

SOCIAL SCIENCES
NEW WORLD

NOVEMBER
1951

Review

20¢



The Soviet Anniversary and World Peace

News from People's China, Czechoslovakia, East Germany

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IN THIS issue of New World Review we mark the 34th Anniversary of the Soviet Union.

We have presented a number of aspects of that country: its long, consistent struggle for peace, its vibrant life and new people, its enormous peaceful construction projects, its creative, progressive policy toward national minorities, its relations with other countries.

New World Review presents some aspect of Soviet life in every issue—for the key to a peaceful world is American-Soviet amity based on a true understanding of that land. We give our readers, every month, factual information to make that understanding possible.

In addition, we cover significant developments in China and the People's Democracies of Eastern Europe.

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NEW WORLD REVIEW

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NEW WORLD *Review*

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Our Cover, drawn especially for us by the eminent American artist, William Gropper, marks the USSR's 34th Anniversary.

Photos by Sovfoto and Eastfoto unless otherwise specified.

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Vol. 19, No. 9, November, 1951. Re-entered as second class matter June 27, 1951, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Subscription \$2.00 per year. \$1.00 for 6 months (Canadian and foreign \$3.00 a year. Draw money orders or checks payable in New York). Published monthly by the S.R.T. Publications, Inc., 114 East 32nd Street, New York 16, N. Y. Indexed in Bulletin of the Public Affairs Information Service. Phone: MUrray Hill 3-5855.
PRINTED IN U.S.A.

The November Anniversary

by JESSICA SMITH

NOVEMBER 7 MARKS the thirty-fourth anniversary of the Russian Revolution which under the leadership of Lenin brought into being the world's first socialist state.

On this day the Soviet people have much to celebrate. They will rejoice together, and people of good will throughout the world will rejoice with them, that they have more to eat than ever before, more to wear, more and better houses to live in, more books, more theaters and music, more schools and colleges, a richer life to share with each other.

The terrible wounds of the last war, though not forgotten, are healing. In every branch of production, in every sphere of culture, in every aspect of life the Soviet people are enjoying conditions far surpassing those that existed before the war.

And this means all the people of all the many nationalities of the Soviet Union, men and women, old and young, dark-skinned and light.

Before them all, open equally to all, stretch vistas of a still more beautiful and joyous future, toward which they march with strength and confidence, determined that it shall not be postponed or destroyed in the flames of a new world war.

The Soviet people are embarked on great new construction projects for peace, scheduled for completion within five to seven years of their launching in the summer of 1950. They are

harnessing nature to man's needs on a scale never before attempted, opening up hitherto undreamed of prospects for the greater well-being and happiness of all the people.

Tens of thousands of people are engaged in the great hydroelectric and irrigation projects on the Volga and the Dnieper which will power new industries, release new productive forces and wrest new wealth from the earth. New roads have been built, great areas excavated, auxiliary enterprises are already in operation.

Many thousands of others are engaged in the preliminary work of building the Main Turkmenian Canal which will give life and fertility to the vast arid wastes of the Kara Kum desert.

Early estimates that these new projects would water 70,000,000 acres of land are already being revised upward as new potentialities are discovered.

Never had scientists and engineers such scope for initiative and creative accomplishment, never had workers such unending possibilities for satisfaction and advancement, never had poets such epic themes to sing.

While these new projects surge ahead, the mighty afforestation plan which will change the climate of the land, ending forever the scourge of drouth and opening the way to new abundance, nears completion ahead of schedule.

The Volga-Don Canal, linking five seas in a great inland waterway system, will be in the main completed this year and open for navigation in the spring. A new turbulent life has begun for the quiet Don as its waters are turned into a new bed, and dammed back to provide power for the Tsimlyanskaya hydroelectric station.

New settlements and towns, with modern housing, are arising around the projects. Long-established cities of ancient Russia are being transformed into garden places, with widened boulevards, new squares and parks, new homes, apartment houses and cultural and public buildings.

The growth of the people's culture keeps pace with material advances, a culture which makes the best of their own and world culture the possession of the whole Soviet people, and gives to each individual the fullest opportunities for artistic training and expression.

The Soviet people are constantly reflecting all these things in what they say and write, in their music and art. And the thousands of people from other lands who are seeing all these things with their own eyes are bringing the truth about the Soviet Union back to their own countries.

For these things, made possible because the people own the means of production and the fruits of their own labor and administer their own government, are the reality of Soviet life. This reality is as different as day from night from the false pictures conjured up by the evil and greedy forces who fear that the example of the successes of the socialist system will one day deprive them of a way of life which permits them to fatten on the toil and blood of others.

For this and this only is the "threat" that the Soviet Union and the whole new socialist world present to the old world of monopoly capitalism, the threat of example. There is no threat of aggression.

The Soviet people and their leaders need peace above all else to complete their transition to the era of full communism, which requires an abundance of material goods sufficient to meet all human needs. Not willingly do they divert a single iota of their labor and scientific research to the making of the means of destruction. Above all they abhor the idea of utilizing atomic energy for death instead of life. It is unthinkable that they could jeopardize all that they have built and plan to build by any aggressive purpose or move.

USSR Against Aggression

ONCE AGAIN, in his announcement that an atom bomb was recently tested in the Soviet Union and that tests of bombs of different calibres will be conducted later, Premier Stalin proclaimed that "The Soviet Union does not contemplate ever attacking the United States or any other country." He made clear again that the Soviet Union makes atomic weapons only because it is compelled by American policies to do so, that it is unalterably opposed to the employment of atomic weapons, that it wants them prohibited and their production stopped, that it stands for international control to implement such a decision, and the use of atomic energy for peaceful purposes only.

On record in the United Nations despite the lies of the press, are a series of Soviet resolutions along these lines, showing the concession offered to make agreement possible and their proposals for inspection under the United Nations to guar-



Premier Stalin reasserts Soviet stand for peace and for banning atomic weapons under international control

against violations. On record, too, are the numerous Soviet proposals for reduction of all arms and armed forces.

Charges by the Administration that the second recorded atomic explosion in the USSR belies Soviet peace aims have a hollow ring against the background of twelve or fifteen atomic weapons tests already made by the United States, the continued stockpiling of bombs, the huge sums being poured into the expansion and new building of atomic and hydrogen bomb projects and the numerous boasts of new atomic weapons and other instruments of mass murder and destruction.

It is no accident that the President's announcement of the explosion in the USSR and new attempts to terrorize the American people were made just at the time a staggering

new military budget was being pushed through Congress, including plans for new secret war bases around the Soviet Union, and accompanied by calls for even greater expenditures for atomic weapons.

The arms and militarization program which is the only solution the Administration has to offer for America's economic problems, has at each point been dependent on artificial alarms about Soviet aggression.

"We will be at war with Russia in thirty days" was the officially launched rumor that went around Washington in 1948. Congressman Buffett (R-Neb.), in a release sent out on his Congressional letterhead September 13 (ignored by the press generally), lifted a curtain exposing the real situation. Reporting an off-the-record talk given at that time to a number of Congressmen by Admiral Hillenkoetter, then Chief of the Central Intelligence Agency which heads up America's espionage and secret services, Mr. Buffet wrote:

... Admiral Hillenkoetter, who knew what was going on, declared that signs of offensive war by Russia in the foreseeable future were completely lacking. Answering our question, he detailed a mass of factual data from his secret sources indicating just the opposite situation. Developments since that time have proven his facts.

The Congressman explained the loud beating of the war drums at that time by the Administration's desire to frighten the American people in order to put through the draft for compulsory military service, and concluded:

Hitler and Mussolini found the cry "The Russians are coming" the perfect weapon with which to enslave their people. But now we know the real peril to those people was not in Moscow. It

was in their own capital cities. Will we learn by their experience before it is too late?

Far from learning by their experience, the Administration is trying to emulate it. President Truman openly declared at his press conference on September 20 that the United States must rely on force rather than diplomacy in its relations with Russia. Not only is the Administration beating the war drums ever louder, though signs of any danger from the USSR are as lacking today as in 1948, but they are turning the world war victory over fascism into defeat by reconstituting the Nazi-fascist anti-Communist Axis.

The war treaty setting up a remilitarized Japan as a base of aggression in the Far East was followed by new moves to strengthen the Berlin-Rome end of the axis. At the tri-power conference in Washington and the Atlantic Pact conference in Ottawa the Administration pushed forward its plans for reviving and rearming German imperialism, as its main European ally, lifting the peace treaty ban against the rearmament of Italy, bringing Greece and Turkey into the Atlantic Pact in which Franco Spain and Tito Yugoslavia are already virtual partners, and saddling new burdens of arms and armies on the people of Europe.

With these war-breeding moves, the reckless policy of substituting the building of armed might for diplomacy has entered a new and more ominous stage. This makes it all the more necessary not to yield to pessimism, but to engage with renewed determination in the struggle for peace.

The growing dissension and resistance among America's own allies and the growing unity and strength of the world's peace forces, now find-

ing new allies in the national liberation forces rising throughout the Middle East, can yet avert new world war.

For Peaceful Co-Existence

WORLD WAR is not inevitable, peaceful co-existence between the capitalist and socialist sectors of the world is possible and necessary. To bring this about the American people have a grave responsibility. That they are aware of this is demonstrated by the growth and vigor of the peace movement in all parts of the country, illustrated by the three great inter-faith peace vigils in New York City calling for an end to the war in Korea and the substitution of peaceful negotiations for reliance on force alone, by the cease-fire week organized in October by the American Peace Crusade and by peace actions by many labor, professional and other groups.

The question of American-Soviet relations, which is the key to all other issues relating to peace, is one that must be brought forward with special emphasis at this time. Since the whole Administration war policy is based on the myth of Soviet aggression no efforts must be spared to bring to the American people the true and irrefutable fact that there is and can be no threat of aggression from the USSR.

That is why special importance attaches to the meetings being organized in a number of large American cities by the National Council of American-Soviet Friendship, marking the second important anniversary that occurs this month, the eighteenth anniversary of the establishment of diplomatic relations between the United States and the Soviet Union on November 16, 1933. The American-Russian Institute of San

San Francisco is marking the November anniversaries by an "American-Soviet Friendship Week."

How different would the world picture be today had our government followed the course projected by President Roosevelt when he signed the agreement with Maxim Litvinov on that day in which together they expressed the hope that:

The relations now established between our peoples may forever remain normal and friendly, and that our Nations henceforth may cooperate for their mutual benefit and for the preservation of the peace of the world.

Instead of a wartime economy and an arms and atom bomb race, we might have been living under an economy of peace and useful trade with all the world. For friendly relations with the Soviet Union would have enhanced our friendly relations with all countries, both those our government has chosen for its allies and those it deems its enemies. The American people would be better off, their civil rights less threatened, their living standards higher.

If we had followed the policy of peaceful co-existence there would be no war in Korea today with the threat of its extension into world war as long as it continues.

Those who believe capitalism superior to socialism would have a far better chance to extend its life in peace than in a suicidal atomic war. And if it is superior, what is there to fear from peaceful competition, permitting all national resources to be used in proving it so?

Peace will be preserved and consolidated if the peoples will take the cause of preserving peace into their own hands and will defend it to the end.

Joseph Stalin

Pravda interview, February 16, 1951

NOVEMBER, 1951



The Bolshoy Opera House in Moscow, where the annual celebrations of the November 7 anniversary are held

The Soviet Union, undeterred by the war plans and provocations, has made a series of new efforts to reach agreement with our country. In the Truman-Shvernik exchange and in Foreign Minister Vishinsky's answer to Ambassador Kirk, it offered anew to enter upon peaceful negotiations, peaceful interchange and trade, and conclusion of a five power pact of peace, open to all countries.

Let our part in the November anniversaries be stronger efforts in support of normal and friendly relations between the United States and the Soviet Union, and the consolidation of those relations through a Pact of Peace among all the powers to banish forever the threat of war.

**As the entire Soviet people
rise and march together to-
ward the sun they have but
one song on their lips —**

The Song of Peace

by RALPH PARKER

BEFORE attempting to describe some of the features of the USSR thirty-four years after the Russian Revolution I think there might be some point in considering briefly *why* we celebrate this birthday.

Is it merely a formal gesture to convention, a mark of respect to a turning point in the history of mankind? Are the millions of people who gather in the first part of November in every corner of the world to salute the achievements of the Soviet Union meeting simply to commemorate? I think not.

In honoring the Russian Revolution our thoughts dwell not so much on the past as on the present and the future. We rejoice with the Soviet people on this day because we share their conviction that their land bears in its womb the hopes of mankind for peace and brotherhood between the nations, for fruitful cooperation for the benefit of all. And when we applaud the words "Hail to the Soviet Union," we do so believing that its success means that those hopes will be fulfilled. We celebrate not that country's age but its growth.

In my job as a newspaper correspondent in Moscow, I have watched this process of growth for just ten years. November 7, 1941, I spent on the wind-swept platform of a small

railroad station in North Russia which a few hours previous had been heavily bombed. Of that unforgettable day and of those that followed it I wrote in my journal words which may be fittingly recalled now:

As the light gritty snow swirled through the gaps in the station's damaged roof, the loud speakers brought an account of the historic parade in the Red Square where the dauntless defenders of Moscow saluted their indomitable leader.

At that time several trainloads of Siberian soldiers stood in the marshalling yards while the station was crowded with refugees from Moscow, Leningrad and West Russia.

As I watched them listening attentively to the voice of Stalin, I saw something I had never seen before—a wave of hope and joy spreading across the raised alert faces like a burst of sunshine sweeping over a field of swaying corn.

I understood then how Stalin's firm confident challenging words had lightened people's hearts and helped them to face the unknown into which millions were traveling.

The middle-aged nurse who spoke to us from the door of a brand-new hospital train traveling westwards, the Latvian family who had left a blazing village in the night, the pretty fair-haired woman whose husband and infant had been killed, the women of Perm (Molo-

tov) who lingered at the station after seeing their sons off to the war, and tenderly clutched refugee children to their breasts, the superbly equipped soldiers whose defiant songs reached our ears through the doors of railway cars, the groups of workers for whom it was as natural to spread grease over an evacuated lathe or to readjust a loose tarpaulin as it is for a mother to go to the aid of a suffering child, the thousands of travelers who to us were but faces revealed for a second through the swirling steam in the marshalling yards of Chelyabinsk, or glimpsed dimly through windows of trains waiting their turn to proceed—they all felt themselves to be part of an army whose cause must prevail because it was just.

Ten years later as the Soviet people were preparing to celebrate another November holiday, I was again among a large group of ordinary citizens. Not, this time, in a station reeking of burned flesh and smoldering timber but in the lofty, well-lit instrument shop of the Stalin Automobile Plant in Moscow.

Perhaps among those lathes were some that had made the long journey to the Urals during the period of evacuation; today they are being re-jigged for the manufacture of a new model of children's bicycle. Perhaps some of these men and women we join as they assemble in a corner of the shop, smoking, chatting, humming the popular songs played through the loud-speakers, traveled with their machine-tools to the East; some, certainly, went westwards for some are introduced to a group of veterans, one of them a Hero of the Soviet Union, a handsome young fel-

low who is now a senior foreman.

Again we hear the words of Stalin calling on his fellow countrymen not, as then, to fight to the last drop of blood for victory over the Nazi invaders but to take the cause of peace into their hands, telling them that nation and nation, system and system, can co-exist in peace, and that war is far from being inevitable. And, as in 1941, Stalin's words lighten men's hearts as they are quoted by a stockily-built turner dressed in blue overalls, from a platform covered with red bunting.

