted their policy of 'combining the villages.' Two out of every three villages were razed to the ground, and the people were concentrated in the remaining village where they could be more easily watched. One winter night, when I was eight and my brother was six, the Japs came and set our village on fire. My family just had time to bundle up a few things and run into the mountains, where we watched our village burn through the night. After two days, we could no longer bear the cold and hunger, so we returned to the ashes of our home. Father was building a shack on the ruins when two Japanese appeared with several puppets. They caught

my father and beat him until he could hardly walk. Then they led us to their headquarters where, surprisingly enough, we were given a good meal.

"Just as we were beginning to feel somewhat less alarmed, some Japanese soldiers came with bayonets and drove us into a field. There was a big ditch filled with dead bodies. An officer called my father by name and then carefully tucked his padded collar down his shirt. He made my father kneel down, and just as my mother began to scream, he raised his sword with both hands and cut off my father's head. The blood spurted all over me, but I was so frightened that I was unable to move away. Next a Japanese soldier snatched my brother from my mother's arms. As she struggled to regain the child, another soldier thrust a bayonet clear through her chest. When the Japanese went away, they carried my brother off and I never heard of him again. I was so frightened I couldn't make a sound, and for some reason, the Japanese ignored me when they left.

"I sat among all the corpses through the whole night, and I don't know why I didn't freeze to death. In the morning, a relative came to collect my parents' bodies, and he found me sitting there.

"This relative took me home, but he was poor and often complained that I ate too much. Later he sold me to Chang Tsai-hung, an actress in an opera company. She did not treat me badly. I used to bring her cups of tea between her songs, and do other small chores for her. She once told me that she hoped that I would grow up to be a singer so I could support her when she became old.

"But things kept getting more difficult for her financially. She was a morphine addict, and she spent a great part of her income on drugs. She also kept a worthless lover who gambled away all the rest of her earnings.

"In the end, she turned me over to a man whom she explained would take me to her relative's home in Harbin. We took the train, but when we reached our destina-

tion, I found myself in Peiping. The man took me to a brothel and left me there.

"When the operator tried to get me a license at the KMT police headquarters, she was told that I was too young to qualify. After that, I became a 'black licensed girl' (an illegal prostitute).

"Peiping was under the Japanese at that time. As a form of business insurance, my owner took a lover who worked as a chauffeur for a high-ranking Japanese officer. He was a vicious, pock-marked man, who had his eye on me from the day we met. This made the brothel-keeper terribly jealous. Once her lover offered me some fish with his chopsticks. I could see she was outraged. Later in the evening, she claimed to have lost a ring and said that I had stolen it. She beat me until I was half-conscious, and she only stopped when I 'confessed.' My body was so bruised that I felt as if I were wrapped in a rug of needles.

"I became determined to marry someone to get out of this hell—anyone who would promise not to beat me. As soon as I found an agreeable customer, I gave him all the money I had secretly saved and asked him to buy me. Who could have guessed that he was just another slave-dealer. He took me to a hotel, and a few days later he sold me to another brothel. My old life began all over again.

"Until you comrades rounded us up in lorries, my days and nights were one round of humiliation and beatings. I thought only death could release me from my sufferings. I didn't believe there was a soul on earth I could trust to help me. You can never really know what it was like."

Comrade Li came to the end of her form and filled in "imperialism" as the cause of prostitution. Drawing upon all her reserves of self-control, she checked her mounting emotion and smiled sympathetically at the next girl to speak.

* * *

The stories of these four girls typify the lives of all the 1,290 prostitutes which the Peking authorities rounded up on Nov. 21,

1949. The operators of the 237 licensed brothels were sent to jail to be tried and sentenced while the girls they had victimized were sent to the specially-established Peking Women's Production and Education Institute. Here the girls were divided into eight sections and given political education and vocational training.

