

# People's China

人民中国

March 1, 1951

COMPLIMENTARY COPY

**Women Defend Peace, Oppose  
U.S. Imperialism** — Tsai Chang

**Asia Opposes U.S. Re-armament  
of Japan** — C. C. Fang

**Textiles for the People**  
— Yu Li-ting

**5**

**Vol. III**

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New Year Pictures in Colour*

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## **TAKE THE CAUSE OF PEACE INTO YOUR HANDS!**

Generalissimo Stalin's statement on the present international situation which was given on February 16 as a reply to questions addressed him by a *Pravda* correspondent, ruthlessly exposes the deceptions and lies of the imperialist war-mongers. It brilliantly analyses the salient features of the current state of world affairs and points the way to the peace-loving peoples the world over. The Chinese people enthusiastically welcome Generalissimo Stalin's statement. They will support with further practical actions his stirring call to "take into their own hands the cause of the preservation of peace and defend it to the end."

U.S. armed forces invaded Korea and China's Taiwan at the same time. In order to defend their Motherland and its borders, to safeguard peace and security in Asia and in the world, the Chinese people's volunteers have gone to the aid of the Korean people to resist the U.S. invasion. Thus, the Chinese and Korean peoples stand in the forefront of the defence of peace in Asia against imperialist aggression.

At the same time, the Chinese people have always advocated a peaceful solution of the Korean and other important Asian questions. The Chinese Central People's Government proposed to the First Committee of the U.N. General Assembly on January 17—not to go back any further—that a 7-nation conference be held for a peaceful settlement of these questions. But the American imperialist aggressors took this as a sign of weakness on the part of the Chinese and Korean peoples, rejected the Chinese peace proposal, and continued with their war of intervention in Korea. What will be the consequence of this action of the United States and Britain? Generalissimo Stalin states clearly and precisely: "If Britain and the U.S. finally reject the peace proposals of the People's Government of China, the war in Korea can end only in the defeat of the interventionists." The Chinese people and the Korean people, with the support of the world's peace-loving people, have every confidence of gaining the final victory over the American aggressor in Korea. Taiwan, too, will be liberated eventually.

The American aggressor has bludgeoned the United Nations into passing a disgraceful resolution slandering China as an "aggressor." On this Generalissimo Stalin aptly comments: "Indeed, one has to lose the last remnants of conscience to assert that the United States which has captured Chinese territory, Taiwan island, and has invaded Korea up to

the borders of China is the side defending itself, while the Chinese People's Republic which defends its borders and tries to regain Taiwan island captured by the Americans is the aggressor." It is just such acts that show how the United Nations has lost the last remnants of its conscience, thereby further lending itself as an instrument of war—an instrument of starting a new world war. Obviously, the people of the whole world, and especially the Chinese people, can no longer repose any hopes in such a United Nations organisation. As a result of passing such a shameless resolution slandering China, the United Nations has alienated itself from the Chinese People's Republic which represents one quarter of humanity. In the eyes of the Chinese people, the United Nations is nothing but a naked instrument of aggression in the hands of the American aggressor against China and Asia.

The present world situation is typified in the conditions now existing in the United Nations. As Generalissimo Stalin points out, "It is characteristic of the state of affairs now prevailing in the United Nations that, for example, the small Dominican Republic in America, hardly counting a population of 2,000,000 has now the same weight in the United Nations as India..." and "Actually the U.N. is now not so much a world organisation as an organisation for the Americans catering to the needs of the American aggressors." The characteristic of the world situation today is that, as Generalissimo Stalin continues: "Not only the United States of America and Canada seek to unleash another war, but this path is taken also by 20 Latin American countries whose landlords and merchants thirst for a new war somewhere in Europe or Asia in order to sell to belligerent countries goods at super-high prices and make millions on this sanguinary business." Mankind, and the Asian and European peoples in particular, will not tolerate this state of affairs.

On more than one occasion Chairman Mao Tse-tung has stated: "The affairs of Asia should be run by the peoples of Asia, and not by the United States." It is our firm belief that if the people of all countries, and especially the peace-loving people of Asia and Europe, unite together and broadly extend the movement to preserve peace in Asia and Europe and expose the criminal plot of the American war-mongers, if they "take into their own hands the cause of the preservation of peace and defend it to the end," then "peace will be preserved and strengthened."

# Asia Opposes U.S. Re-armament of Japan

C. C. Fang

John Foster Dulles, the U.S. State Department's roving warmonger, is a harbinger of ill-omen. His "inspection" of the 38th Parallel last June heralded the American war of aggression against the Korean people. His recent 3 weeks of conferences with the Japanese ruling clique bodes no good to the Japanese people.

On January 18, before Dulles' departure for Tokyo, President Truman announced that he had instructed Dulles "to push ahead vigorously" with the American programme for a peace treaty for Japan. The Dulles mission however had a high preponderance of military men—Assistant Secretary of the Army Earl Johnson, Major General Carter Magruder, Colonel Stanton Babcock, and several other brass-hats especially assigned to the mission from MacArthur's headquarters. The significance of this was soon clear.

Dulles and the U.S. capitalist press made no secret of the fact that the aim of his mission was to re-arm Japan to play a major part in the U.S.-directed "global crusade to checkmate Communism," in other words, to fight imperialist America's battles in Asia just as they hope to make a remilitarised Western Germany fight their battles in Europe. Wall Street has long attempted to align Japan with the Dollar empire in its insane ambition to dominate the world. MacArthur's occupation policy has been trying to accomplish this for the five years since VJ-Day. Imperialist America however sees this task with a new sense of urgency since its crushing defeat in the attempt to colonise China, and particularly since the fiasco of its aggressive war against Korea showed the key importance of an obedient, remilitarised Japan in U.S. plots against the Asian peoples.

## Wall Street's Urgent Need

"The worst defeat the U.S. had ever suffered," as the reactionary *Time* magazine aptly describes the American failures in Korea, has forced the American imperialists to recognise some unpleasant facts. Shortage of willing cannon fodder to fight unjust wars, the costliness of invasion across a far too extended sea lane of 5,000 miles, the peril in leaning on the broken reeds that are the Syngman Rhee and

Chiang Kai-shek puppets—these the policy-makers in Washington realise, constitute, to quote Stalin's famous words, "the lame leg of imperialism." In these circumstances, they hope to find a support for that "lame leg" in a re-armed Japan.

U.S. military strategists see Japan as an ideally situated jumping-off ground for American invasion of the mainland of Asia. It is already being used as a major military base against the Korean and Chinese peoples. Here MacArthur's hordes are trained and sent to Korea; this is their forward base of supplies; here the American B-29's take off to lay waste Korean towns and villages and to violate China's air space and bomb the peaceful population of Northeast China. Now the frustrated American imperialists want to turn the 80,000,000 people of Japan into cannon fodder. The U.S. warmongers are nearing the end of the possibilities of secret remilitarisation of Japan. To re-arm her on a scale to fit the U.S. plan of aggression in Asia, they feel it necessary now to concoct a "peace" treaty.

Thus, before the opening of the fifth session of the U.S. General Assembly at Lake Success, Truman designated John Foster Dulles to prepare "a peace settlement" with Japan. This old imperialist hand immediately sounded out and started to bring heavy pressure to bear on all the governments that the State Department hopes to line up behind the United States. Realising what the U.S. government was up to, a number of Asian countries, like India and Burma, cold-shouldered his sinister approach.

China and the Soviet Union have consistently denounced the resurgence of Japanese militarism and the United States knows of course that there is no hope of inveigling them into any phoney "peace settlement." Nevertheless, on October 26, Dulles sent a memorandum of the U.S. Government to Yakov Malik, permanent delegate of the U.S.S.R. to the U.N. Security Council, indicating the sort of peace treaty his government wants concluded with Japan.

The Soviet Government's *aide-memoire* in reply effectively exposed the U.S. plot for a separate peace treaty to revive the Japanese aggressive forces.



Truman is certainly a tryer!

After studying the American memorandum and the Soviet *aide-memoire* on the peace treaty with Japan, Chou En-lai, Foreign Minister of the Chinese Central People's Government on December 4, 1950, issued a statement, exposing in detail the kind of "peace" treaty the United States is trying to thrust down the throats of the Japanese people, in direct violation not only of the interests of both China and the U.S.S.R. but also of all the Asian peoples. The U.S. memorandum's proposal that parties to the Japanese peace treaty should be "any or all nations at war with Japan that are willing to make peace on the basis proposed..." means, he pointed out, that "the American Government has openly renounced the basis for a joint peace treaty with Japan laid down in the Cairo Declaration, the Yalta Agreement, the Potsdam Declaration and the basic policies of the Far Eastern Commission towards Japan after her surrender." The U.S. Government evidently attempts, as Chou En-lai declared, "to coerce other allies into accepting its own proposals." It aims to exclude countries not accepting the American dictate from taking part in the Japanese peace settlement.

**U.S. Violates Early Agreements**

America's demand in the memorandum for a new decision on Taiwan and the Penghu islands, the southern part of Sakhalin island and the Kurile islands was also castigated. Foreign Minister Chou En-lai recalled that the Cairo Declaration of December 1, 1943 and the Potsdam Declaration of July 26, 1945 definitely decided that Taiwan and the Penghu islands be returned to China, while the Yalta Agreement of February 11, 1945 also declared that the southern part of Sakhalin island be returned and the Kurile islands be transferred to the Soviet Union. The U.S. attempt to re-open the question of territories already decided upon, like its proposed "trusteeship" or in other words, occupation of the Ryukyu and Bonin islands, is an obvious move to seize military bases for aggression in the Far East.

In the U.S. memorandum, the criminal attempt to further re-arm Japan is wrapped up in the words "there would be a continuing co-operative responsibility between Japanese facilities and the United States and perhaps other forces for the maintenance of international peace and security in the Japan area." But it nonetheless exposes the fact that the U.S. is planning to keep its troops in Japan indefinitely. The United States has already begun openly re-arming

Japan in flagrant violation of the Far Eastern Commission's basic post-surrender policy for Japan of June 19, 1947. The Chinese statement of December 4 gives chapter and verse of the rearmament measures being carried out under MacArthur's direction.