These working men and women have just come off the day shift, but instead of going home or to the canteen as usual, they are gathering for a meeting. A few have changed into town suits and printed frocks, some of the youngsters are bare-armed in singlets. They look healthy and sun-tanned. This factory is proud of its big rest center on a State farm outside Moscow, its sanatorium on the Baltic coast, and its night sanatorium attached to the polyclinic within the factory walls.

The meeting we are attending is part of the campaign for collecting signatures to the World Peace Council's Appeal for a Five-Power Pact of Peace. "No signature without discussion" and "The process is more important than the numerical results" are the principles on which the campaign is being held. Before the question of signing is raised at this meeting it is examined from many angles by men and women speaking from the floor of the shop.

I think there is a lesson to be learned about the Soviet Union in its present stage of growth from a meeting such as this, typical of the tens of thousands being held throughout the land.

Thirty-four years of governing

ALPH PARKER formerly represented the "New York Times" in Moscow and now covers the USSR for newspapers in England and America.

their country have made ordinary citizens accustomed to having their say in matters that concern their future.

If a technical committee in the factory thinks there should be rationalization of certain labor processes, it not only advises the management of its findings, it consults the operators.

If a school director wants to introduce some reform, he will consult the parents' committee who may advise the calling of a parents' meeting.

If a house superintendent has a proposal about planting a few trees in the courtyard, he will call a tenants' meeting.

And, in addition to being consulted, people have grown accustomed to being drawn into the administration of their affairs, of being elected by their fellow citizens to posts that are never sinecures since they can be recalled at the shortest notice.

With this experience of what might be called "dynamic democracy" behind them, the Soviet people naturally expect to be consulted over so momentous a question as the Peace Pact.

I vividly recall two scenes from a visit to Soviet Georgia during the 1950 campaign in support of the Stockholm Appeal. The first was at a girls' school when the headmistress, who, by the way, was also Vice-Chairman of the Supreme Soviet of the USSR, told me how the children had come to beg her with tears in their eyes to be allowed to collect signatures, since, as they put it, "peace is so much our concern."

The second scene had as its setting the most ancient Christian church in Georgia at Mtskhet, now attached to a nunnery. As we were being shown the tomb of Georgia's first

Christian Queen, an old nun approached us with a copy of the Stockholm Appeal in her hand and, somewhat sternly, asked whether we had signed. We inquired whether she had yet done so herself, to which she replied: "Indeed, young man, and why not, is there anything wrong in it?" She was Sister Agatha, we were informed, the oldest member of the community and though extremely old she had insisted on taking the responsibility of collecting signatures. Sister Agatha had never been outside this small remote village beyond the Caucasian mountains but she knew that atomic warfare was evil, and she knew too that she could do something to combat that evil.

The workers of the Stalin Automobile Plant, of course, are able to support their signatures for peace with something more effective than prayers. When the first speaker at their meeting finished his review of the international situation he laid down his notes and simply said: "Comrades, we here all need peace to do our jobs. I'm sure you'll not only sign but will back your signatures with your work."

This shop, like others in the plant, launched a Stakhanov Watch in honor of the Appeal on September 10th, due to end on the eve of the day, October 1st, when the plant celebrates the twentieth anniversary of its reopening with the name of Stalin attached to its title after being rebuilt during the First Five-Year Plan.

A Stakhanov Watch is a period during which a sustained effort is made to reach a level of production, quantitative and qualitative, above the normal, an effort for which the workers, being on piece rates, are duly rewarded.

"It's all a matter of preparation,"

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Two young architects, Ludmila Ivashchenko and Irina Yaroslavskaya, who are designing some of the structures of the gigantic canal projects now under way

said Nikolai Sitranov, a fitter whose brigade of four, working on lathes for manufacturing bicycle spokes, was producing at a daily index of 250 compared with the normal 100. "We hold short meetings during the dinner break to organize the work. That's the only secret of our success."

There is quite an interesting story about the gadget Sitranov and his mates are fitting. Enabling spokes to be fitted faster to wheel-rims, it was invented by a girl operator. The technologists found the proposal feasible, the shop trade union committee approved and the management gave orders for the machines to be refitted. The inventor was rewarded. Piece rates were fixed for the making of the gadget in the instrument shop, the job falling to Sitranov's brigade. After an experimental run the four fitters put their minds together and devised a way of working at a speed far in excess of what had been envisaged. Their reward consisted of the high bonuses they drew according to the progressive piece rate scale. Soviet children are getting more bicycles as the result of these worker-innovators' ingenuity.

Such is the simple arithmetic of the Stakhanov movement. More real wages to the worker, more goods to the public. Today Soviet people are adding another phrase—more chance of peace lasting.

When the handsome young Hero we had met finished his speech in support of the Peace Pact he said: "Every extra car or bicycle is a step towards peace." Behind those simple words lies a great idea: The greater the success its members can make out of their socialist society, the faster recedes the danger of war.

It is said that there were Bolsheviks who danced with joy when their Revolution had outlived the Paris

Commune by a single day. Today, thirty-four years after the storming of the Winter Palace there is more reason for satisfaction but the motive remains the same—the more successful the USSR grows the less likely are those who want to see socialism wiped out going to dare attack.

The children's bicycles, the new radiolas and washing machines, the skyscraper dwelling houses, the new ranges of floral prints in the exhibition rooms just opened on Gorky Street, are contributions to the defense of the Soviet Union and of peace; and March 1st, "the day the prices fall" is as telling a sign of the country's defensive strength as the Day of the Soviet Army that falls a week before it.

"There's no denying the guns, the people say, and we've got to keep them in mind. But the time has come to build a new life. To cram every day with all the joy we can. . . ." These words, spoken by a character from Siberia in the popular play *Dawn Over Moscow*, voice the thoughts of all those plain people who believe they are serving the cause of peace when they pledge themselves to produce more shoes, more yardage of dress fabrics, more bricks, more fishing nets, all those who are straining towards the "new life" whose outlines become clearer each day.

"We know what war is," declared a motherly-looking woman at the peace meeting in the instrument shop. "And we need only look around us to get the answer to the question, what does peace mean?"

"Around us." To the announcement on the shop notice board that there were vacancies in the ballet dancing and sculpture classes for amateurs at the works' Palace of Cul-

ture; to the lists of concerts—tickets costing less than a copy of **NEW WORLD REVIEW**—including appearances at the Palace of Culture of Moissejev's famous State Ensemble of National Dancers, the Soviet Army choir and Leningrad's great conductor Mravinski; to the blazing windows of the Evening Institute across the green parkway outside the shop, a place where free college-standard education was available to all who worked in the plant, in addition to technical education, Stakhanov courses and a score of specialized courses.

"All this we have won and all this we shall defend; in defending it make it better"—that, I believe, was the mood in which the workers unanimously voted in favor of signing for the Peace Pact and "of backing our signatures with our work."

During the last year the entire atmosphere in which Soviet people are working has been changed as they have realized the far-reaching implications of the Constructions of Communism to which so large a proportion of their efforts are geared. To show you how widespread is the awareness of the importance of these vast projects let me recall a scene in a small village outside Moscow.

A boy, naked except for swimming trunks and a vivid little Uzbek skull-cap, is kneeling in the sand under the pine trees. He is shaping something with his hands. Occasionally he consults a big book. He is quite engrossed in his task. He appears to be oblivious to the call of the forest that stretches, invitingly shady on this hot August day, from the edge of the cottage garden. He pays no attention to the calls of his friends as they pass by tirelessly circling the village on their new bicycles.

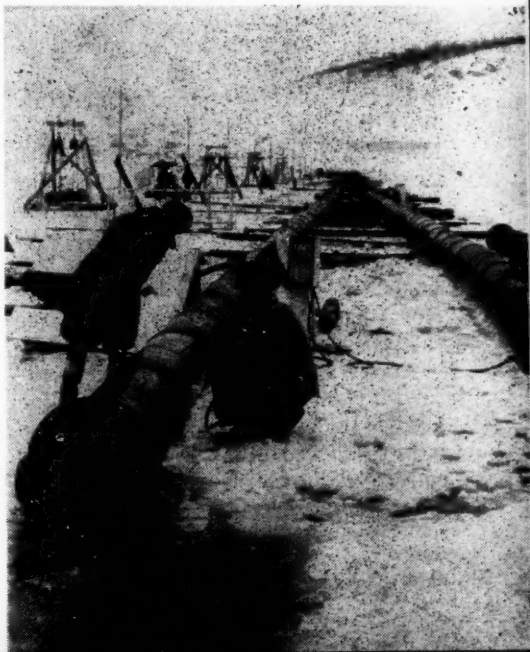
The little boy, the son of a turner

in a Moscow factory, got the idea of the work he is engaged on from something he saw in Gorky Park. At an end-of-term gathering there he had watched a huge carpet-garden being planted. The pale saxifrages and red geraniums spelt the words "For Peace," and beside them there stretched a map of the Southern parts of the European regions of the country with dams and reservoirs and tree belts shown.

Sasha decided to do something similar out of sand and pebbles in the garden of the cottage his parents had rented for the summer.

The panorama is one that would greet the eyes of an observer poised on some Caucasian peak, a modern Prometheus endowed with a power of vision that could embrace the entire valleys of the Volga and the Don, the steppes of the Ukraine and Zavolzhye, the deserts beyond the

Kilometer-long pipeline ready to be lowered to the bed of the Volga. Part of the work on the Kuibyshev project



Caspian and the wooded plains of Central Russia. An area of over a million square miles, greater than that of all Western Europe with the British Isles, Scandinavia, Spain and Italy. This observer, too, would require the power of seeing into the near future, of seeing not only the USSR in being but the land in the process of becoming.

The boy has not hesitated to assume these powers as he shapes the present and the future. From his Caucasian vantage point he has flattened the sand to form the neck between the Caspian and the Black Seas and beyond the Caspian the desert that stretches to the sea of Aral. Then in the middle ground he prepared the great land mass that stretches from the heart of the Ukraine to the Urals.

Beyond, the Northern forest with the cities of the Upper Volga and the Kama marked with cut-outs. Moscow is represented by a model of the Spasskaya Tower of the Kremlin, surmounted by a Red Star. Then, from the northwest, the mighty Volga, crossing almost the whole area before it turns to flow south; then the Don and the Dnieper flowing into the Black Sea.

Next, Sasha turns to tree planting. With hundreds of twigs he lines the lower courses of the rivers with green belts, lays others out along the watershed between the Volga and the river Ural, across the Stavropol steppe from the foothills of the Caucasus to Stalingrad, between the Northern Donets and the Don. Three thousand miles of tree belt!

And before he has done with afforestation he lays a mosaic of pine needles over all the middle of his picture to represent the windbreaks collective farmers are planting to create micro-climates and apply to

farming the new discoveries that have been made about the behavior of the lowest level of the atmosphere.

On this map he then imposed a number of neatly cut strips of metal, each representing a dam. First he dammed the Volga at Ivankovo, north of Moscow, then at Uglich and Shcherbakov. He broadened the river above the Shcherbakov dam to make the world's biggest artificial lake, the Rybinsk Sea, which he had crossed by paddle steamer on a trip down the Volga last year.

He threw another dam across the Volga above Gorky, spanned its tributary the Kama near Molotov, two constructions on which work has made considerable progress. He dropped the Dnieper dam, Europe's largest, into its place above the Zaporozhian rapids.

Then Sasha dipped into his country's future. Widening the Volga to form two great inland seas, he placed his longest strips across the Volga, one above Kuibyshev, the other just below Stalingrad. From opposite Stalingrad he scooped the canal to the Ural and from this main irrigation canal drew subsidiary water ways crossing the desert towards the shores of the Caspian. He connected the Sea of Aral with the Caspian through the Amu Darya River. Over the hump between Stalingrad and Kalach he fitted a piece of notched metal to represent the Volga-Don canal.

The Don used up most of his remaining dams. Below the big new inland sea between Kalach and Tsimlianskaya no fewer than six were required. Snake line canals wound from the reservoirs formed into the land south of the lower Don. To complete his waterworks, Sasha dug a new channel for the waters of the Dnieper branching from the river



New cottages for the workers' settlement at the Volga-Don construction. The new settlement includes schools, clubs, clinics, stores, a hotel and a kindergarten

just above the Dnieper dam and running southwards into the Crimean peninsula.

When I saw this map in a Russian cottage garden, so firmly drawn, as familiar to its young architect as the lines on his own hand, I commented to his mother: "Sasha's future."

"Future?" she echoed. "Do you know, I can't help thinking of the Constructions of Communism as part of the present."

She is right. The Soviet people's thoughts are linked to these great peaceful constructions as they were linked to the victorious campaigns waged by the Red Army after the battle of Stalingrad, and in the present they read the final victory.

Sometimes the resemblances are striking. Who can read, for example, of the laying of the pipeline under the ice near Kuibyshev without recalling Simonov's vivid war despatch

about the building of a pontoon on the ice on the Rzhev front? Or learn that a new office for the builders of the Stalingrad dam is rising near Sergeant Pavlov's house without remembering how that heroic ruin looked in February 1943?

The Soviet people have raised no war memorials in their liberated land. But are not the new public works at Stalingrad, Kalach, on the Don, the Dnieper and in Crimea true memorials to the men that laid down their lives that their fellow men should live fully and freely?

A new atmosphere has been created, there is a spirit of daring in the air. The tenth year school girl overheard at a consultation about her future studies at the Institute of Energetics insisting that the course must finish in time for her to join the Turkmenian construction; Sasha's cousin working for a diploma that will enable him to go

straight from the tekhnicum (vocational high school) to Kuibyshev; the young geologists who set out on skis to prospect the course of the canal that will link the rivers of Asia and Europe—these people feel themselves to be taking part in an adventure of a kind and scale new to history.

A few year's work will reclaim land enough to feed a hundred million people. And it is work of a kind not seen in this land or any other land before.

When Nikolai Shaposhnikov built the Syzran power station twenty years ago the power available to each worker was 0.1 kilowatts. When he built Ivankovo it had risen to 0.5 kws. Now as chief engineer at Kuibyshev he can reckon on 3 kws.

The excavators used on the first Volga dam had a capacity of 1-1.5 cubic meters. The giant "walking excavators" used today scoop up 14 cubic meters every minute and carry it 400 feet with its long boom. Each machine replaces 7,000 hands.

Brain replaces brawn! All honor to the men and women who toiled to build the Dnieper dam, dug the Moscow canal. They gave the best skill that Soviet schooling in those pre-war years could equip them with.

But today it is the product of secondary schools, and tekhniums, institutes and research laboratories of the Academy of Sciences that is manning the complicated machinery.

The change in the standard of workers' qualifications is reflected in

the provision being made for them at the building sites. Those who built in earlier years came mostly direct from the countryside; but the new inhabitants of the towns rising opposite Stalingrad and at Takhia-Tash are skilled workers used to city life with its theaters, cinemas, clubs, football matches, libraries. The new towns provide for these new tastes. The best ballet companies, symphony orchestras, football teams of the land, play for the builders. This too is a sign of the process of growth in the Soviet Union.

To the average Soviet citizen the enrichment of the community through these Constructions of Communism is a constant reminder that the attainment of the time when articles of consumption can be distributed in accordance with the needs of society's members is not very far off.

Everything they see, hear or read about goes to remind them that all the prerequisites for reaching Communism lie within their own land, the space, the natural resources, the energy of their own people—Bolshevik energy. Nobody is being robbed that they shall become rich. Nobody is threatened by their advance to a life of abundance. No frontier need be crossed, no colony exploited, no people striving for national independence destroyed by napalm and high explosive.

As the entire Soviet people rise and march together towards the sun they have but one song on their lips, the song of Peace.

LIFE ON THE PLANETS

THE WELL-KNOWN Soviet astronomer Gavril Tikhov has completed a book on a new science, astro-biology. Extensive research has convinced Tikhov that there is not only plant but animal life on the planets Mars and Venus and that there may be micro-organisms on Jupiter, Saturn, Uranus and Neptune.