The four girls mentioned above were a group placed under the charge of Comrade Li, from the All-China Democratic Women's Federation. Upon their arrival, she greeted them by saying:

"Dear fellow sisters, you may think that you have lost your freedom. No, you have regained it, and each of you will soon realize this. You have lived so long in the dark that now you have returned to daylight, the sunshine may hurt your eyes at first. Of all the feudalistic and capitalistic methods of enslaving women, prostitution is the worst. Generation after generation, throughout thousands of years, we women have been subjected to this humiliating form of exploitation. But now Chinese women have liberated themselves and the time has come to put an end to such sufferings. . . ."

In spite of Comrade Li's assurances and the kindness with which all the comrades treated them, most of the girls experienced a considerable emotional shock at the sudden change in their lives. They had become naturally suspicious of everyone and everything, and above all of government authorities. The majority of the ex-prostitutes, however, adjusted to their new status within a few days. But some, like Hsueh Fang, the First Class girl, continued to be aloof and unco-operative.

The girls were kept busy and active from the moment they arrived at the Institute. Their days were crowded with political lectures and discussion meetings, vocational classes, literacy courses and group games. They also received the most modern medical treatment, for which the government allocated the large sum of JMP\$100,000,000.

Gradually the girls came to understand that their former sufferings could not be blamed upon

fate, but were the inevitable outgrowth of the old degenerate society. At the same time, the girls began to see the prospect of new features for themselves, with the past completely buried.

About this time, the girls were taken to the police station, group by group, to hold Accusation Meetings against their former owners. Realizing at last how cruelly the brothel-keepers had exploited them, how unjustly they had held life-and-death power over their bought slaves, the girls poured out their grievances in torrential spate of bitterness. The police had to form a guard around the accused to protect them from bodily injury. However, the girls had the satisfaction of knowing that all their accusations would be brought up in court and would be instrumental in securing just prison sentences against their former masters.

On the following day, there was an oratorical contest at the Institute. Chang Chin-lan, the wife of the revolutionary soldier, entitled her talk, "I Want to Take Part in Production." Hung Yu, who had sold herself to buy her father's coffin, chose the title, "Let Us Thank the People's Government for Rescuing Us." Liu Hsiao-chen from Manchuria told how her attitude towards the armed guards at the Institute had changed and how she now realized they were protecting her from being snatched back to the underworld.

But Hsueh Fang continued to sulk. She hated getting up early. She hated being deprived of a servant, eating simple foods and mixing with prostitutes from the poorer quarters. She insisted upon wearing her elegant clothes and painting her face, although nearly all the others hated all such reminders of their former lives as 'gay' ladies.

One evening a woman from another group entered Hsueh Fang's room to borrow a thimble. Hsueh Fang was in the midst of an argument with some of her room-mates who had criticized her love of luxury. After listening awhile, the newcomer remarked that she had once known more luxury than Hsueh Fang could dream of.

Hsueh Fang looked at the newcomer and laughed sarcastically. The woman was 44 years old, though her professional age was 32. Without cosmetics, her features were drawn and haggard, showing no trace of former beauty.

"How could you ever be a First Class girl?" Hsueh Fang said scornfully.

"What difference does it make?" the woman replied. "In any case, I am Fourth Class now. But 20 years ago, I had everything a girl could long for. My chests were filled with furs and brocades. I wore pearls in my ears and lived in an elegant three-room suite. My room was filled with wealthy businessmen and important officials—even cabinet ministers sought my favour.

"In those days I always had a string of suitors, but I was not interested in any of them. I was very young, and I wanted to marry someone who was also good-looking, someone I really cared for.

"Then I met such a person, the son of a big merchant. He had a wife at home, and his father refused to give him money to redeem me so that I could become his concubine. I tried to save up money for my freedom, but my master demanded a staggering sum.

"Then I became pregnant. My lover's wife was childless, and his father wanted a grandchild badly. We had hopes if he saw my child, he would relent. But in my fifth month, I contracted typhus fever.