**Japan's Armed Forces Reviving**

Under American supervision Japanese rearmament takes various shapes. The re-creation of the Japanese army in the first stage is made possible by expanding the police reserve corps to more than 200,000 men, which is four times the pre-war size of the Japanese police force. This police force is equipped not only with rifles and machine guns but with anti-tank weapons and 75 millimetre guns, tanks and armoured vehicles, fighters and bombers. It is in every sense a regular army. The Japanese navy is being restored by increasing the strength of the Japanese Maritime Security Police, now raised to 18,000 men with 300 vessels. According to the Japanese press, ninety-four 18,900-ton patrol vessels will be built during the fiscal year of 1951-52. The naval bases at Yokohama, Sasebo, Kure, Matsuru, Omiwato, Niigata have been streamlined to meet the offensive needs of the American navy. The Japanese air force is now again in existence. Aviation personnel are being recruited and sent to the United States for training. Old aerodromes have been modernised, and 32 new ones completed. Among the largest and best-equipped are the Chitose airfield in Sapporo, Mizawa airfield in Aomori, Itatsuki airfield in Fukuoka, Yokota airfield in Hiroshima, and Tachikawa airfield near Tokyo. The U.S. occupation authorities spent US\$13,000,000 and mobilised several thousand Japanese people to construct the Mizawa airfield, 9,500 metres in length with an 8,500-metre runway suitable for the heaviest U.S. bombers.

Under fancy names, the former Military Council, the General Staff Headquarters, the War Ministry and the Admiralty are not only functioning again, but, with MacArthur's encouragement, are buzzing with activity. Convicted war criminals have been "paroled", in other words, set free, like Okamura, the No. 1 war criminal in the invasion of China, who is now actively plotting new aggressions with MacArthur's headquarters. The ban debarring military men from public service has been lifted and 9,778 of these men with blood-stained hands are being funnelled into the police corps. The Japanese military industrial potential is being maintained by special American military orders which now average US\$1,000,000 per day.

This is the Japan which the U.S. government has cynically groomed for a peace treaty!

The plot to use the peace settlement to turn Japan into a permanent American colony and a military base for aggression in East Asia does not deceive the Japanese people. On the eve of Dulles' departure for Japan, 250 representatives of progressive organisations met in Tokyo



Cartoon by Cheng Wei

## Mao Tse-tung and J. V. Stalin Exchange Greetings On the Sino-Soviet Treaty Anniversary

*On the occasion of the first anniversary of the signing of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance, Chairman Mao Tse-tung sent the following telegram of greetings to Generalissimo Stalin:*

**"Please accept my heartfelt thanks and greetings to you and the Government and people of the Soviet Union on the occasion of the first anniversary of the signing of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance.**

**The signing of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance has not only greatly helped in the construction of New China, but has also provided powerful assurance in opposing aggression**

**and defending the peace and security of the Far East and the world. Wish the further growth and consolidation of the friendship and co-operation between China and the Soviet Union."**

*Generalissimo Stalin's telegram of greetings to Chairman Mao on the same occasion reads:*

**"I beg you, Comrade Chairman, to accept my cordial congratulations on the occasion of the first anniversary of the signing of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance. I do not doubt that our treaty will continue serving the cause of friendship between the Chinese People's Republic and the Soviet Union, and the strengthening of world peace."**

despite the police terror, and voiced the people's firm opposition to a separate treaty and rearmament of Japan by the United States. They demanded an overall peace treaty including the Chinese People's Republic and the U.S.S.R., the United States and Great Britain, and the withdrawal of American occupation troops from Japan immediately after the conclusion of the treaty. In spite of reactionary terror, the popular movement which began last May and of which this was a typical expression, is rapidly gathering momentum. The Japanese people realise well that the U.S. Government wants to drive them again on to the ruinous path of aggressive war.

The Japanese people's opposition to the American imperialist plot is strengthened by the knowledge that the peace-loving peoples of the world support them. In China, the movement against the U.S. intrigues in Japan is sweeping through the nation. The Chinese people who suffered more than any other nation in the eight years' war with the Japanese fascists, are not going to let the Wall Street monopolists get into a position where they can again direct Japanese militarism against them.

Throughout Asia the people who suffered from Japanese aggression demand: "No re-armament of Japan!"

As Foreign Minister Chou En-lai made clear on Dec. 4, 1950, a peace treaty that would meet with the approval of the Asian countries must, in the first instance, remove the possibility of Japanese rearmament, either by herself or with the aid of an outside Power. Secondly, the Powers taking part in the peace treaty must include Japan's two great neighbours—China and the U.S.S.R. Thirdly, such international agreements as the Cairo Declaration of 1943, the Yalta Agreement and Potsdam Declaration of 1945 and the Far Eastern Commission's decisions of June 19, 1947 must form the basis of the final peace settlement. Only such a treaty is in the interests of the Asian peoples, only such a treaty will assure the democratisation of Japan and permit her to live in friendly and mutually beneficial relations with her neighbours. Both China and the U.S.S.R. have long advocated an early and just peace with Japan along these lines. The fact that

a just peace is denied the Japanese people all these years must be ascribed to the aggressive policy of the occupying Power, namely, the United States.

Against these prospects of peace and prosperity, the U.S. imperialists hold out the prospect of Japan as a military base and a source of cannon fodder for adventurist wars.

This U.S. imperialist plot, however, is doomed to failure. The Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance, whose first anniversary has just been celebrated, stands as a mighty obstacle in its path. By this treaty, the two great Powers undertake to prevent "the resumption of aggression and violation of peace on the part of Japan or any other state that may collaborate with Japan directly or indirectly in acts of aggression." Furthermore, China and the U.S.S.R. undertake "to bring about the earliest conclusion of a peace treaty with Japan jointly with other powers which were allies in the Second World War". In the situation confronting the Japanese people today, this solemn Treaty is of particular significance in their struggle to free themselves from the clutches of unbridled imperialism. United with other Asian peoples who have set their face against the U.S. policy of war and aggression, the Japanese people will certainly emerge triumphant in the fight against U.S. imperialism. The unity of Asian nations will smash the risky gambles of the U.S. imperialists.

In attempting to make Japan the cat's-paw of Wall Street, imperialist America will do well to consider the powerful forces making for peace in Asia today. The Asian peoples want peace. "Peace will be preserved and strengthened if the people take into their own hands the cause of the preservation of peace and defend it to the end," says J. V. Stalin. In this world-wide campaign for peace, the question of the Japanese peace treaty occupies a key position. The Chinese people will continue to fight resolutely to the end to expose the machinations of the U.S. imperialists against the Japanese people and the people of Asia and to bring about a just peace treaty, for, as Foreign Minister Chou En-lai has said: "Only a democratic Japan free from the control of foreign influence can contribute to the peace and security of Asia."

# Women Defend Peace, Oppose U.S. Imperialism

## Tsai Chang



Chairman Tsai Chang  
of the ACDWF

The United States aggressors, setting Korea afire and raiding China's borders, are an immediate threat to China's peaceful construction, and to peace in Asia and the whole world. To curb the aggressors, to help our neighbours, defend our Motherland, and protect world peace, the Chinese people and women have org-

starvation. Only one son survived. Yet when she heard the news of U.S. aggression in Korea and on our borders, she did not hesitate for a moment. She urged her only son to volunteer. She said: "Are there any fathers or mothers in the world who do not love their children? But I will never forget what I have passed through. Who forced me to beg for eight years? Who starved and froze my ten children to death? But for Chairman Mao, I would never have had a chance to live. I would still be carrying my wicker basket begging for left-over rice. We must see to it that the Yankee devils do not ruin our peaceful life! I can fend for myself. Do you go to defend our country!" The very next day her son, Sung Mo-lin, joined the volunteers.

ganised a fervent nation-wide movement to resist the United States and aid Korea.

All over China, women of every class and stratum, of every nationality, and in every profession—workers, peasants, students, teachers, office workers, medical workers, women in cultural fields, in the arts, in industry and commerce, in religious circles and social work, and housewives—all, together with people all over the country, have joined this movement with unprecedented enthusiasm and on a scale never before known to support the signal victories of the Korean People's Army and the Chinese people's volunteers.

Inspired by patriotism, even Buddhist and Catholic nuns, once uninterested in politics, have come out of their secluded life in temples and convents to join our ranks in this struggle. Chinese women are proclaiming their deep love for their Motherland and for peace in great parades and demonstrations. In factories, offices and in the countryside, they are drawing up patriotic pledges which they fulfill collectively. Together with the whole population, China's women are dedicating themselves to aid their neighbour, Korea, and to defend their Motherland and the cause of peace with all their power. The following are but a few examples of this great endeavour.

Many mothers and wives suffered grievously from the long years of war brought on by foreign imperialism and the country's reactionary rulers. Yet to safeguard today's peaceful life they self-sacrificingly urge their beloved children and husbands to join the volunteers. In Changling county of the North-east's Kirin Province, more than 1,200 people joined the volunteers. Half of these did so at the prompting of their mothers and wives.

In Huangjen county, Liaotung Province, there lives a woman of over fifty—"Old Mrs. Sung"—mother of eleven children. During the years of Japanese rule, the whole family was reduced to beggary. One by one the children died of cold and

Men and women doctors and nurses have together organised many volunteer medical corps, ambulance units and service groups which have gone on to the Korean front. From Shanghai has gone a surgery group, among whose 840 personnel 350 are women. Li Lan-ting, the "Chinese Nightingale", China's delegate to the Second Congress of the Women's International Democratic Federation held in December 1948, went to Korea as the leader of a 160-member surgery corps. She said: "I will take my example from Dr. Bethune's\* spirit of internationalism, and help to crush the Yankee gangsters. Ting Chih-huei, who attended the recent National Conferences of Combat Heroes and Labour Models as a model woman medical worker, was elected the deputy captain of the Central-South China Volunteer Surgeons' Corps. Now they are serving the brave fighters on the snow-covered Korean front.