All awarded the title, Hero of Socialist Labor, and all of them Deputies to the Supreme Soviet of the USSR. They are, left to right: P. N. Aplayev, a tractor brigade leader; L. N. Gunina, collective farm chairman; P. M. Meshеров, Byelorussian Communist youth leader; F. P. Maximov, collective farm chairman

New Dignity for Man

by

ANDREW VOYNOW

IT WAS DURING the formal reception at the Soviet Embassy in Washington last year. A small group had crowded around a very young man in the dress uniform of an officer in the Soviet Army. The numerous decorations and high rank of so youthful a man had attracted their attention. With tremendous gusto, and equal tactlessness, they plied him with questions. What were all the ribbons and medals? How old was he? How long had he been here? Was he married?

With a calm dignity that was in sharp contrast to the effusiveness of his interlocutors he replied to all their questions. He was thirty-four. He had been in America now about

fifteen months. Yes, he was married and had a small son. With a slight gesture toward his decorations he said, "This is my biography," and explained that these Orders were for work done before the war, and those medals and ribbons, they were in recognition of his fighting from Stalingrad through to Berlin.

An elderly man asked him an involved question about the Battle for Minsk. The young officer gazed at him a moment and then, in the gentlest manner turned the question aside. The war was over; people should concern themselves with peace. And he spoke of the things that were happening at home. The tremendous afforestation project that will for-

ever prevent drought in the dry lands of the Soviet South. The gigantic hydroelectric undertakings, the canals that will transform deserts into rich plantations and will bring ships from four seas into the heart of Soviet Central Asia. The building that was going on up and down the land. "Ekh!" he exclaimed, "It's a regular festival!"

A festival!

Where else could you hear the word applied to the vast labor entailed in such constructions? Its very use connotes two major implications: a very personal interest in the work under way, and an attitude toward work itself that is unique in the world today.

Visitors to the Soviet Union more and more make reference to "the new Soviet man." These are observers who have encountered a people different from those they know at home. Not in language or custom or dress, although these it is true may differ, but in something far more basic.

The visitor frequently returns impressed by how the Soviet people constantly refer to "our" factory, "our" farm, "our" mine, "our" plan, "our" department store.

True, this already makes them different, because their use of the pronoun is not a loose national one (you try to say "our" Anaconda Copper mines) but implies ownership. It is they who are the proprietors, and their "our" signifies responsibility as well as the benefits accruing to ownership.

They have dug those mines for themselves, for Soviet society; they have built and they run those factories for themselves; they have pushed back the forests and cleared the land and dug it and cultivated it for themselves, and so that factory

and mine and farm can work in harmony and not at cross purposes, and so that they can produce more and more each year, they have drawn up their plan for themselves, which is to say for the whole people, for Soviet society.

It is, then, in the fullest and most responsible sense of the word that they say "our." For they are the masters of their land and all the wealth in it and they speak as masters.

From this stems their very personal interest in every undertaking throughout the country and this, of course, has a direct bearing on that unique attitude toward work mentioned earlier.

This social change, the inheritance by the entire people of the country's possessions and with it the elimination of antagonistic classes, has endowed the individual in the Soviet Union with human dignity that is reflected in his very attitude toward life itself—toward family relationships, toward his country, toward the book he reads (or writes) and the play he sees (or produces), toward his neighbors, toward his pupils, toward his teachers. For the Soviet man and woman life has a purpose (drifting with the stream is abhorrent to them) and this demands active participation, this demands dynamic living and thinking, and this too is reflected in their attitudes toward their Party, their trade union, their factory, their farm—in short their work.

ANDREW VOYNOW, Managing Editor of *New World Review*, has long been a student of the Soviet Union. He spent a number of years living in the USSR and working in an editorial capacity for *Moscow News*, the English-language newspaper.

Leaving their jobs in Stalingrad Region, Boris Sabgaida and his wife Galina came to work on the Main Turkmen Canal. He drives a tractor, and she is a motor dispatcher.



The great annuity companies in this country seek to entice the American public with glowing advertisements somewhat in this vein: A man sits in the stern of a small boat, shining new and equipped with a gleaming outboard motor. He holds a pipe in his mouth and a rod in his hand. At the end of his line a fighting bass is attempting to leap for freedom. And beneath, a caption urges "Retire at fifty and enjoy life."

Retire, and enjoy life! The Soviet man or woman would find that completely puzzling. Is it impossible to enjoy life while working? Are work and pleasure mutually exclusive? Not in the Soviet Union where work itself is considered part of the creative essence of living.

In that remarkable novel *Far From Moscow*, by Vassili Azhayev, that treats in such detail and so beautifully this very theme of the Soviet individual's attitude toward his job, the old engineer Topolev, at first resisting this attitude and all that it entails in daring innovation and purposeful attack, finally finds himself drawn into the healthy vortex of the constructive activity around him and

cries out: "I'm yearning for real work and I want to make up for lost time. Help me to get back into the rhythm of life."

The Soviet individual sees work as a very important part of the rhythm of life. Without it, the rhythm is broken.

That is why there is no dichotomy between the working day and the rest of the day. When the five o'clock whistle blows it does not signify the end of something unpleasant, or at best something unavoidable, and the beginning of a good time. The factory (or the farm, or Academy, or school) is engrossing, its problems are of personal interest, its output requires personal attention and responsibility, and its triumphs are personal triumphs.

That is why the Soviet worker does not hesitate to start work a little before the whistle—to see that his tools are in order, that the raw materials are at hand, that the schedule is correct, so that he and his crew can sail in right on the dot and keep things moving the way they should.

That is why the Soviet worker does not hesitate to stand up in a

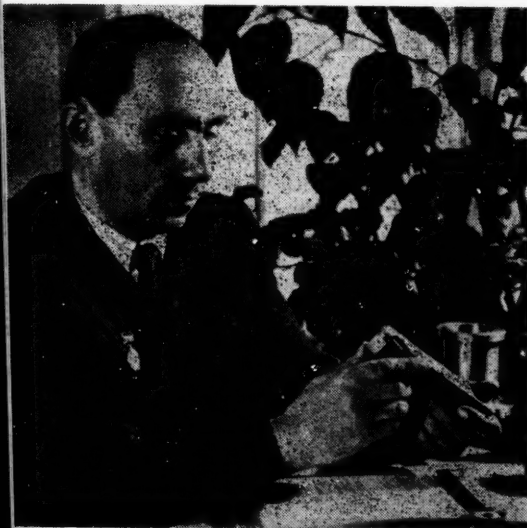
public meeting and denounce what he believes to be the inefficiency of the factory management.

That is why the Soviet worker interests himself in every phase of the plan of production, and demands that things that are unclear be explained. In *Far From Moscow* Tanya is sent in from one of the outlying construction sections to talk to the assistant chief engineer. The workers out on the line are puzzled by certain instructions and she has come for an explanation.

"If the instructions are to stop work, that means you must stop," the engineer tells her. "Is there any need to ask for the whys and wherefores?"

"Of course there is," Tanya replies indignantly. "We are human beings, not machines, and we take pride in the work we have done. Naturally, when out of a blue sky we are told to drop it, we want to know why. We know there must be some reason, but we want to know what it is. You talk as if you alone are responsible for the construction job."

V. K. Seminsky, turner at a Kiev factory, has won a Stalin Prize and is now working on his fourth book explaining his work.



It's not the chief construction engineer, nor the factory director, nor the farm chairman, nor the school principal that is solely responsible. Responsibility rests with the builders and the factory workers and the farmers and the teachers, in a word, with the collective of each enterprise. And each individual in the group feels this in his very marrow and shows it in his every action.

For this reason, *everyone's* job assumes importance—the truck driver and the engineer, the scientist and the lathe operator, the chief economist and the counterman, the doctor and the hospital orderly, the agronomist and the beet picker—for the failure of one threatens the work of the entire collective.

This attitude toward work, which is the highest form of social consciousness for it recognizes the rights and responsibilities of the collective, or community, is one of the aspects of what in the Soviet Union is called the elimination of the distinction between manual and mental labor. The distinction remains in the type of labor, but not in any stigma that attaches to one kind of work over another nor in the honor that attaches to good work of every kind, regardless of its nature.

Sixteen years ago, speaking in the Kremlin to the First Conference of Stakhanovites, Stalin said: "People in our country do not work for exploiters, for the enrichment of parasites, but for themselves, for their own class, for their own, Soviet society, where government is wielded by the best members of the working class. That is why labor in our country has social significance and is a matter of honor and glory. . . . Here the man who labors is held in esteem. . . . Here the man who labors cannot feel neglected and solitary. On the

K. I. Vorontsova, a teacher in the second grade in Novosibirsk, has received the title Honored Teacher of the RSFSR and has been elected to the Supreme Soviet of that republic.



contrary, the man who labors feels himself a free citizen of his country, in a way, a public figure."

This new attitude toward work, and toward every worker, manual or mental, who performs his task well, springs from the Marxist-Leninist philosophy upon which the socialist system is based. "In the USSR," writes P. F. Yudin in *The Nature of Soviet Society*, "the instruments and means of production have been reunited with the working people, with those who are the producers of all material values. This in turn has eliminated the age-old antagonism between the productive forces and the relations of production. The exploiters, those private owners of the means of production, no longer stand between the working people and the means of production." This harmony leads to the fact "that the mutual relations of people in the process of

production are based on comradely cooperation and the mutual assistance of working people."

A harmony of purpose, without class antagonisms, has led to a creative attitude toward work that enriches both the individual and his society as a whole.

When work is a socially conscious contribution it can no longer be just a necessity, or a drab effort, or the means for the ultimate end of acquiring petty little possessions. Instead, it is an engrossing occupation and the material rewards that it offers are no greater than the pleasure and spiritual fulfillment intrinsic in the very work itself.

This is the source of the dignity and confidence of Soviet people. This is the new element, shining like a beacon of hope to all mankind, that the visitor notes when he encounters "the new Soviet man."

COLLEGE ENROLLMENT—HERE AND THERE

ITEM in New York Times: College enrollment drops 250,000 this year as financial worries mount. This is the second year colleges have lost students. ITEM in Soviet press: Over 350,000 new students entered college this year, the highest enrollment ever.

Stalin Interview With Pravda Correspondent on Atomic Weapons

QUESTION: What is your opinion of the hubbub raised recently in the foreign press in connection with the test of an atom bomb in the Soviet Union?

ANSWER: Indeed, one of the types of atom bombs was recently tested in our country. Tests of atom bombs of different calibres will be conducted in the future as well, in accordance with the plan for the defense of our country from attack by the Anglo-American aggressive bloc.

QUESTION: In connection with the test of the atom bomb, various personages in the United States are raising alarm and shouting about the threat to the security of the United States. Are there any grounds for such alarm?

ANSWER: There are no grounds whatever for such alarm. Personages in the United States cannot but know that the Soviet Union is not only opposed to the employment of the atomic weapon, but that it also stands for its prohibition and for the termination of its production. It is known that the Soviet Union has several times demanded the prohibition of the atomic weapon, but each time it has been refused by the Atlantic bloc powers. This means that in the event of an attack by the United States on our country, the ruling circles of the United States will use the atom bomb. It is this circumstance that has compelled the Soviet Union to have the atomic weapon in order to meet the aggressors fully prepared.

Of course the aggressors want the Soviet Union to be unarmed in the event of their attack upon it. The Soviet Union, however, does not agree to this, and it thinks that it should be fully prepared to meet the aggressor. Consequently, if the United States has no intention of attacking the Soviet Union, the alarm of the personages in the United States should be considered as pointless and false, because the Soviet Union does not contemplate ever attacking the United States or any other country.

Personages in the United States are vexed because the secret of the atom bomb is possessed not only by the United States but also by other countries, the Soviet Union primarily. They would like the United States to be the monopolist of the production of the atom bomb. They would like the United States to have unlimited power to intimidate and blackmail other countries. But on what grounds do they think so? By what right do the interests of preserving peace require such monopoly? Would it not be more correct to say that matters are directly the opposite, that it is the interests of preserving peace that require first of all the liquidation of such a monopoly and then the unconditional prohibition of the atomic weapon too? I think that the proponents of the atom bomb may agree to the prohibition of the atomic weapon only if they see that they are no longer monopolists.

QUESTION: What is your opinion regarding international control along the line of the atomic weapon?

ANSWER: The Soviet Union stands for prohibiting the atomic weapon and terminating the production of the atomic weapon. The Soviet Union stands for the establishment of international control over the fully exact and conscientious implementation of the decision to prohibit the atomic weapon, to terminate the production of the atomic weapon and utilize the already produced atom bombs solely for civilian purposes. The Soviet Union stands for precisely this kind of international control. American personages also speak of control, but their control presupposes not the termination of the production of the atomic weapon, but the continuation of such production in quantities conforming to the amounts of raw material at the dis-

posal of different countries. Consequently, the American control presupposes not prohibiting the atomic weapon, but making it legal and lawful. Thereby the right of the warmongers to annihilate with the help of the atomic weapon tens and hundreds of thousands of peaceful inhabitants is made lawful. It is not difficult to understand that this is not control but a mockery of control and a deception of the peaceful aspirations of the peoples. It is clear that such control cannot satisfy the peace-loving peoples who demand the prohibition of the atomic weapon and the termination of its production.

*Pravda, October 6, 1951
Translation from the Russian*

Soviet Note to France

ON SEPTEMBER 11, the Soviet Government transmitted a note to the French Government declaring that its policies of rearming Germany run counter to the Franco-Soviet Treaty of Alliance and Mutual Assistance, and to the Potsdam agreement.

Describing the measures jointly carried out by France with the United States and Great Britain as open preparations for military alliance with the aggressive forces of Western Germany, the note declared:

This is demonstrated by the French Government's "Pleven Plan," which leads to the re-creation of the regular German army headed by Hitlerite Generals, as well as by the "Schuman Plan," which is being carried out by the French Government and which envisions the restoration of the war industrial potential of Western Germany. Both the "Pleven Plan" and the "Schuman Plan" actually lead to the remilitarization of Western Germany, and this is incompatible with

the interests of peace in Europe and is condemned by the German people themselves, who do not want to become the means for implementing someone else's plans which, moreover, are of an aggressive nature.

The Soviet Government noted that the fact that the North Atlantic Alliance, headed by the U.S. and Great Britain, keeps taking new steps to build large armed forces and military bases in Europe, although no one threatens the countries of this bloc, makes it evident that its aims are aggressive as further confirmed by the negotiations with Franco for inclusion of his fascist troops.

It declared that the dissatisfaction of the people of Europe over the recreation of a German army had led to attempts to camouflage this aim by including the new German army in a combined European army; but already the former Hitlerite Generals are seeking the dominant position for their

forces in such a combined army, and in this have the support of General Eisenhower.

The note referred to secret military negotiations carried on in recent months between the representatives of France, Belgium, Italy and Luxembourg and the representatives of the Adenauer Government, with the participation of the U.S. and Great Britain, and simultaneous negotiations in Petersberg by military representatives of U.S., Great Britain and France with the Hitlerite Generals Heusinger and Speidel, resulting in agreement on the establishment of West German forces of twelve divisions numbering 250,000 men, with special tank and air units. Since it is well known that the Hitlerite Generals are interested only in the restoration of the aggressive power of German militarism, the Pleven Plan, said the note, is "the road to the legalization of German militarism which carries the danger of another war in Europe." Thus it irreconcilably contradicts France's obligations under the Franco-Soviet Treaty and the Potsdam agreement on German remilitarization.