"The brothel-operator had been continually trying to dissuade me from marrying, for to her it meant uprooting a tree of gold coins. One night she gave me some medicine, and the next day I had a miscarriage.

"You would hardly have recognized me after I recovered. I was so pale and thin. But I had not changed as much as my lover. He abused me in a manner he would never have dared use before. He accused me of murdering his child and threatened to sue me. After a few unpleasant scenes, he said he would not care to have a son by a whore and left my boudoir for good.

"About this time, the operator obtained a new girl from Soochow

who was two years my junior and very talented. I was told to give up my suite to her and move into smaller quarters. It was now her rooms that were crowded each night with ministers and bank directors.

"To cut a long story short, I finally became the concubine of a middle-aged merchant who took me to his home in Shansi province. His wife was such a tigress that before long I returned to Peking. I knew only one way of living, so I fell into the water again.

"This time I had to be content with becoming a Second Class girl. But at least I could still turn down the request of any man I did not like, even though the operator would be angry if I did it too often. Now and again I became attached to some man, but since I was no longer young and beautiful, none of these seriously considered marrying me.

"By the time I was 26, I decided that I must have a home of my own. One of my rather elderly clients impressed me as a considerate and fatherly person. He told me that he had an invalid wife at home, but that he was willing to put me in a separate establishment and devote most of his time to me. I gave him all my savings so that he could redeem me, and then went off with him.

"But what a devil of a man! I quickly discovered that he owned a string of unlicensed brothels. The house he supposedly bought for me was one of them. He used to make me accept five, six, even ten customers a day. Whenever I tried to rebel, he threatened to have me arrested for working without a license. He was on excellent terms with the KMT police, and it would have been very easy for him to throw me in prison.

"Finally I could not stand him any longer, so I ran away. But I had no place to go, so in the end I offered myself to another brothel in the Eight-Big Alleys.*

"Good heavens, how they looked me up and down. It was only after the greatest hesitation that they took me in. But now I was a

* Formerly the red-light district of Peking.

Third Class girl. You know as well as I do what it meant. Japanese gendarmes and KMT soldiers, strutting around with their bayonets. One time I was ill and refused a KMT soldier. He took off his leather belt and gave me a terrible beating. The next day the operator told me to leave.

"Peking was a big city, but there was no place in it for a homeless girl. After wandering through the streets for hours, I went to the Tien Chiao district and got accepted by a Fourth Class brothel. . . ."

By the time she finished her story, all the girls in the room were in tears. Even Hsueh Fang who had listened at first with indifference, was sobbing loudly. She clutched the woman's hand in sympathy and stared long at her wrinkled face as if she were looking into a mirror revealing the future she might have had. That night the girls went to bed very silently.

The next day Hsueh Fang was more attentive in class than usual. She listened with interest to a talk on "What Communism Stands For" and even asked one or two questions during the following discussion. Having been raised in a land-owning family and later having served as the plaything of the wealthiest classes, she had acquired strongly anti-Communist sentiments. During the next few weeks, she gained her first real understanding of what Communism was and what the Communist program meant to the people. For instance, after hearing the experiences of many girls like Hung Yu, whose families had been torn apart by the old feudal system, she came to realize why land reform was essential. Little by little, she also began to see her own role in the old society and to recognize how degenerating her life had been.

One evening Hsueh Fang walked into Comrade Li's office with a large bundle under her arm.

"Here are my dresses, my high-heeled shoes and my jewelry," she said. "Please sell these things and buy me some blue cotton cloth to make a simple working woman's dress. I should also like to buy a pen and a notebook for my studies."

Putting her arm around Hsueh Fang's shoulder, Comrade Li said:

"I am very glad that you want to study and reform. We are here to help you liberate and educate yourself. Now you have learned that only through your own efforts can you change and really become free."