### The Most Important Requisite

To enhance our country's political and economic strength is the most important requisite in defending peace and safeguarding our security. Women workers look upon their factories as their battlefield, their machines as weapons, and with this active fighting spirit they engage in patriotic production competitions. Chao Kuei-lan, the labour heroine and "good daughter of the Chinese Communist Party" who lost her hand in saving her factory from an explosion, said: "We must actively engage in production competitions. We must produce more and more to crush the United States imperialists, to help Korea, protect our homes and defend our country." Peasant and other women from many areas enthusiastically make shoes, cotton clothing, prepare comfort packages, and collect gifts either in cash or in goods for the volunteers. They have also sent them scores of thousands of congratulatory letters.

\* Dr. Norman Bethune, a progressive Canadian doctor, came to liberated China in April, 1938 to offer his services to the Communist-led Eighth Route Army then fighting the Japanese invaders. Working selflessly for the Chinese people until his death in November, 1939, Dr. Bethune is widely remembered in this country as a great symbol of proletarian internationalism.—Ed.

Women students, teachers and cultural workers hold street and lane meetings, visit families and explain to people the significance of the news, and analyse and describe the criminal actions and plots of the United States imperialists.

Housewives, speaking from personal experiences have publicly protested against the insults and injuries they themselves have suffered from the United States imperialists. As a result of these protests, they are able to recognise more clearly the true colours of American imperialism and so join the patriotic movement readily. Chang Wei-ying, representing the hundreds of thousands of Peking housewives, said: "We will actively take part in the patriotic movement to resist the United States and aid Korea, to oppose the re-arming of Japan by the United States, and thus to protect peace!"

Even those women, who had long been duped by the propaganda of the U.S. imperialists have now opened their eyes to the actual facts. First the teachers and students of Ginling Girls' College in Nanking held a protest meeting against the insults and slanders of the American imperialist agents. Then in many other missionary schools, the faculty and students, and their family members too, also protested against such criminal acts as cultural aggression, espionage and the propagation of the so-called "American way of life" carried on by U.S. imperialists through missionary schools.

At a big patriotic rally attended by 40,000 women in Peking on January 28 to register their protest against the re-militarisation of Japan, Wang Chun-ching, a sister in a Catholic convent, voiced the opinions of all patriotic Catholic women in Peking when she said: "For many years we were so hoodwinked by the propaganda of the foreign imperialists and of the Kuomintang that we distrusted and feared New China. We tried to keep aloof from New China. We were passive and indifferent in our actions towards patriotic movements. Now this patriotic movement of resistance to the United States and aid for Korea has taught us a lesson and restored our self-respect and self-confidence in our own nation. The Government has been most considerate of religious bodies. We are deeply touched. We have our religious faith and at the same time an ardent love for our mother country. From now on Catholic women in Peking will redouble their efforts in production, in studying the new conditions in the country, and promoting the cause of reforming Catholicism. We will show our patriotism by such actions."

#### United Front of Women

Thus have women of different social strata and different faiths, united by the common will to oppose the aggressive war and demand peace, voluntarily and enthusiastically joined the great and solemn patriotic movement. Through this movement their political consciousness has been heightened and the scope of their organisation extended. The united front of women of all strata has thus been unprecedentedly enlarged and strengthened.

Women in districts along the Yalu River participate actively in anti-air raid and ambulance work to cope with the U.S. imperialists' bombing raids of

our Northeastern cities and towns on this river. They spare no effort to help their neighbours in distress, even at the risk of their own safety. One day scores of U.S. aeroplanes ruthlessly bombed Sinyuju in Korea. A great number of women and children fled from burning areas, desperately making their way along the bridge across the Yalu River to seek shelter in the Chinese city of Antung. Many had had their hair and skin scorched, and the clothing they were wearing was smouldering. Chinese women in Antung gave these Korean women and children their own clothes to wear and sent the wounded to hospitals. A pregnant Korean woman, once she had safely crossed the Yalu, gave birth to a baby. Chiao Ta-nian, "model mother of a soldier," took care of the mother and baby. Such acts have moved our Korean sisters to tears. They have expressed their heart-felt gratitude by saying, "The Chinese and Koreans belong to one big family!" "Long live Chairman Mao Tse-tung!"

#### Against the Warmongers

Such is the united strength of peace-loving people which has helped bring about the victory of the Korean People's Army and the Chinese people's volunteers at the front. Consequently, the mad aggressors, the United States imperialists, have sustained one defeat after another and received shattering blows on the Korean battlefield. But far from ending such aggressive acts, the United States imperialists have coerced and made use of their satellite states in the United Nations to slander China as an "aggressor." Furthermore, the United States is trying feverishly to make a separate peace treaty with Japan and to re-arm her, in an attempt to enlarge the scope of the war of aggression, and to drown the Japanese people and the people of the whole of Asia in a bloody sea of war. Thus is the peace of the whole world being threatened.

Chinese women believe firmly that no brutal acts can stop the women's movement for peace, and that to safeguard peace and protect the lives of our children, the only way is to continue the struggle to check the aggressive war. Therefore, on this anniversary of "March the Eighth"—International Women's Day—we Chinese women are expanding and intensifying the movement to resist the United States and aid Korea. We are resolutely opposing the U.S. imperialists' plot to re-arm Japan and we are striving to achieve an overall and just peace treaty with Japan. We are now extending our gift campaigns for the Chinese people's volunteers and the Korean refugees. We are working actively in the various fields of construction work in our Motherland so as to increase the material strength of our country. The people and women of the whole country are full of confidence and determination. Standing by our glorious posts, we shall deal even more crushing blows to the aggressor. Final victory will certainly come to the Chinese and Korean people and women!

We believe that peace-loving people and women the world over stand on our side. We call on all our peace-loving sisters to adopt every effective measure to oppose the schemes of the United States imperialists with regard to re-arming Japan and Western Germany, and to provide effective safeguards for world peace.



Changes in a Key Industry

# Textiles for the People

Yu Li-ting

1950 was a momentous year for China's textile industry—the industry not only recovered from the stagnation which it and all other industrial life suffered as a result of KMT misrule, but actually surpassed its 1936 (the last pre-war year) cotton yarn production level by 16 per cent and cotton cloth production level by 7.8 per cent. This remarkable achievement within the brief space of a single year was possible only because of the correct leadership of the Central People's Government and of Chairman Mao Tse-tung. The people's government confidently led the industry out of the crisis into which it had sunk, and through the many difficulties which beset it, to its present flourishing state.

The difficulties which China's textile industry has overcome go back several decades. Imperialism lay at the very root of the trouble. This young industry was severely hit at birth and many times in the course of its development by imperialism. It was weakened to such an extent that it was unable to recover until after liberation and the final uprooting of imperialism.

The first problem that had to be solved was that of raw materials.

In recent decades the overwhelmingly large proportion of raw materials for the textile industry were imported. During the years from 1919 to the outbreak of the Anti-Japanese War in 1937, cotton fabrics took third place on China's import lists. After V-J Day, the Chiang Kai-shek clique collaborated with American imperialism in importing huge amounts of cotton every year. In 1946, cotton from foreign sources took first place in imports and accounted for 92.8 per cent of the cotton used by the textile industry. While there was a reduction in the cotton import figures for 1947 and 1948, the percentage of imported cotton used in the industry remained high—between 30.9 and 35.8 per cent of the total.

With this tremendous inflow of foreign, particularly American cotton, it was not surprising that cotton production within the country declined seriously. The Chinese textile industry was brought to a position where it had to rely on the imperialist countries for its supply of raw materials.

In addition, the textile industry was forced to depend on these countries for markets for its finished textile goods. As a result of the long-term, concurrent domination of imperialism, feudalism and bureaucratic capitalism, the Chinese people had become so poor that they had very little purchasing power left to buy finished textile products. The result was, of course, a major discrepancy between textile production and consumption and between the low price for home-grown cotton (forced down by foreign competition) and the price of cotton yarn and

cloth. With no outlets within the country, the textile industry had to seek markets abroad. After the end of the Anti-Japanese War, until the liberation, up to 20 per cent of the total textile output of the country was exported to colonial countries under imperialist control.

But this was not the only disorder which plagued this industry. As a result of the price fluctuations caused by the avaricious inflation policy of the KMT gang over the 12 years since the beginning of the Anti-Japanese War, it became a phenomenon common to all industrial enterprises that owners neglected efficient factory management in favour of speculative operations. This was particularly the case with the textile industry. Most mills suffered from careless management, and were generally over-burdened with padded pay rolls and large overheads.

Such was the semi-feudal, semi-colonial nature of the Chinese textile industry. Before it could become a flourishing part of the New Democratic economy in serving the interests of the masses of people, it had to be completely transformed. Immediately on its establishment on October 1, 1949, the Central People's Government undertook this important task.

### Transforming the Industry

Three main factors were involved in the transformation of the industry. First of all, the raw material, the cotton, had to be supplied by the country itself. By November, 1949, plans to achieve this were underway. By October, 1950, the success of these was demonstrated by results. At the present time, China's textile mills are adequately supplied with cotton which China itself has produced.

Secondly, there was the consideration of a market for the products of the textile industry. This could only be created by substantially raising the purchasing power of the masses of people. As a result of the land reform, the purchasing power of over 145,000,000 rural inhabitants has been increasing



Picking the rich cotton crop.

by Yao Heng

steadily in the Old Liberated Areas. And in areas liberated in 1949 and later, the rent reduction movement preceding land reform has raised the purchasing power of a large part of the peasantry. This was especially true after the good 1950 autumn harvest. As the economic situation of the whole nation improves, the market for textile products expands.

Thirdly, the mis-management existing in the textile mills over many years was another problem that had to be solved. While one of the main problems in many of the factories taken over by the state from bureaucratic capitalists, was their bureaucratic methods of management, in the privately-owned mills, as has already been pointed out, the main task was to rid them of their speculative nature. Those enterprises taken over by the state were radically transformed to serve the people's interests, and privately-owned mills were encouraged to follow suit.

The successful solution of these tasks constituted the major achievement of the textile industry in 1950.

**Progress in State Mills**

To abolish the bureaucratic elements in factory management, Factory Administrative Committee composed of representatives of the workers, the Communist Party branch and management have been set up in every state factory. All important questions are discussed at these committee meetings and their decisions are carried out, with the factory director having the final say.