The note then analyzed the Schuman Plan which supplements the Pleven Plan through restoration of war industry in Western Germany. Under this plan, signed by the French Government together with the Governments of Western Germany, Italy, Belgium, Holland and Luxembourg, a "European coal and steel pool" has been organized integrating the Ruhr heavy industry with that of the other countries mentioned, under conditions assuring the restored Ruhr magnates a dominant position in the production of armaments and munitions in Western Europe.

This, it declared, corresponds to the aims of the American monopolists who utilized their occupation regime to penetrate deeply into German trusts and cartels. In pursuance of this plan, 24 big coal and steel corporations had recently been formed, with such German monopolies as the Krupp, Flick, Pfordmenges and others restored to their dominating position. Charging that this constitutes a crude violation of the

Potsdam agreement on prohibition of war industry in Germany and decartelization, the note continues:

The horrors of the Second World War are still fresh in the memory of peoples. The people of France, like the people of the Soviet Union, cannot forget the destruction and losses they suffered. The peoples of Europe have vowed to prevent a third world war and forestall all the possibility of new German aggression.

The peoples of Europe, warned the Soviet Government, remember how in the period before World War II American monopolists helped to build up the military economic base of German aggression, how Anglo-French ruling circles broke the front of peace-loving peoples against aggression and made it easier for Hitler to unleash the war, for which France had to pay such a heavy price. It pointed out how the Munich agreement had blasted the Franco-Soviet Treaty of 1935, and with what results. It declared that the French Government, along with the governments of the U.S. and Britain, was returning to the old path, counting on using German militarism for the preparation of another war just as they tried to do at the beginning of the Second World War.

The Soviet note concluded with these words:

In the present tense international situation the peoples of France and the USSR, like all the peace-loving peoples, must stand together in defense of peace and must not allow the friendship among the peoples to weaken.

The Soviet Government cannot help but take into account the consequences of the present policy of the French Government directed at restoring German militarism and establishing a military alliance with the aggressive forces of Western Germany.

The Soviet Government considers it necessary again to warn the French Government of the responsibility which rests with it for the situation that has arisen and for its consequences.

The Vision of a Warless World

***In the Soviet Union the
moral idea of a warless
world is supported by
economic reality***

by

HARRY F. WARD



Students at the Timiriazev Agricultural Academy sign the World Peace Council's Appeal for a Five Power peace pact

ers, it is highly pertinent to enquire how its people meet this moral test.

In addition to the long record of peace actions of the Soviet government from 1917 to date, there is available the testimony of various delegations from a number of countries who have in recent months visited the Soviet Union, travelled extensively, and talked freely with its citizens of all sorts and conditions.

One of these, a group of British Quakers, asked whether the government would permit reciprocal visits between citizens of the USSR and western countries. It was informed that in 1950 the Soviet Union was visited by 162 delegations from 32 countries totalling 2,134 persons; that 193 Soviet delegations, totalling 1,893 persons, had gone that year to 22 other countries. For the first half of '51 they were given the record of 110 delegations from 22 countries totalling 1,366 persons, with 111 Soviet delegations totalling 1,288 persons going to other countries.

In the reports of the delegations to the Soviet Union it is evident that what made the deepest impression, the point on which the findings are

BECAUSE the discovery of new weapons has made the abolition of war imperative, the moral test of all peoples and their governments is now their attitude toward war and peace. The use of some of these weapons in Korea has made it clear that until war is abolished the possibilities that science has opened up for the further conquest of nature and the higher development of all human capacities cannot be realized. It has also become equally clear that unless war is abolished mankind will end its career on this planet on the level of the most senseless and savage of the brutes from whose ranks it has so slowly, and as yet only partially risen. Consequently, on this anniversary of the founding of the first Socialist Republic, which with unprecedented rapidity has become one of the two strongest world pow-

unanimous, was the attitude of the Soviet people on war and peace. The reports agree upon the desire for peace, and its base in the constructive labors of the multi-national Union. Here are some quotations.

The Chairman of an American delegation of 19 from various vocations, late in '50, sums up what also appears in the findings of members in their special fields: "The belief that peace will win over war is the settled conviction of the man in the street. . . . It was reflected in the election rallies, in the slogans urging higher production in the factories and in the press: 'Talk peace, write peace, produce for peace, and do it in confidence, not fear.' . . . 'Six tractors to fulfill the plan and a seventh for peace' was the slogan in one factory." He adds: "In addition to increasing production many workers take an active part in the Soviet Peace Society with its six and a half million members, its branches in every section of the country and its active committees in every shop and plant."

The British workers delegation of May '51 repeats the theme: "The Soviet people want peace. It is a vital necessity for them if they are to carry through the vast construction scheme they have set themselves for the future, Peaceful construction is the keynote of their society. . . ." In Aug. '51 Harindraath Chattopadhyaya recorded the same conclusion for the Indian writers delegation. It appears again in the findings of the miners delegation from the Benelux countries.

The German-Soviet Friendship Society delegation reports in May '51: "Work and study for peace is the rule at factories, collective farms, schools, cultural institutions and kindergartens." The Swedish Youth

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delegation adds: "Meeting young people in the factory or collective farm, in the university or school, mingling with art workers or athletes, we have seen that they are all striving for peace."

At the same time the delegation of the Canadian-Soviet Friendship Society after seeing the extent of Soviet constructive efforts fully understands "why it is that the foremost wish permeating all their thinking and all their activity is to secure a lasting peace."

The Italy-Soviet Friendship Society finds: "This will for peace permeates the works of art, the press, the literature, the theater, the school, and the entire public life of the country."

So the Swedish Women's delegation in Sept. '50 was "fully convinced that the peoples of the Soviet Union . . . desire only peace and are working to preserve peace." In May '51 the delegation of Icelandic intellectuals also became "convinced that the Soviet peoples and their government loathe war, want peace, and are honestly fighting for world peace." In Sept. '51 the Scottish Trade Union delegation "became convinced that the Soviet people want to live at peace with all nations." Their "deep faith in and desire for peace among all the nations of the world" was "what struck us most," the Norwegian Cultural delegation had recorded in the Fall of '50.

General Heriberto Jara of Mexico is convinced by what he saw "that the Soviet people are not thinking of war." . . . Nikolai Grinchisin, correspondent of two Canadian-Ukrainian newspapers, after a year in the Ukraine, says: "the Soviet people are engaged in peaceful construction. The propaganda of American-British reaction, which shouts that the Soviet Union is pursuing a war policy and preparing for an aggressive war is revoltingly false. . . . Peace is the most important point in the activity of the Soviet state. The word 'peace' appears everywhere, in the newspapers, theaters, radio broadcasts, on posters and banners."

The intensity and universality of the "desire of the Soviet people for peace as the necessary condition for human advance" was what made the "deepest impression" upon the joint delegation of the British-Soviet Friendship Society and the Scottish Society for Cultural Relations with the USSR in Aug. '51: "No matter where we went or to whom we spoke—ministers, Soviet Deputies, trade union leaders, factory and farm workers, teachers and even children—all urged the need for peace to enable them to pursue their own way of life."

In like manner the Finnish workers delegation reported: "We have not heard from any Soviet citizen a single word expressing a desire for war. On the contrary, all the people, old and young, talk of peace and their peaceful labor. . . ."

The American trade union delegation of the same summer says: "Everywhere we went we found a tremendous desire for friendship with the American people. . . . In all truthfulness there is burning hatred for those in America who call for war with the Soviet Union, for

those who advocate dropping atom bombs, and for those who are in favor of continuing and spreading the Korean war. But for the American people there is only the greatest respect and friendship." As "perhaps the greatest proof of the truth of all this" they state that in all the cities they were in, in theaters and parks and streets and camps, "the children rushed over to send their love to the children of America."

What was behind these actions had already been noted by members of previous delegations. To the other findings of the Swedish women in Sept. '50 Mme. Gunhild, authoress, had added her opinion that "Soviet children are brought up as worthy citizens devoted to peace." The next month Lucio Lugato of the Italian delegation, Doctor of Law and member of the directory of the Social Party, had declared: "The striving for peace is the basis of this society, it is always present coloring all endeavor. . . . The education of the younger generation is permeated through and through with the spirit of peace."

It is impossible that so many people, from so many countries, of differing social philosophies and various political affiliations, could all be mistaken or misled.

In support of their findings come the responses of Soviet citizens to the August 28 decision of the Soviet Committee for Peace to launch a signature campaign in support of the World Peace Council's appeal for a Pact of Peace between the five Great Powers. Here are some from various vocations and locations:

- A forge worker: "Peace! That is the will of the people. And the people's will is a great unconquerable force."

- An actress, honored as "People's

Artist": "Ours is a land of peace and that is why I will affix my signature . . . confident that peace will triumph over war."

- The chairman of a collective farm, a Hero of Socialist Labor: "This year . . . a bumper crop; we call it our peace crop . . . because we want peace. All our labor is for peace."

- A bishop: "The battle for peace, for mankind's future, must be won."

- A scientist: "Soviet science serves the cause of peace, progress and human welfare. That is why we Soviet scientists bitterly condemn war and wholeheartedly support the signature campaign. . . ."

- The principal of a girls' secondary school: "As I look at the healthy tanned faces of the youngsters, I think of the many contributions they will make to their country's progress. For these children to grow and study we need peace. . . ."

- The President, Academy of Sciences, Turkmen SSR, after mentioning the project of the Main Turkmen Canal, "which will bring life to the desert": "Our minds and efforts are concentrated on construction; that is why we want peace, a durable and lasting peace."

The weight of all this evidence shows the attempt of our politicians to dismiss Soviet proposals for peace as deceptive propaganda, to be either the product of disastrous ignorance or itself a conscienceless attempt to deceive. Also it reveals the moral tragedy of those church officials who repeat this charge without examination of the facts. Furthermore it spotlights the fantastic incompetence which from the highest official circles proclaims that the Soviet leaders seek world conquest, are the "successors to Tamerlane and Genghis Khan" and "worse than Hitler."

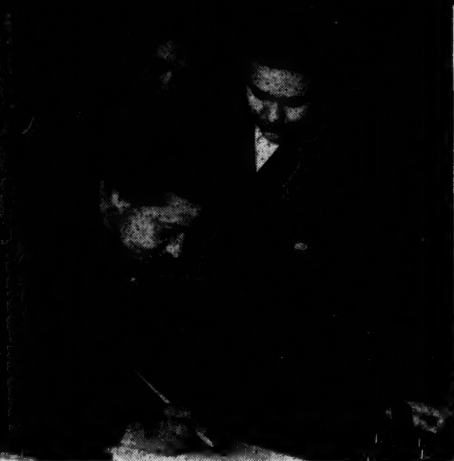
When did would-be world conquerors condition their people for peace?

As the report of the American Labor Delegation of last July remarks: "Children cannot be taught falsely to represent love for hatred." Nor can a people taught that the future of mankind lies in putting mutual labor for mutual development in the place of war be turned suddenly into conquerors and exploiters.

Part of the danger from the present relations of the United States with the rest of the world stems from the fact that our political life has sunk so low that most of our present officials cannot think or act except in terms of the manipulation of the people by political machines. The attitude of the Soviet peoples toward war and the continuous proposals of its government for the organization of peace come from far deeper sources.

They are rooted in one of the greatest ideals ever to challenge the imagination, the will, the courage of mankind—the vision of a warless world. Common to all schools of socialism and to all forms of ethical religion, this goal first appears clearly in history in the words of the great Hebrew prophets, in their forecast of a day when the swords should be beaten into plowshares and the spears into pruning hooks; when wars should cease to the ends of the earth, and man should learn war no more; when those who sow shall reap where they have sown, those who build shall dwell in what they have built, and none shall make them afraid.

It is time for Christians to remember that Jesus announced that he came to fulfill these prophets; and for the followers of Marx to recall that he too was reared in this prophetic tradition. Undergirding all



E. A. Smirnova, teacher at a Moscow girls' school signs the appeal for a pact of peace among the Five Great Powers

efforts to realize a warless world is the ethical principle that activity for the advancement of life has a higher moral value than energy spent in destroying it. At the turn of this century that has produced the atom bomb and jellied gasoline it was one of our own philosophers, William James, who wrote a little book on "Moral Substitutes for War."

Ideals and ethical principles, however, are not sufficient alone to achieve human progress. Left in the abstract their fate in due time is to command lip service only, to be honored in the breach more than in observance. Soviet anti-war morality escapes this peril because it draws strength also from another root: the nature of socialist economy.

In the July number of *News*, the recent Moscow periodical designed to bring about better understanding with the English-speaking world, in his article "The Facts About the Soviet Armed Forces," Colonel Gavrilov remarks: "There are no social groups or strata in the Soviet Union that need war as a source of advantage and profit, or have anything to gain from the seizure of foreign lands."

No "Merchants of Death." No foreign investors. No unearned income. No jobless. A socialist economy seeks the development of all by the mutual effort of all. So the moral ideal of a warless world, the ethical principle of the higher value of constructive over destructive activity, are supported by economic reality. Self interest and the common good are harnessed together in both the state and the individual. The power of the ideal of a warless world is continually increased by the stimulation of economic need.

Consequently, when the goal of demonstrating socialism in one country was set for the young Soviet Union it was decreed that the economic need for peace should progressively generate the people's desire for peace, and that the government should continuously seek it. The greater the growth of socialist construction the more necessary the avoidance of war, the more imperative the struggle to organize peace. The stronger also becomes the will of the people to defend what they have built and are preparing to build. Those who delude themselves with foolish plans for separating the people of the Soviet Union from their leaders, those who hope that from air bases now being built all around the Soviet Union its productive potential will be destroyed, had better remember Stalingrad.

The need of socialist economy and socialist society to be able to build in peace, and not any Soviet desire to rule the world, is the basic fact behind Soviet proposals for peace. That this economic necessity is in harmony with the needs and desires of other millions throughout the world is giving the Soviet Union a leadership it could never achieve by any attempts at conquest.

The unparalleled event that over half the population of the world has signed, or is signing, for a Great Power peace pact means more than the fear of death from atomic weapons or jellied gasoline. It means the urge for a more abundant life, the desire to work together to develop all the capacities of human living to the full, instead of destroying one another and what each has labored to build.

The determining factor among those now delaying the further realization of this desire is that in the United States the relationship between the economic order and the people's wish and need to avoid and prevent war moves in the opposite direction to that in the Soviet Union. By and large the people of this land have their share of friendliness and good will to other peoples. There was here a movement to abolish war as far back as 1846. After World War I this desire was expressed in securing the Kellogg-Briand Pact which first renounced war as an instrument of policy and then pledged effort to end all disputes by peaceful means. Yet today our government, with no effective opposition, secures the nullification of this pledge in the new Japanese treaty and plans to rearm both Japan and Germany.

This subversion of the desire for a warless world, made possible because the American people, unlike those of most of Europe and Asia, do not know by experience the destructiveness of mechanized warfare on their own soil, has been accomplished by propaganda in behalf of the interests of the controlling sector of our economy. This is investment banking and its industrial monopolistic hierarchy which World War II made the controlling force throughout the capitalist world. This interest—the "in-

visible government" of Woodrow Wilson, the "predatory wealth" of Teddy and the "economic royalists" of Franklin Roosevelt—now has its representatives in the highest councils of the state, both civil and military, to guide policies and shape propaganda. This propaganda is then popularized in the banking-big business owned or controlled majority section of the press, radio, movies and television. Because a socialist economy checks the expansion of these interests, they have engaged in this vast propaganda campaign to turn the desire of a majority of our people for peaceful co-existence with the people of the Soviet Union on a live and let live basis, into doubt, fear and hatred.