* * *

It is the policy of the Institute to let the girls choose their own futures. For those who want to return home or get married, there are courses on hygiene, first-aid, child-care and household management. But many of the girls, especially the younger ones, do not want to have anything more to do with men for awhile. Their one desire is to become working women and obtain economic independence.

The Institute has set up a production training centre in an old temple with 82 machines sent from Manchuria—47 cloth looms, 27 hosiery-weaving machines and eight spinning machines. There are also classes in embroidery and various other handicrafts.

Hung Yu, who showed great aptitude in the hygiene and first-aid courses, has decided to become a nurse. She has volunteered to go to the reclaimed areas along the Yellow River as a medical worker. Liu Hsiao-chen at first thought she wanted to be an opera singer like her former owner, but later she changed her mind and decided to become a textile weaver. Hsueh Fang has found that she enjoys knitting and embroidery work, so she is going into this line professionally. Chang Chin-lan chose to become a textile worker, but an unexpected development suddenly changed her plans.

One morning, when Chang Chin-lan was studying in her room, Comrade Li came to ask her to step into the courtyard. A PLA soldier with a bandaged arm was standing there.

"Do you know this person?" Comrade Li asked.

Chin-lan looked more closely as the man walked towards her, removing his uniform cap.

"Teh-sheng!" she cried, as she recognized her husband. "How is it possible! Are you really alive? . . . how did you find me? . . ."

In time, his story came out. He had fought in many parts of North and Central China, during the last four years. He had been among the shock troops that entered Tsinan and he had also taken part in the great Huai-Hai campaign. After being wounded six times, the army demobilized him. He returned to Hsingtang and received an allotment of six *mow* of land. Learning that his wife had been forced to go away with a KMT officer, he spared no effort to find her. Still, it was only by chance that he succeeded. An acquaintance who had been to Peking reported seeing a woman in one of the brothels that had strongly reminded him of Teh-sheng's wife.

Teh-sheng decided to follow up this remote chance. He came to Peking, where he asked the PLA headquarters for help in locating his wife. It was not long before they had traced her.

Doubts rose in Chin-lan's mind as to whether he would still want her, knowing of her past. But she could not bring herself to utter these doubts in words. Perhaps sensing what was worrying her, Teh-Sheng made a point of expressing the greatest sympathy for the sufferings she had been forced to undergo.

"I joined the revolution to destroy that corrupt society," he said. "Now it has been swept away, and we can forget the past. It is only the future that counts now."

The next day a large crowd of girls gathered at the gate to say good-bye to Chin-lan as she left with her husband for their home. Everyone wanted to help arrange her belongings in the pedicab and to wish her happiness one more time.

As the two rode away, Comrade Li turned to the group standing at the gate and asked them: "Did you remember to thank Chin-lan's husband?"

The girls looked puzzled.

"For over ten years," Comrade Li pointed out, "he has fought in the thick of battle. He has fought against the Japanese, the KMT and all the reactionaries so that you girls could be rescued from the water and begin your lives anew."

STORY OF PORT ARTHUR & DAIREN

(Continued from page 7)

Soviet technicians have offered invaluable assistance in organizing technical courses to train skilled workers. Through their tireless and self-sacrificing efforts, 14,000 workers have already raised their technical level. Another 312 workers have been trained by the Soviet experts to fill jobs as factory directors. For the first time, women workers have obtained the same opportunity as men to improve their technical skill. Many women workers in Dairen and Port Arthur are now holding down jobs that were formerly closed to their sex, such as that of lathe turner. Eight women employees of the Dairen railway depot, under the tutelage of a Soviet section head, have achieved the distinction of becoming China's first women locomotive drivers.

Living Standards Rise

All of these developments, taken together, have added up to a substantial increase in the workers' living standards. Real wages for workers more than doubled between 1947 and 1949. The average monthly income of a textile worker, for instance, was \$3,266 (local currency) in 1947. His 1949 wage, computed on an equivalent basis, was \$8,200 per month. In addition, the average price level in 1949 was 17 per cent lower than in 1947, which meant that the worker could buy considerably more for his dollar.