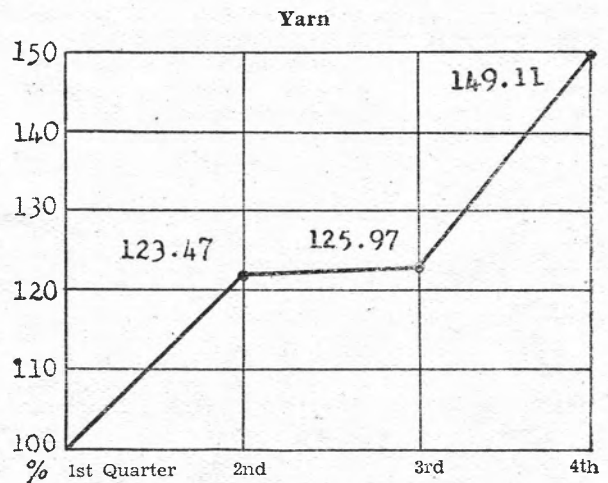
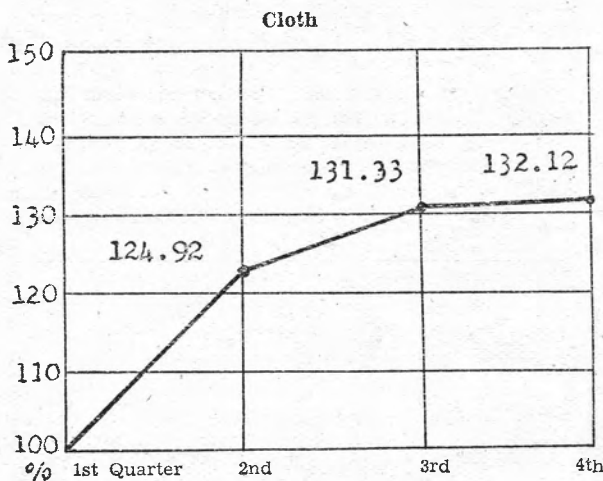
In this way the workers have become more fully conscious of their role as masters of the factory and have worked zealously to increase production. The output of each loom, each spindle, has been increased. Production records have been beaten over and over again. Many textile workers have been elected "labour heroes."

**Cotton Industry Productivity Before and After Liberation**

(In State-operated Factories)

Product	Locality	Maximum Production in KMT Times	Production In 1950	Production Increase
20's yarn per spindle per 20 hours . . . . .	Shanghai	1,004 lbs. (Nov. 1947)	1,040 lbs.	3.6%
	Tientsin	1,069 lbs. (April 1948)	1,112 lbs.	4.0%
	Tsingtao	0,997 lbs. (Dec. 1947)	1,052 lbs.	5.5%
12 lb. cloth per loom per 20 hours . . . . .	Shanghai	77.3 yds. (Dec. 1946)	94.2 yds. (Sept.)	21.8%
	Tientsin	89.8 yds. (April 1948)	92.57 yds.	3.1%
	Tsingtao	79.4 yds. (March 1948)	96.74 yds.	20.6%

Hundreds of rationalisation proposals have been submitted by workers and technicians and as a result, overall production has increased consistently each month. If production for the first quarter of the year is taken as 100, production for the second, third and fourth quarters in state factories is shown in the following charts:



Although as a general rule output sagged in the summer time, nevertheless, even in the third quarter of 1950 the production index for cotton yarn and cloth continued to rise. The year's production plan for cotton yarn was overfulfilled by 21.12 per cent, and for cloth, by 3.14 per cent. The highest pre-war level for cotton yarn was reached in 1930. In 1950 the production of cotton yarn reached 99.5 per cent

of this 1930 record level. And the picture with regard to the production of cloth was even more favourable. The highest pre-war level for cotton cloth was reached in 1936. Cotton cloth production in 1950 was 107.8 per cent of the 1936 figure.

At the same time, the government appropriated large sums for labour insurance and welfare services for the workers of the industry. During the six

months from January to June, 1950 alone, 20 billion dollars (people's currency) were used to build workers' dormitories, canteens, clinics, nurseries, bathrooms, lavatories, kindergartens, etc. Special attention was paid to the workers' living conditions and health. The systematic inspection of safety devices and working conditions was instituted.

#### Aid to Private Mills

Privately-owned textile factories occupy a larger proportion of the industry than state enterprises. The privately-owned mills own 60 per cent of the main equipment—i.e., spindles and looms—in the industry. Therefore, in carrying out overall reforms in the textile industry, emphasis had to be put, as pointed out in the Common Programme of the PPCC, on a policy of "taking into account both public and private interests, of benefiting both labour and capital." By means of this policy it was possible to assist and direct private mills along the right lines. In 1950 successes on a wide-scale were achieved in this field.

When the people's government worked out its overall 1950 plan for the textile industry, it included the potential productivity of the privately-owned mills and in accordance with this, calculated the amount of raw cotton that would be needed. Thus the privately-owned mills have been assured a sufficient supply of raw materials.

Once it had established a unified control in the financial and economic fields, the government succeeded in holding prices steady. By March, 1950, it was evident that a real stabilisation of prices had been achieved. The "false" or excess purchasing power accumulated in a few hands as a result of past speculation and inflation had ceased to exist. In consequence, before the recovery of the real increased purchasing power of the masses of people could make itself felt on the market, privately-owned mills could hardly find purchasers for their output. Some of them, indeed, weakened by years of speculation and mis-management, were on the verge of closing down. A few, unable to overcome the temporary difficulties of lack of markets and raw materials, did indeed close for a few months.

The people's government came to the rescue of these textile enterprises. It purchased their manufactured goods at reasonable prices. Its purchases covered more than 90 per cent of the total output of the privately-owned mills. In many cases the government extended loans to textile factories which needed them. To keep the private mills going, the state-operated China National Cotton, Yarn and Cloth Corporation provided them with raw materials and purchased their finished products, paying them enough to cover wages, running costs and a reasonable margin for profits. Such measures helped the privately-owned mills tide over the difficult transitional period.

The improved relations between capital and labour played a big part in facilitating the recovery of the privately-owned textile plants. The result of establishing labour-capital consultative conferences in the privately-owned enterprises has been that not

only is the class consciousness and working initiative of workers heightened, but they are far more willing to settle their differences with the capitalists by patient negotiation.

The capitalists, on their part, encouraged by the support of the government and the enthusiasm and co-operation of the workers, have made it their business to tackle the problems of their enterprises with new vigour and understanding.

The transitional period was not long. By May, 1950, two months after general economic stability was established, conditions in the textile industry were definitely improving. By August of the same year, the industry had already entered a new stage. By this time, the increased, real purchasing power of the people was beginning to have concrete results.

Rent-reduction in the vast newly liberated countryside and the good harvests resulted in the peasants' rising demand for cloth. The market for textile products was rapidly expanding. But alongside this increased purchasing power of the peasants, there was another very important factor. With encouragement and help from the people's government, the cotton production in 1950 exceeded that of the previous year by some 60 per cent. Thus an adequate domestic supply of raw materials for the textile industry was ensured. Still another factor was that preliminary reform of the factory management system had been completed by this time. All these factors combined have brought about the present healthy state of the industry.

Between September and October, 1950, all those private textile mills which had closed earlier because of their difficulties, re-opened with the help of the government. In Shanghai alone, 239,000 spindles were brought back into operation. In North, Central-South and Northwest China, factories were strengthened by new installations. No longer used as in the old days as just another stake in the speculative game, the prices of cotton yarn and cloth were normal and steady. At the same time, the mills which produced these goods received adequate profits.

#### Serving the Masses

Now operating in the service of the people, the Chinese textile industry, both state and private, is flourishing as never before. Where China's textile industry once had only a limited market made up of a small group of well-to-do consumers who wanted only fancy luxury fabrics, today the whole nation is the industry's client. Low-priced, durable and attractive cloth to meet the needs of the masses of the people is what the textile industry is producing today.

With the successful start already made on the basis of the expanding New Democratic economy, the Chinese textile industry faces a future of rapid expansion. The purchasing power of the people will rise further in 1951. The production of raw cotton will be raised by 36.9 per cent over last year's crop which was already 58.9 per cent over 1949's. The production plan for cotton yarn and cloth in 1951, therefore, provides for an increase of 33 per cent over 1950, or 28 per cent above the highest level ever reached by the Chinese textile industry.

Re-education of Beggars*People's Millet Instead of Alms*

Alex Wedding

The beggar children of old Peking are disappearing, where do they go?

Wang Fu Ching Ta Chieh, formerly known as Morrison Street, is one of Peking's busiest commercial streets. Once it was also a haunt of beggars. Ragged women would lift their tattered blouses to show you their skinny babies. Cripples tried to hold on to you, their wooden legs following you with a noisy clatter. You could not shake off the flocks of children, whose garments consisted of holes kept together with pieces of cloth. Their eyes had a frightening adult expression, their heads were covered with scabies. There were three-year old youngsters among them, uncared for and dirty; a boy of ten, whose smiling tranquil eyes, whose brown silky skin, whose sensitive hands never failed to touch your heart; a little girl with festering eyes. She wept with deceiving genuineness.

Who were these children? Who were their parents? Did nobody take care of them? Was it possible that they could be left entirely to themselves?

And then one day as the liberation encompassed every aspect of life in Peking, we passed Wang Fu Ching Ta Chieh, and there was a change: all but a few of the big and the small beggars were missing as if they had been blown away! What had happened? We learned that the people's authorities had set in motion a well-organized plan to put the grown-up beggars into trade school or old-age home, and the children into a special school.

The Yu Yu Suo School run by the Peking Municipality is a traditional Chinese homestead consisting of several separate buildings, low verandas and courtyards. Happy childish voices ring out to the street. As we enter we see red-cheeked boys and girls in clean blue uniforms playing and dancing. A group leader discovers us and puts a whistle to his lips. All stand in rank and file now, their expectant faces turned to us.