This has been done by portraying the Soviet government as the embodiment of all evil and its guiding philosophy as the destroyer of all morality. In ignorant confusion, or deliberate deceit, every advance of communism under historic pressures has been labelled Soviet aggression. In complete negation of the facts, governmental support of the aggressive expansion the world around of the dominant sector of our economy is proclaimed as the defense of the nation and its way of life. Driven by its promoters' fear of the success of socialist economy demonstrated by Soviet production in the late war and in its reconstruction and development since, this propaganda has gone as far as it has in achieving its ends because of the basic fear of the American people, derived from experience, that there is no permanent security in the capitalist economy.

Now this economic-interest creator of anti-Soviet and anti-communist hysteria is beginning to lose power. The lesson of Korea comes from the reality of experience. The majority



Employees at the Vitamin Research Institute sign the appeal for a peace pact among the Five Powers

whom recent polls show wanting to end this war and keep it from spreading can become a larger majority who will seek to end all wars. Against that advance the capitalist economy, strong only in the United States, throws up a road block. Throughout its history a creator of wars through its search for raw materials and cheap labor, and its development of economic rivalries, it now becomes dependent upon war for its survival. Early in 1950 disastrous unemployment was in sight until the Atlantic Pact project started a stream of war contracts. Financial journals gleefully announced the way to end the business cycle had been found. Then came Korea, and as Roger Babson said "that took the lid off." With the turn of the year and the total rearmament program our national economy became a war economy with more than half of our industrial production going for destruction not construction, for death not life. That proportion is now nearer two-thirds.

July 10, the *Wall Street Journal* announced: "Business expansion stops all over the U.S.A. because of the Korean peace talks."

As long as this dependence of the economy upon production for war continues there will be no progressive disarmament, the first steps toward the ending of war will not be taken. As long as rearmament continues, the Armageddon of general slaughter and destruction draws nearer and nearer.

This does not mean that this calamity is inevitable unless the United States changes its economy to a socialist base. Peaceful co-existence of two systems is still possible, as it was before World War II. Restoring and developing mutual economic relations between capitalist and socialist countries would lessen the dependence upon war production here, and could set free enough of the desire to end war to lessen international tensions sufficiently to enable a new approach to disarmament. If that succeeded it would make possible projects for the increase of national well-being which would further decrease economic interest in warfare and enlarge the need for peace.

Obviously these steps involve the taking of political power from the monopolists who seek world dominion, the restoration of negotiation in place of dictation, and a determined search for the conditions under which peaceful co-existence can be realized.

For such a course the record herein cited warrants the expectation of cooperation from the Soviet Union in meeting needs that are common. In that event friction over procedures should grow less as it did in the years when economic relations between the U.S. and the USSR were positive and mutual.

What the Soviet Union Means To the Negro People

by **ESLANDA ROBESON**

THE radical change in the way of life of the Russian people, with the resulting rise of their country from a position of obscurity to a Number One position of power and influence in the world, is one of the most fascinating events of this century.

The present position of world power and influence of the Soviet Union should be of peculiar interest, importance and significance to all so-called "backward" peoples, because the peoples of Russia were certainly regarded as "backward" in the past.

The spectacular rise of the Soviet Union, with its practical, practicing, successful socialist way of life has challenged and destroyed once and for all, the long cherished theory of superiority of certain people because of color, sex, religion, and previous background upon which the Western way of life was built and is maintained.

The successful experience of the multi-national Soviet Union has exposed this white supremacy theory as pure myth and wishful thinking, supported not by facts nor science, but by organized propaganda, colonial armies, and force and violence.

Under great handicaps and in spite of world opposition, the Soviet peoples have demonstrated beyond all doubt that so-called "backward" people are backward only because they have been deliberately kept back, are

ignorant only because they have been carefully denied education, are poor only because their rightful wealth has been systematically stolen.

The Soviet Government has proved further that these crimes against whole sections of people can be corrected within a generation by a government organized and determined to correct them.

Still further, the Soviet Government has proved that legislation sincerely conceived and vigorously carried out can successfully prevent any manifestation of prejudice and discrimination against groups of people because of differences in custom, color, religion, sex and background.

Women, Orientals, Jews, Moslems, peasants, national minority groups, traditionally despised and discriminated against in Old Russia, now live and work as equal Soviet citizens, universally accepted and respected according to the fulfillment of their responsibilities and obligations as citizens, and contribution to their country.

These facts about the Soviet Union, the Soviet people, and their successful socialist way of life are of profound and immediate practical inter-

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These young Soviet people represent 15 different nationalities who live in peace, friendship and prosperity in the USSR



est to the Negro people and colored peoples everywhere.

Especially so today, because this is a very critical time for the Negro and colored peoples. They are definitely not free in the "Free World," and the governments of the "free nations" have made it clear that they have no intention of allowing them to achieve freedom, equality, independence, and the benefits of democracy. On the contrary these governments are now fighting small wars, and preparing for a world war to preserve their way of life.

The Negro people, and colored peoples everywhere, should be the first to recognize, understand and properly evaluate the prejudice, hatred and fear which the governments of the "free nations" are building up against the Soviet people.

It is the same kind of prejudice, hatred and fear which Un-Americans have built up against the Negro people, and the colonial powers have built up against the colored peoples of Africa and Asia.

It is built upon careful mis-information, enforced ignorance, unfounded malicious rumors; it is built and sustained so that it will be easy to

use force and violence to isolate, segregate, and discriminate against the people who are so arbitrarily hated and feared.

We Negroes know that Un-Americans who resist accepting us as equals in the American Family, prefer to fight, lynch and kill us, to sacrifice the economy, morale and security of our country rather than grant us our Constitutional rights.

We should therefore be the first to recognize that these same Un-Americans and their colleagues abroad who resist accepting the Soviet Union, the Eastern Democracies and the New China as equals in the United Nations, the world family, prefer to fight and kill them rather than admit their right to choose their own way of life, for themselves, in their own countries.

As a Negro, as a colored person, as a woman—one of the so-called "backward" people, I hail the progress of the former "backward" Russian people to the present forward Soviet people; I congratulate them upon the success of their new socialist way of life which has brought them to world leadership and power in a few short years.



From Austria: Delegates see an electric tractor at work in Uzbekistan. In that Republic "we saw a people with a much higher level of prosperity than the broad masses of our people, and they are partaking of the achievements of modern culture," they said.

Visitors From Many Lands

See the USSR for Themselves

In 1950, 2,134 persons came from 32 countries, and 1,893 Soviet citizens visited 32 countries. First half of 1951, 1,366 people from 22 countries came, and 1,288 Soviet people visited abroad



From France: Watching the May Day parade on Red Square. "The people," the delegates said, "acclaimed the peace policy of their Government. After visiting factories, farms, Palaces of Culture, hydroelectric stations, kindergartens and health resorts, we are convinced that people here are regarded as the most valuable capital."





From America: In rebuilt Stalingrad on the Square of Fallen Heroes. "We saw," the delegates stated, "new homes and factories completely rebuilt. We saw people engaged everywhere in peacetime construction. Nowhere did we see a single sign of war preparation."

From Britain: Delegates visit a home for children whose parents perished defending Stalingrad. "We were glad," the delegates stated, "that the children of Stalingrad looked so happy."

From Denmark: Dressed in native costumes, delegates dine with Uzbek collective farmers. "The Uzbeks," they declared, "repeatedly expressed one desire to us: that they be given the opportunity to continue working in peace."





From Sweden: A trip on the Volga. "There is no gulf between workers and management, no antagonisms between sections of society," the delegates noted.

From Iceland: At a knitting mill in Tbilisi, Georgia. "The Soviet people believe in their work, their Socialist system, and have confidence in themselves and in their leaders," the delegation declared.



From Holland: At the Dnieper Dam. It is clear, the delegates said, that "the entire Soviet people are fighting for peace."



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The British People and the USSR

by D. N. PRITT, K.C.

Despite outside pressure, friendship with the Soviet Union is supported by distinguished men and women in the arts and sciences and in the trade union movement of Great Britain

THE TROUBLE with those who complain about the "Iron Curtain" is that they themselves have invented it. They talk so much about the impossibility of contact with the Soviet people, and of the Soviet citizens' ignorance of the fine world outside that by a process of self-intoxication they do perhaps come to believe in it themselves.

These accusations of mutual lack of knowledge, so excusable in us, so severely censured in them, do not of course deter the Western press, radio and statesmen from producing a continuous stream of "authoritative" descriptions of the appalling lives of the Soviet peoples, imaginative statistics, and declarations of the nefarious intentions of the Soviet Government, based on stories from discredited emigrés, ex-Communists, and "inspired" imaginings, consumed daily by the innocent and trusting millions, who never have a chance

to make up their own minds by being given objective facts on any of these subjects.

It is shocking to read statements from what should be the most authoritative and responsible sources—indeed the speeches of your President are among the most amazing—which really do reveal a lack of knowledge of the facts which ought to be difficult to understand — but unfortunately is only too easy to understand.

I read for instance President Truman's speech at the Library of Congress on Monday, September 17, in which he described our war-time allies as the régime of the "beast of prey in the jungle." This is the sober description by the President of the U.S.A. of a régime which has virtually abolished illiteracy among a population of 200 million, 35 years ago among the most backward in the world, which devotes colossal labor and time and expenditure of materials to the welfare of children and young people, and for whom Shakespeare, Lincoln, and Heine are household words as Hopalong Cassidy and the atom bomb are for others nearer home.

But in Britain at least these persons who either deceive themselves or others or both are beginning to find that there are now too many

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people in this country, who have had the opportunity in recent months to see the Soviet Union for themselves and can speak from first-hand experience of what they have seen.

Within the last twelve months nearly a hundred British men and women have visited the USSR as members of delegations which are in effect a representative cross-section of the population. When they come back to give their first-hand descriptions—and since many of them see Soviet citizens working in jobs similar to their own at home they are in a position to make sound and objective comparisons and judgments—their own accounts have a remarkable effect, quite out of proportion to their numbers.

Perhaps the most valuable delegations have been those from trade unions in Britain. These have recently been of two types:

1.) The official trade union delegations whose visits are arranged between the Soviet and British trade unions. They are usually composed of a small number of trade union officials holding responsible administrative positions in their own unions.

A remarkably successful delegation was that from the distinctly anti-Communist National Union of Teachers, which sent its President, Secretary, and Past President in the spring of this year, in response to an invitation from the Soviet teachers' union.

They went with reservations on all aspects of Soviet life and came back with fewer reservations; they described in glowing terms the warmth of the welcome they received, the contentment and happiness and healthy appearance of the people they saw, the fine equipment of Soviet schools even in the rural areas, and above all the devotion to peace

which was expressed on every side.

They praised many aspects of Soviet education in articles which were printed in the National Union of Teachers' paper—*The Schoolmaster*; because they were not branded as "friends of the USSR," they were even permitted to report on the BBC, and their report-back meetings all over the country were crowded by members who were fascinated and surprised by their accounts.

2.) Then there have been the delegations of workers' representatives who have been elected at their places of work, factories, mines, offices, and who are thus the direct opposite of "hand-picked stooges."

Their accounts and their impressions, too, have had a wider audience than one could have hoped for a year or so ago. They have been able to report to their "electors" at their work, to their trade union branches, to cooperative guilds, and many other organizations of the British working class.

These accounts have had the particular advantage of being reported quite extensively in local papers; and though they are usually part of the national press monopoly (which is silent on all real news from the Soviet Union though packed with "fiction"), do devote considerable space to local news, to letters from local citizens, to accounts of meetings held locally; (and the local paper is read perhaps more fully and carefully than the national newspaper, because it *might* have something about the neighbors or even about one's self).

There has been an increase of delegations of a more specialized kind too. That of the Society of Friends (Quakers) which went this summer at the invitation of the Soviet Committee for the Defense of Peace, for the special purpose of discovering

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Members of a British delegation to the Soviet Union snap photographs of rebuilt Stalingrad. The street on which they are seen has been named Peace Street

whether there was a basis for peaceful relations, reported most favorably on its reception and its impressions, and above all stressed the genuine and explicit desire of the USSR for peace, from the Ministers of State to the ordinary citizen.

Its report, printed in the Society's weekly paper—*The Friend*—was so widely reported in the national press that the issue was sold out in a day or two. Perhaps this was because the status of the individual members of the delegation was too important to be disregarded.

The Society for Cultural Relations, which is a genuinely cultural organization without any political or quasi-political activity of any kind and has a most distinguished membership and a dozen active groups on medicine,

science, education, art, literature, chess, music, architecture and so on, and exchanges information and material on an increasingly friendly and useful basis with the USSR, has also had invitations from VOKS recently.

And those who have gone on these delegations have found that their observations are at last being treated with respect. Professional men and women of integrity and high reputation in their own work cannot be treated by the press with quite the same cavalier lack of respect or belief as the genuine and equally honest member of the working class who has seen Russia with his own eyes.

A recent small scientific delegation organized by the SCR found that the press conference which was held on its return from the USSR was

remarkable for the sanity of the questions asked, and the sobriety with which the answers were reported.

This break through the "Iron Curtain" of silence on the facts of life in the Soviet Union, greatly assisted in the professional field by the attendance of so many Soviet delegates at international scientific conferences held in Britain and on the Continent, has begun to make it more difficult for the legend of "They are slaves and they don't know anything about anything" to be swallowed.

The Society for Cultural Relations works actively in giving the facts as its library and information services expand. There are, to be sure, too many "insular" British citizens who complain bitterly that it is impossible to find out what the Russians are doing in any particular sphere because the Russians have the insolence to publish their own publications in Russian! However, through its connections with the National Central Library and the Association of Special Libraries and Information Bureaus, the Society for Cultural Relations can report that its material is being used more and more in universities, research institutes, and by learned societies.

Of course, it is not easy for individuals to show an active interest in the USSR and remain untouched with the smear of "Red." It is true that we have as yet nothing quite like Senator McCarthy or the Committee on Un-American Activities, though we have a fair number of would-be imitators without quite so much power. But because the danger here is not lessening and may grow greater, I think it will be unwise for me to single out by name or description some of our particularly distinguished members who have

either visited the USSR recently and have recorded favorable impressions, or who continue to support the Society for Cultural Relations and British-Soviet friendship, as members taking an active and open part.

The reason is quite simply that we have already had practical evidence that trans-Atlantic pressure can be brought to bear on them and on those who hold authority over their means of livelihood; and I cannot run for them the risk that some Senator reading this issue of NEW WORLD REVIEW, may not feel it a public duty to take steps across the Atlantic to have the matter of their associations looked into, and to destroy them as far as possible!

I will confine myself to saying that we still have plenty of courageous and distinguished men and women in the arts and sciences, as in the trade union and working class movement, who are not prepared to drop their support of and friendship for the Soviet Union just because friendship with that country is officially unfashionable. Many of these people thoroughly dislike Communism, but they preserve sufficient academic integrity and that spirit and common sense (which we like to call "British") to recognize that friendship with the USSR is not a party matter, but is one on which all men of good will can and must unite if peace is to be maintained. In this respect the situation in England is far healthier than in the United States.

Unfortunately there are some who have fallen away and withdrawn from all active support because of the tremendous pressure to which they are subjected outside, even though they maintain in the privacy of their homes and to their closest and most trusted friends that they are "still the same at heart." I don't

suppose many of us could say that we have not suffered at all for our continued friendship for the Soviet Union; acquaintances and professional contacts suddenly disappear overnight, and we do not need to ask the reason.

There are always press columnists and Senior and Junior Ministers of the Crown with "Left Wing" pasts, and the "ex-Reds," who are ready to describe as Communist or fellow travelling the generic class of people who are associated with British-Soviet friendship. The attacks for instance on the Dean of Canterbury have reached a nadir of indecency in our public life, but that good and brave friend continues to win support for the truth by his refusal to be beaten down.

