

SOCIAL SCIENCES ✓

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New World

REVIEW

THE ULTIMATE CHOICE

FREDERICK L. SCHUMAN

Understanding Soviet Women

JEWELL R. MAZIQUE

Democratic Reforms in Tibet

ANNA LOUISE STRONG

The Theater in Moscow

RALPH PARKER

SCIENCE FICTION IN THE SOVIET UNION

NEW WORLD REVIEW

MARCH 1960

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Our Roaming Correspondent
Editorial Consultants on Negro and
Colonial Questions

Vol. 28, No. 3, March, 1960. Second
Class postage paid at New York, N. Y. Sub-
scription \$2.50 per year. \$1.25 for 6 months
(Canadian, \$3.00, foreign \$3.50 a year.
Draw money orders or checks payable in
New York.) Published monthly by the
N.W.R. Publications, Inc., 34 West 15th
Street, New York 11, N. Y. Indexed in Bul-
letin of the Public Affairs Information Ser-
vice. Phone. CHelsea 3-0666.

PRINTED IN U.S.A.

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Attention All Young People!!!

NEW WORLD REVIEW

Announces an Essay Contest on

"A Peace Program for Our Country"

*Open to students, workers, all young people
between the ages of 18 and 25*

\$500 IN PRIZES

(Donated through the generosity of a friend)

First Prize - - - - \$200

Second Prize - - - \$100

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TEN HONORABLE MENTION AWARDS OF \$15 EACH

J U D G E S

GEN. HUGH B. HESTER, Brigadier General, U.S. Army (retired)

DR. JOHN SOMERVILLE, Author of "The Philosophy of Peace"

(Others to be announced)

Rules for submitting your essay on above subject

1. Length — maximum, 1,000 words. (It may be a little shorter, but must not be longer.)
2. Deadline — must be received in our office (34 West 15th Street, New York 11, New York) not later than May 15, 1960.
3. Form — four typewritten, double-spaced copies. (Three may be carbons, but all must be clear.)
4. Name and information indicated below to be typed on a separate sheet. (Judges will receive manuscripts without names of writers.)

Address (If summer address differs from current one, it would be desirable to give it also.)

Age (Please give year and date of birth.)

Occupation.

Other information — any you wish to give.

PURPOSES OF THE NWR ESSAY CONTEST

You, our country's youth, will inherit this world over which hangs the threat of atomic annihilation if a new world war should come, a world whose atmosphere is already poisoned by fall-out from nuclear weapons tests that will kill many thousands of the living and yet unborn.

These are crucial days in which your future and that of humanity hangs in balance—for without peace there will be no future. With peace, with the use of atomic energy and all the world's rich resources for life instead of death, there are unending possibilities for the well-being and progress of all mankind.

That is why *your* ideas on necessary steps to peace are so important.

A beginning has been made through the Eisenhower-Khrushchev exchanges and other important developments opening the way to peaceful solutions.

There are, of course, many obstacles. But it is clear that the great majority of the American people wish to find a way to live in peace with the Soviet Union and other socialist countries—with all countries. Their opinions will have a vital effect in strengthening the trends in this country toward a peaceful foreign policy, in determining our country's position in current and forthcoming international negotiations, in influencing the position of candidates in the coming election campaign.

The Youth of America, Too, Must Make Its Voice Heard

That is why we have arranged this contest on "A Peace Program for Our Country."

It will give you an opportunity to do some special thinking and reading on the most vital issue of our day, to discuss the question with your friends, to formulate your proposals in the clearest and most concrete way possible, and to make them known to others.

(The three prize essays will be published in *New World Review* as soon as possible after the judges have reached their decision. Honorable mention essays will be published at the discretion of the editors.)

"A Peace Program for Our Country"

We believe the subject selected speaks for itself. The judges of course will base their ratings on content, concreteness, clarity of presentation and effectiveness of style. You may either choose a few specific points that you consider most important for elaboration, or cover a larger number more briefly.

We here suggest some of the topics that come up most frequently in the sphere of international relations and negotiations, which may give you some ideas. It is entirely up to the contestants to choose from these or add or substitute others.

Disarmament; ending of nuclear weapons tests; the problem of Germany and Berlin; opposing military blocs and military bases on foreign soil or disengagement in Europe and elsewhere; peaceful coexistence among all countries; American-Soviet relations; East-West trade; cultural and scientific interchange; aid to underdeveloped countries; peaceful uses of outer space; what the conversion of arms production to peace production would mean for the American economy and people; the relations of our country with the People's Republic of China (Mainland China); how the United Nations can be strengthened.

WHAT TO DO

If you are interested, we suggest sending in your name at once, so we may send you further announcements. Or, while it is not necessary to be a subscriber to enter the contest, you may if you wish (and if you are in the age-group indicated) send \$1.00 for a special 9-month essay-contest subscription to *New World Review* (regular price \$2.50 a year, \$1.25 for 6 months), so you may follow all announcements and gather background material for your entry. Ours is an American monthly devoted chiefly to questions of East-West understanding and peace.

This announcement is available in leaflet form. We would appreciate names of organizations, groups, students, individuals, as well as professors who would be willing to present this announcement to their classes, or persons who would post it in an appropriate place. We will send out any requested quantity of the leaflets for further distribution.

Send your name and address, names and addresses of others, requests for copies—or \$1.00 if you want the special 9-month sub to:

NEW WORLD REVIEW

**Essay Contest Department, 7th Floor
34 West 15th Street
New York 11, New York**

On the Side of Life

THIS month we are devoting part of the section usually reserved for a review of world events affecting East-West relations and peace, to an announcement of our essay contest for young people on "A Peace Program for Our Country." This contest, made possible through the generosity of a friend and supporter of NWR is, we believe, one of the most important projects we have ever undertaken.

Its importance was brought home to us with special force when we read a letter in the *New York Times* (Jan. 31) from Noel Perrin of the Dartmouth College Department of English. He has been asking students in one of his courses to write essays on the shape of things in the year 1985. He writes:

I find it rather alarming that a third of them take it for granted that the human race will be extinct or nearly so by then. . . . These are college freshmen, who by temperament ought to be optimists. But a third of them soberly expect—unless we change our ways—to be dead of radiation before they are forty-five.

We have no way of knowing to what extent this reflects the views of young people in general. But whatever proportion of our youth may share this pessimistic outlook, this is a warning signal which we all must heed.

It means that the young people themselves must speak out, must be heard, on their prospects for future *life* on this planet.

It means that the adults who are responsible for the kind of world we hand on to the next generation must act quickly and decisively to eliminate the threat of atomic annihilation that hangs over it.

We ask you all to do your part to end the threat of war, to end the armaments race, and to hand on to our children, our youth, a future in which atomic en-

ergy and all the wonders of science will be used for human welfare and advancement, for the fulfillment of the endless creative potentialities of mankind, for creating the wonderful and beautiful abode for humanity the world can and must be.

A great beginning has been made in the Eisenhower-Khrushchev agreement to settle international issues by negotiations, not war, to concentrate on disarmament as the most vital of all immediate issues, and in the decision to hold a Summit conference in May.

The beginning must be fulfilled and not wiped out by the cold war and militarist forces. These are making themselves felt in the proposals to extend nuclear weapons to U.S. allies, in the opposition to any constructive steps toward disarmament, in the efforts of AEC and Pentagon forces to prevent agreement in Geneva on an end to nuclear weapons testing, in the continuation of policies based on regarding the Soviet Union and other socialist countries as our enemies. Internationally they are felt in the rearming of West Germany and Japan, in the efforts of Chancellor Adenauer to prevent any agreement at the Summit to change the status of divided and foreign-occupied Berlin, and end the aftermath of World War II by making a peace treaty with the two Germanys that now exist, with the perspective of an eventual unified, democratic and peaceful Germany. These forces in world affairs gave the green light to President de Gaulle of France to go ahead with the explosion of an A-Bomb in the Sahara, in the face of worldwide opposition and horror.

Despite his own expressed desires and actions for easing world tensions, President Eisenhower has permitted these influences to have their way in his proposed foreign aid budget under the Mu-

tual Security Program, of over \$4 billion, including \$2 billion for military aid, which can only increase the arms race and the danger of war. While foreign military aid was originally based on a presumed threat of aggression from the Soviet Union which it is now almost universally acknowledged does not exist, the President continues to speak of "The menace of Communist imperialism." This program is based on the building up of NATO and other military pacts, West German military strength in Europe, Japanese strength in Asia, and increased aid to the desiccated dictator Chiang Kai-shek, occupying Chinese territory with U.S. aid, and keeping the real China out of the United Nations.

The economic and technical aid part of the program is still based on the policy of "containment" (with the idea of "liberation" implicit), which means bolstering up all sorts of reactionary regimes, countering the will of the people to choose for themselves under what system they wish to live, and creating "client states" to follow U.S. policies. (See Walter Lippmann, *New York Herald Tribune*, Feb. 2 on this.)

Yet, despite all this, we believe that the forces of peace and life are more powerful here and everywhere than those of war and death. Voices for peace are increasingly heard in Washington, and among the people of our country. Peace is the main issue in the coming election campaign.

The Soviet program for total and universal disarmament has received such wide support among the governments and peoples of the world that the forthcoming ten nation Disarmament Conference which is to consider it along with other disarmament proposals, will be expected to make some progress in this direction. The recent sharp reduction in Soviet armed forces, demonstrating anew that the USSR can have no plans for aggression, should be helpful in furthering these negotiations. Soviet Premier Khrushchev constantly stressed the need of friendly world relations

and peace on his trip to India, Burma and Indonesia. The Warsaw Pact countries at their February fifth meeting called for disarmament, troop reductions, end of nuclear tests, a non-aggression pact with the NATO States.

The Geneva conference on ending nuclear weapons tests still holds hope of agreement. The U.S. proposal of banning all tests except those undetectable, deep in the earth (based on the Teller "deep hole" theory) and high in the sky was not acceptable to the USSR, since, in fact, it seemed to give a green light to finding ways of continuing tests. However, the USSR came back with a renewal of its proposal for the complete banning of all tests, at the same time making a big concession to the West in agreeing that inspection teams would be permitted to investigate almost any seismographic disturbance that might be caused by an earthquake as well as a nuclear explosion, under an agreed annual quota for these inspections. Such inspections would go on for two or three years, while experts worked out more precise methods of identifying nuclear explosions.

A new, encouraging step was taken at the Foothills Conference at the British House of Commons (largely unreported in the American press). Unofficial representatives of eight Western and eight Eastern nations, including members of both the U.S. and Soviet legislatures, participated in the agreement outlining concrete immediate measures toward disarmament under effective control to be considered by the new Disarmament Committee, the Summit Conference and an international conference including China. (See the *National Guardian*, Feb. 22, for full text). They called on world public opinion to do everything possible to prevent nuclear catastrophe, and help inaugurate a new era in international affairs.

For survival, for life, for our youth and our future, let us all heed this call.

J. S.

The Ultimate Choice

by **FREDERICK L. SCHUMAN**

Woodrow Wilson Professor of Government, Williams College

LAST December Stanley Kramer's cinema version of the late Nevil Shute's *On the Beach* opened in Moscow, New York, Boston, London, Paris, Rome, and other major cities. The audiences comprised a fair sample of what has long since become a global civilization and a planetary community in a pluralistic New World. The physical unity and material interdependence of this new world society are inescapable facts of our time, despite ideological and institutional differences and continued rivalries, frictions, and conflicts among perverse groups of human beings still in the grip of age-old patterns of fear, hatred, and violence. Shute's book and Kramer's film, which is a faithful and sensitive rendering of the novel, are warnings to mankind. Their message is simple: If contemporary statesmanship, supported by an enlightened and forward-looking public opinion, cannot transcend violence, hatred, and fear and cannot convert conflict into creative competition instead of destructive rivalry, then Man's most probable destiny is thermonuclear suicide.

Last November, on the 41st anniversary of Armistice Day of World War I, Lyle Stuart published a short book on the same theme. The publisher, deeply moved by conscience and by his sense of social responsi-

bility, generously offers to refund the modest purchase price to any buyer who will certify that ten of his friends and neighbors have borrowed and read the volume. Under prevailing circumstances of the relative impact of the media of mass communication, *On the Brink* will probably have less effect than *On the Beach*, even though all of us who prefer Life to Death will hope that its influence will be as great.

The two authors, to whom all of us are heavily indebted, have long been major contributors to the cause of sanity in world affairs. Jerome Davis, writer of 17 thought-provoking books, has made a dozen journeys to Russia and has talked with Lenin, Stalin, and Khrushchev. Hugh Hester (Brigadier General, U.S.A., retired) served for 34 years in the American Army and, more recently, has become a brilliant publicist and lecturer in the cause of peace. Their joint work is a most felicitous work of collaboration, appropriately dedicated "To the Victims of Hiroshima and Nagasaki."

On the Brink is among the few books which are the despair of reviewers, for such books are not designed for summary and evaluation but only for "required reading" and critical cogitation by as many readers as possible. I should feel guilty of a disservice to the subscribers of *New World Review* if any of them should regard these comments as an adequate substitute for reading the

* *On the Brink*, by Jerome Davis and Hugh B. Hester. Lyle Stuart, New York, 1959. 192 pp. \$2.95.

book. They are not. My advice is: Get and read the book.