Is it possible that these healthy, well-disciplined children are the same whom we used to meet on Wang Fu Ching Ta Chieh? The young director of the school, Comrade Wang, whose patient, gay face bespeaks her love of and vocation for her work, and a few other teachers looking no less gay and enthusiastic, come to greet us. We are led into the reception room, decorated with children's drawings and pictures of the great leaders of New China. Mao Tse-tung's meditative look, Chu Teh's forceful smile and Chou En-lai's lively spirited

features give to this meeting place of children, who for the first time in their life live without fear and want, the proper spirit.

"Our children are very happy here," Comrade Wang tells us, "of course the newcomers often want to run away and they cry a lot, but after one or two weeks they calm down. They forget their troubled identity, become part of our collective life. First, we teachers have a talk with the newcomers. We carefully try to make an appraisal of their intelligence, their knowledge, and examine their state of health. Many of them, we find, are suffering from tuberculosis, scabies or other diseases. Serious cases are sent to the hospital. Those who need it are put on a special diet. . . . Our young inmates who have already spent some time at this school help a lot in re-educating, in remoulding the newcomers. They teach them how to keep clean, aid them with their reading and writing exercises, coach them in games and sports. They explain to them reasons why there was such poverty in the past. They teach them to observe democratic discipline. They cure them of cursing and swearing, stop them fighting among themselves. The former beggars of Wang Fu Ching Ta Chieh have all been taken care of. Some time ago, a batch of new ones was brought in. One boy among them seemed to be rather difficult. The first day he had no less than 30 brawls! He disappeared immediately after he was cleanly and newly clad; and he returned only at dinner time—without pants! We teachers did not reproach him. But the children asked: 'Where are your new pants?' He had sold them on the street in order to buy some candies. The children were very reproachful. They brought him his old, torn pants.



Children at Yu Yu Suo welcome two ragged newcomers.

ALEX WEDDING, authoress of several books, is the China correspondent of *Mlanda Fronta*, organ of the Czechoslovak Youth, and several other European newspapers.

They watched him getting into his beggar's trousers again. He must have felt like an ugly duckling in this circle of well-clad children. Since then there has been a great change in him. He has become part of our community; he has been issued a new pair of pants for exemplary behaviour."

Comrade Wang interrupts her report. A little boy who doesn't even reach up to her hips, with bluish-black hair and brows, full and shining like caterpillars, comes to ask her something. She nods at him. Then she presents the boy to us. He is 14 years old, older than we had thought, and one of the six food commissioners of the school. Each class elects one child to the food commission. The commissioners plan the meals, supervise the shopping, take care of the bookkeeping and periodic accounts. Just now they plan a feast: *Chiao-tse* (dumplings filled with vegetables and meat), a real treat. Our little commissioner has just come from the market and reports enthusiastically that he has bought two little pigs. We ask him what he likes to eat best. Immediately, without a moment's reflection, he answers: *Man-tou* (steam-baked Chinese bread). On his face is a broad smile. "And what do you want to become when you quit school?" He knows it precisely: "A good worker in a new factory."

"He is an orphan," says one of the teachers after the boy has left. "He lived with his brother and sister-in-law. There was nothing but misery, nagging and beatings. On a winter night they chased him from the house. He is a shy child. For many days he was starving. Finally, he took courage and started to beg. He ate only very little in order to avoid begging for as long a time as possible, and he begged only when he could not carry on any longer. He slept in doorways, or on the street close to the little stoves the street-vendors kept going during the night. He was already almost at the end of his tether when he was brought here.

A few days ago, a woman who liked the boy and wanted to adopt him came here. When he learned of this he burst into tears and yelled: 'No, no. I don't want a family. I want to stay here.'

"Hunger and misery during the old regime crushed the parents, crushed whole families and

## Rehabilitating Peking's Beggars

Begging has almost been eliminated from the nation's capital where from May 1949 till the end of 1950 the Peking Municipal Government had rehabilitated 7,419 former beggars. An old problem resulting from feudal conditions and years of Kuomintang misrule, begging is being attacked practically by the municipal authorities.

A survey of Peking beggars showed that generally they could be placed into one of three categories. First, there were the "professional" beggars whose begging habits were deep-rooted. Second, there were the hard-working peasants and city people who had been pauperised by landlords or by KMT officials. Third, there were refugee landlords and ex-KMT soldiers.

The able-bodied and healthy are sent to specially organised training classes at the People's Institute for Trade. Children under 16 are sent to the school described in the accompanying article. The aged and invalids are sent to an old-age home.

By the end of 1950 more than 5,000 beggars had been given a fresh start and could be counted as useful citizens. Of this number 2,914 were assisted in returning to their native villages or towns to take jobs or join their families. Most of the rest took up a variety of occupations—dyke repair work on the Yellow River, timber cutting in the Northeast, and land reclamation in various parts of the country.

When they first arrive at the Institute, many are very uneasy. They fear that they will be maltreated or sent to labour gangs, for this was what the Japanese and KMT had done when they had rounded up beggars. At first some cry. Others curse and swear at those trying to help them. The regular life, however, gradually calms them down. The routine of rising early, eating simply but regularly, exercising and retiring early gradually makes the former beggars feel secure. Those who are diseased are treated by the Institute's medical department which has a doctor and several nurses on its staff.

Once they accept the idea of a new kind of life, cultural, political and vocational courses are given. The exchange of experiences is encouraged. They begin to realise that their reduction to beggary was not due to a "cruel fate" but to the cruel old society and reactionary rule they had once lived under. The high place of labour in the new society is stressed again and again. The idea that labour is honourable and that all who can should work is explained.

Of the 2,337 still in the Institute, the old-age home and children's school, 563 are productive workers. The rest are either children or old people. The children are well cared for and their future training is assured. For the old and the invalids who lack labour power, there is a decent place to stay, adequate food and clothing and other necessities provided.

The Institute has its own printing, knitting and shoe-making departments and it is here that many of the members train. But besides these three departments, there are more than 18 different trades and skills open to the members. Carpet-weaving is one of many. A number of trainees have developed into skilled workers.

suffocated all love," continues Comrade Wang. "Many of our children were sold time and again; many don't even know their family name. We have former child brides and servants among our inmates; children who were hawked about to brothels; girls and boys who, because of the war, lost their families or

who chose rather to live a stray-dog's life on the street than to endure bad treatment and steady beatings from grown-up people. Only here, in our school, do they begin to talk of their former lives, and while remembering the past they invariably cry."

Comrade Wang opens a folder with sheets covered with childishly drawn Chinese ideographs. Here is part of an autobiography of an eleven-year old girl. "When my father died I was still very small. My mother, myself, my younger brother and my little sister lived by collecting wood. We never had enough to eat. In a famine, my mother had to sell my little sister for a piece of bean cake. As for myself, she sold me for some leek and *Wotou* (bread made of millet flour). When she had to part with me, I wouldn't want to let her go. But she calmed me, saying: 'Since they buy you, they will certainly give you food to eat.' But soon afterwards my new family ran out of food and money. We ate the bark of trees, leaves and cornstraw. We got sick and weak. We went begging in order not to die of monger. One day they sold me to another family. ... There I had nothing to eat either and plenty of beating each day to boot..."

#### A Child's Story

Here is the history of a ten-year old boy: "My father worked for the landlord, and the hut in which we lived belonged to the landlord. Our life was very bad. When my father took sick they chased us away. We had to go begging and suffered great bitterness. When the winter came, my father and mother died from hunger and the cold. I took my four-year old sister and we went begging. After six months she also died from hunger, and I was left all alone. At that time, I was so poor that I had no bowl to put some rice in, yet neither did I have a handful of rice to put into a bowl. I ate left-overs when they were given to me, a piece of hard *wotou*, rotten soup which was dished out into my hat. Then I walked behind a donkey carriage which drove to Peking. On the whole way I begged, and when I arrived in Peking I begged at the Chieh Men Gate. One day, a policeman caught me and brought me here. At that time Peking was not liberated yet. In the Kuomintang days we children at Yu Yu Suo School had to be quiet the whole day. They beat us for nothing. Finally, the People's Liberation Army freed us poor children, too."

"Did this school exist already at the time of the KMT regime?" we ask with surprise.

"This school existed already under the Japanese. At that time, they took the beggars off the streets, but no one cared what happened to them. The children lived here worse than beasts. They got a meal only once a day. And what a meal it was! Old maize flour mixed with sawdust, swept off the floor of the warehouses, cocked into a sort of porridge. Leaves, spoiled beans and some rice were made into *tza-ho-mien* cakes. Whoever complained got nothing at all. At that time, the buildings here were dilapidated. The rain came through the roofs. The inmates lay on rotten straw. There were no wash-basins but plenty of lice. Bedbugs, whole battalions of them, marched across the blood-stained

walls. The children had scabies and rash. They were clad in rags. Most of them were without shoes; many had frozen hands and feet. All had inflamed eyes, many suffered from dysentery and night blindness. When they got more seriously sick they were isolated in the dread Death House. There nobody took care of them; vermin crawled over eyes and mouths. At that time there died here yearly about 400 children, sometimes as many as 14 a day. Three or four dead children were put into one thin coffin and coffins were unceremoniously dug in outside the city gates. It often happened that the Japanese ordered arms or legs to be severed from the bodies if there was not enough space in the coffin. At that time, the main gate was always locked, and most of the sleeping quarters were bolted up. We have a few pupils who have lived in the school for some years. One boy of 13 is among them. In all the years of Japanese occupation, he was not once allowed on the street. He had never seen a horse or a camel. The first horse he met he took for a big dog. Camels he called big-big dogs. And when he saw a street-car, he started to yell: 'A house is rolling!' Under the Japanese and Kuomintang, these children had really experienced what fascism means. That is why they love the People's Government which has for the first time in their lives provided them with a human existence of love and friendship.