Unfortunately, though some of the attacks are a process of nerve-warfare which may merely silence the weaker spirits, they can often have serious repercussions on people's sources of livelihood and reputation, which is much more difficult to counteract. And we have suffered from direct intervention by the Executive in recent months which has made British-Soviet cooperation more difficult or even impossible. These range from refusal of permission by employers to let workers have time off to take part in delegations to which their fellow workers have elected them, to the withdrawal—I think almost the first in our peace-time history in quite such conditions—of passports, as in the case of Dr. Burhop, a physicist (who was to have accompanied the Society for Cultural Relations' scientific delegation this summer and was stopped on the eve of departure), and the refusal of visas to distinguished Soviet visitors. The conspiracy of silence is bad enough, but now and then it breaks

down. Let me give an illustration.

A few weeks ago—by a most unfortunate process of timing by Mr. Morrison, the Foreign Secretary, who had just written an article in *Pravda* about the Soviet-created difficulty of letting Soviet citizens know about the wonderful world outside—British citizens in large numbers were "dissuaded" from making such contact by the combined efforts of the British authorities to prevent them reaching Berlin and the disgraceful treatment they received from American soldiers when they had got as far as Austria. The press here remained uncannily silent, with one or two exceptions. But eventually a trickle of the matter got through, particularly in local papers; and some protests were made.

So I am not unhopeful of the prospects.

The "Battle Act" has not stopped the recent grain contract with USSR and we are now to have oil from Rumania. The demand of two thousand million people for peace must surely prevail against the handful of warmongers and lunatics who plan and plot for the destruction of Socialism. And it will prevail if those of us who have the will for friendship also keep our courage bright and make that friendship known.

We are proud to read of people like Frederick V. Field, Dr. W. E. B. Du Bois and others but distressed at other defections on your side of the world. We have our cowards too—but our brave friends are winning small victories, which will become greater as the demand for peace and sanity grows. At any rate, our experience in Britain is that a little leaven, even if it has not yet leavened the whole lump, has started the process and we may yet get that bread with peace.



The British Quaker Mission outside the Monastery of Zagorsk, near Moscow. Left to right: a priest of the Russian Orthodox Church, B. Leslie Metcalf, Frank Edmead, Gerald Bailey, Margaret Blackhouse, Mildred Creak, Paul Cadbury and Kathleen Lonsdale

British Quakers Visit the USSR

by KATHLEEN LONSDALE

ALTHOUGH there has been a complete cessation of tourist travel to the USSR since the war, and although it is difficult to maintain anything like a continuous correspondence with individuals in the USSR, yet within the last year or two it has been possible for delegations to visit the Soviet Union, and indeed, many such groups of visitors have been invited. Such invitations have, rather naturally, gone to those who might be expected to accept them and who, when in the Soviet Union, would be likely to be impressed;

rather than to those who are known to be unsympathetic and who are likely only to bring back criticisms.

The result of this selection of visitors has been, however, that in the main their reports have been treated with skepticism, or ignored. It has been implied that either they are biased, or that they are being deceived by "window-dressing"; and people in the Western countries who really want to know the truth have felt that they do not get it either from the press or from the reports of delegations.

In particular the ordinary man in the West desperately wants to know whether, in fact, the Soviet Union wants peace or whether the "Partisans of Peace" campaign is simply a blind, a trick to disguise the bellicose intentions of the Politburo, or the sinister machinations of the Cominform. He wants to know whether Soviet citizens really feel free and happy, or whether they are poverty-stricken and oppressed. Whom can he trust to tell him the truth?

The Religious Society of Friends (Quakers) have for 300 years had a clear peace testimony to give to the world. For them it is an essential

part of Christian living. They have also set a high value on truth, so much so that many early Friends were imprisoned for their refusal to take the oath of loyalty or to swear at all, on the ground that this implied a double standard of truth. The integrity of these early Friends, their service and their suffering, is a heritage to which present-day Friends have succeeded, and which they try to deserve. They have been deeply concerned at the deterioration in international relations since the end of the war; they have been unable to support the "Partisans of Peace" movement because they felt

THE editors of NEW WORLD REVIEW deem it a privilege to present this report written for us by a distinguished member of the recent delegation of British Quakers to the USSR. Both British and American Quakers have won the respect of peace-loving people everywhere by their efforts to substitute peaceful solutions for force in world relations.

While we differ with the author of this article on some of the conclusions reached as a result of her brief trip, the all-important thing today is that people of different views should find areas of agreement in their search for peace.

We feel that in the appraisal of the Partisans of Peace movement as herein expressed, there is too little awareness of the fact that while the Soviet Union does indeed play a leading role, it is not a national but a world movement, embracing some 800,000,000 people in 72 different countries. We feel that a closer association with this movement would make clear that far from omitting the essential ingredients of "good-will, good faith and reconciliation," it is just these elements that are represented by it. Surely the world-wide appeal to ban the use of the atomic weapon was based on good will for humanity. And the idea of reconciliation is at the very heart of the campaign for a five-power peace pact, open to all nations.

We believe that a closer study by the Quakers of the actual working of Soviet society would reveal not a lack of concern for political liberty, but its strengthening by other liberties less developed in the Western countries. And we believe that a closer study of the Soviet press would show that however sharp some of its criticisms of the West, many expressions of high regard for all that is good in western life and culture are to be found.

While wishing for that deeper mutual understanding the very things advocated by the Quakers would help to bring about, we believe that the Quaker testimony of what they saw is a great and positive contribution to peace. Their testimony is to the effect that they found the Soviet people contented, with improving living standards, and above all that neither the Soviet people nor their government entertain any aggressive designs, and want only peace to continue their constructive work.

that it omits the most essential ingredients of peace-making — good will, good faith and reconciliation. While sympathizing deeply with the Marxist aims of social and racial justice, they have been repelled by the anti-religious aspects of Marxist and Leninist philosophy. But in spite of their admitted idealism, Friends have shown their practical ability as bankers and business men, and it is usually agreed that they are not easily fooled.

The announcement in the press, therefore, that British Friends had asked the Soviet Embassy in London for an invitation to visit the USSR and that this invitation had been received from Moscow, afforded satisfaction to many who had no direct connection with the Society, but who trusted the Quakers both to find out and to tell the truth.

The Quaker mission, however, was not primarily a fact-finding one. It was not merely concerned to find out what freedom of religion exists in the Soviet Union; the members of the delegation wanted to meet and talk to their fellow-Christians and if possible, to worship with them and to reach the deepest levels of understanding. They did not only want to see houses going up and schools, hospitals, factories and shops; they wanted to take a message of goodwill to the people in these places, a message which had been issued by the Society in English, French, German and Russian and which read:

In face of deepening fear and mutual distrust throughout the world, the Society of Friends (Quakers) is moved to declare goodwill to all men everywhere. Friends appeal for the avoidance of words and deeds that increase suspicion and ill-feeling, for renewed efforts at understanding and for positive

KATHLEEN LONSDALE was one of the first women to be elected a Fellow of the Royal Society. In 1948, she was appointed Professor of Chemistry and Head of the Department of Crystallography at University College, London. She is a member of the East-West Relations Committee of the Society of Friends in Great Britain and is Governor of Bedford College, London University. She is married and is the mother of three children.

attempts to build a true peace. They are convinced that reconciliation is possible. They hope that this simple word, translated into many tongues, may itself help to create the new spirit in which the resources of the world will be diverted from warlike purposes and applied to the welfare of mankind.

This message also contains the essence of the approach which Friends wished to make in political quarters in the Soviet Union; the kind of approach that they had already made to their own government, and that American Friends had emphasized in their publications, "The United States and the Soviet Union" and, more recently, "Steps to Peace."

The delegation that was sent in mid-July, 1951, consisted of seven Friends (of whom I was one) of wide social, professional and business interests, representing amongst themselves many phases of Quaker service. The only requests that they sent in advance to the USSR were firstly that their accommodations should be simple and, in particular, that they should not be offered alcoholic drinks; and secondly, that their time should not be too fully occupied, as they would wish to have time daily for worship and joint meditation. They found, as other delegations had found before them, that no program was arranged for them in advance.

Their first conference in Moscow

was one in which they said just whom they wished to see and where they wanted to go, and as far as this was possible within the limits of 13 days, their requests were fully met. Two of the delegation could speak Russian, but interpreters were provided. These four men and one woman turned out to be people of great integrity; and although occasionally they were floored in translation (as, for example, by quotations in the medieval language of the Bible), they never misinterpreted.

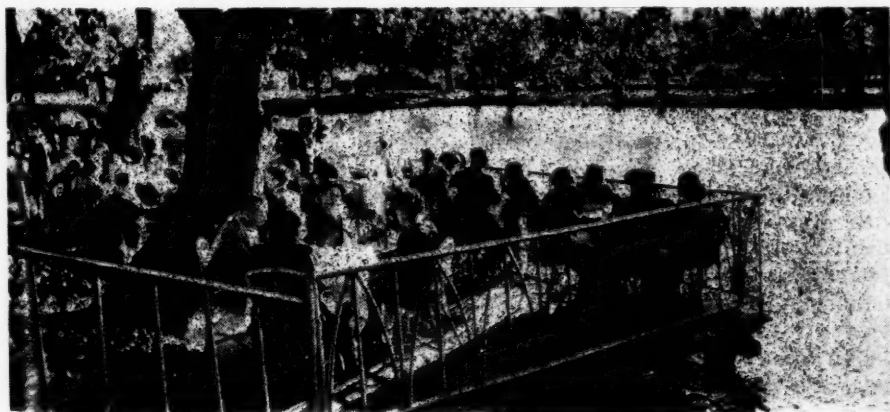
Separately or together, members of the mission accomplished a great deal in their short visit. Eleven days were spent in Moscow; for one week-end they separated, three Friends going by train to Leningrad, four flying to Kiev. They also visited a collective farm, a prison camp, a coal mine, several factories, some of the Institutes of the Academy of Sciences, the Gorky Park of Rest and Culture, art galleries, a cinema and a ballet. The schools were closed for the summer holidays, but they spent an afternoon with the Russian Minister of Education and discussed, among other things, the difficulty of

teaching children to love not only their friends, but their country's enemies. In this connection the words of William Penn, the founder of Pennsylvania, were quoted: "Force may compel, but love gains."

A useful evening was also spent with the editorial board of the new fortnightly periodical "News," printed in Moscow, in English, mainly for distribution abroad. Its proclaimed intention is to promote cooperation and international goodwill, and to give the Soviet angle on world events, but the Quaker delegation were anxious to express to Mr. Morozov, the editor (a Shakespearean scholar) their conviction that some of the articles printed were much more likely to arouse antagonism and resentment, than to promote peace and understanding. A similar visit was paid to the editors of the "Literary Gazette," a journal which circulates within the USSR and has great influence.

The attitude of the Russian press generally, which reports almost nothing good of the West, was a matter of great concern to the British Friends, although they had to admit

A summer cafe. One of the quiet corners of the Soviet capital's large Gorky Park of Culture and Rest which was visited by the delegation of Quakers from Britain



that the Western press is also greatly biased against the Soviet Union. In a long conference, lasting over three hours, with Mr. Malik, they stressed the need for a mutual cessation of hostile propaganda and a willingness on the part of both East and West to publish responsible statements expressing the peace aims of the governments of both sides. They also raised the questions of the opening-up of intercourse, of reciprocal pledges of non-intervention, of internationally agreed disarmament, of cooperation in a world plan for mutual economic aid, of improvement of the machinery of the United Nations, and of willingness to enter into great-power conversations at the highest level. They pleaded for a peaceful initiative by the Soviet Union in a spirit of real reconciliation.

Mr. Malik, in his reply stressed that the Soviet Union had already made a number of proposals to the United Nations Assembly along these lines and denied that the USSR did, in fact, foment revolution in other countries. This was challenged in subsequent discussion, especially in respect of Czechoslovakia, but Mr. Malik's reply was that it was the betrayal of Czechoslovakia by the Western powers in 1938 rather than any action of the USSR that had resulted eventually in the Communists' coming to power.

The delegation also had conferences with trade union leaders, with the chairman of the Foreign Affairs Commission of the Supreme Soviet, with Baptist Church leaders, and with the Patriarch Alexei and the Metropolitan Nikolai of the Russian Orthodox Church. They attended services of both these churches and visited also a theological seminary; and were surprised to find that the

membership of these churches in the USSR (which together with the Catholics, Mohammedans and other religious bodies have freedom of worship, but not of deliberate religious propaganda) is increasing, even among young people, in spite of Marxist anti-religious propaganda.

Contrary to their previous impressions, the Quakers found that they, and all members of the many other delegations also in Moscow, were quite free to go about alone and were not followed, except (very understandably) when they visited the Kremlin and saw the priceless treasures so beautifully displayed there. They roamed about the streets, went on trolley buses and in taxis (the streets are almost as congested as those of London or New York) and shopped by themselves in the big stores, where goods are clearly priced and plentiful.

They came to some quite definite conclusions: First, that the Russian people are contented, and quite reasonably so. Their standard of living is improving rapidly and, given a few years of peace, will be as good as that of Western Europe, if not better. Compared with the conditions existing before 1917 (which is the only comparison they can make), they have a great deal to be thankful for. They have never had political freedom as we in the West understand it, and do not miss it. But they do need peace. Reconstruction and rehousing is going on at an amazing rate, but even so, it will take many years to get rid of all the pre-Revolution slums and hovels which still exist. Two hundred million people are not so easily rehoused. And it would be madness to suppose that either they or their government wish to jeopardize this reconstruction by an attack on Western Europe or the

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The Kreshchatik, main thoroughfare in Kiev, the Ukraine, which some of the British Quakers visited

do intend to attack them and destroy their economy. They all know, because their press carefully informed them of the fact, that shares on Wall Street dropped when Mr. Malik made his speech proposing peace in Korea. They have reported to them every speech made by irresponsible politicians in the West advocating a "defensive war," every map showing how Moscow could be atom-bombed. They do not believe that the peoples in the West want war, but they believe that there are powerful vested interests that do.

The members of the Quaker Mission still felt that the "Partisans of Peace" movement was, in a sense, a political one. It has captured the imagination of the Russian people. Of that there is no doubt. They did not have to be compelled to sign on the dotted line. They want peace and believe in the peaceful intentions of their own government. But nevertheless, it is a movement designed rather to improve the bargaining of the Soviet Union than to promote real reconciliation. It needs to be radically transformed if it is to heal the wounds or to dispel the hatred, fear and suspicion that exist everywhere in the world. But to meet it only by abuse, by ridicule and by intensification of rearmament, is neither good psychology nor wise statesmanship.

U.S.A., or by any action that would deliberately provoke another war. They suffered too much in the last one. They intend to defend themselves, however, if attacked, and believe that their army is necessary for this purpose.

And it is clear that the Russian people are terribly afraid that the Governments of the Western powers

TIBETANS GET FIRST MEDICAL CARE

CHINESE People's Liberation Army units have set up medical clinics on the East Tibetan Plateau for the local population who have never received modern medical treatment.

More than 10,000 Tibetans, including Living Buddhas, have already been given free treatment. A daily increasing number of Tibetan children, as well as adults, are being inoculated against smallpox. The health program includes treatment against pneumonia, rheumatism and other diseases that formerly were rampant in this area.

Friendship From the Ruins of War

by MARGRIT ADLER

WHEN millionaire United States newspapers gloat over "defections" in the German Democratic Republic, such as the arrival in West Berlin of a young girl lured by lipstick and ice-cream soda, this glee is more than a propaganda hoax. It reflects a delusion of the United States policy makers, whose vain belief in their supremacy blinds them to the changes which have taken place in the minds of the people of the German Democratic Republic, changes produced by their changed way of life.