Hugh Hester and Jerome Davis have here attempted with conspicuous success, to clarify the ultimate choice confronting us. The nature of this choice is well put in the Foreword by Rev. Edwin T. Dahlberg, Pastor of the Delmar Baptist Church of St. Louis, Missouri:

The badge of war has always been courage. It has taken brave men to engage in hand to hand combat, or to make a charge in the face of withering machine-gun fire. Modern war, however, is rapidly stripping from the soldier this badge of valor. We must expose the moral degeneration of the next war before it is too late. What could be more mean and cowardly than that men on a launching platform out on an American desert or coastal cape, or in hidden shelter behind the Himalayas or the Urals, should launch an intercontinental missile that may send millions of helpless men, women, and children on the other side of the world to a horrible death by a megaton explosion of radio-activity? Or more despicable still, to consign generations still unborn to a life of deformity and abnormality or to slow death by leukemia and bone cancer? Let the warmakers now surrender their banners of splendor into the hands of the peacemakers. It is the latter who are coming into their own as the children of God. They are the realists of the kingdom of heaven. Jerome Davis and General Hester in this volume expose the myths of war and national defense. In this process of de-mythologizing let us forever make clear that the character of war has so changed that it is no longer a thing of nobility but a thing of shame. It has outlived whatever survival value it may have had in the past.

This message, curiously enough, was the message of *The Great Illusion* by Sir Normal Angell, published half a century ago this year, four years before the outbreak of the insanity of World War I, twenty-nine years before the hideously multiplied

insanity of World War II, thirty-five years before the horrifying dawn of the Atomic Age, and almost fifty years before the advent of the ICBM's, Sputniks, and Luniks. If human beings during the two or three generations have learned so little of the requirements of their own survival, one may well despair of their current capacity for learning and of the utility of conscientious efforts by good teachers to teach.

But Hester and Davis are no pessimists. They have here devoted themselves to explaining the basic realities of our time in the conviction that most men and women, if helped to understand the alternatives confronting them, will choose to live for the joy of living rather than to die in the service of ancient tribal gods who, in our time, have no function but to lure mankind to self-destruction. Central among these realities is the certainty that human beings can live in peace, if they resolve so to do, and that they are now doomed to mutual annihilation if they persist in regarding problems of power among the sovereignties of our State System as still susceptible of settlement by recourse to armed violence.

Davis and Hester convincingly "debunk" the prevailing myths of the "Cold War," now happily subsiding unless statesmen and citizens should fatally return, as many of them did in 1956, to the shapes of the past. Our writers, to take a typical example of their wise judgments, write:

In order to gain that elusive thing, national security, the United States has expended approximately \$500 billion since the end of World War II—or stated differently, has spent more than

one and one-half times the total cost to her of World War II. Despite these high taxes and enormous expenditures in military preparations, it is openly asserted that we have less national security today than at any other time in our history.

The great military powers as a consequence of the Cold War are spending approximately \$120 billion annually—an amount probably in excess of the total annual income of two-thirds of the whole human race.

Thus it does seem that poverty must remain the lot of most of mankind as a consequence of this ideological struggle between the East and West. The fact that approximately eighty per cent of the budget of the United States is military in character of necessity means a reduction in available funds for housing, for education, for recreation, and medical care.

If continued, the standard of living of the American people, along with the rest of the world, must inevitably be reduced. More than half of the research conducted in the United States today is for military purposes; and one out of seven or eight gainfully employed in the United States is working for the military program.

As a result of inflation, inevitable in a war economy, the prewar hard dollar of the U.S. is now worth approximately fifty cents and is steadily declining. Unless the war economy can be reversed, a major inflation must overtake the United States, as it has all other great military powers. (p. 85)

On the Brink wisely offers no "blueprints for salvation," despite the need for all of us to grapple as best we can with the complex problems of negotiating a new World Order as the only alternative to violence. This book is a timely warning of what we face if we fail to confront the alternatives.

My own views of these issues, which parallel those of Hester and Davis, come to something like this. The confusions and fallacies in which we are entangled flow in

large measure from a set of assumptions widely shared by the American Congress, press, and public. These assumptions are: (1) the Soviet Union is dedicated to military aggression and aggrandizement; (2) "surprise attack" is an ever-present peril; (3) the anticipated Communist assault can be "deterred" by alliances, by maintaining air and missile bases all around the perimeter of the Communist bloc, and by instant readiness to engage in "massive retaliation"; and (4) peace can be negotiated from a "position of strength."

I have long believed, along with a minority of Americans, that all four assumptions are false. The rulers of Russia and of China are not, and have never been, dedicated to the folly of trying to expand the Communist empire by means of military conquest. Even in the days of Stalin no less an authority than John Foster Dulles could say (March 8, 1949) correctly:

So far as it is humanly possible to judge, the Soviet Government, under conditions now prevailing does not contemplate the use of war as an instrument of its national policy. I do not know any responsible high official, military or civilian, in this Government or any Government who believes that the Soviet Government now plans conquest by open military aggression.

George F. Kennan, writing in *Harper's*, August, 1956, commented on

... a rather common impression that Stalin was a man of war, aiming to launch a military onslaught against the non-Communist world, whereas his successors are men of peace. . . . This is a great oversimplification. Stalin was not what you would call a nice man, and his intentions towards ourselves were strictly dishonorable. But his intentions,

I am convinced, did not include the determination to unleash a third world war in the grand manner. The image of a Stalinist Russia poised and yearning to attack the West, and deterred only by our possession of atomic weapons, was largely a creation of the Western imagination, against which some of us who were familiar with Russian matters tried in vain, over the course of years, to make our voices heard.

"Surprise attack" is feared chiefly by those who have thus been victimized in the past—e.g., the U.S.A. in 1941; China in 1895, 1931, and 1937; and Russia in 1904 and 1941. For many centuries Russia and China have never "won" any war initiated by Russian or Chinese action or permanently "lost" any war launched against them by others. For the men of Moscow or Peiping to mount and unleash a "surprise attack" would be wholly contrary to national character and tradition.

To deter prospective attackers who have no intention of attacking is an exercise in futility and a dangerous experiment in "brinkmanship." The late Secretary Dulles' "pactomania" is reflected in a quarrelsome NATO, a hollow SEATO, an empty CENTO (formerly the "Baghdad Pact"), and in meaningless but hazardous efforts to rearm West Germany and Japan as America's allies. Finally, "posi-

tions of strength" are absurd to the point of being "positions of weakness" when each prospective antagonist already has ample means to annihilate the other three or four times over. President Eisenhower's proposal of February 3 to distribute atomic weapons to America's allies means to extend to global proportions the strategy decided upon by NATO as long ago as December of 1954—i.e., to use atomic weapons at the very outset of any new hostilities. This strategy is a formula for suicide, first for America's allies in Europe and Asia and later for America, Russia, China and all mankind.

Under these conditions the task of statesmen is not to prepare for war but to negotiate peace. Without peace, no salvation is possible and even sheer survival is unlikely. *On the Brink* is an invaluable guide to the understanding we all desperately need if we are to avoid mass murder and suicide and to achieve, as is now quite possible, a new Golden Age. All of us who are not demented owe a profound debt of gratitude to authors Hugh Hester and Jerome Davis and to publisher Lyle Stuart for this eloquent contribution to common sense and human survival. May statesmen and citizens everywhere read and heed this message!

NEHRU AND KHRUSHCHEV ON PEACE STEPS

AT THE END of the visit of Nikita Khrushchev, the Premiers of the USSR and India issued a joint statement in which Nehru expressed appreciation for the Khrushchev proposal for total disarmament, and both agreed on the need for prohibiting nuclear weapon tests as a first step in this direction. The statement also said:

"The latest reduction of armed forces in the Soviet Union, following similar reductions in the recent past, was recognized by India as a noble contribution toward fulfillment of the age-old dream of turning swords into ploughshares."

Soviet Women

"Seeing the Soviet Woman through Negro Eyes Is a Strike in the Direction of Peace."

by JEWELL R. MAZIQUE

THE VARIOUS Republics of the USSR consist of about 175 different nationalities, groups and tribes ranging in color from extreme blonds to quite colored—a conglomeration of peoples speaking some 125 different languages and serving God in over 40 different denominations, sects and orders. The sum total of the population of the countries with Communist governments is approximately a third of the world's total, exceeding by far all people living directly under capitalism. Since more women in these countries were fortunately spared in the wars of the twentieth century which killed off so many of their most able-bodied men, their majority status in itself is reason enough for understanding them. But, there are added reasons—reasons which grow out of their identification with a civilization new and strange to us.

Glancing backward into the history of Soviet women there is re-

vealed much in common with the struggle of Negro women in this country. Except for the privileged few, the Soviet peoples were serfs until 1861, when they, like their Negro counterparts in the United States, were liberated. However, their liberation was partial only, for in poverty and ignorance and disease they continued in an oppressed state. Alcoholism and prostitution were widespread. In this climate of national degeneracy, of broken homes and all-consuming social conflict, the Russian woman, like the Negro woman in America, became a tower of strength.

Outside the area of Great Russia, as much as 98 per cent of the population was illiterate, periodically experiencing decimation from disease and famine. Forty years ago the women of these border regions were slaves of their husbands, who in turn had no civil rights themselves. In those times the women had not even the right to unveil their faces.

The first Soviet Constitution proclaimed the equality of all citizens regardless of sex, race or nationality and established women's rights to elect or be elected to public office on an equal footing with men. By further legislative acts women were granted complete equality with men under civil, matrimonial, family and labor laws. Since the Revolution Soviet women maintain that

MRS. JEWELL R. MAZIQUE holds two M.A. degrees from Howard University. She is Chairman of the Board of Advisors of the All-African Students' Union of the Americas, and special foreign affairs columnist for the Afro-American. A medical technician, she works as assistant to her husband, Edward C. Mazique, M.D., President of the National Medical Association. Last summer she visited the Soviet Union and other countries on a peace delegation headed by Dr. Jerome Davis.

their relationship to the Communist regime has been consistently dictated by Lenin's decree "that every housewife should know how to govern."

Soviet Women's Organizations

On the eve of my departure to the Soviet Union, I casually mentioned to a knowledgeable person that I was hopeful of exchanging views on peace with representatives of women's groups as well as mothers on the street and in their homes. My friend politely informed me that women's organizations were not permitted in "iron curtain countries," because the Communists were afraid that the combined organized power of women might dethrone them.

The matter never crossed my mind again until I was invited along with several others of our delegation to meet with the Deputy Director and an associate of the Soviet Women's Committee. Welcoming us most heartily, these women spent a couple of hours explaining the role of women in a socialist society. They described the breakdown of their Committee into numerous local, professional, trade and auxiliary groups. The Soviet Women's Committee, they added, was composed of many cooperating women's organizations, affiliated with their national body somewhat as local women's groups are associated with women's federations in non-Communist countries. Though the constituent body represents groups of peasant women, wives of professional men and interest groups of various sorts, it is significant to note that unlike federations in the United States there are no distinct organizations separated along racial or religious lines such as the

General Federation of Clubs or Hadassah or the National Council of Negro Women in this country. Their one big federation of all Soviet women is composed of thirty millions from all walks of life and represents all religions—Greek Orthodox, Protestant, Moslem, Jewish—women of all colors and nationalities. The Committee of Women is administered by a board of 152, called the Presidium, from which 14 are chosen for full time duty to direct the activities.

The membership is charged with the individual and collective duty, on both national and local levels, of giving their personal services to the improvement of their local communities and in assisting generally in problems of moral guidance. Through the machinery of the Women's Committee, women control and suggest where schools should be established, and inspect and report on how public health work is carried on.

Through their ingenuity and co-operation a system of Parents' Universities throughout the Soviet Union has been established and is functioning successfully in strengthening parent-child relationships and in purifying the community climate where their children must grow and develop. It is felt that the activities of the women, through their Committee's supervised projects and guidance, has had a tremendous influence in stabilizing the home.

I am sure these women would tear into shreds any peddler apprehended selling pornographic literature to their children. Their Committee would never fiddle while society is literally destroyed by law-breakers and delinquents, or vic-

timized by TV programs which foster robbing, lying, cheating and encourage disobedient children.

Our conference with the Soviet Women's Committee convinced me that my previous information on the role of women in the Soviet Union was somewhat twisted. Instead of the men limiting the women's freedom in the Soviet Union, as I had been told, it appeared more likely that it was the other way around!

The Soviet woman, as I saw her, is a model of good character: she is serious and hard working. She loves her children as all mothers do but appears more determined than any other I have ever seen to work at cleansing the community of any factors that could corrupt the nation's youth. In line with the socialist theory of cooperation in contrast to individualistic endeavor, it is possible the lack of juvenile delinquency such as we have in this country is due in a large measure to the broad collaboration of women in removing the causative factors.

Finally as regards the Soviet Women's Committee, their concern for peace and human betterment has led them to establish an international program of "friendship exchange" with women of more than 70 countries which includes the USA. The Committee has a Commission assigned to this particular project which publishes little books concentrating on problems of interest to their foreign women friends. They reported that sometimes foreign women send them women's magazines in exchange. They added further that they are now publishing *The Soviet Woman* in 10 languages, so eager are they to communicate with women of the world and to tell them

of their desire for international peace. They also reported that Soviet women have traveled to other countries and participated in international conferences on peace, planned parenthood and other matters, and act as hostesses for women visiting the Soviet Union.

The Soviet Women's Committee is eager to broaden its contacts with women of other countries and among all nationalities of the world. I frankly sensed a deep feeling of welcome, somewhat special for me—a Negro. However, their expressed warmth toward me was no different from that I experienced everywhere I went in the Soviet Union. For women of Negro groups concerned about improving world relations in this nuclear age, interested in observing how other women care for their children, or even simply exchanging recipes, I highly recommend contacts with the Soviet Women's Committee. Besides being welcomed to their country the trip would be a rewarding experience. Whether we like or not what we observe through on-the-spot contact with their culture, it would thereafter be more difficult to be fooled about its salient features. Seeing the Soviet women through Negro eyes is a strike in the direction of peace and lifts us and our values to the front ranks of a new world unfolding.

Role of Women in the USSR

From the Soviet Women's Committee and other officials we learned that 50 per cent of the local municipal deputies and local government administrators are women; that the scientific personnel of the USSR Academy of Sciences includes

5,795 women who make up 42 per cent of the total and that nearly 32 per cent of the total number of instructors engaged in scientific training in Soviet colleges and universities, some 38,000, are women. Seventy per cent of the work of education through the university level is performed by women and many women are Presidents or Directors of Colleges, faculty deans and professors. Three-fourths of the physicians are women. There are no scientific, industrial or agricultural fields where women are not working except where work is too heavy to be performed by them. In the non-Russian Republics, where women were most oppressed before the Revolution, women today are playing a major role and in every field imaginable.