With the help of Soviet experts, the Port Arthur-Dairen Administration also provided extensive facilities for raising the people's cultural level. All workers and public servants in the area now devote two hours a day to political, cultural or technical study. A great number of night-schools and short-term courses have been organized, some under the direct supervision of Soviet advisors. The Sino-Soviet Friendship Association, the Women's Federation and the Youth Federation are also cooperating with the government in setting up spare-time courses to meet the demands of all types of labouring people.

Under the Two-Year Economic Plan, 35.8 per cent of the budget has been set aside for education. There are now nine middle schools in the Port Arthur-Dairen Area, having 279 teachers and 6,577 students. There are also 527 primary schools staffed by 3,773 teachers with an enrollment of 147,510 students. Of these, 197 schools have been created under the Two-Year Plan. Many of these schools have received the most modern laboratory equipment from the Soviet Union.

Labourers' Children Attend School

Recent statistics show a great increase in the school attendance of children from workers' and peasants' families. Such children now make up 51 per cent of the student body in middle schools, and 64.7 per cent in primary schools. This new development in itself provides graphic evidence of the improved conditions attained by the workers and

peasants, who only a few years ago were so impoverished that many depended upon their children's pitiful earnings to stave off starvation.

The mass movement to eliminate illiteracy by the end of 1950 is also proving an outstanding success. According to the Two-Year Plan, at the end of this period workers should know at least 1,200 characters, while peasants should know 800. Of the 370,000 illiterate people in the area, 207,000 had joined literacy groups by the end of 1949, and most of these could already read and write more than 500 characters.

Soviet films and Marxist literature have become an inseparable part of the cultural life of the local population. Motion pictures or photographic exhibitions depicting Soviet construction always draw huge crowds. The Soviet Union has also presented some 350,000 books to the local public libraries. By learning more about the Soviet Union through these various media, the people gain a constant source of inspiration for their journey down the road pioneered by their Soviet brothers.

The Soviet Union has shown as great concern for the people's physical well-being as for their economic and cultural advancement. Five new Soviet hospitals have been erected in the area which provide free medical treatment for workers and their families. When a plague epidemic broke out during the winter of 1947, Soviet medical teams promptly arrived to stamp out the disease.

These are some of the ways in which the Soviet Union, both by its inspirational example and by its direct contributions, has helped to change the features of Port Arthur-Dairen Area during the last four years. Without this invaluable assistance from the Soviet Union, obviously, the area could not possibly have achieved so much in the way of reconstructing its economy within such a brief period.

Population Loves Soviet Protectors

It is only against this background that one may fully comprehend how deep is the affection, respect and gratitude of the local populace for the Soviet Union. These people have had concrete and first-hand proof that were it not for the protecting arm extended over the area by the Soviet armed forces, the KMT and its American imperialist supporters would have long since seized this vitally important region as a key base for attacking the whole of Manchuria and North China.

The people in Port Arthur-Dairen Area are also grateful to the Soviet authorities for all the fundamental changes they have helped to bring about since liberation. The old colonial government has been supplanted by a democratic administration. At the same time, the old colonial economic pattern has been broken up and replaced by an economic system that serves the people. Step by step, under Soviet encouragement and guidance, Port Arthur and Dairen have been transformed into industrial and commercial centres that set an example for all the cities of new China to follow.

THE SOVIET PEOPLE

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their system and discipline. But, though you cannot distinguish them from their appearance, you can gain an idea of their past experiences from their conversation and from the way they deal with their problems. Their stock of knowledge is bountiful. An ordinary worker or a technician can express his views on the current events of the world. They always make a clear and direct statement of their opinions, never in a roundabout or elusive way. Their humility is not pretended. And they are not frivolous and irritable either. They can talk in a humorous way (many are experts in humour), or make some ironical remarks, but humour or irony never distorts their ideas. Instead, it only serves to make them clearer. In this way, you get the impression that they are giving their sound and considered views, not just showing off their wits.