When the Soviet armies entered Germany, they came not as conquerors but as liberators and the actions of the Soviet occupation authorities soon demonstrated this to the population. Right after the war, 6,850 Junker estates of 250 acres or over were expropriated. The 5,636,086 acres thus collected were then distributed among farm laborers, landless peasants and repatriates from eastern Europe. The people had been liberated from the century old Junker yoke and over 2,500,000 had been provided with homes.

Similarly, industries that had contributed to the war effort and those belonging to war criminals were expropriated. Some of these installations were temporarily operated by occupation authorities; others were turned over to the German people to be administered by them. While certain of these industrial enterprises were dismantled in the period

right after the war, the Soviet Union soon helped to put the economy on a peacetime level. An example is the Riesa Steel Mill which was taken over by the workers in 1945 and rebuilt after the damages it had suffered during the war. When General Lucius D. Clay cut off the supply of piping from West Germany, the Soviet Union provided a complete pipe rolling mill. In another instance, the Soviet Union provided tractors for Machine Lending Stations serving farm districts.

With the aid of the Soviet Union, German economy recovered sufficiently in a few short years to permit the beginning of export trade which, in turn, brought about the import of foodstuffs and important consumer goods. In a few years the greatest shortages were alleviated with the result that all foods except meat and fats could be taken off the ration lists and prices were cut repeatedly. It is important that these improvements were made through the efforts of the German economy without throwing the country into debt as happened in Western Germany through the Marshall Plan.

When, on October 7, 1949, the German Democratic Republic was founded and General Vassili Chuikov handed over the administration to the provisional government of the GDR,

MARGRIT ADLER is Editor of "The German American," progressive German language monthly in New York.

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an amazing transformation had been completed: The nation, which only four short years earlier had been responsible for the death of seven million Soviet people, for the destruction of 1,710 Soviet cities and 70,000 villages, and which had perpetrated the most horrible crimes, could now be accepted as a member in the peace-loving family of nations.

This transformation was not only important for the German people but for all the peoples of Europe, as Premier Stalin pointed out in his greeting to Wilhelm Pieck and Otto Grotewohl, President and Prime Minister of the new republic: "The formation of the German democratic, peace-loving Republic is a turning point in the history of Europe. There can be no doubt that the existence of a peace-loving democratic Germany, side by side with the existence of a peace-loving Soviet Union, bars the possibility of new wars in Europe, puts an end to bloodshed in Europe, and makes impossible the enslavement of the European countries by world imperialists."

Never in their history had the German people been accorded such genuine friendship. Never had diplomatic relations brought such tangible boons to the people. For example, the Soviet Union announced in May, 1950, the reduction of reparation payments by 50 per cent. It was obvious to everyone in Germany what this would mean in terms of more bread, butter and shoes.

Never in the history of Germany had a foreign power so consistently represented the interests of the German people at international conferences. The people of Germany want a united country and they want peace. During the last few years they have witnessed how the Soviet Union raised these demands time and

again, on every possible occasion.

And more than that. The people of the GDR are benefiting daily from the achievements of Soviet science and industry. Every village in the GDR has a "Michurin field" where experiments on crop improvement are carried out. Emulating the example of Alexei Stakhanov, a German miner, Adolph Hennecke, has devised ways of stepping up his output. Stimulated by his example, activists in all phases of industry have achieved new production records, drawing from the experiences of their fellow workers in the USSR.

And beyond the borders of the German Democratic Republic the peace policy of the Soviet Union towards Germany has its results. The peace movement throughout Germany is inspired by it. Not because, as radio "Free Europe" would have it, all peace advocates are "dupes of Moscow," but because of the alternative that Soviet policy presents to the Atlantic Pact war policy. The recognition of this alternative is what moved the workers of the Hagen-Haspe metal works in Western Germany to send out the call for the "European Workers' Conference Against Remilitarization." It is this alternative that prompts German peace-fighters to cement demolition chambers placed into the roads and bridges of Western Germany by American army units.

The ambitious plans for German divisions, accepted by Dr. Konrad Adenauer, will fail not simply because the German people don't want another war, but because the peace policy of the Soviet Union has shown them the way out of disaster.

Nothing will induce the people of the GDR to turn against the country which has shown them the way to a better life, their friend, the USSR.

A British Doctor Reports on China

by MICHAEL RAPOPORT

I WAS a member of the first British Delegation to New China. We were eleven, all of us from the British-China Friendship Association, our occupations varying from journalism to coal mining, and I was the only doctor.

Altogether, we spent nearly seven weeks in China (from April to June, 1951), and traveled over 2,000 miles on visits to villages and great cities, including Peking, Shanghai, Tientsin and Nanking. We lived among coal miners and holidayed briefly in a formerly exclusive resort now being developed as a rest center for workers. We were given every opportunity to go where we liked and talk with whom we pleased, and we visited factories, universities, hospitals, theaters, workers' clubs, sanatoria and a great many other places and had full and frank discussions with workers and leading members of the government, with university professors and peasants. Altogether, it was a memorable experience, the greatest in my life.

During the last war I spent nearly three years in the Far East, in Africa, Ceylon, India, Burma and Malaya, and I shall never forget the wretched life led by the great mass of the people, the disease, starvation

and misery, the dirt and the corruption, the degradation of the women folk, virtual slaves and chattels without rights, who could be bought and sold.

In the new China, there is an intoxicating feeling of freedom, the exhilarating atmosphere of a great nation which has thrown its oppressors off its back and has "stood up" as Mao Tse-tung puts it, and is striding resolutely forward to a decent life of happiness and prosperity. Everywhere we went, we heard songs, vigorous and full of purpose, the revolutionary songs of a new society full of joy and pride and strength. We shall never forget this wonderful spirit, we who were privileged to be the honored guests of a people, who, by defeating its three main enemies—foreign imperialists, feudal landlords and the dictatorship of the super-capitalists of the Chiang

MICHAEL RAPOPORT practices medicine in London. He is a member of the Socialist Medical Association and the British-China Friendship Association. He saw active service during the war as a medical officer, first in Burma, later joining a Special Force (Force 136) and was parachuted into Malaya to join Chinese guerillas of the Malay People's Anti-Japanese Army.



Women in New China seize the chance to learn to read and write in the schools organized by factories, mills and farms throughout the country. Small children are no deterrent. If sitters are unavailable, they bring them to the classroom

Kai-shek clique—had sounded the death-knell of feudalism and imperialism in Asia.

Briefly, what has been accomplished in China? And remember, the Chinese People's Republic was established only in October, 1949. One outstanding achievement is the great unity among all classes, due to the widespread realization that the People's Government is leading China firmly out of the economic, political and cultural morass that the Chiang Kai-shek regime had plunged her into. I spoke with university professors freely going off to spend their vacations teaching in newly established colleges in outlying provinces, I talked with capitalists helping to expand production, with doctors working day and night to build up health services in their districts (two I met had been honored with the title "Labor Hero"), and all were enthusiastic about the great opportunities given them by the new state to expand and develop their work to the full—for their own benefit

and for the benefit of all China. This is the new patriotism.

Land reform is in full swing, the land is being given to the peasants and the feudal system has been irrevocably smashed. With the use of more and better tools, seeds and fertilizers, and the great release of productive energy consequent on the freeing of the peasants, agricultural production is soaring, so that for the first time in its history, China, the land of famines, is able to export grain to its neighbor, India—and the Chinese people themselves are feeding better than ever before.

In the factories, both state and privately owned, production is rising rapidly, an important incentive being that workers' wages, conditions and welfare facilities are directly related to the profits made. The factory committee, half of whom are workers, have complete access to all the records of the factory! Great emphasis is placed on safety measures and welfare, and I saw many new nurseries, clinics and hospitals, canteens,

STALIN'S ANNIVERSARY MESSAGE TO MAO

On Oct. 1, the following telegram was sent by J. V. Stalin to Mao Tse-tung, Chairman of the Central People's Government of the People's Republic of China:

To the Chairman of the Central People's Government of the People's Republic of China, Comrade Mao Tse-tung, Peking.

On the day of the second anniversary of the proclamation of the People's Republic of China I request you, Comrade Chairman, to accept my friendly congratulations.

I am sending to the great Chinese people, to the Government of the People's Republic of China and to you personally hearty wishes for further successes in the building up of People's Democratic China.

May the great friendship of the People's Republic of China and the Soviet Union, a friendship which is the firm guarantee of peace and security in the Far East, continue to become stronger!

(signed) J. STALIN

cooperative shops, cinemas, schools and libraries established in the factories since the liberation.

Chinese workers, who were beaten and starved in the past, and were then thrown onto the scrap-heap to die if they fell ill or suffered injury, have achieved unheard of security with the new Labor Insurance Regulations which came into force in March, 1951, and which provide for free medical treatment for workers and dependents, old-age pensions, accident and sickness benefits, maternity benefit of 56 days leave on full pay, etc.

Illiteracy is being actively combated, school children have trebled in numbers to over 30 million (and this is only a beginning) and there is widespread adult part-time education. Many factories provide classrooms and teachers free of charge. I met a Chinese woman worker aged over 60, a dear old lady, formerly illiterate, who was one of the first to take advantage of the new educational opportunities. The first letter she ever wrote was to Mao Tse-tung; it was published in the Chinese press and she is now a well-known national figure and even writes articles for

magazines in unassuming language.

Epidemic scourges have ravaged China for many centuries. No real attempt to tackle the problem on a national scale was ever made and such a fragmentary medical service as existed was limited to the tiny section who could afford to pay. Now, giant strides are being taken in public health work, in medical education, and in providing a health service for the people. In every city we visited there are great mounds of earth in the streets where huge concrete sewers are being laid and old sewers and drains are being repaired. A vast campaign against dirt and disease has been launched, involving the widest masses of the people; several million people have already killed over 50 million rats, which spread the dreaded plague, and in 1950 great numbers of protective inoculations have been given, including over 60 million anti-small pox vaccinations. The Vice-Minister of Health, Dr. Chen Ho-chen, told me that in three to five years all epidemics will either be eliminated, or controlled and in process of elimination.

In the past, it was not uncommon

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for female infants to be strangled at birth, as they constituted an unbearable burden to a family fighting desperately against crushing poverty and starvation. Female children were commonly sold into slavery or concubinage, or betrothed as a child bride to a wealthier family. Women had no legal rights.

Now, Article 6 of the Common Program expressly states: "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."

Women now receive equal pay for equal work. Wherever we went, women were playing an outstanding role in full equality with men and were prominent in factory and trade union organizations and in village committees. The Minister of Health is a woman, the Chief Justice of the city of Harbin is a woman, and these

examples can be multiplied indefinitely.

Finally, all of us were deeply impressed with the real and sincere desire of the Chinese people for peace. They have been fighting constantly since 1927 against the Japanese or in the civil wars against Chiang Kai-shek, and all they want now is to be left in peace to build up their country. They have no feelings of enmity towards the common people of the world—including the people of Britain and America—but on the contrary regard them as friends who sympathized with them and on occasions assisted them in their epic struggles for liberation. But while the Chinese value peace, they value their new-found freedom and independence even more. That is why the best sons of China volunteered in overwhelming numbers to fight in Korea, when large hostile forces approached the Manchurian frontier,

While their mothers work these children play and are well taken care of in a nursery in Shanghai. Most large enterprises have nurseries run by the trade union



despite repeated warnings given by Foreign Minister Chou En-lai. (At Tsinhua University in Peking, which I visited, 1,700 out of a total student body of 2,200 volunteered and only a handful were accepted.)

The Chinese people consider the policies of the Truman administration hostile to them—and a continuation of the policy which supplied the corrupt Chiang Kai-shek with billions of dollars worth of modern weapons in order to suppress the revolutionary advance of the Chinese people. These weapons are now being used by the volunteers in Korea.

It is a truism that the clock of history cannot be turned back. China will never again revert to domination by the discredited and universally hated Chiang Kai-shek or by his foreign imperialist backers.

There is no enigma about Chinese policy. The Chinese people desire peace, trade and friendship with all peoples on an equal basis. Once one understands this, one understands the essential basis of the policies of



A regular check-up in the clinic of the Anshan Iron and Steel Works

the people of China and their government.

FACTS AND FIGURES ON THE NEW CHINA

ON OCTOBER 1, the Chinese people celebrated the 2nd anniversary of their People's Republic, which has brought tremendous progress in all fields.

Land reform has ended feudal relations in the countryside. It will be completed in the main in 1952. Land has already been turned over to the peasants in areas with a population of more than 300,000,000.

Food production in 1950 was 14 per cent above 1949; increase this year is even greater.

Project to harness the Huai River has been completed, freeing 55,000,000 people from the age-old flood menace.

Pig iron output between January and August this year was 11.4 times more than during the same period last year; steel, 7.8 times.

Exports showed a favorable balance last year for the first time in three-quarters of a century.

There are 38,500,000 pupils attending primary and secondary schools, 140,000 students in institutions of higher learning.

Last April there were a million and a quarter workers studying in after-hour schools, and 25,000,000 peasants studied in winter schools last season.

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PRIVATE ENTERPRISE

by

STEFAN HEYM

A SMALL town in Northern Bohemia. The sunny market square is surrounded by houses dating back to the late baroque; but the store fronts are new and modern, denoting that the drug store, the furniture, shoe, clothing, and notions stores, the butcher shop and the bakery are now nationalized and under new management.

Gone are the dingy, dust-covered, smelly interiors that were so characteristic of small town private shops. Having become part of nation-wide, socialized chains, the shops in the country towns show and sell the same choice of goods that you can see and buy in Prague.

For two weeks there has been one exception in this town—the furniture store. It has been reconverted into something of a nightmare.

Its three large show windows have been attracting crowds of people who stop and stand and stare at the display: piles of half decayed goods of all possible descriptions — from mouldy hardtack to soaked cigarettes that have dried again, from soiled woolens to soap which has begun to decompose, ice skates, stoves,

STEFAN HEYM, the novelist, is well known for his best-sellers "Hostages" and "The Crusaders." His latest novel, "Eyes of Reason," deals with the new People's Czechoslovakia where he has spent considerable time since the war.

liquors, canned American horse meat, powdered eggs, second-rate oil paintings, gramophones, bags of flour, cases of sugar, stationery supplies, linens — anything and everything that used to be scarce and that could have been considered a profitable investment.

The people stand and stare. They read the two large signs suspended over the whole mess:

THIS WAS FOUND IN
THE HOUSE OF J. MASEK

THIS WAS FOUND IN
THE HOUSE OF J. KRIZ

They know these men. They have known them for years. And as the people talk to each other, a word here, a remark there, you get the story of Masek and Kriz.

THEY ARE neighbors. Kriz dealt in textiles, Masek had a liquor store, with a still in the cellar where he manufactured brandy for sale. During the war, Masek managed to get the best bottles of the best stuff to the right men in the Nazi occupation force; so they let him sell the lesser brands at fancy prices to the Czech population.

He came out of the war with a little over three million crowns pure profit and a fine collection of gold bracelets, rings, watches, coins, and a ten-dollar bill—most of which were

allegedly given him by a Jewish fellow citizen to hold. The Jew went off to concentration camp; Mr. Masek kept the fortune. The jewelry, along with Masek's savings book, opened at the three million entry, is exhibited in the window of the bookstore a few doors down the square.

Came the currency reform of 1945, and his bank account was blocked. If Mr. Masek didn't know it from the war, he learned it now: the only solid thing in the world is solids. Besides, people needed the stuff, and if you sold it black, you could get almost any price. But where to keep it?

This is where neighbor Kriz, who handled the textile end of the business, came in. The two hollowed out the thick walls of their adjoining houses, and in the space thus created, covered on Masek's side by a large wardrobe closet, they stowed away most of what they amassed. It was what the economists call primitive accumulation, and if Masek and Kriz had lived somewhere in the United States or in England or Western Germany or France, they would no doubt have flourished and ended up rich and respected, with nice obituaries in the local newspaper on the day of their funerals. Their trouble was that they were located in the wrong place.