From Leningrad to Yalta, we observed these women working in numerous capacities. The men in our delegation were surprised when a doctor was requested, how often they were assigned a woman physician.

While waiting for a plane in the Moscow terminal, we were attracted by a young girl still in Uzbek peasant clothing, as innocent looking as though she were traveling for the first time. But to our surprise we learned that she had just completed her training in metallurgical engineering and was on her way to an assignment.

Wherever we encountered Soviet women on our trip, we were always surprised at the large number of them who were scientists, engineers, architects, etc. After a brief survey of women and their activities in the Soviet Union, I decided that sweeping the streets with those "brush brooms" they use, like the ones I used to sweep the yards of my early

Georgia home, was about all I would be qualified to do there!

There was one thing that struck me about the Soviet woman in her working relationship with her men-folk—she never seemed unduly aggressive, insecure or trying to prove herself. The men in turn appeared natural and at ease when their women folk were performing.

Wartime Losses

One cannot appreciate the Soviet woman without considering the major calamities that have been her lot twice within almost one generation. Before she could overcome the loss of life and starvation that followed World War I, she found herself and family caught up in the worst catastrophe man had ever known. At the end of World War II the Reparations Commission estimated fifteen to twenty million Soviet people lost in battle, through starvation, forced labor, mass extermination and birth rate decline, together with thirty-eight million driven from their homes. Total casualties were ten times those of all the other Western nations combined, or comparable to the effect upon this country had World War II destroyed and left homeless an equal number of the present American population and devastated or placed under enemy occupation most of the area east of the Mississippi.

From Leningrad to Yalta we hardly encountered a person whose family had not been destroyed in history's greatest slaughter. Stories of mothers who saw their babies and children murdered before their eyes help in answering many questions about the Soviet woman's hopes and

values, and explain her concern for peace.

Of the many accounts of loss of families, one told to a member of our peace mission by a woman in Leningrad, stands out above all others. This mother reported that while her husband lay dying on the battlefield, she remained with her four children in besieged Leningrad. During those 29 months of that city's encirclement by Hitler's army and the starvation which decimated the city's population, she held in her lap one child after the other while they slowly starved to death.

Leningrad, Stalingrad, Rostov, Minsk, Kharkov and all the other cities destroyed by Hitler's advancing army, are today totally rebuilt and there is certainly ample evidence that in spite of their loss of husbands and children these women have made a comeback and are making a notable contribution to society. A physician of Rostov told us that except immediately after the war when severe adjustments to a new life had to be made by many, there has been little evidence of mental disturbances. In his hospital he reported they had not had a single suicide during his fifteen year tenure there.

I have related all this in some detail because I am sure this is the way the Soviet women would like you to be informed so that you might appreciate how very much they hope to avoid another war. So often our guide would say to me: "You have no idea how we suffered; I hope you in America or people in any other country will never have to experience what we did."

Determination to rebuild their country and to advance as rapidly

as possible, encouraged Soviet women to place their children at an early age in creches and kindergartens. For this they have been severely criticized by some tourists and our own national press, pointing out there is great danger that through such a system creativity will be choked off. I personally visited child care centers and was very much impressed with the excellent care the children were given, though there were some white American women in our delegation who complained of the early "regimentation" such a system imposed, saying that such centers robbed the child of early identification with his parents. As a Negro woman I reflected upon how greatly needed such institutions were by the 100,000 children of migrant farm workers in America and all the other children of poor working mothers. Let the white women with their Negro maids and refugee governesses deplore the fact that children of working Russian mothers are "regimented" and "denied creativity." Negro mothers frankly need assistance to keep their children out of the streets and away from the paths of crimes while they have to work.

Is the Soviet Woman Free?

To answer that question one should ask if any mother is free. We ought to inquire if freedom is ever an absolute condition unrelated to all forces about us. No, the Soviet woman is not free of all restraints, but she does enjoy these freedoms:

1. She is free of anxiety generally associated with concern for educating her children, for from kindergarten through the university, education is

free and her child is subsidized by a government stipend while in universities and colleges.

2. She is free of the anxiety associated with job insecurity, for every eligible worker in the Soviet Union is guaranteed employment in accordance with his ability and is paid a living wage, with "equal pay for equal work" for women.
3. She does not have to worry about old age and poor health and loss of income, for medical care is free and retired workers are granted sufficient pensions to maintain themselves on a level equal to that of other workers.
4. The Soviet woman is spared the prospects of material insecurity and subsequent loss of social status usually associated with a deserting husband. She in her own right is an important cog in the wheel there and economically guaranteed in that position.

Moreover, the Soviet woman need not worry over advancing age lest she lose her husband because her superficial glamor has receded, for in that country feminine charm and attraction is not equated with synthetic glitter and lacquered beauty. What the Russian woman lacks in feathers and finery, she compensates for in her shining spontaneity mingled with maternal warmth.

Woman in her natural state predominates there rather than the false mask, literally and figuratively, our commercial values inspired by Revlon, Inc. and other TV programs have shackled us with here.

In this connection, I'd like to mention a remark made by a well-meaning woman shortly after I returned. Said she, "The Soviet Union certainly needs to manufacture more uplift brassières and effective corseting along with affording a greater supply of make-up. Think what it would do to their morale."

First, it should be explained that Russian women are suffering no decline in morale from the natural color or kinkiness of their hair. Moreover, having experienced star-

vation and malnutrition from war, they are proud of their present robust figures. While we may feel sorry for these women for being robust and daring to be themselves, they experience equal sorrow for our emaciated looks and acceptance of false values.

No, my dear lady, I emphatically answered, I doubt if we American women can materially raise the Russian woman's morale with our "keeping up with the Joneses" motivation and immoral standards.

The Soviet woman, believing she enjoys guaranteed economic security, social prestige, political power and religious freedom surpassing her fondest dreams in tsarist days, can't understand what people are talking about when they deplore her lack of freedom.

The Russian woman believes hers is a world of great freedom for the traditionally weaker sex for none, not even her husband, may exploit her or her children for personal gain. Moreover, society at large guarantees her child, whether blond or black, an equal chance to enjoy the full fruits of that nation. If her child is born unusually dark she does not need to place him in a basket in the bull rushes or ship him away by night in search of the home for unwanted brown babies. For babies, all babies of whatever shade, under whatever condition born, are legitimate children of the great Soviet Union and none may discriminate against them.

With the above freedoms guaranteed Soviet women believe that they are the most fortunate women in all the world and wish other women to know about their progress and happiness of the last 40 years.

A New Way of Life

In summary it ought to be stated that a quest for understanding the Russians—men, women and children alike—must be governed by our acceptance of the fact that theirs is a new way of life—that they are developing a civilization radically different from any the world has previously known and completely strange to us—a society where priority has been relegated to meeting the health and educational needs, to providing adequate housing for all and to lifting the moral standards of the total nation. Who can question the efficacy of their system, for from the most backward country 40 years ago they have risen to second place among world powers.

I would be the first to concede that the Soviet way of life—that Communist attitudes and mentality—are strange and unreal to us of the West.

But if Mrs. Khrushchev and other Soviet women appear in some respects unlike women we know, it is because they have a different set of values. If they appear to us like creatures from another world, they are indeed from another world—another civilization.

Their character traits and mental processes are difficult for us to grasp for we, too, are the products of our education and our training. In the same way we are as weird and difficult for the Russian women to understand as Western women, including the American Negro, have been for tribal and urbanized African and Asian women to understand.

But, in view of the fact that it is recognized that this is history's most dangerous phase, standing as we do

so perilously close to annihilation, we must understand other peoples, and speedily, if we are to continue on this planet. Women, all women of this world, out of their common heritage of the fulfillment of creativity must assert themselves immediately against the race to disaster. They must exert their combined strength to bring peace where there is discord, to extend a helping hand where there are troubles, to open communication channels where misunderstanding exists, to bring love where there is hate. For war or peace, like life or death, there is no in-between.

Recognizing as we all do that we have created the conditions that now confront mankind with the choice between extinction and the achievement of its yearning to fulfill its humanity, the Russian woman, too, genuinely wishes peace, I believe, and wishes you to be assured of that fact. Everybody knows that we must make peace here and now or we prepare to join the inevitable mass exodus from this earth to the heavens above.

We, the women of the medical profession, have the material and intellectual resources and could find the capacity for initiating understanding on a worldwide basis. Negro women particularly are natively endowed with patience and concern that transcends that of those who have oppressed us. If we could today become the reincarnation of our slave grandmas, we could lead America away from the brink of disaster and—save mankind.

This article is a condensation of a paper read at the Monumental Society, Medical Society Auxiliary, at Providence Hospital in Baltimore.

Space, Time and Dreams

by ANDREI D. SINYAVSKY

THE SOVIET PRESS has long complained of the lack of good science fiction and of the lag generally in this form of writing. In the late 40's, science fiction, after real achievements in the 20's and the 30's, came up against a stone wall. At that time the mistaken opinion became current that the Soviet writer, adhering strictly to socialist realism, could not tolerate "the remotenesses of space and supernatural inventions," and could depict only "our immediate future." Some critics considered that the remoteness in time and space peculiar to these stories were a manifestation of bourgeois cosmopolitanism. The effect of such criticism was to bring Soviet science fiction writing to a virtual stand-still.

Today there is no need to refute such opinions. Reality has intervened. Space flights are no longer mere figments of the writer's imagination.

Now writers try to catch up with reality. They are freely venturing in their writings not only to the moon, Mars, and Venus, but even to far-away Uranus, and farther still—beyond the solar system itself. They write not only of what will take place in science and technology in some two or three years—as recommended by the short-sighted critics—but of how we shall be living a hundred or even a thousand years hence.

Nevertheless, former mistaken opinions and attempts to "curb"

and restrict fantasy, to force it into the frame of "restraint and accuracy" are still to be met with. Survivals of this tendency are to be found in what is called "present-day" or "realistic" science fiction. Here I refer to the so-called "close-range" writers like Nemtsov, Okhotnikov and Saparin, among others. They describe inventions and discoveries which will shortly assume great practical significance in our everyday life such as new fibers for clothing or important changes in television. The usefulness of such writing is, of course, obvious.

Unfortunately writers of this school often display a leaning toward what might be called "naturalism," or the theory of little things. For example, Nemtsov in his latest novel *Last Stop*, tells of a fantastic flying laboratory, "Union," that was built for cosmic research. However the insuperable difficulties that his characters encounter on the very first try-out force them to give up their journey and to postpone another attempt indefinitely. But Nemtsov is behind the times: One Soviet rocket has already successfully reached the moon and another has been orbited around it.

But this is not the main point. There can be mishaps, of course, in everything, especially in anything so difficult as space traveling. The odd thing is that although the author chose a cosmic theme, he deliberately demeans it throughout the entire novel, completely deflat-

ing all its romantic glow. He tries continually to drive home the point that there is nothing interesting in space flights. His heroes, after they get back from their short, uncompleted journey, tell their friends of their impressions and their experiences in the following terms: "We were bored and looked mostly earthward. You probably saw it better on the great screen. I, for one, didn't think much of it. Just water, deserts and fog. . . . We didn't see the chief thing—what man has made. We didn't see the cities, the canals and the cultivated fields. Just a dead planet."

It goes without saying that the earth and everything built on it by man deserves admiration. Perhaps Nemtsov's personages should have taken a helicopter? In that case there would not have been the utter boredom they claimed that they felt in space. Out in space, Nemtsov writes, they realized that "their childish notions of fantastic things in store on a space journey were naive," and "how much more interesting it was to invent and build the 'Union' than to fly it."

One involuntarily wonders: was it really worth while building this splendid flying laboratory if a trip in it proved so uninteresting? Even the moon, to which Nemtsov's characters came so close—for the first time!—that they could make out all its "geography" in detail, gave them no joy: "And again I thought our landscapes, even the lifeless Polar regions, far more interesting."

Realism in science fiction is sometimes taken to mean restraint of the imagination, that the less fantasy the novel contains the more realistic it is. It is quite clear, though, that

the true ratio is different, that the degree of fantasy is not a criterion. Historically science fiction is a part of the development of realism. Stories of imaginary "marvels" gave way to stories of scientifically substantiated marvels—the supernatural came to rest on the natural.

It is precisely the scientific basis of the happenings a book describes that makes the reader accept them as authentic. But the author bases his plot not only on science; he develops it in harmony with "real life," with carefully selected backgrounds, characters, etc. This does not mean that fantasy is excluded. On the contrary, as the plot develops, the background and characters serve to give the sense of actuality, of something that might very well happen, however fantastic it appears.

In Ivan Yefremov's novel *Andromeda* (see review on page 43), for example, the sense of reality springs from the author's choice of believable details and characteristics in representing people of the distant future in their advance to more and more difficult, more and more splendid, more and more fantastic aims. Accordingly *Andromeda* marks a real advance over a legion of utopian novels written in the past in which the ideal society is depicted as an unchanging "perfection," without either desire or incentive on the part of its inhabitants to go on developing. Yefremov's characters look towards a future as limitless as man's dreams and as inexhaustible as man's capacity to understand the cosmos in which he lives.

There are, however, places in Yefremov's novel where the believable picture of the future loses some

of its authenticity. This happens, for instance, when in ordinary daily life as portrayed in the novel the characters indulge in abstract scientific monologues, or dialogues not called for by the plot, or when they read to each other popular lectures on historical and dialectical materialism, or refer too often to the past solely to display their own lofty intellects and their immensely superior ethics. These sections of the novel seem very far-fetched. Rather as if today in a trolley-bus you were to start talking about electricity and its significance for travel, comparing our period with the 10th century when people had either to take a cart or walk.