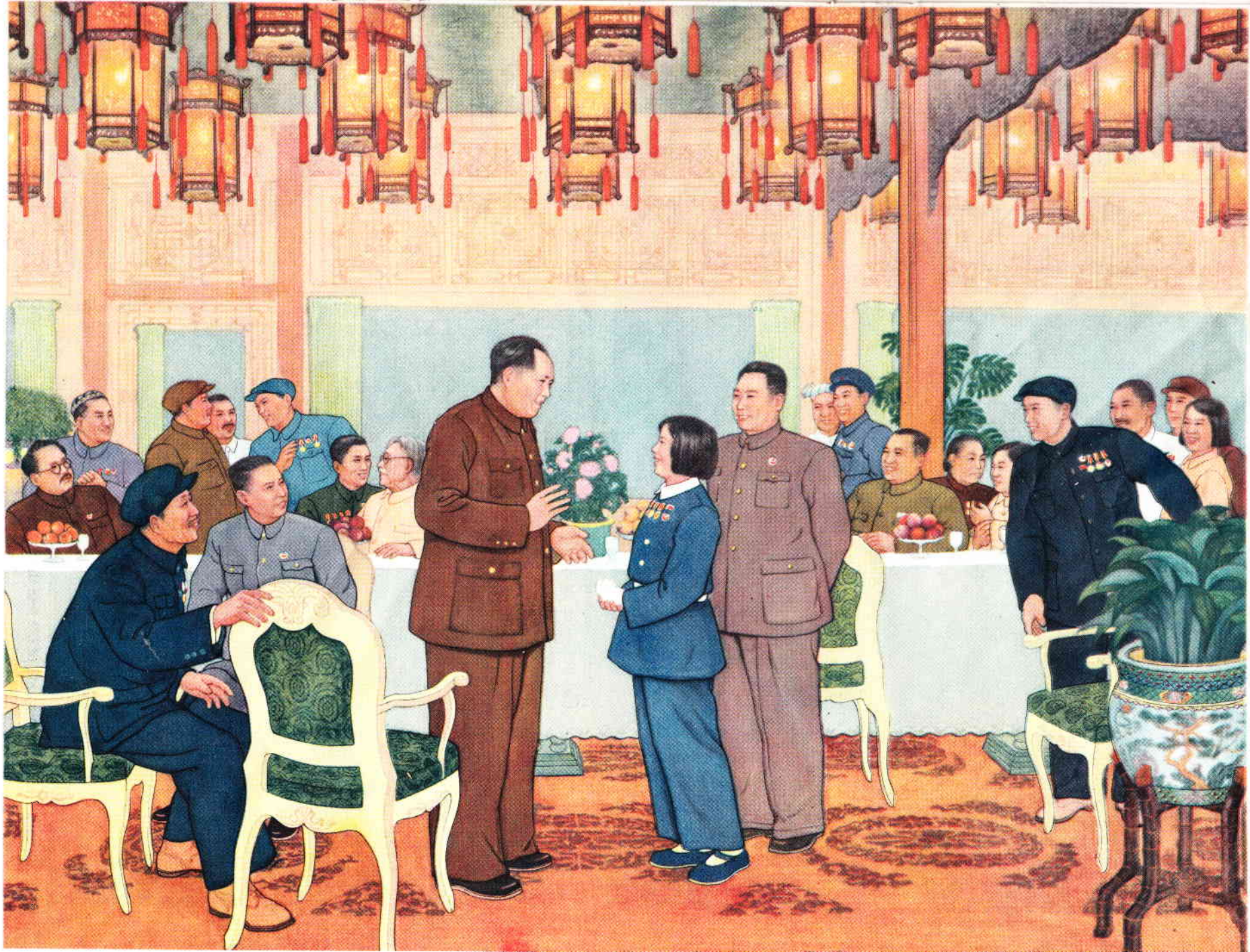
"Daily they see the stark contrast between the old days and today. During the Kuomintang time the children here got nothing, no vegetables, not the smallest piece of meat. They had no proper clothes. The KMT turned over to them part of a shipment of so-called 'aid' from the United States. But this was old suits, faded dance skirts, discarded evening dresses, discoloured sweaters, worn out ladies' shoes with high heels. They were in such bad condition that in a few weeks they were in shreds.... It was quite another story when the PLA liberated Peking. On one of the first days of freedom, there appeared in our school three tailors from a factory to take the measurements of the children. For days the pupils were in a festive mood, they sang and danced the *yangko*. This was the beginning of a great change, the tangible start of a life as human beings. Each child now gets one quilted uniform every winter and two cotton suits every summer, and of course, underwear, stockings, socks, warm shoes and gloves. Intestinal diseases and night blindness have disappeared. We get for each child—there is a fluctuating number of between 400 and 500

(Continued on page 31)

On the Opposite Page:

#### Chao Kuei-Lan, "Good Daughter of the Communist Party of China"

This popular New Year picture by Lin Kang shows Chairman Mao Tse-tung talking to Chao Kuei-lan, "model factory protector," at a reception in Peking honouring the nation's leading labour heroes and heroines. While working in a chemical plant in the Port Arthur-Dairen area, Chao Kuei-lan, Communist Party member, risked her life to prevent an explosion in her factory. For her heroism resulting in the loss of her left hand, Chao Kuei-lan has been nationally acclaimed "good daughter of the Communist Party of China."





Thousands of women at this rally in Peking on Jan. 28 pledged themselves to oppose the U.S. plot of re-arming Japan. Similar meetings are being held all over China.



Citizens from every walk of life join the protest demonstrations.

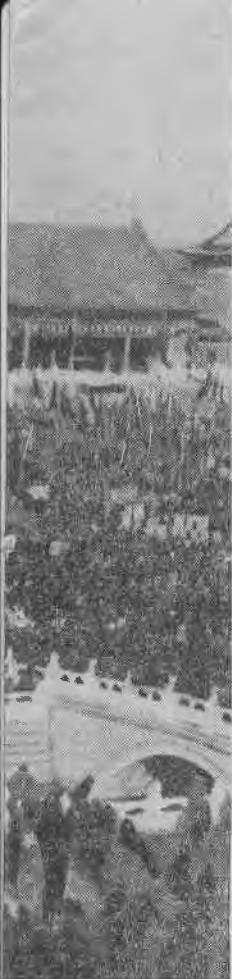
## ALL CHINA "No Re-armament"



National minorities pledge themselves



# Part of Imperialist Japan's Sanquinary Record



They took pleasure in beheading disarmed Chinese soldiers—Nanking.



They buried patriotic Chinese civilians alive—suburban Nanking.



Thousands of homes were reduced to ashes—Hangchow.



Their parents killed, their home in ruins... What's next?—Yih sien, Hopei.

DEMANDS:  
t of Japan!"



es to fight the American plot.

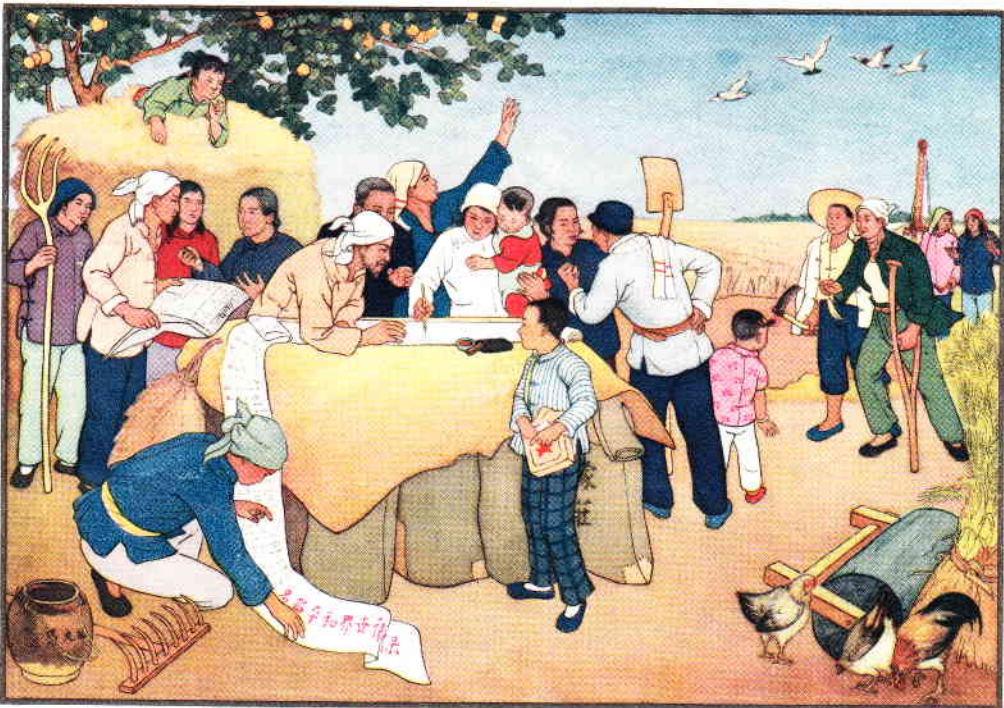


Panchiayu, a Hopei village, was completely wiped out with its 1035 inhabitants.



Peasants Meet Chairman Mao

by Ku Yuan



Signing the Stockholm Peace Appeal

by Teng Shu

## Short Story

## A Greater Love

Yao Ching

One day while I was walking along the track to look at the bullet holes on the train and boiler which had been damaged by U.S. strafing—I am head of the machine shop of a railway station on the northern bank of the Yalu River—I was surprised to see my wife, Kim Ton-ki, walking towards me.

What was on her mind, I wondered? She worked in the hospital near the railway station as head nurse and rarely left the building during working hours except on the most urgent business.

"Has that wounded comrade who came to the hospital the other day pulled through?" I asked as she drew near. I was referring to a comrade under treatment in the hospital who had been wounded by the U.S. planes.

She shook her head. She handed me a woolen sweater that she had finished knitting for me. Turning round, full of curiosity, she looked at the bullet holes. Then she said, "I've just had a letter from my mother in Seoul. She says the U.S. planes are bombing everywhere."

I looked at her face, but it was quite calm. My wife spoke Chinese more fluently than I spoke Korean. Though she had been born on the other side of the Yalu, she had been brought up on this side—on Chinese soil.

"How come you're free today?" I asked. She was poking her fingers into the bullet holes. She smiled, took the woolen sweater back, and said, "I'll wait for you in the dormitory tonight. I have something I want to talk over with you." Then she stepped over the rails, crossed over the turn-table and disappeared.

\* \* \*

That afternoon the sun shone gently on the buildings and equipment of the station. Everywhere you sensed the spirit of construction. Rail lines, coaling station, water towers, chimneys towering into the sky, workshops covered with lead roofing, workers' rest

rooms built of new red bricks... the sunlight lit them all up.