For after February, 1948, the authorities decided there was really no need for a separate liquor store and

small-scale brandy manufacture in this town. They told Masek to shut down. His shop would be converted into a modern bread and pastry store, and he would be its manager, at an ample salary.

BUT HE COULD no more stop being a little capitalist than Mr. Morgan could stop being a big one. Masek began his double life: during the day he was a poor businessman deprived of his business, who never had any money to spend for anything, whose three children were spindle-legged and clothed in rags; during the night he continued to make brandy and to make black market deals with his product and whatever other goods he could buy and sell, down to the old stoves and the gilt-framed paintings.

He stuffed his profits into the space between the walls and into a new savings book. This, too, is exhibited, and its last entry, dated December 20, 1950, shows 99,000 and some odd crowns.

And he let his children starve. Not that he was a bad father. Pleading poverty, he applied to the Government to have his children sent, free of cost, to a sanatorium in the Tatra mountains. The examining physician found that the kids actually were suffering from tuberculosis and malnutrition.

It was a good show while it lasted. It came to an end because of socialism's tendency for cleanliness, light



and modern displays, and because the Czech workers have become different.

THE CHANGE-OVER from the old liquor store into a brand-new, spick and span bread and pastry shop required remodeling; and the bricklayer who came to do the job, on tapping the walls, grew suspicious. The worker could have played the old shake-down game so customary in the West: "Mr. Masek," he could have said, "I know where the body is buried. How much is it worth to you for me to keep quiet?" He didn't. Instead, he went to the militia and had a little talk with them.

Still, nothing was done. It was decided to observe Masek, which was easy because the house with the hollow wall was two doors up the street from the militia headquarters.

Masek had come to distrust everybody. Part of his wares were stored away, in small unobtrusive quantities, with liberal-minded friends who thought—well, the poor fellow has lost his business, let's help him to keep the little he managed to put aside.

Masek now called in these branch deposits. Every day, the militia man in front of the headquarters saw him hustle by with large packages.

They watched that for a while, and then they visited him. They came into his cellar just as his nice, up-to-date, electrically-heated still began to produce the first trickling of the night's brandy output. They went upstairs and moved the wardrobe closet away from the wall. They

were seeing and smelling the fine flower of private enterprise. And what they saw, smelled and found, now reposes in the large, modern windows of the town's biggest store.

THE PEOPLE stand and stare. Their reactions differ according to temperament, sex, and background. There are some who say nothing, but whose faces harden as they look. Others show a certain "Serves you right" smile. Others, again are quite voluble.

Men grow particularly angry about the 34,000 "Morava" cigarettes—the brand was discontinued two years ago—and the dozens of bottles of Cordial and Slivovice and Bitters. Women comment on the wool and the soaps and the canned goods. The years when these items were short! And their own neighbors had them hidden all the time!

People go on about their daily tasks. They pass the modern, collectively and nationally managed stores with their rich, clean displays, compared to which the whole hoarded treasure of Mr. Masek and Mr. Kriz appears miserable.

One woman carries before this exhibit of a greed and a rapacity belonging to yesterday's world. "Stupidity!" she grumbles. "Idiots! Did they believe they could stop us that way?" And turning to me, "But I tell you mister, it's a good thing to show this to everybody. Better than ten articles in the paper. Don't you think so?"

I thought so, too.

(Reprinted from the Central European Observer)

ED TAPE EXHIBIT IN HUNGARY

AN EXHIBITION is being organized in Budapest to expose the harmful effects of bureaucracy by tracing its development from the 18th century to date in order to mobilize the people against this evil.

The Voice of Soviet Mothers

by

LIUBOV KOSMODEMIANSKAYA

This peace appeal to American mothers is from the mother of Zoya, the eighteen-year-old high school girl who joined the guerrillas when the Wehrmacht was advancing on Moscow in the winter of 1941. Captured and tortured by the Nazis, Zoya steadfastly refused to divulge the names and whereabouts of her comrades, crying "There are 200,000,000 of us and you cannot hang us all," as the noose was tightened around her neck. After her death her brother Shura joined the army and later fell in battle. Zoya is one of the most revered and beloved heroes of the Soviet people, her mother a leader in the peace movement.

IN THE BRIEF half year since the World Peace Council adopted its appeal to men of good will the world over for the conclusion of a Peace Pact among the five Great Powers, the number of signatures to the Appeal in 48 countries has reached nearly 500 million.

Never in history was there such a universal movement serving so strongly to demonstrate the determination of people everywhere to have peace.

Men and women of the Soviet Union, engaged as they are in creative, constructive labor, are vitally interested in achieving a durable peace among all peoples. This unanimous desire was expressed at the recent Moscow Regional Conference of Peace Supporters, whose delegates—workers, collective farmers, writers, teachers, doctors, noted men and women of the sciences and arts—all spoke fervently in defense of mankind's greatest need—peace—and enthusiastically opened the campaign for signatures to the Appeal in the

Soviet Union by signing their names.

At this conference the voices of the women especially rang out, for those who give life to the new generation are the first to oppose all plans to destroy human life in a new war.

Today, throughout our country, broad discussion of the Appeal is going on and signatures are being collected. An earnest of the Soviet people's desire for peace is reflected in another way: In every field of activity Soviet men and women are overfulfilling their plans as their contribution to peace, for they know that they are thus strengthening their country, the great bulwark of peace.

Maria Barashkova, a Stakhanovite worker at a Moscow factory and the mother of four children, puts it this way: "I pledge to increase my output, and this is my contribution to the cause of peace. We are building and working creatively for the sake of our children, to give them a fine and happy life."

All over our country the decision



Women members of the American peace delegation to the USSR with Liubov Kosmodemianskaya. Left to right: Mrs. Laura Louise Leek, Mrs. Kosmodemianskaya, Mrs. Pauline Taylor, Mrs. Mollie Lucas and Mrs. Jacqueline Clack

of the Peace Committee are being met with a new surge of creative enthusiasm, with new feats of creative labor. Industrious hands are converting deserts into flourishing gardens, are changing the channels of rivers, are changing nature itself, are creating magnificent Construction Works of Communism. It is with joy and happiness and real inspiration that the Soviet people work on the free soil of their Homeland, where there is neither exploitation of man by man nor hostile classes. This love for our native land is an imperishable, life-giving source of energy that inspires our men and women to feats of valor.

September was the beginning of the new school year. Millions of Soviet children have taken their places behind their desks. How many excited mothers took their children to school for the first time. I know what it is like. I felt it the day I took my little Zoya and Shura by the hand and led them into the light-filled school building. I can still hear the gay laughter of my little boy, and see the serious, thoughtful expression of my little Zoya. . . . Everything

they saw around them, everything they were taught in school, instilled in them a genuine humanism, love of man, deep respect and a feeling of friendship for other democratic peoples, and an ardent desire to build, not destroy. And I believed that a radiant future awaited them. . . .

The war took my children—my happiness and comfort — from me. Together with me the entire nation mourned them.

Death can be that of heroes, halloved by the rays of glory; or it can be disgraceful, death in a war of plunder. I ask American mothers: For what are your sons, who have invaded long-suffering Korea, dying?

The Commission of the Women's International Democratic Federation have presented to the UN the report of their investigation of the monstrous crimes committed by the interventionists in Korea. This exposé has called forth the just indignation of honest-minded men and women the world over, who demand the war-makers be sternly called to account.

American mothers, you have a way out! Immediately declare to the entire world that you, and together

with you the American people, condemn the reactionary, man-hating policy of your ruling circles. You must make every effort, before it is too late, to curb the instigators of a new war.

As a delegate to two World Peace Congresses I have had the opportunity of talking with women of different nations and I am convinced that they like the Soviet mothers, realize the full necessity of guarding mankind against the threat of war that hangs over it.

My dear friends: At this time of collecting signatures to the World Peace Council Appeal, let us stretch out our hands to one another. Let us work resolutely for a Peace Pact as the most effective measure against all aggression. And may our hand-clasps become so firm that no war-maker will be able to separate them.

CULTURE IN THE RUMANIAN VILLAGE

SINCE 1948, when the monarchy was abolished, there has been a tremendous cultural upsurge among the farmers of Rumania. In three years, 11,500 "houses of culture" and reading rooms have been established in the villages, 11,500 libraries with 3,781,000 volumes; 10,731,632 farmers have participated in 349,608 literary evenings. Theatrical, dance and choral groups enliven the meetings.

Lecture groups, with over 12,000 members, travel, around to the various village clubs. Last year the Rumanian People's Republic established a Committee for Cultural Institutions to serve the needs of the various mass cultural institutions of the country.

In September, a folk dance and music competition with 30,000 participants from all over the country took place in Bucharest. It lasted five days and was held in five different auditoriums. There were 70 folk dance teams, 41 choruses, 10 folk orchestras, 9 people's bands, 8 drum and bugle corps and 90 soloists. Old songs and dances were revived, new ones written for the event that revealed new talent in the ranks of the people.

"AMERICAN TRAGEDY" IN HUNGARY

THEODORE DREISER'S *An American Tragedy*, and books by Mark Twain and Jack London have recently been published in Hungarian in Budapest in large editions.

It is not sufficient merely to desire peace. Peace must be defended. You must fight for the lives of your children, for their cloudless childhood, for their happiness.

Stalin has said: "Peace will be preserved and consolidated if the peoples take the cause of preserving peace into their own hands and uphold it to the end."

The broadest struggle for the preservation of peace is the task of paramount importance for us all.

I am deeply confident that we people of good will all over the world will succeed in dispelling the threat of a new war. The joyous knowledge of the unity of all men of good will is a reliable guarantee that peace on earth will be preserved and that the radiant hope of mankind—great and lasting friendship among all nations—will come true.

FILMS

A Hungarian Fairy Tale

by AMY SCHECHTER

THE GOOSE BOY, directed by Kalman Nadasdy and Laszlo Ranody, music by Ferenc Szabo, photography by Barna Hegyl, screenplay by Gyorgy Szinetar based on a poem by Mihaly Fazekas. Produced by Magyar Film, Budapest; released by Artkino Pictures.

THE PROBLEM the young Hungarian film industry had to solve in making *The Goose Boy* was not the comparatively easy one of bringing a simple folk tale to the screen as some of the critics seem to think.

The film is made from a famous Hungarian poem that is based on a fable said to date back to the thirteenth century, about a shepherd whose lord has him flogged and swears triple vengeance—to flog the lord three times—and carries out this threat. But Mihaly Fazekas wrote his poem a few years after the French Revolution and under the influence of the ideas coming out of France; and conscious and sophisticated social satire is interwoven with the story of the valiant rebel, the goose boy Matty, and of the Hungarian peasantry and their struggle against their masters.

Written in 1804, the poem circulated in manuscript only for several years, being, as the author puts it, about "the furious passions of a wronged people," and a slashing indictment of serfdom and the landowners running the country in those days. He was born into the nobility as so many of the early opponents of serfdom were; he became an officer in his teens and spent some fourteen years in the army where he

saw the day-to-day suffering of the people increased by the burdens of war; and he turned from the formal verse of the day to write realistically about village life and against war and serfdom.

It is an ambitious project and a difficult one to film a work as well-known and loved as this one that has attained the status of a national epic. About everything in the story is familiar to the audience and they will want to see it included in the film version too; and there is the problem of the many elements brought together in the course of the narrative.

The all-over result is a picture that is delightfully humorous, with many good belly-laughs, and that is colorful and spirited and at times very moving. And the directors have the supreme virtue of telling their story completely in cinematic terms, an especially difficult thing to do when screening a lengthy narrative; and the photography is outstanding. But they have not succeeded in unifying the story's diverse elements. The film lacks the consistent direction of that beautiful and impressive film, *Treasured Earth* shown here some time ago, which was, I believe, the first major Hungarian picture.

In *The Goose Boy*, the directors Kalman Nadasdy and Laszlo Ranody seem to me constantly switching abruptly from one style to another. They use broad social farce in satirizing the landowners as they kowtow to the French emigres then flooding the country and ape their elegancies; and also when they turn the camera on the hysterical fear gripping these people

awakened by revolution in France and the stirring of protest among their own serfs, symbolized by the defiance and exploits of the Goose Boy, which the other peasants admire and enjoy secretly, and then, step by step, participate in.

This approach is excellently done; but then the film switches to straight fantasy—when for instance the Goose Boy invades the heavily-guarded manor house to carry out his threat, using a purely token disguise in orthodox fairy tale fashion, a moustache pasted on his youthful face and a broad-brimmed hat, and also according to fairy tale convention, the landowner accepts the disguise.

Then another and again totally dif-

ferent style is used in the powerful scenes showing the village under serfdom, and the suffering and bitterness of the peasantry; here the approach is straight social realism.

The special Hungarian "Geva" process gives the film a pleasantly soft and mellow color; but for some reason (perhaps a defect in the print?) warm colors are used almost exclusively in much of the picture, and the yellows and reds become so monotonous that the use of color is almost cancelled out. The sub-titles are quite inadequate, especially since Hungarian is a language known to fewer people here than the language in which other foreign films are made.

FOR HELEN

What elements united, how compounded

To form the whole? For Helen was unique.

No elegiac catalogue of virtues

Will add up to her total. We will speak

Of patience, kindness, graciousness, and love,

Remember her in music (comfort our loss),

Yet she escapes and these were not her essence.

Better to seek her where her purpose was.

She lived by a vision, and the future plain

Before her, glorious with brotherhood,

Certain and growing in the world's decay—

This was her motive force. In this she stood

Humbly, carefully building. Many years

She added her life's warmth and longed to serve

As the evil cells consumed her.

Rest, now rest,
O gentle sister, loving and well-loved friend,

You are mortared in, never to be displaced—

A rock in the wall that we shall raise at last!

MARGARET MALTZ

This poem was written for a memorial arranged by Helen Black's friends and associates in New York City, October 4. There was a program of American-Soviet music and tributes to her many-sided activities for cultural interchange, human progress and peace.

19 AMERICANS IN THE USSR

WE SAW FOR OURSELVES, *New World Review*, New York. 100 pp. \$25.

HERE is an informative, richly illustrated pamphlet that is must reading for every single American concerned with peace. It is the eye-witness report of a group of Americans, headed by Prof. Holland Roberts, distinguished San Francisco educator, who visited the Soviet Union in late 1950. In their introduction, they describe themselves thus:

"As representative citizens from the United States from Massachusetts to California, we numbered among our delegation trade unionists, factory workers, housewives, teachers, ministers, youth and community leaders and one lawyer. Nine of our nineteen are Negroes, ten white."

The group visited Moscow, Leningrad and Stalingrad. They investigated factory and farm conditions, talked with the people, went to church, visited the

amazing Palaces of Culture, theaters, schools, etc. They were deeply impressed by the new building, the rising living standards, the complete absence of any jimcrow attitude, the rich family life, the extraordinary health facilities, and above all the single hearted devotion of all the people and their leaders to peace.

This report, a potent weapon for peace, should reach many thousands of readers. J. S.

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1. The names and addresses of the publisher, editor, managing editor and business managers, are: Publisher, SRT Publications, Inc., 114 East 32nd Street, New York 16, N. Y.; Editor, Jessica Smith, 114 East 32nd Street, New York 16, N. Y.; Managing Editor, Andrew Voynow, 114 East 32nd Street, New York 16, N. Y.; Business Manager, Donald Schoolman, 114 East 32nd Street, New York 16, N. Y.

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(Signed) JESSICA SMITH, Editor.

Sworn to and subscribed before me this 28th day of September, 1951.

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(My commission expires March 30, 1953.)

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