Many recent books dealing with scientific subjects are not really acceptable from a literary point of view; they are overloaded with stereotype characters, impoverished writing and thin plots which often, to introduce suspense, have a poor detective story thrown in. Often they are cheapened by that insipid "highbrow" style which once cluttered up "Books for Babbits." Some writers in this field believe themselves obliged to make their language, as Mayakovsky said, "elegant" and "aristocratically cinematographic."

One gets the impression that some science fiction writers consider that the demand ordinarily made of professional writers does not hold for them, that they regard science fiction writing as being an inferior literary form in which only the scientific elements are of importance. Articles about science fiction frequently express the view that its task is to acquaint our youth with science and technology, to foster future

scientists and inventors, to facilitate our further scientific and technical progress. These are unquestionably all very important and honorable tasks but it is wrong to set them as the only goal of such writing. Like all literature, science fiction is the "study of man" not the "study of science."

Yefremov owes his great success largely to the fact that he steps beyond these narrow limits. He bases his books on great human ideas, above all on the idea of carrying forward the torch of culture on a world scale, even on the scale of the limitless universe itself.

Even from the point of view of science, it is the books that are based on great social thought and fantasy that are the most interesting. For example, in Dolgushin's *MG*, problems of physics, biology and psychology give rise to a whole range of bold and striking ideas, right up to telepathy and the vanquishing of death. In this book people of widely different professions will find food for thought and stimulation for their imaginations. Its chief merit, though, is again the profoundly human significance of the scientific hypotheses around which the book is written.

Life today and the requirements of contemporary readers have proved that science fiction is a valid form of creative writing. But science fiction must set itself, as it has not always done in the past, the highest goals, and boldly meet the challenge of all great literature—and there should be no exceptions among our writers.

Translated from Literaturnaya Gazeta, January 5, 1960.

Lhalu's Serfs Accuse-

Democratic Reforms Begin in Tibet

by ANNA LOUISE STRONG

A FEW MILES westward from Lhasa we turned on a dirt road into a rather unkempt rural area and presently drew up at a large, rambling and untidy manor-house that had recently belonged to Lhalu Tsewong-Dorje, Commander in Chief of the March rebellion in Lhasa. We were bound for an accusation meeting of the "San Fan" campaign, in which Lhalu's former serfs would accuse.

Lhalu's family was not of the "old nobility" in Tibet. It had produced the eighth and twelfth incarnations of the Dalai Lama and thus attained nobility. In the century or two since then it had grown powerful and wealthy, and had possessed twenty-two manorial estates, of which this in the western district of Lhasa was one. Lhalu himself had held some of the highest posts in Tibet's local government, the *Kasha*. He had been appointed one of the plenipotentiaries for the Dalai Lama to negotiate with Peking the 1951 Agreement for the "Peaceful Take-over of Tibet" as an integral part

of the newly formed People's Republic of China.

Some of the signers of the Agreement took it sincerely; Lhalu did not. He continued to hold high posts in Tibet's local government—the Agreement had provided that this government would not be changed. His hostility to China remained. Recent accusations before a mass meeting of 10,000 in Lhasa had implicated him in the murder of Rabchen, the Dalai Lama's first regent, and of Living Buddha Geda, both of whom had been killed not long before the Liberation as pro-Chinese. Evidence of Lhalu's participation had been filed with the courts and would be considered later. The meeting we were to visit was a local affair, a hearing on Lhalu's treatment of his local serfs.

Leaving our cars in the walled-in stable-yard, we came to a large open court enclosed on all sides by the columns and porches of a two-story mansion. A close-packed crowd of men, women and children—we were told there were eight hundred—was seated on the stone flags of the courtyard. At the far end of the court several people sat behind a table, clearly in charge of the meeting as a sort of "tribunal" whose powers we were yet to know.

"Lhalu, confess! Repent!" the crowd was shouting. Lhalu stood facing them, between them and the "tribunal." Lhalu, a man of forty-

ANNA LOUISE STRONG, world famous correspondent and author of many books on the USSR, China and our own country, has been in China for over a year. Last summer she visited Tibet with a group of correspondents, among whom she was the only American—and the only woman. This article is from her forthcoming book *Tibetan Diary*.

three, with black hair indicating his prime, seemed in good health but standing in a position that to Western eyes appeared both humiliating and painful. He was bowing from the waist so low that his trunk was at right angles to his legs, and he had dropped his hands to his knees to support this rather difficult position. The posture, we were told, was that customary in Tibet for any accused person facing a formal accusation.

The accuser as we entered was a woman of perhaps forty years, in a brown jumper dress of coarse homespun, displaying the contrasting red sleeves of an under-blouse. "Lhalu," she said, "you did to death my husband and children! You flogged my husband and threw him into your cellar jail and he died there! You took my son for a slave and he died of hunger and heavy labor. My two small children died of their hard life. I had five children; only two are left!"

We found seats prepared for us in front and our interpreters explained the proceedings in whispers. The first woman was quickly followed by a second, in a woolen gown of shabby black over sleeves of bright green, a frazzled scarlet ribbon in her hair. Her name was Lingchen. She also declared that Lhalu had killed her husband. Ten men, of whom her husband was one, were given orders by the *Kasha* to fetch willow for firewood and they had to go so far that her husband was late in his attendance on Lhalu. For this Lhalu had him beaten to unconsciousness and left on the ground where he was found by peasants and brought to his home. He lingered in bed a few weeks and died.

At this point a youth sitting near the woman, possibly her son, jumped to his feet and tried to reach Lhalu to strike him. Others in the crowd restrained him. The brief diversion this created was used by one of the chairmen to tell us that this meeting had no right to punish or pass sentence on Lhalu.

"Any judgment against Lhalu must come from the regular courts," he said, "though evidence may be used from this meeting. This meeting is to teach Lhalu's former serfs that they are now the masters and need not fear their former lord. It is a first step towards democratic self-government. The serfs must learn to speak out, to find the cause of their long misery not in some 'karma' from a past incarnation as they were always told, but in the evil system of serfdom which must be destroyed. From these meetings begins the organization of a Peasants' Association which will become local government at township and then county scale. The meeting today will take one specific step towards this; we shall destroy the old title deeds of feudal debt which were recently outlawed by the Preparatory Committee for the Tibet Autonomous Region."

Between speeches, I looked at the crowd. They seemed far more poverty-stricken than would easily be found in any Western nation. Many looked old and gaunt, with dark, worn faces. They were people who loved color and ornament. This appeared in pink cotton shirts, in bright colored sleeves of under-blouses, in scarlet hair-ribbons, in brassy ear-rings. Many of the women held babies or small children.

At high points in an accusation, a man or woman would jump up in

the audience and lead off in a shouted slogan. "Lhalu! Bend down and confess! If you sincerely repent, the people may be lenient." . . . "Lhalu! Consider your past! Now we have stood up!" The people leading these shouts were clearly the "activists" who had arranged their slogans beforehand, but they were local folk and part of the meeting, and the others readily joined them. The voices and slogans came from all parts of the crowd, and gave no appearance of a single, dominating voice.

A crippled man of fifty-seven years named Habu hobbled forward; his back was twisted. He spoke violently, contrasting with his physical weakness. His charges went back many years to a time when Lhalu built a new mansion on another estate and ordered extra free labor-duty (*ula*) from his serfs. Lhalu ordered every household to bring him 900 big rocks and 900 earthen blocks for the building, and he paid them one ping of silver for every hundred blocks. "But we could not carry these blocks to your manor so we had to hire carters and this cost us for transport ten times what you paid."

Another man supplemented the testimony of the crippled man and the meeting brought out the statistics of the hamlet in which the exploitation had taken place. There had been 78 households, and 25 were *tsaiba*, (serfs) and 48 were *duichun*, who, since they paid for land with grain, owed a much smaller labor service. Five families were "freed from labor-duty," one of them because a past ancestor had done a signal service to the "King of the Law," and the other four because their daughters had been taken to

give service in song and dance at the feasts of the *kasha*, and the families had therefore no other labor-duty.

"But all these 78 families were forced by you to do this work," the crippled man declared, shaking his fist at Lhalu.

It was clear that, even under serfdom, there were supposed to be limits to exploitation, enforced by custom. It was equally clear that when a master chose to demand more from the serf than was his due by custom, there was nothing the serf could do but obey. But the memory of the community kept account of what Lhalu had done as "injustice," and brought it up against him after long years. The memory had no doubt been kept fresh since the compulsion to hire carters had put households in debt from which many had never recovered.

Another source of the ancient debts became clear when a white-haired man came forward. He began softly, even a bit timidly: "Do you remember me, Lhalu? I was your *tsaiba* and I had two Ke of land (about two-thirds of an acre). One Ke was free from labor-duty but there was labor-duty on the other. You ordered me to take care of a hall for religious services, and then sent me to other work and when I returned to the hall two silver butter-lamps had disappeared. For this you accused me and demanded that I pay sixty ping of silver for the butter-lamps though such lamps cost only ten ping apiece.

"So I had to sell my two horses and they were worth more than the butter-lamps but the steward gave me only nineteen ping for them, and I sold my wife's clothes and orna-

ments and he gave me only four ping for them though they were worth nineteen. So when this was not enough I went to borrow from an under-steward and he lent me thirty ping at sixteen per cent. Thus I became a beggar without horses and my wife without ornaments and with debt that could never be paid. Then you took me to the religious hall and made me pray before the new butter-lamps, and when I had prayed I lifted my eyes and they were the same butter-lamps that you said I had stolen. And I knew that you had ruined me, not for stealing, but for my two horses and the ornaments of my wife. . . .

"Do you remember me, Lhalu? My life has been ruined to this day. But now again I live, for I see you a prisoner here."

Lhalu seemed to shrink from the old man as he had not shrunk from more violent accusations. He muttered something. I asked: "Does he confess?" "He confesses partly," said the interpreter. "He says he has made mistakes and sometimes punished unduly. He does not confess enough. The people are not satisfied."

So many accounts of floggings were given by younger men who had worked for Lhalu as stable grooms it became difficult to disentangle them.

One of the grooms, Dusu, himself many times flogged and thrown into jail, stated that in his time of service he had witnessed 57 floggings and also knew of 23 people who had been "traded away from their homes or exiled on the roads." He said that household and stable serfs who attended Lhalu personally, were expected to have good clothes,

and that most masters furnished such clothes but Lhalu didn't, so the serfs went in debt to buy them.

Dusu also gave data on the food of the house and field serfs who worked full time for the master and had no other source of food. They were supposed to get twenty Ke* (550 pounds) of barley a year, but they did not get this full amount. The ration was given in the form of barley meal, the *tsamba* which is the staple food of Tibet and this was adulterated and expanded in the grinding so that the final sacks were not the full ration. Moreover, the serfs had to bring it on their backs—three sacks in summer, three in winter from Lhalu's manor in Shigatse, several days journey away, and in summer they sweated so that the barley got sticky and spoiled soon. "Only the winter barley was good," declared Dusu. Of butter they were supposed to get three Ke, (23 pounds) but never did. In good years they got perhaps ten pounds, but in the past year they got almost no butter because Lhalu gave it to the rebel troops.

There was no cross-questioning and little attempt to check the accuracy of the charges. It was often hard to tell whether Lhalu or his steward had done the action of which the complaint was made. Some accusers seemed to blame him in person for all the evils of serfdom, while others made distinction between acts that were "proper" under the customs of serfdom, and others that violated what had been considered serfs' rights.

* A Ke of grain is 27.5 pounds in the small measure used in giving to serfs, up to 35 pounds in the big measure with which the lord collects. A Ke of butter is 7.7 pounds. Barley expands in grindings, so that 20 Ke produce over 30 Ke of meal.

These details, which might have been important in a court, were not important for the purpose of this meeting. What was important was that serfs give voice to grievances that had piled up in their voiceless souls for years. These grievances were endless. It was impossible to translate all details during the meeting. Two interpreters therefore gave their full time to making notes, which they gave us later.

We thus learned of Chutsa, a *tsaiba*, whose house had been robbed and who asked permission to leave the manor to hunt the robbers. Lhalu replied, angrily: "Are your affairs more important than mine?" and Chutsa was beaten for even asking to leave his work. Chutsa's daughter had been taken into the manor-house as housemaid. Once when she washed Lhalu's handkerchiefs and hung them out to dry, one had been blown away by the wind. For this the girl was flogged. Incidents like this seemed numberless and testified to the bleakness of the ancient Tibetan "way of life."

While the former serfs were encouraged to tell their sufferings, it was clear that there were limits and that these were understood. Not only had the youth who tried to strike Lhalu been pulled back by the other peasants, but none of the shouted slogans demanded Lhalu's death. Even those peasants who claimed that Lhalu had "murdered" their nearest and dearest, were not asking death. The usual demand was: "Confess! Repent!" Once there was a shout: "Destroy this rebel head!" but this was at once followed by other slogans which seemed to indicate that it was Lhalu's power that must be destroyed rather than his

physical body. They cried: "Destroy the documents of the old power! Destroy the instruments of torture! Destroy the cheating measures and the deeds of debt!" It was clear that the policy and limits in the slogans had been carefully worked out and explained in advance.

At times some response was forced from Lhalu. On some charges he admitted that he had been "too harsh," had "a touchy temper," had "made mistakes" or "gone to excess."

The meeting grew restless, expectant. Suddenly a loud shout rose from the audience: "Burn the debts! Burn the debts!" A tall rather imposing man came through the door of the manor-house. He was dragging a huge basket full of papers, with which he was at once helped by many willing hands. Lhalu's steward was bringing in the "titles of debts." Several more boxes of papers followed. Implements of torture and great whips were also brought in and heaped near the basket.