"Everything is now under control and in good order. This is the beginning of good days for us. We mustn't let anyone upset this new life of ours." These were my thoughts as I walked back to the workshop.

The workers in the machine shop had started a production competition—this was their way of protesting against the savage bombing of the American planes. Everybody was busy.

## Ton-ki's Wish

I didn't get back to the dormitory until after dark. Pushing the door open, I saw Ton-ki mending our son's cotton-padded gown. The dim lamplight shone on her soft unbound hair. I washed my face and sat down beside her.

"The sweater fits me perfectly," I said pointing to it. She laid aside the needle and thread, gave the cotton gown she had mended a pat and put it on the pillow. "It's getting chilly. Be sure to take this gown to Little Lung when you go out." Little Lung was our eight-year-old son. We named him Little Lung in memory of Ton-ki's young brother, Kim Lung-chiu who had died in action against the Japanese.

I poured a cup of hot water for Ton-ki and another for myself. Holding the cup in her two hands, she looked at me seriously.

"Well, what is it that you want to talk to me about?" I asked. She didn't reply and I said, "What's the matter?"

For a few seconds she just sipped her cup of hot water. "Everybody wants to live well and everyone wants to be happy. But..." she went on staring at me, "one can't be happy if one shirks one's responsibility."

These were words which I had heard from Ton-ki many times in the ten years of our married life. But just these past few years things



had been settling down. Ton-ki, for example, had more poise, more confidence. We had sent our boy, Little Lung, to school and when vacation time came, we both went to the school to bring him home. Only recently, too, Ton-ki and I had begun to enjoy a little leisure time. The two of us would walk to the nearby market and shop together. Or sometimes we would just walk along the bank of the Yalu. Our jobs were secure and both of us enjoyed our work. Yes, we were happy.

"But why do you say 'one can't be happy if one shirks one's responsibility' just now?" I asked her. "What's on your mind?"

"I've been thinking a lot lately." She looked a little uneasy. "I've wanted to talk to you for some time....I want to return to Korea."

I put my cup on the table, very upset by what she had said. Ton-ki, my wife, wants to return to Korea, to leave me, her husband, and her son? I became very confused.

"Why? Why? What's up? Do you really want to go?" She nodded her head.

"No! No! You can't. I won't let you," I burst out. For a few minutes there was an embarrassed silence between us. Ton-ki opened her eyes wide and looked very disappointed.

"What do you mean? You won't let me?" she asked in a strained voice. I repeated my words, and she said softly: "I know you won't object to my going. You don't mean what you say. Your words are so unlike you. You know how I feel about leaving...but if I stay here, do you think my mind will be easy? Can I possibly be happy under such circumstances?"

I felt bewildered by all she was saying. I had heard of Korean

comrades from our district returning to Korea to fight. But it had never occurred to me that Ton-ki might want to do this. Didn't she have a good job here, and wasn't her work in the railway hospital important? And if she left, what would happen? The first peace of our lives would be disturbed again ... I stood up and walked back and forth. My eyes caught the small padded gown which she had just finished mending. I spoke, but it seemed that it was not from me, but from someone else that the words came, "And what about the boy? Who's going to look after him?"

Twisting a corner of her handkerchief, Ton-ki lifted her head, stared hard at me for a while, then lowered her head without saying a word. Her silence crushed me. I was beginning to feel pangs of remorse, and inside I was reproaching myself for my behaviour. I walked towards her and sat in front of her. Face to face with this steadfast and stubborn Korean woman with whom I had spent so many years, I couldn't seem to say anything. Memories of past events which we had shared passed quickly through my mind. I thought back to my first meeting with Ton-ki, twelve years ago.

\* \* \*

It was in the winter of 1937. I still remember clearly how hard the snow flakes had been falling and how the hills and plains were covered with a thick crust of ice ... and suddenly there was a blast, so violent that it uprooted whole trees. At that time I was serving with a detachment of guerilla fighters. It was near Heihokan that we had met the Japanese forest patrol. Decisions had to be made quickly.

It was decided that part of our detachment should go to join friendly forces nearby, while part should remain to protect their rear. I was in the group that was staying. A young Korean comrade, just sixteen years old, Kim Lung-chiu, wanted to stay with us. His father had been killed by the Japanese who had poured gasoline into his stomach until he died. His mother left him and his sister, two years older than himself, to the care of a trusted friend, who had brought them across the Yalu to join the anti-Japanese guerilla

forces. Kim was ordered to go but quietly left the group marching away and slipped back unnoticed to join in the fight against the enemy. He plunged right into the thick of battle, carrying wounded comrades on his back, shooting the enemy with rifles or guns he picked up from the ground, for he had not even been issued a gun because of his youthful age. During the fighting, a splinter from an enemy mortar shell hit him in the head.

#### A Difficult Trip

The political commissar ordered me to take him to the forces that had left. Carrying him on my shoulders, I hurried to try to catch up with the group marching to the new position.

Most of the way was through forests and I remember how dark they were. The snow storm had stopped by then, but the snow dropped incessantly from the trees on to the ground and the sound muffled our marching footsteps. I ripped up a piece of cloth to bandage Kim Lung-chiu's wound, but the bleeding continued, and he was shivering with cold. I wrapped him in my coat and struggled along. I couldn't tell how long or how far I had walked. Finally, it was dawn and I was nearly exhausted by that time. We were nearing the headquarters of the neighbouring force when a comrade of medium height met us and insisted on helping me carry the wounded boy.

As soon as the escort began to talk, I recognised that she was a woman. Handing over her rifle to me, she lifted the wounded fighter onto her shoulders.

"He's only a boy!" she exclaimed, staggering somewhat under the load.

"Yes, only sixteen." I was afraid she would stumble and they both would fall. I held her up till she got her balance.

"What's his name?" she asked.

"Kim Lung-chiu."

The answer stunned her. She halted and laid the boy on the ground. I was startled, for I couldn't understand what she was doing. Striking a match, she looked carefully at the face of the young fighter and she seemed to be whispering something to him. She looked up at me, tears in her eyes, and said: "He's my brother."

That was the way I had first met her.

\* \* \*

Sitting in front of me in the dim lamplight, my wife Ton-ki reminded me of that girl twelve years ago. Of the years of great struggle against the Japanese imperialists. Now she was the mother of an eight-year old boy. But the quiet, settled life of recent years had not dulled her spirit. Far from it, her mind was as quick as ever and her spirit as keen. I kept remembering how over the years her strong sense of duty had carried her through and strengthened her against all difficulties, and I remembered too how frequently this same sense of hers had fortified me when I had been in tight spots. I remembered how brave she had been in 1942 when the Japanese picked us up during a time when we had both been very active in underground work. Not one word did they get out of Ton-ki even though they beat her and tortured her.

The more I thought of our past life, the more I realised just how petty my present attitude was compared to hers. Two years of an easier life had dulled my sense of duty. I had grown complacent. My outlook on life was not as militant as it should be. Was I no longer emotionally strong enough to face any upset in life? I was beginning to feel thoroughly conscience-stricken when I heard Ton-ki say in a low voice, "How can I stay here and live in comfort when my own country is in danger?"

I should have realised sooner how much Korea meant to her, how much her native village and her people had been in her thoughts. With U.S. planes dropping bombs all over her country and U.S. soldiers trampling on her native land, wasn't it her duty to return and help in the fight? I felt ashamed of myself. I loved Ton-ki. It's true that I loved a peaceful and comfortable life. But just as long as there are people in the world who would stir up war and deny us the small happiness of holiday visits with our son and strolls along the Yalu, we must keep struggling and not be taken off guard!

Ton-ki understood my thoughts just by looking at my face. She smiled at me.

# Freed from Unhappiness

Yang Yu

*The new Marriage Law of the People's Republic of China promulgated on May 1, 1950 defends the rights of women and establishes the legal basis for happy, productive and stable family relations. It gives the women of China a decisive weapon in the struggle against the remaining oppressive influences of feudalism in social life.*

*The new law has strengthened the family based on mutual love and respect. It has freed thousands of women from lives of misery caused by forced or child marriages or consistent ill-treatment by husband or mother-in-law—the underlying causes of the overwhelming majority of divorces since the law was passed. Here are three case histories where the new law meant a new start in life.*

Li Shu-cheng is small for her twelve years of age. And her large expressive eyes seem to hint at things that her childish words cannot describe. They have traces of tears as she tells her story now.

"Three years ago we lived in Peking. My father was a horn-player. Every morning he went out with his horn. At night it hung from a nail in the wall in front of our bed. I don't know when he lost his job finally. I only remember that often we went to bed with empty stomachs. Once in a while, there was a marriage ceremony held by some rich folk. Then he would go and blow his horn at the head of the marriage procession. On those days we would eat rice soup.

"But that was not often. Our rent debt mounted and mounted and remained unpaid. Finally the landlord drove us out. My elder sister was twelve years old then. She took care of my five-year old brother. Mother carried the baby sister. As for me and father, we carried the bundles that contained everything we possessed.

"That day we wandered around the city. We did not know where to settle. When evening came we found ourselves by the Chien Men Gate. We were tired. We slept there on the street. Father could not afford to rent a room for months and the winter was coming on. My sister and I trembled with the cold. We begged the passers-by for help. My little sister and brother both got sick. Things

got worse when mother too got sick. What were we to do?

"Uncle Liu, a friend we knew on the streets, came to see us and told my parents that he knew a rich family who lived 10 miles outside Peking, here in Elm Tree Village. He said they had hundreds of mow of land and only one son. They wanted to find a little girl to be their son's future bride. They told father that they would give the daughter-in-law food and clothing and would send presents to the bride's family.

"About a week later, two women came to see us. They looked at my sister and me from head to foot, then they turned to my mother and said: 'Your second daughter is just the right person. We shall bring new clothes and presents tomorrow and find out the lucky day for her to come.' And the next day they brought red clothes for me to wear and a picul of corn flour for my parents. A few days later my mother took me to Elm Tree Village.