They love not only to work, but also to study theory and to talk about politics and problems in general. They also love to see operas, ballets, cinemas, paintings and to read literary works. They like to discuss the arts and express their ideas in precise terms. When you ask a woman worker, a middle school teacher, or a doctor for his or her opinion about a stage show, a piece of art or a literary work, you will get an immediate answer. I never heard such replies as: "Ah, very good, that is good, all right, quite so, almost, but. . . ." and other pointless, irresponsible, unthinking and perfunctory statements. They have the habit of understanding, absorbing, digesting and expressing their own opinions on everything. And they also like to hear discussions about their opinions. This is because they do not regard various branches of literature and art as pastimes. In fact, they never feel the need of killing time. When they take delight in literature and other arts, they are serious, trying through them to arrive at a broader, more delicate and more penetrating view of social life and to gather knowledge of history as well as the essence of thought.

Then, are Soviet citizens solemn, stiff and harsh people without "individuality"? Just on the contrary, they are the most interesting characters, each having a peculiar flavour of his own — though they are serious and not the least happy-go-lucky about their work. They are not people interested only in their own affairs. They do not care for personal honour and position, nor are they anxious for gains and distressed at losses. Their enthusiasm is entirely devoted to the revolutionary cause of the whole world and all mankind. Because of all this, and because of their persistent endeavour, they have increased their wisdom and creative genius. The freedom and exuberance of their thought, and the richness of their life, give them a clear-cut personality

and make their language varied, beautiful, and also rich in implication. When I read some Soviet literature or saw a Soviet cinema, I used to think that the language of the peasants or soldiers was too refined, that it was the language of a writer or an intellectual, and that the characters had been given finishing touches. Yes, I thought, the characters and their language presented in literary works must have gone through a process of refinement. But actually, I met many people who talked in just that way and who had that very flavour. Hence I realized that the refinement was just more concentrated expression. The appearance and language of a real peasant or soldier never differ much from their counterparts in novels. Their everyday conversation is such literature, so learned and so full of very profound ideas. When I listened to someone beside me talking about something, expressing his ideas in such fine wording, far better than I do in my writing, I often could not help asking why they did not write novels. They gave me a plain answer: "It isn't simple to write novels. That isn't a thing everybody can do. I think my present work is more suitable for me."

I could go on endlessly telling what impressions the Soviet citizens have made upon me, and without doing it well either. I also love the Chinese people. I love the greatness of the Chinese people and the leaders of the Chinese revolution. I love them all the more because I understand the sufferings of the Chinese people, and because I have witnessed their rebirth, was reborn with them, and was liberated with them. But the Soviet people made me admire them and feel attached to them. Of course, there are some exceptions among the Soviet people, but the ones I have been describing are the common type. Just because they are average and not in the minority, they make you feel attached to them all the more. But why is it so? I cannot help thinking about this and feeling deeply moved. I think this is due to the economic and cultural construction of the Socialist society during the past thirty-odd years, and also due to its excellent system. It is due to the leadership of Lenin and Stalin, due to the Bolshevik Party and to the concerted efforts of the whole nation. I am fortunate to have been born in China, which has Mao Tse-tung. I am still fortunate to be able, because of the victory of the Chinese people and of the Chinese Communist Party, to have visited the Soviet Union, which has Stalin. Though I cannot see Chairman Mao frequently, I can get close to him if I work hard and study hard. Though I have never met Stalin (though I had a view of him from afar in Red Square on May 1, 1949), I have lived in Stalin's city (Moscow) and have lived among Stalin's people, who have so much friendship and love for one another. From them, I have obtained enlightenment about life. I am grateful to them, to all the Soviet citizens whom I met and to Comrade Stalin.