The steward began to read the titles of papers and drop the papers on the stone flags of the court, where they rapidly grew into a large pile. "Contract for *ula* labor"—"Poll Tax"—"Grain Debt for Seed." Some of these debts went back for generations. A seed loan had been made to a grandfather or even to a remote ancestor, and had grown with heavy interest to an amount which could never be paid. Doubtless there were debts included here which had begun not even with a seed loan, but with a false charge of theft, or debts incurred for clothes which the master expected, or in *ula* labor, or in any of the ways in which a master who was responsible to no one might impose debt on helpless serfs.

All "feudal debts" had been outlawed by the resolution passed July 17 by the Preparatory Committee for the Tibet Autonomous Region. "Commercial debts" incurred in 1959 were upheld but only with interest not exceeding one per cent per month, or twelve per cent a year. The people of this manor would now enforce the law. There seemed no doubt in anyone's mind what was meant by "feudal debts."

The pile of papers had grown as high as a man's waist. A light wind began to lift and scatter the papers. The nearer peasants lifted the great whips and dropped them on the pile, to hold the papers in order and to be themselves consumed. Matches were put to the pile but the heavy papers burned slowly, raising thick clouds of smoke. Men lifted the papers and stirred them with old instruments of torture to give the flames air. Presently, amid shouts from the crowd, the pile burst into a sheet of flame.

Lhalu looked on for a moment. He had straightened his back and raised his head as soon as the accusation was over when the people had turned from him to the papers. He gazed without expression at the fire burning away the documents of his feudal power. Then a few of the guards came to take him away. He went without handcuffs.

"What will they do with Lhalu?" I asked one of the chairmen. He looked at me in some surprise.

"That will depend on Lhalu," he replied. "If he repents and convinces the government that he has turned from the past, he will be set free and given a job suited to his abilities. Certainly this cannot happen at once. He has killed many peo-

ple, some directly and others indirectly. But this does not necessarily bring a death sentence. He will at least be confined for a time and re-educated by labor. Many of the rebels are now working on the construction of the new power plant for Lhasa. They work like other people but there are guards not far away.

"From the accusations already made, the court may find that his crimes demand a death sentence. Even this does not mean that he is executed. A death sentence with us often has a provision attached. If in two years he shows that he can become a new man, then even a death sentence is removed. No death sentence can be carried out until it is passed by three courts, the lower court, the court of the province, in this case of Tibet, and finally by the Supreme Court of Peking. Hence nothing either good or bad will happen suddenly to Lhalu. His future will develop one way or the other according to his own acts."

"Are you going to take him around to all his twenty-two manors for accusation meetings?" I asked.

"Probably not," smiled the chairman. "This depends on the demands of the peasants and on how the authorities handling Lhalu decide. Probably all of his manors want to accuse him. But most of his peasants near Lhasa came to the big mass meeting. They may decide that these two meetings are enough."

He explained that the "democratic reform" was being carried out in two stages. The present stage was that of the San Fan and Shuang Jian, the "three abolitions and two reductions" in which the rebellion, the forced *ula* labor and the personal servitude were to be abolished, while

land rent and interest were to be reduced. This policy, decreed July 17 by Tibet's local government, must be carried out by actions among the people.

"The people should learn through these meetings that they no longer owe obedience to nobles, but that the people themselves are the source of law which everyone must obey. Already the old local governments by nobles and monasteries are abol-

ished by the military control; now the military control must give way to government by the Tibetan people. When this is done, we proceed to the second stage, the distribution of land to the peasants. The Preparatory Committee is already negotiating the purchase of land from the nobles; the new local governments will handle its distribution. These accusation meetings are only a temporary stage."

"THE GENEVA CONFERENCE IS WHERE WE BEGIN"

THE NATIONAL COMMITTEE FOR A SANE NUCLEAR POLICY in a full page ad in the *New York Times* of February 8 calls upon the American people to demand a comprehensive treaty banning all nuclear tests.

Despite the fact that most of the earlier differences between the U.S. and the USSR have been cleared away, the Geneva meetings, the Sane ad points out, have been stalled over one important point:

"The United States has taken the position that a comprehensive ban on nuclear testing is complicated by the difficulty of detecting small underground explosions.

"This is scientifically correct.

"But—and this is the main point—while a small underground nuclear explosion might be difficult to detect, the preparations for the explosion would be difficult to conceal.

"No such underground hole now exists. It would have to be dug. This would require, in order to test a medium-sized nuclear bomb, the removal of more tonnage than all the hard coal mined in the United States in an average year.

"The activity would be almost impossible to conceal from the air.

"The absence of a ban will mean that other nations will be free to test their nuclear weapons without restraint. . . .

"As each additional nation comes into possession of nuclear explosives, the danger of war through irresponsible decision or accident increases.

"The problem of contamination of human blood and bone, and of food, water and milk through radio-active fallout is a genuine one. . . ."

Asking the question, "Do we achieve supremacy when we are able to destroy an enemy fifty times over whereas the enemy can destroy us only forty-five times over?", the Sane ad states, "A ban on nuclear testing will not by itself create peace. It will not resolve all those situations that threaten world peace and security. . . . It will not dispose of the abundant stores of nuclear weapons. All it can do is to give the world a place to take hold. . . . It represents a turning away from insanity . . . the Geneva Conference is where we begin."

The more than seventy signers of the statement included Steve Allen, TV star, Harry Belafonte, singer and actor, Dr. William Davidon, physicist, Dr. Harry Emerson Fosdick, Minister Emeritus, The Riverside Church, Dr. Erich Fromm, psychologist, Patrick E. Gorman, International Secretary-Treasurer, Amalgamated Meat Cutters and Butcher Workmen, Gen. Hugh B. Hester, Brigadier General, U.S. Army (retired), Dr. Martin Luther King, Minister, Baptist Church, Montgomery, Ala., Dr. Linus Pauling, winner of the Nobel prize in chemistry, Lewis Mumford, author.

Notes from My Father-

The Soviet Union Thirty Years Ago

by ALBERT E. KAHN

SHORTLY before leaving California last November on my second trip to the Soviet Union, I received from my mother a package whose contents had a very special interest for me. They consisted of notes which my father had made in the USSR exactly thirty years ago. As a partner of my uncle, the American industrial architect Albert Kahn (after whom I was named), my father had been asked by the Soviet Government to help supervise the industrial architectural program of the first five-year plan. With him my father brought a number of his colleagues from the Kahn office in Detroit, and during the ensuing five years he spent considerable time in the Soviet Union working with Soviet engineers and architects, assisting them in the designing of industrial plants in many parts of the country. One of the factories, which I mention with particular pride in the fact that my father was associated with its construction, was at Stalingrad.

Now, with a new era dawning in American-Soviet relations, it seems to me fitting to quote some passages from the notes my father wrote three decades ago, at a time when the So-

viet people were emerging from the long grim years of armed intervention, civil war and *cordon sanitaire*, and were beginning the magnificently envisioned, gigantic task of converting their land from an economically backward, largely agrarian country into a great modern industrial power. I perhaps should mention that my father was a man who had experienced considerable success under capitalism and was by no means an exponent of socialism. But he was also a man with open eyes and a warm heart, eyes open enough to see that the Soviet Union existed although its existence had not yet been recognized by the U. S. Government, and a heart warm enough to give him understanding of certain things that were happening in that country. Here in part is what my father wrote about Soviet Russia in the year 1930:

The visitor immediately notices the dilapidated appearance of the cities, the run-down condition of buildings, the shabby dress of the people, the long queues of waiting purchasers at the few stores remaining open. But one should not be overly influenced by his first impressions. He should delay his evaluation until he has spent a reasonable time in this reborn country and until he has come in contact with the people. Nor should he measure their circumstances by our American standards. He should compare conditions with those in Russia prior to the Revolution. External appearances are of little consequence in determining the status of present day Russia . . .

ALBERT E. KAHN is the author of many books, among them *The Game of Death*, *High Treason: The Plot Against the People*. He was also co-author with Michael Sayers of *The Plot Against the Peace* and *The Great Conspiracy Against Russia*.

The stories we hear of lack of culture in Russia are not correct. It all depends on what one means by culture. If one is talking about social refinements, that is one thing; but does this comprise the sum total of culture? The Russians believe that culture results from the proper training of the mind, the reading of good books, from art, music, etc. And in these I am inclined to think the Russian is further advanced than the American . . .

As for morality, it can be truthfully stated that the Russians have a higher moral standard than we have. . . . Prostitution is almost entirely abolished. Marriage is probably more sacred than in our country. It is not influenced in Russia by considerations of wealth or "social" status. Marriage is influenced in Russia by love . . .

On the subject of Soviet children, my father observed:

We in America have been led to believe that there is no such thing as family affection in the Soviet Union; but the care devoted to a child by its parents, even those in the humblest of circumstances, is most profound. . . . What is most noticeable in Russia is the care which the state devotes to the young. The Government realizes that the future of Russia lies in the younger generation. . . . The enthusiasm of the youngsters is most profound. They are very serious and sincere in everything they do . . .

And summing up his impressions, my father wrote:

No one can deny that the present government is conscientiously working for the welfare of the country. . . . The members of the government are working wholeheartedly for the betterment of the people. . . . Whether or not we agree with their form of government, and I for one do not, we must not belittle their motives and high ideals . . .

Anyone coming from Russia is immediately asked the question, "Will the five-year plan succeed?" The answer is that it must succeed. Every definite result, every new factory built, is something

toward the success of the plan. . . . The present plan will be followed by another, and the second will probably be followed by a third, a fourth and a fifth. . . . The Government knows that some day they will be a self-supporting industrial nation.

The question also is often asked whether an American is justified in assisting the Russians in their five-year plan. Yes, an American is; in truth, everyone is justified in doing anything he can to help raise the living standard of any nation. One need not be a Communist merely because he desires to do his bit toward helping a great nation.

My father died twenty years ago. He did not live to see the thrilling present when the Soviet people have transformed their land beyond his boldest imaginings and the Soviet children of his day are blazing a trail through the starry heavens. But I must say that looking at the multiple technological and industrial wonders created since the start of the First Five-Year Plan, I feel a special added joy in the knowledge that my father had the proud privilege of sharing in their genesis.

It is not, however, for merely personal reasons that I have quoted my father's words. I feel that they express an attitude toward the Soviet Union which merits emulation by Americans today. Of course, there are great differences between the period of which he wrote and the present one. The Soviet Union no longer needs from the United States the sort of assistance which proved valuable in 1930.

If one speaks of "help" today, it must be in the sense of our two nations helping one another and in terms of the mutual benefits to be derived from scientific, trade and cultural exchanges. Even so, there is that in my father's attitude which

has lost none of its timeliness. He evidenced not only respect for the noble principles and notable achievements of the Soviet people but also warmth of heart toward them and their splendid goal of building ever greater happiness for their children. And this attitude, it seems to me, provides the key to true understanding and friendship between our nations.

Mutual respect and mutual affection between our nations—how much these can mean today not only to the American and Soviet peoples but to the peoples of the entire world! For upon such a relationship, indeed, depend world peace and the future of our children.

When I read my father's notes, a distant panorama unfolded in my mind. I thought of the world of

thirty years ago—of the Nazis lunging toward power in Germany, of the terrible depression gripping the capitalist nations, and of the Soviet Union, encircled by enemies without, menaced by conspirators within, and, in the midst of countless difficulties and problems, with its whole people galvanized in an unprecedented effort to transform in a few years the entire economic and industrial structure of their mighty land. I thought of the glorious dream that urged the Soviet people on and inspired their vast, breathtaking enterprise. There were persons in other lands, and some in the Soviet Union, who scoffed at that dream.

Where are the scoffers now? They are forgotten dust, and the dream is reality.

A LETTER TO ROCKWELL KENT

ALYONUSHKA ZABOROVSKY, the daughter of a dear friend of ours, a mural painter, is a little girl of six. She lives in Leningrad. The following is an excerpt from the letter we have just received from her father:

A few days ago Alyonushka jumped on me with the following speech rattled out in machine-gun style: "Papa!—while you were out, the radio talked about NICKEL ANGELA . . . his enemies were so vulgar . . . they were cruel to him . . . he had little ones, I think . . . he painted their portraits on walls . . . wonderful paintings on ceilings . . . his enemies were so vulgar . . . My Minyka (that's her Teddy Bear) . . . loves Rockwell very much—tell him that Minyka is a dark-colored one and that Rockwell and Sally should come to us again . . . when we go to them we will take Minyka with us too . . . Papa! you can easily understand that wall paintings are the best of all—could Rockwell get a permission

for Minyka?—if a Russian bear couldn't go to America what should you do? Papa!—I wish all Rockwell's children are of different colors—black, brown, white or yellow—because I love children of all colors. What's the color of his grand-grandson?

I must add that today she showed me her last masterpiece: the Earth encircled by a whole flock of Sputniks and dancing children of all countries. Two suns shine on the merry gathering. "Why two suns, daughter?" I asked. "So it would look beautifuller! Papa," she answered.

Here is at least one thing that makes me entirely happy—my daughter belongs to a generation that will never smear dirty swastikas on people's walls and if it comes one day to mural painting (you can see that she has some idea of it!) she will paint her bright, merry, double suns on them . . . so that it would look beautifuller!

I can only add: "Unless ye become as little children, ye shall not enter the kingdom of heaven."

Keep Your Eye on Irkutsk!

by ARCHIE JOHNSTONE

THREE CENTURIES AGO

Alexei Mikhailovich, "the Gentlest of the Tsars," "ukazed" that the Time was Ripe for the Conquest of East Siberia. He chose his toughest Cossacks for the job, but even they found they couldn't do much conquering in the Siberian winter; and they set up winter quarters at a point where the river Irkut (when it is not frozen solid) flows into the Angara. And so Irkutsk was founded.

Since then the winters haven't changed. Nor has Irkutsk's task—the conquest of East Siberia.

Half a century ago Irkutsk was the greatest city of all Russia-in-Asia. Today, despite its tenfold growth to a population of 365,000, it stands only tenth in the list of the USSR's trans-Ural cities—but visitors like myself get little chance of forgetting that Irkutsk is the Capital, with a capital C, of East Siberia and therefore the headquarters for the economic conquest of a vast territory with contrasts and contradictions, advantages and disadvantages on a scale you can find nowhere else on earth.

East Siberia stretches from the lati-

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tude of Paris to 800 miles north of the Arctic Circle; its area is more than five-sixths that of the United States and its population less than a quarter of Belgium's; its forest land is one-sixth of the entire world's total but timber is a minor item in the territory's economy; it has thousands of miles of navigable waterways but not a single mile of railway in its northern part, including the 1,250,000 square miles of Yakutia; its arable land (most of it in plains 1,000 to 2,000 feet above sea level) could support only a few hundred thousand families, but its mineral and hydropower resources could support an industrial population of literally hundreds of millions.

A word here about the main disadvantage, the climate. The region has not merely a "continental" climate: it is wide open to Arctic influences but is shut off from wind-borne warmth from the south by the great mountain system that separates it from China and Mongolia. So it has a range of temperatures—especially downwards—that makes the climate even of Moscow seem almost ideally equable. Or, to translate a still-popular lyric from a light opera produced in Irkutsk a century ago:

A blessed spot for us is chosen
(Forgive us, Lord, if we should boast),
But why in winter are we frozen,
And why in summer must we roast?

I got a close-up view of some of East Siberia's tapped and untapped

resources during a trip of thousands of miles from Irkutsk by air, road and river routes. Now, back at headquarters with its profusion of maps, charts, diagrams, scale-models and all kinds of visual aids, I am getting a more complete, but still very incomplete, picture of what all these resources add up to in terms of a people's wealth.

There is, of course, no unit of value by which this kind of wealth can be measured and to describe it as "fabulous" or "fantastic" leads you into this dilemma: pre-revolution surveys described the potential wealth of East Siberia as fantastic but later surveys have proved the earlier ones to be fantastic—as understatements!

To take coal as an example: In tsarist days, and until well into the Soviet era, there were no charts showing the extent of the region's coal deposits. Today the verified prognosis charts in the planning offices make a library in themselves.

"The known deposits alone," one of the planners told me, "exceed seven million million tons—more than the total of known deposits in the whole of the capitalist world.

"That works out at well over a million tons for each living soul in the region, and if that's not enough heat or light or power for one individual he'll always be able to fall back on his share of the power from our rivers—190,000 kwh per person!

"Here we have, per head of population, a hundred times the potential power they have in European Russia, but, paradoxically, if we could bring in millions of new workers to share this wealth, the actual consumable wealth per head would be much greater!"

Luckily—because coal tends to "go up in smoke" when it is transported over long distances—there are rich deposits in the Angara valley quite near Irkutsk. I visited one of them, a new extension of the famous Chermkhovo workings. For as far as the eye could see Uralmash walking excavators with 100-cubic-foot scoops were stripping off the topsoil and smaller grabs were chain-loading railway trucks with coal. I had to scan this whole panorama of super-mechanization before I could see a single human figure.

"Productivity per man here," an engineer told me, "is six times higher than in the best-equipped underground workings. . . . Yes, we're making a mess of the countryside, but we've no scarcity of scenery and remember that the cost of our coal at loading-point is only a tenth of the general rate for the country—and half the cost per thermal unit of Bashkiria's oil. Only natural gas can compete with us in price. And sixty per cent of all East Siberia's coal can be worked open-cast."

Next in importance to coal among mineral resources is iron ore. The situation in this field was summed up for us by Professor F. A. Kudryavtsev, author of many authoritative works on East Siberia:

"We've an abundance of coal but a superabundance of iron ore—and any superabundance brings its own peculiar problems."

(I must add here that these problems are not so exasperating as those of the superabundance of East Siberia's growing timber, all but a minute fraction of which goes unharvested although that minute fraction makes this region the world's greatest timber producer.)

The problem of the "iron surplus," Professor Kudryavtsev told me, provided one of the hottest debates over rival claims at the East Siberia Development Conferences which brought two thousand—yes, two thousand!—scientists and planning experts to Irkutsk two years ago.

Several of East Siberia's iron-ore fields are, by themselves, much larger than that of the Urals, but however rich and large they may be, only those that have good access to a source of power and a transport system will be developed at present.

Contrary to Western practice, nearness to an existing center of population is not a must if the resources can make the basis of a city-sized industrial center. "If you can't bring the job to the city, bring the city to the job" is now an established principle—and a distinguishing feature—of Soviet development.

It is now certain that at least three iron-based cities will be built—one in the Angara valley below Bratsk, one near Yakutsk and one in the Krasnoyarsk region. Others will be based on nonferrous metals and various minerals and on the timber, synthetics, chemical and other industries. Several of these new cities are already in existence.

Because of this distribution of industry, Irkutsk itself will not grow so fast as other Siberian cities but its planned increase in light industry, precision engineering and technical and scientific research for the whole region will bring its population past the half-million mark in six or seven years.

Although Irkutsk got its name from the river Irkut (*irkut* in Buryat means "bustling") the city itself has a long-standing claim to this epithet.

Some five hundred centuries ago this part of the Angara valley was apparently the only grazing ground in a vast area of mountain and forest, and today remains of mammoths and an extinct type of rhinoceros are found so frequently at excavation sites that they don't rate a mention in the local press. Farther north complete carcasses have been found, the flesh so perfectly preserved after 50,000 years in the "perma-frost's" cold-storage that sledge-dogs have eaten it.

Traces of prehistoric man also abound in the valley and, as it will soon be inundated by the Bratsk Sea, a great salvage operation is now going on, aided by hundreds of school children in their holidays and other volunteers. In some places slabs of cliff with carvings or outline cuts of hunting scenes are being removed bodily. When I asked an archeologist, "What grants do you get for this work?" he answered casually, "All we ask for."

In rather more recent centuries Irkutsk was a caravanserai on the main highway to Old Cathay from Old Muscovy and all Europe. Its importance as a link between East and West slumped sharply with the opening of the Suez Canal in 1869 and recovered just as sharply in the nineties when the Trans-Siberian Railway was completed.

What Dawson City was to the Klondyke, Irkutsk (complete with saloons, gold-diggers of both varieties and clip-joints of all descriptions) was to the Lena goldfields in pre-Revolution days. It was also the headquarters of the mighty Russian-American Company (Russia's equivalent of Britain's East India Company) and thus the capital of a

vast commercial empire. The company had all the trade of "Russian America" (Alaska) in its hands until the territory was sold, for a mere seven million dollars, to the United States. It directed Russia's expansion eastwards from Irkutsk to the Pacific and had its own commercial ties throughout the Orient.

In those days Irkutsk handled more furs than any other center in the world. (It still does, but it has dropped the old civic emblem of a beaver with a sable in its mouth as being too much of a mouthful for wild-life lovers to swallow.)

And its ancient role as one of the main crossroads of the world is growing day by day. Here is one example that many visitors to Irkutsk can duplicate:

In the restaurant at Irkutsk airport one day I met and introduced to one another two friends of mine. One was returning from Peking to London; the other was on his way from Delhi to Ulan Bator, the capital of Mongolia. And, believe it or not, he was taking the shortest airways route, despite this detour of thousands of miles via Irkutsk.

Other air routes based on Irkutsk take you to Koren, Vladivostok, Yakutsk, Verkhoyansk (the coldest place on earth except for some areas of Antarctica) and—with several flights daily—to the centers of the gold and diamond fields.

Irkutsk doesn't conceal her pride

in the fact that it was her sons who discovered not only the goldfields but also, a few years ago, the great diamond fields of Mirny ("Peaceful") in Yakutia. But the back-room boys here are inclined to protest that dramatic discoveries of this kind unfairly overshadow the more important work being done in, or from, Irkutsk—for example the locating of less spectacular minerals and rare metals which will play an increasing part in the conquest of space and in jet-propulsion generally, with its challenging problems of heat-resisting materials.

One of these experts said to me: "Take as an example the diamond's humble sister in the carbon family, graphite. If we can—and eventually we will—rearrange its molecular structure in layers, its high conductivity of heat will make it in effect an almost perfect non-conductor, because it will pull the heat along these layers away from some vital point, say of a cone's nose.

"Remember, that's just the first example that came to my mind, because of its association with diamonds. And remember that Irkutsk has access to all the elements of the Mendeleyev table, and a wonderful element all its own—the character of its people."

So—keep your eye on Irkutsk! It has been pulling mammoth surprises out of its sleeve for fifty thousand years, and the sleeve is still bulging.

BAN ON ALL NUCLEAR TESTS URGED

THIRTY-EIGHT PROMINENT CITIZENS appealed to President Eisenhower on February 14 to seek a ban on all nuclear tests, including small underground explosions. Among the signers were Mrs. Franklin D. Roosevelt, Representatives Henry S. Reuss (D., Wis.) and Byron L. Johnson (D., Colo.), Hugh Borton, president of Haverford College, and James P. Dixon, president of Antioch College

The New York Times, February 15

The Theater in Moscow

by RALPH PARKER

TWO OR THREE weeks of theater-going in January raise one's hope that the Sixties will provide a more interesting chapter in the story of the Moscow stage than the last decade. There is still a distinct shortage of good Soviet plays but not through lack of trying. Production, however, has improved almost out of recognition and today there are half a dozen companies in Moscow that have developed their own style. Besides, whatever one may think about the pictures in most exhibitions of contemporary Soviet art, it is not to be denied that stage design is lively, distinguished and often experimental. The directors of the capital's theaters, freed from many of the handicaps that were the price they paid for state subsidies, are making strenuous efforts to attract writers to the theater by the originality, even fearlessness, of their productions.

How much ground has been covered since those recent years when the producer's art was at a low ebb, being at its best a pale imitation of the original Stanislavsky methods, may be judged by visiting half a dozen current Moscow productions.

Valentin Pluchek is one of the most talented and original producers

on the Moscow stage today. His productions of Mayakovsky's *The Bath House* and *The Bed Bug* for the Satirical Theater were, indeed, the heralds of the new period, and his current production of Nazim Hikmet's *The Sword of Damocles* has also broken fresh ground. The exiled Turkish poet's play is a study of the conditions which could breed a maniac armed with an H-bomb. A.B.—Hikmet likes to use these anonymous characters—is a luckless young man in a small town in a capitalist country. He is introduced to the audience in an original way. When the curtain, designed by Picasso, rises, two young lovers are puzzling over a letter they have just received signed simply A. B. The letter warns them that within an hour or two irrevocable disaster will befall them. The young man recognizes the signature as the nickname of a schoolday friend. They read on with mounting anxiety. A. B. tells the story of his life. And it is played for the public on the main stage.

A. B.'s experience of life embitters him to the point when, now a pilot, he is driven to the crazy decision of destroying the society which has robbed him of his "luck." At each crisis in his life fantastic masked figures leap gloatingly about him to jazz rhythms. At various moments *musique concrète* is used to create a sinister effect. And in a gripping culmination to the play the producer employs the highly-amplified roar of aircraft engines emanating

RALPH PARKER, our Moscow correspondent, has lived in the USSR for almost two decades. He is also Moscow correspondent for the British weekly *New Statesman*, *The Times of India*, and other publications.

from the ceiling of the auditorium. Everything's there but the flash.

On March 11, 1957, at a factory settlement near the town of Noginsk, a young man called Len Gavriltsov was murdered by hoodlums. Two young writers, Avenir Zak and Isai Kuznetsov, investigated the circumstances of the crime and wrote a play about it while the impression was still fresh.

Two Colors is not a cops and robbers play. Its theme is the danger of indifference. Its "message" is a call to young people to organize against the anti-social elements in their midst. It is equally as frank about the power of a criminal or semi-criminal minority to make a mockery of all attempts by Soviet society to provide its members with "cultured" life as it is about the powerlessness of the police to deal with the problem of "hooliganism." The real menace, it says in effect, is not so much the criminal as the unconcerned, indifferent citizen. In this play the teen-ager who, after long hesitation, takes up an active role in one of the public order detachments, pays with his life, and the play leaves the spectator with the impression that the struggle against "hooliganism" has only just begun in earnest and that it is going to be long and difficult.

The merit of this play is its honesty. The authenticity of the text has imposed on the producer the necessity of studying the milieu from which the characters spring. It is a frequent cause for complaint in Moscow that the types presented on the stage bear little or no resemblance to their prototypes in real life. Often enough neither the author nor the actor has observed the behavior of

a real factory manager, a real professor, a real Party secretary. We are tired, a discerning critic wrote recently, of "all those sluggish, stout, self-opinionated factory managers in service jackets, those lean, disinterested inventors in creased suits, those young careerists in crepe-soled shoes and zoot suits, those empty-headed, over-dressed young wives of elderly businessmen, those absent-minded professors and the grim-faced, wise old servants who open their eyes to the facts of life, those puny *stiliagi* with peg-topped trousers and tousled hair, those representatives of progressive sporting youth in T-shirts. . . ."

Two Colors at the Contemporary Theater is a welcome break from the stereotyped approach. And the same is true of the Moscow Art Theater production of a stage version of Galina Nikolayeva's controversial novel *A Battle on the Way*. This adaptation does not pretend to convey the whole scope of the novel any more than the same theater's *Anna Karenina* does; it is restricted to the political aspect of Nikolayeva's treatment of the consequences of the "personality cult." This is an interpretation of the novel that is fraught with peril: life itself has discredited the authoritarian manager, the uninspiring Party worker, the dishonest foreman, and replaced them with men of a different cast. How then can the conflicts of five years ago arouse our interest, let alone touch our hearts? The producer's solution disarms us: Yes, he says, it all looks so simple, yet these "villains" are not so black and these "heroes" not so pure; look at them closely and you will see that the "battle on the way" was more com-

plicated than you thought. And he has cast his actors accordingly, almost without resorting to stereotype.

The Visions of Simone Machard is the first play by Berthold Brecht to be produced in Russian on the Moscow stage. It is, in fact, not wholly the work of Brecht, being an adaptation of a novel by Leon Feuchtwanger. It tells of the early days of the German occupation of France, of the spontaneous wave of protest and horror among ordinary Frenchmen, of treachery and heroism, and of the spiritual purity of a young servant-girl. Realism and fantasy combine, or, if the producer is not careful, conflict. It was, therefore, hardly to be expected that the A. V. Efros production at the Yermolova theater would be everybody's meat. The audience is demonstratively partisan; some stamp out of the theater during the intermission, others applaud with a fervor that is usually reserved for a popular tenor or ballerina. Time is required, not one but a whole series of productions in the Brechtian manner is required, before this style can establish itself on the Moscow stage. This is a sophisticated production, likely to appeal to those who enjoy the comedies of Eduardo di Filippo, the short stories of William Saroyan, the movies of Fellini. But they are many in Moscow today.

At the Vakhtangov Theater, there is a Yevgeny Simonov production of a new play by Aleksei Arbutov, called *The Irkutsk Story*. The most interesting feature of this play is the way it shows how a talented playwright has responded to the encouragement now being given to formal experiment. *The Irkutsk Story*, like the new Chukhrai picture *The*

Ballad of a Soldier, begins with its end, and, as in each case the hero meets his death during the action, this device charges the whole with a tragic note. But the most unusual device used in the play is the constant interruption of the action by a chorus of four men who address not only the audience but the actors, with whom they mingle. Their purpose, admittedly, is somewhat uncertain for they do not play the usual role of a chorus, which is to generalize or add a poetic note. But, whether the use of the chorus is justified or not, its value in jolting the audience out of conventional reactions is undeniable. The influence of Brecht is strong—one recalls the interludes before the curtain in *Mother Courage*.

One frequently reads complaints in the Soviet press that too many foreign plays are produced at the expense of those by Soviet dramatists. To this reproach, the directors of Moscow's theaters generally retort that when Soviet plays are better written both they and the public will support them. At this stage of the argument the Soviet playwright is likely to complain that the theaters do not work closely enough with the playwrights. If that complaint has ever been justified it is not today. Moscow theaters are holding out interesting prospects to dramatists; the younger generation of producers, men like Boris Lvov, A. V. Efros, Yevgeny Simonov and Valentin Pluchek, are more advanced than their colleagues in any other branch of the arts. A playwright with a modicum of stage craft is certain of being treated by his producer with respect, and by the public with enthusiasm.

ILWU DELEGATION REPORTS

On A Soviet Trade Union

The delegation from the International Longshoremen's and Warehousemen's Union, composed of Louis Goldblatt, Secretary-Treasurer, L. B. Thomas, Coast Labor Relations Committeeman, and Mike Samaduroff, Chief Longshore Dispatcher, Port of San Francisco, made a two weeks' visit to the Soviet Union in December. It was invited by the Sea and River Workers' Union and the Ministry of Merchant Marine of the USSR, as a result of the welcome extended to Soviet Premier Nikita Khrushchev during his visit to San Francisco and to the ILWU hall. Following is its official report, as published in The Dispatcher, ILWU Weekly.

THE trip has given us an opportunity to study the working of the Sea and River Workers' Union, inspect port installations and get some information on the trade potential between the Soviet Far East and the Pacific Coast of the USA. Beyond question, the visit confirmed the value of frequent and extensive exchanges of trade union delegations between the two countries.

Our itinerary covered calls on the ports of Baku, Odessa and the new port being built nearby, and Leningrad. Installations varied from fair to outstanding. There is a great deal of attention given to the development and introduction of new machinery to handle cargoes such as logs, sacks and barrels, as well as bulk cargoes. We found no evidence of fear of automation; to the contrary, the workers welcome the machine as a relief from many back-breaking jobs in longshoring, and as the way to increased productivity and a more abundant life. Unemployment is not a problem; there continues to be a shortage of labor.

Port officials were cooperative in helping us cover the docks, ships and ware-

houses, and supplied us with detailed descriptions of their equipment.

We met with the All-Union Board of Trade and found possibilities for trade between the Soviet Far East and the West Coast of the USA excellent, as artificial barriers and restrictions are removed. The Soviet Far East is developing in very much the same way as the opening of the West in America. There is a growing and varied market for all types of goods.

As trade unionists we were most interested in the work of the Sea and River Workers' Union. We had their full cooperation in getting a complete picture of their operation. We were taken everywhere we wanted to go, met with rank and file workers on the job by stopping to speak to them at random, talked to local, regional and national officials, and attended sessions of large groups of active members for a free exchange of information and opinion. The questioning covered every aspect of trade union work. Nowhere did we have difficulty in meeting or talking to anyone.

Delegation Aimed to Get Facts

The ILWU delegation, for its own benefit, decided to use certain benchmarks to measure the structure and function of the Sea and River Workers' Union. We realize that unions in the USA and the USSR are bound to have a different role in many respects because they function under different economies. For example, in the Soviet Union the general basic wage structure of all industry is set by national planning in which the unions participate, while in the USA wages are bargained out on an industry or plant basis. To try to use one and the same measure for all union functions under capitalism and social-

ism is of no value. More important was to get the facts, and let them speak for themselves. To this end we decided to use these benchmarks:

Type of Union: The Sea and River Workers' Union is industrial in form, covering all shoreside and offshore workers in Sea and River Transport, including ship repairs.

Membership: It is voluntary, with approximately 95 per cent in the union.

Dues: Generally one per cent of earnings. There is no checkoff of union dues, they are collected by stewards on job.

Finances: The Union is entirely self-supporting, has sole custody of its funds, and elects its own trustees. While the union administers large social insurance funds, (primarily sick pay) none of these monies are used to operate the union.

Officers: The election and removal of officers is entirely within the machinery of the union, through a democratic procedure spelled out in their constitution. Provision is made for regular elections, every year at the port level, every two years for the regional (basin) and national officers. Officers cannot be appointed or removed by anyone outside the union. All officers are paid out of union funds.

Meetings: The minimum number of meetings to be held by port, regional and national executive bodies is specified in the constitution, and this number was exceeded in the places we visited. The delegated conference, rather than a general membership meeting, is used in larger enterprises and in the big ports.

Collective Agreements: They are negotiated annually, and provide for responsibility for production goals, observance of labor standards ranging from safety to general welfare, work norms (some 60 per cent of the jobs are not covered by national planning), payment for hazardous and obnoxious work, arrangement of work shifts, and other typical collective agreement items.

Grievance Machinery: The procedure for settling disputes is well-defined, in-

cluding a Labor Disputes Commission with equal representation of union and administration, and provides the right of appeal. The union has the power to make final and binding decision on grievances. A worker cannot be fined without the consent of the union.

Rank and File Participation: As much as 20 to 25 per cent of the membership serve on union committees or take part in some form of union activity.

Expanding Scope of Union Authority

As trade unionists we know these standards or benchmarks are sound in the study of any trade union. Without a doubt the Sea and River Workers' Union is a genuine, effective and efficient trade union organization. The delegation was impressed with the widening scope of the union's authority and responsibility. There have been important developments in the past few years which give the union primary power in the assignment of housing built by their administration. They have taken on the job of policing the prices of consumer goods and services. We understand they play an increasingly important role in production planning. Grievance machinery has been strengthened and formalized with time limits for settling disputes.

The basic structure and operation of the union and its expanding field of activity, when added to their already established position in the administration of welfare funds and direction of cultural and sports activities, complete a picture of a going, growing concern playing an increasingly important part in shaping the future of the country.

We found the local, regional and national officers sensitive and responsive to the rank and file. Changes in complexion of executive bodies are quite common, and executives made it plain that failure to satisfy the membership would mean a change in officers at the next election or by recall.

The workers in turn, expressed confidence in their union and thought it was doing a good job. We watched the personal attitude of people as we moved around the ports. In the main it was relaxed and cordial, with no hesitancy to speak up and discuss issues.

In the course of our many discussions, numerous questions were asked about the form and function of unions in the USA. It was apparent to us that there is certainly a lack of understanding and some serious misinformation about how our unions work. This has made all the more evident to us the need for a large scale exchange of trade unionists. The Soviet people we met were eager to learn and find the facts for themselves. They are anxious to strengthen understanding and friendships. The long drought in contacts between the unions of the USA and the USSR is a real misfortune. It is even more glaring today when almost all other groups have arranged for the extensive exchange of delegations and information. Firsthand observation is essential to clear away the confusion and to build mutual respect and confidence.

The exchange of trade union delegations will strengthen labor unity, promote friendship, and above all advance the cause of world peace. With improved relations will come expanding trade which will benefit the people of both countries.

Conference with Khrushchev

The delegation met with Chairman Khrushchev. This was an excellent conclusion to our visit. The Chairman opened the meeting by welcoming the delegation and expressing the opinion that the world atmosphere was improving. He spoke of the plans of the USSR to move to a 7-hour day by 1960, and also to begin introducing the 6-hour day by 1964, with even shorter hours in industries such as mining. Simultaneously, standards of living would be raised.

He expressed complete confidence in

the ability of socialism to outdistance capitalism, and talked of plans to disarm in order to use this additional productive capacity for the benefit of the people. He made plain the policy of the USSR not to interfere in the affairs of other nations, and was equally firm in the conviction that the USSR would drive ahead on its own appointed path. He described the plans for complete security, education and opportunity for the people of the USSR.

In the matter of trade, he pointed out that production of arms could give way to peaceful production and that a ready-made outlet would be found by orders from socialist countries if credits were arranged.

We spoke of our visit, the availability of information and easy access to people. He remarked that the truth about Soviet trade unions would become known and the lies would have "very short tails."

We agreed on the need for the exchange of labor delegations. The Chairman suggested rank and file members take part in the exchange. We stated that from our observations we were sure President Eisenhower would receive a warm and friendly welcome on his visit to the USSR. The Chairman subscribed to this.

We came away from the meeting with the firm conviction that the exchange of visits of Chairman Khrushchev and President Eisenhower would bring great benefit to the world.

The ILWU delegation has had a most informative, encouraging and worthwhile visit. People have been warm, hospitable and cooperative wherever we went. We will report in full our visit and believe the facts about Soviet trade unions will be of genuine interest to trade unionists throughout the USA. We will urge the widest exchange of trade unionists—an exchange which is long overdue.

Above all, we sincerely hope our visit has made a contribution to peace and friendship between the USA and the USSR.

THE PROBLEM OF CANCER

by PROF. NIKOLAI BLOKHIN

A statement by Prof. Nikolai Blokhin, Director of the Institute of Experimental Pathology and Cancer Therapy of the USSR Academy of Science. It was made in connection with the adoption by the UN Social, Humanitarian and Cultural Committee of the Byelorussian resolution on international cooperation in cancer research.

AS IN other countries, cancer research in the USSR is conducted along many different lines, including the cause and processes of development of malignant tumors, cancer-prevention methods of early diagnosis, treatment and cure. Apart from research work, a vast network of special oncological establishments for curing tumors has been set up, mass disease-prevention inspections of the population are held for detection and treatment of pre-tumor diseases and early stages of cancer, and extensive work is also being done in popularizing scientific information on cancer among the population.

The current opinion that cancer is incurable is quite wrong. Most malignant tumors are curable if treatment comes in time, and many forms of cancer are now cured permanently. Thus, for instance, more than 90 per cent of skin cancer patients have been cured successfully since surface tumors can be diagnosed early, making treatment easier. Deep tumors, in the organs, are much harder to detect and cure. Yet even in cases of stomach cancer more than 30 per cent of the patients are practically cured after surgery.

Intensive work on the most efficient methods of cancer treatment is being done in all countries of the world. The surgical method is supplemented by radiation treatment; incidentally, of late along with X-rays and radium, ever-growing use is being made of radioactive isotopes, providing still greater

possibilities of radiation therapy. New types of medicine have been produced, and extensive use is now being made of hormone therapy which has proved to be very effective in treating certain types of tumors (cancer of the mammary and prostate glands). Anti-tumor antibiotics and chemical preparations are also being utilized.

In recent years Soviet medicine has started employing on a wide scale such Soviet preparations as omain (for curing skin cancer), dopan (for curing tumors of the lymphatic system), sarkolizin (for malignancies in the pelvic region and of the testes, and certain other types of sarcoma, and cancer of the ovary), the American preparation TIO-TEF (for cancer of the ovary and mammal glands) and certain other medicines. Extensive work is being done in research and production of new anti-tumor preparations, and in evolving combined methods of treatment including surgical elimination of the tumors supplemented by application of chemical preparations.

Cancer prevention work includes timely detection and treatment of pre-tumor diseases and elimination of cancerogenous factors from the environment. This includes the detection of harmful chemical substances in the air of industrial towns and harmful admixtures in foodstuffs.

Progress in anti-cancer medicine and treatment naturally depends on the progress of scientific research on the nature and development of cancer and its origin. In addition to important research in the field of chemical cancerogenous agents, study is also being made of the effects of ionizing irradiations, viruses, etc.

At present, when the origin of can-

(Continued on page 45)

A SOVIET VISION OF THE FUTURE

A review by MURRAY YOUNG

Andromeda, by Ivan Yefremov. Translated from the Russian by George Hanna. Foreign Languages Publishing House. Moscow. 1959. 245 pages. \$1.75.

THE great Utopian visions of the past were written in periods of decisive historical change when men's minds, loosed from their customary grooves of thinking, were cast anxiously into the future to discern, and, if possible, to influence the shape of things to come. St. Thomas More's *Utopia*, Campanella's *City of the Sun*, Francis Bacon's *New Atlantis*, and the two remarkable 19th century Utopian novels—William Morris' *News from Nowhere* and Edward Bellamy's *Looking Backward* were all written in times of important political and technological developments. Without exception they express confidence in man's ability, using the new knowledge and social forms coming into existence, to construct a more reasonable and human society. These imaginative projections have served as pilot visions in man's long struggle for a better life.

It was inevitable that the scientific revolution through which we are at present living should produce its characteristic visions. And so it has in that form of writing we generally call science fiction. Starting roughly with the fantasy novels of H. G. Wells at the turn of the century, their number has grown enormously in the years since as the pace of scientific development steadily accelerated. Bristling with scientific jargon, they, for the most part, present a frightening picture of a completely mechanized world, organized like an automatic factory, supremely efficient and heartless. The violent plots tend to center about destruction and death on a mass scale, the wiping out of the life of whole planets. The invasion of our planet by monstrous creatures from other worlds is a

prime favorite of the science fiction writers.

There are, of course, exceptions to these horrendous stories such as the haunting fantasies of Olaf Stapledon or the stories of Ray Bradbury, but chiefly science fiction novels reflect the profound sense of insecurity, fear and hopeless pessimism people living in capitalist society feel today—and with good reason.

Science fiction is also being written in the Soviet Union, reflecting, as does this field of writing in the West, the impact of the scientific revolution, but reflecting at the same time the continuing dynamism of its great political and social reorganization. We are fortunate in having now in a satisfactory English translation a novel by the man who is considered in the Soviet Union their best science fiction writer—Ivan Yefremov. (See article on page 19.)

The time of his novel *Andromeda* is the indefinite future—but a future much less remote, Mr. Yefremov has written, then he had originally planned. In the first edition of the novel the events related were supposed to take place three thousand years hence. Preparing the second edition, the author reduced the time by one whole millenium, but the launching of the sputniks revealed to him that the events could occur much sooner. In the present edition all dates are left indefinite so that the reader may fill them in according to his own concepts.

We are shown a world completely reorganized through the tremendous developments of science and engineering. Nations and language differences have long since disappeared; the world's population, now speaking a common language, lives mainly in the salubrious region of the Mediterranean basin; permanent satellites have been placed in the skies; colonies have been established on

the closer planets; communication has been effected with other life-bearing planets and stars.

As the article from *Literaturnaya Gazeta* points out, Yefremov's Utopia differs in an important way from most of those written in the past. The people who live in the world he presents find their highest pleasure in work, research and scientific discovery and so constantly change both themselves and the world in which they live. Earlier Utopias tended to present a world of unchanging perfection in which work of any kind hardly existed. The title refers of course to the Great Andromeda Nebula, the largest and nearest of the "island universes." Communication with Andromeda and the ultimate goal of travel to this other universe is the basic theme of the book.

The Soviet critic in *Literaturnaya Gazeta* objects to the long lectures the characters deliver to each other. The criticism is justified in terms of literary form; but for the reader caught in the spell of the world the author projects, these lectures supply much of the detail he is eager to learn. Moreover many of the lectures and lengthy conversations are about the nature of man—the right balance of the intellect and the emotions, the role of art and beauty in man's development, the proper relations between man and man and, beyond this, between the individual and society. The speculations on these still unresolved problems give depth and richness to the novel.

A further richness comes from the complicated personalities of the leading characters. Unlike the perfectly balanced people who inhabit the ideal worlds of the earlier writers, the men and women in *Andromeda*, by our standards extraordinarily refined and advanced, are by no means perfect. The imbalance still existing between their emotional and rational selves, the residue of ancient desires and attitudes that still survive in them, bring conflicts in both their personal and public lives that make them appealing and believable.

By presenting the world of the future

as in no sense static, either as to its control of nature or its development of human beings, Yefremov answers the most common objection raised about life in advanced societies: that so much perfection would inevitably lead to a horror of boredom. Beyond our universe is Andromeda, and beyond Andromeda is still the limitless Cosmos. . . .

Yefremov's training as a scientist gives substance to his bold, imaginative flights, and he has the true writer's gift of immediately awaking our interest in his characters, touching our imagination by his descriptions, and at once riveting our attention to the exciting action of his story. He handles the mass of scientific information with skill and even the intricate terminology becomes, with a little attention on the reader's part, no serious obstacle to enjoyment. Less happy is the custom among our descendants, according to the author, of adopting names for themselves that are merely agreeable combinations of sounds. However beautiful these names may sound in Russian, in English they look very odd on the page and sound, if you try to say them aloud, even odder. But this is a minor fault.

Andromeda expresses Soviet confidence in the future—the joy of endless discovery, the exultant belief in man's ability to move endlessly forward in the realization of himself as a human being. The contrast with the gloomy pessimism of most science fiction writing in the West is too clear to need further emphasis.

If *Andromeda* does not have the literary stature of the classic Utopias, it does share their belief in man's ability to change the world in which he lives and by so doing to change himself. It shares their confidence in the triumph of reason. And like the earlier Utopias this book also gives hope and reassurance that will lighten those moments of despair that are all too frequent in our troubled days.

Do not miss this extraordinary vision of the future.

New Lamont Pamphlet

My Trip Around the World, by Corliss Lamont. Basic Pamphlet - 13. 48 pages. 10 cents.

EVERYONE who has followed—and who has not?—the splendid work of Corliss Lamont over the years in the field of civil liberties, international relations and peace, will be interested in this new pamphlet. It records the author's impressions on a trip around the world with his wife, Margaret Lamont, taken when he was finally granted the passport long unjustly denied him. Part of the material on the Soviet Union we have been privileged to publish in NWR. There he found that "Soviet planning is carried out on so wide a scale and so successfully, that the whole world, including the most conservative capitalists and economists, is taking note and reluctantly recognizing Soviet Russia's extraordinary achievements."

Dr. Lamont's visit to India with its terrible poverty, starvation and disease, brought new insight into why the "harsher" methods of the Communist countries brought results that a mild and vague form of socialism could not.

(Yet as one says "harsher" one must think at the same time of the longer years of suffering of the Indian people, and where the USSR, China and other Socialist countries are today.)

But read it for yourselves! J. S.

Cancer (Continued from page 42)
cer in the human organism is not completely explained, special importance is attached to research on specific features of cancer in different countries, investigation of the influence of geographic, climatic, professional and other factors on the spread of different forms of cancer.

Cancer research can be carried on successfully only by joint efforts of specialists in different countries. In solving this complicated problem medical specialists will need the assistance of chemists, physicists, biologists and other scientists.

We hope that the next International Cancer Congress, which will take place in Moscow in 1962, will play an important part in uniting the efforts of the scientists of all countries for solving the cancer problem, one of the major problems of medicine.

The Moscow State Symphony

A review by SIDNEY FINKELSTEIN

BY the time this is printed, the Moscow State Symphony will undoubtedly be back in its homeland, very weary after its arduous concert tour of our country. Most of the readers of these comments will have read enthusiastic reviews of one or another of the concerts, for the most part given in well-filled or packed houses, despite the rather high prices which the impresario Hurok found to be necessary. Some general comments are called for, however, about the significance of the tour itself, for it represented, in this writer's opinion, a new stage, so far as music is concerned, in cultural relations between our country and the USSR.

About the symphony orchestra, there was less of the special glamor that surrounds a visiting soloist, like an Oistrakh, Gilels, Kogan or Rostropovich, with excited questions such as, "Is he really one of the world's greatest?" or "Do we have anybody as good?" Of course, there has never been a hint from the Soviet Union, in sponsoring any of these tours, that it regarded music as a sort of Olympic contest, or as any kind of competition for a world's championship. In music, as in all the arts, the more great men there are, the better off all the world is, and each has something unique and of his own to contribute. But it is true that about men

like Gilels and Oistrakh, something of this aura born of the commercial marketplace has gathered, through no desire of their own, and at least some ticket-purchasers are impelled by the thought that they will be observing if not a world's champion among fiddlers and pianists, at least a strong contender.

The symphony orchestra is a different matter entirely. Orchestras run pretty much the same in their make-up in the world's great music centers, with the various nuances in sound that cause them to differ from one another being secondary matters. And so far as perfection of sheer sound is concerned, we rest secure in the knowledge that with orchestras such as the Boston, Philadelphia, and New York Philharmonic, let alone those in Chicago, Cleveland, San Francisco and elsewhere, there is no visiting group that can make us take a back seat. Thus a visiting orchestra has a different significance entirely, for it represents what has been unfortunately pushed to the background in the discussions here about the visiting soloists. This is nothing other than the interchange of national traditions; one country inviting another to share in a piece of what is its normal and customary musical life.

I heard two of the New York concerts, both of them devoted to Tchaikovsky, as practically all of the concerts were. There has been some discussion as to whether the impresario's notion of turning the visit into a "Tchaikovsky festival" was altogether wise. Certainly the Moscow orchestra plays other composers at home, and how it interprets them would be a matter of interest. And yet there was some merit to the plan. For the playing of Tchaikovsky was a revelation, and this was a product not of any special performing brilliance but of a national thought and musical tradition.

To the Soviet Union, Tchaikovsky is a "classic" composer, the term meaning not simply an old and established composer, with a niche in the Hall of Fame, but also one representing certain virtues

of monumentality, strength, depth, breadth, clarity, a balance of "inner" and "outer" elements. This is not however the attitude toward this composer in the West, including our own country, where Tchaikovsky is generally regarded as a genius with a gift for popular melody, who however pulled too vigorously at the heartstrings, was not a great master of construction, and tended towards a tragic feeling that was sometimes almost hysteria.

The revelation to me was that the Moscow State Symphony, under both the conductors who led it, Kiril Kondrashin and Konstantin Ivanov, played Tchaikovsky as a classic composer, and made it sound absolutely convincing. At one concert, with Kondrashin conducting and the gifted soprano Galina Vishnevskaya as soloist, the works were the C major Serenade for Strings, Tatiana's "Letter Scene" from *Eugene Onegin*, and the Sixth, or *Pathétique*, symphony. At the other Ivanov conducted, Valery Klimov was the soloist, and the works were the *Romeo and Juliet* Overture, Violin Concerto and Fourth symphony. And in all the performances, the keynote was spaciousness and breadth. The music unfolded in terms of a great, thought-out plan, with each note and phrase given full value, each moment freighted with feeling, and yet with never an attempt at a momentary spectacular effect that would have damaged the whole. It was especially apparent in the biggest works, the symphonies, that the whole point of the interpretation was revealed only in the closing movements, and when these came, they made us see not only the particular works but Tchaikovsky himself in a different light.

New Recordings

Each recording by the Soviet pianist Sviatoslav Richter is a new source of amazement, and the most remarkable of all so far is a Monitor disc on which he plays Schubert's *D major Sonata*, Op.

53 (MC 2043). Richter seems to have a fondness for the more neglected works of the repertory, disclosing all sorts of unsuspected qualities in them. Here he takes a long and somewhat overlooked Schubert sonata, and reveals its fiery passion, with an especially heartrending quality in its slow movement, using the most delicate *pianissimos*, and making this disc something every music lover simply has to hear.

Another recently issued Monitor record presents Richter in a more self-effacing role, playing the piano part in Cesar Franck's Quintet, with a Quartet of Strings of the Bolshoy Theater Orchestra (MC 2036). It is somewhat flabby music, but very lovely in melody, and they make the most of it.

A small record company, Eminent Records, has issued a long-playing record, dubbed from recordings in the RCA Victor archives of 1928-30, consisting of Hebrew liturgical music sung by Pierre Pinchik, who was in the 1920's the famous Cantor of Leningrad (HG-101). Its appeal goes far beyond those interested in liturgical music, for the voice disclosed is one of the most astonishing of our time, in beauty of tone and floridity comparable to the great artists of the concert and opera stage.

Monitor has issued another record of the Soviet Army Chorus and Band, called *Songs of the Steppe* (MP 541). A highly entertaining record, like its predecessors, its special distinction is its inclusion of two of the famous, beautiful and stirring songs of 1905, *Varsovyanka* and *Slushai*. These songs, incidentally, were woven by Dmitri Shostakovich into the texture of his 11th Symphony, dedicated to 1905, and knowing these songs in their original form makes the symphony even more affecting.

Two completely captivating Monitor records present songs and dances by the Polish State Folk Ballet, *Slask*, which has recently toured our country (Vol. 1—MF-325; Vol. 2—MF-326). The only distinction I can make between them is

that Vol. 1 has 14 songs and Vol. 2 has 16, but then those on Vol. 1 seem to be a little longer. Both are full of the most irresistible life.

A new recording company, known as Artia, specializing in recordings leased from Czechoslovakia, presents the eminent ensemble, the Smetana Quartet, which has visited our shores and made a deep impression, in the String Quartets No. 1 and No. 2 of Leos Janacek (ALP—109). This Czech composer, who died in 1928, was one of the big creative minds of the century's music, producing a music generally reflective, somber, not easy of approach, and yet, as one gets to know it, tremendously original and moving. I can't think of a better introduction to his art than this splendid record.

Still another interesting Soviet pianist whose name is new here, Yakov Zak, is heard on a Monitor record (MC 2039) playing Schumann's *Scenes of Childhood* (*Kinderszenen*) and Debussy's *Children's Corner*. The performances are completely thoughtful and pianistic, without however erasing memories of other pianists who have done these works. Giving the disc historical distinction however is the presence of the composer Dmitri Kabalevsky, playing his own charming *Sonatina* and set of six *Children's Pieces*.

The Soviet cellist Mstislav Rostropovich, who certainly belongs with the world's great instrumentalists, is heard on a Monitor record in Prokofiev's *Sinfonia Concertante for Cello and Orchestra*, with the Leningrad Philharmonic directed by Kurt Sanderling (MC 2040). This is a late work of Prokofiev, an expansion and reworking of an earlier 'cello concerto. The music is somewhat too lacking in drama to represent Prokofiev at his best, but it is full of beautiful lyrical touches and is written with masterly craftsmanship. The disc is filled out with a short, frolicsome *Concertino for Two Pianos*, Op. 94, by Dmitri Shostakovich, in which the composer plays alongside his son Maxim.

MY TRIP AROUND THE WORLD

By CORLISS LAMONT

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