"I still remember that day. When our cart reached the courtyard of my husband's family, a woman—she was my mother-in-law—shouted through a doorway: 'Chow Hsiao-chiu, Little Pig! Your wife has come. Come home immediately!' A boy of ten with a dirty face and some stones in his hands ran into the yard."

I stole a look at Li Shu-cheng. Her face is childishly beautiful. She sits demurely on the kang of the little room she now lives in with her mother. Her small hands are clasped in her lap. Her sleek black hair falls to her shoulders, framing her sensitive face.

"That night mother-in-law told me that I must get up early the next day to feed the pigs, the fowls and cattle. I had to light the fires and cook their breakfasts. Then I had to wash up the dishes and pans. If there was nothing to do at home, I should gather sticks for the fires and in the afternoon I should wash their clothes. At sundown I had to herd the animals into their place for the night.

"But I soon found that I had much more to do than that. And when I couldn't get through my work on time, mother-in-law would beat me and scold: 'You lazy bones! What have your parents sold to us?' I saw my husband playing with the other children. If I dared to join them, he would beat me in front of them and call me 'you disgusting devil!' In winter I

was given cotton clothes while my husband got a fur coat.

"Two years ago some Communists came to our village. My father-in-law got scared because he heard something about land reform. And in truth he lost his lands, except for what he could till himself with his family. But I worked as before. It was better though, for father joined the People's Army, and since mother came to live in the village near my husband's house. She got land under the land reform and the people helped her because she was a soldier's wife. Then one day father wrote to mother that he was playing his horn again in a music troupe of the Army. He said he was reading many books now and was learning many things. He said that it was



wrong to marry me to Little Pig. At the Moon Festival of last year he came home himself and explained to my mother that child marriages were forbidden by law. So they came to take me home. But my in-laws would not give me up. They wanted their one picul of corn flour back and something extra for all the food I had eaten in their house.

"Finally we all went to the People's Court. I told the judges that I wanted to go back to my mother and father. My mother-in-law cried out: 'We have fed her for three years. We are waiting till she grows up to marry our son. How can she get away so easily?'"

"The judge was stern. He said: 'She has more than repaid you with her work!' For once mother-in-law was silent! And so I got my freedom. My father and the cadre who had helped us sent me to school. I am learning to read and write."

Li Shu-cheng showed me her books. Her childhood has started again. Her writing showed rapid progress. Around the collar of her neat blue cotton gown was the bright red kerchief of the young Pioneers.

\* \* \*

Chien Yin stands tall and slender in her white nurse's dress. White is the colour of Chinese mourning. Is it this that gives her long eyes their look of cold or is it the restraint that long habit has given to her every movement and expression? But there is a lively animation in her voice when she says: "I do not know how to describe my excitement when I read that sentence from the new Marriage Law: 'Interference with the re-marriage of widows is prohibited'? I am now 29, but I have already been a widow for 13 years.

"My mother had betrothed me to my second cousin Tse-ping, when I was only two years old, and just as I was busy preparing for my final examination in my junior year in high school, my mother sent me a letter telling me to return home at once. When I got home I found that my cousin was dying and that they had arranged for me to marry him immediately. I implored them to spare me but mother said: 'You

are promised to him, so you already belong to his family. Your mother-in-law hopes that the marriage will drive away the evil spirits and save his life. What can I do to keep you home?' She answered my tears with hers and could only repeat one sentence: 'Your poor, poor fate!'"

"Three days later I was carried in the red palanquin to my dying bridegroom's house. I almost fainted when I found that he was all but unconscious in a high fever and could not even recognise me. For days and nights I nursed him. My mother-in-law prayed fervently in every temple of the town. But God was not so kind to us. He died within two weeks.

"I was a widow. My mother-in-law told me that 'as a widow, you mustn't go out too often lest people gossip. A widow of good name who talks of re-marrying disgraces her family.' She repeated the old saying: 'A good horse never wears two bridles. A good girl never marries twice!'"

"I tried to be obedient and hardly went out in the daytime. I seldom talked or smiled. 'Why did I not die with him that day?' I asked myself.

"Yet time passed. I turned twenty-six. One day Ta-ping, my late husband's brother came home. When he understood my situation, he sympathised with me. He advised his mother to let me go to school, but she would not hear of this. I read his books. They brought me dreams of the outside world. His friendship gave me such warmth as I had not touched for ten years, and gradually we fell in love. He asked me to marry him. What could I answer? I loved him, yet to love him was a mortal sin. I thought it over and over again and finally could resist no longer. Ta-ping rejoiced.

"He told his mother immediately, but this caused a terrible scene. My mother-in-law branded me a shameless woman who had killed her one son and tried to bewitch the other. Ta-ping was forced to leave home the next day. He told

me that things would soon change and encouraged me to be strong.

"After the liberation of our little town here in Szechuan, I looked around and everybody was happy except me. I asked myself 'what can the Communists do for us widows?' But later, some women cadres came and stayed at our house. We became good friends. In the evenings they told me many stories about the new marriage in the Liberated Areas. Before they left, they said to me that I should marry again and also use my strength to help production. They left many books for me to read.

"In the beginning, I did not understand what they meant. But after I had read their books, I started to see there were many men who had lost their wives and re-married again, so why could not a woman re-marry? But I could not persuade my mother and mother-in-law of this. Days went by. I was at a loss to find a way out. Then one day my old comrades sent me a clipping from a newspaper with the New Marriage Law of the People's Republic. I read it with great happiness. I knew that I was fully protected by the national law, and that I could now oppose my mother-in-law on valid legal grounds.

"Ta-ping returned at my call. Now I am happily married to him, and besides I have a good job. I went to a special training school for nursing and now I am working in a People's Army hospital in Chungking."

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Wang Shu today is a woman of thirty-two, but with her pretty looks only the tiny wrinkles round her eyes hint at her real age. Her old-fashioned hair-style, her little golden earrings, her calm, polite gestures and pure accent give her that character that we say is typical of Peking. Strange as her story is, it was not strange for old Peking, nor is the ending strange for the new Peking.

"My parents died when I was only ten, so I went to live with my brother and his wife. But in 1937, when the Japanese took the



city, my brother lost his job. It was then that some relatives introduced me to work in an antique shop. I worked as a maid. I was only eighteen then.

"One day as I was cleaning the rooms, a clerk told me that the owner of the shop had come and asked me to serve him some tea. I took the tea into the living room and saw an old man of about sixty with a bald head and protruding teeth. He asked me how old I was and a few other questions which I carefully answered. Later on I heard that he was a petty warlord once but was still very wealthy and powerful and had some close connections with the puppet government's Police Department.

"That same evening, a clerk brought me 50 silver dollars and a roll of silk material. He told me these things were given to me by the owner, because he liked me very much. I refused to take them but the clerk told me that there was no harm in taking them and that otherwise the master would feel offended. A few days later, when I went home to see my brother, I found that both he and my sister-in-law had received some gifts from the shop owner. This roused my suspicions, but still I did not know what to expect.

"The owner came to the shop more often than before. I was afraid of him. Everytime he joked with me or teased me. One night a few months later, he talked with the clerks on the phone and later on the clerks asked me to take something to his house. As soon as I stepped out the door, they hurried me into a car and carried me away, paying no attention to my shouting and screaming.

"He was drunk when I got there. His eyes were bloodshot. He clasped me with his hands so there was no escape. I struggled with all my strength till I was exhausted. Next morning he told me that I had been sold to him long ago.

"I stayed on in his house because I was ashamed to face the world again. He already had six concubines and I was recognised as the seventh. During the first few months, he brought me all kinds of gifts. But soon I lost his favour and he came to my courtyard

seldom and only gave me enough to live on.

"For sixteen years, I stayed there. His servants always watched me and would not let me go out alone, because they were afraid I might do something to make him lose face. Just before the liberation, my husband escaped, and the other concubines divided up what he had left and ran away. Not knowing where to go, I stayed in the house. After the liberation, some women cadres came to talk to me. I was afraid to open my heart to them at the beginning. But they were so friendly that by and by I told them everything.

"They gave me a lesson everyday and taught me that I must work myself otherwise I should never lead a better life. Now I see the reason of this: If I don't find a job and work myself, I will have to find my old husband some day or marry a man to support me, and my miserable life might start all over again. But the cadres have already introduced me to work in a textile factory. I shall get a divorce and from now on I shall work for my own living. Truly my life is beginning again."

A glance at Wang Shu's capable hands and pretty face left no doubt that she would find happiness in work and a new, true marriage.

## The Koreans of China

Ling Fang

The over 1,200,000 people of Korean origin now living in Northeast China enjoy the same rights, duties and privileges as all other citizens of the many nationalities that make up the People's Republic of China.

Driven northwards by a terrible famine, the Korean peasants began their first large-scale migration into Northeast China during the seventies of the last century. These immigrants settled first in Hwunchun, and later in Wangching, Yenchi and Holung, all in Kirin Province. Then in 1910 Korea was seized by the Japanese imperialists, and during the next three decades over a million more Koreans were forced to leave their homeland for China's Northeast. It is estimated that, by the time of the Japanese surrender in 1945, nearly 2,000,000 people of Korean origin were living in the Northeast.

The cruelty of the Japanese imperialists to the Korean people is well known. Their abominable regime of plunder and oppression and the usurpation of Korean lands by Japanese colonialists forced more and more Koreans to flee across the Tumen and Yalu rivers into China. It is now proved that this policy of "moving Koreans to Manchuria and Japanese to Korea" was part of Japan's carefully work-

ed out plan to conquer the Asian mainland.

For centuries China and Korea had enjoyed the friendly relations important to two peoples with a common border some 500 kilometres long on the Yalu and Tumen rivers. But from 1910 onwards the ties between the two peoples were greatly strengthened in their struggle against this common enemy—Japanese imperialism.

The Korean people were never subdued by the Japanese imperialists. At great risk and with heroic courage Korean patriots resisted Japan steadily during the entire 36 years of Japanese occupation of their homeland.

After the Japanese invasion of China's Northeast on September 18, 1931, the Koreans and Chinese fought shoulder to shoulder against the Japanese invaders. In January, 1936, under the leadership of the Chinese Communist Party, the Anti-Japanese United Democratic Army was organised in the Northeast. Chinese and Korean fighters formed the First, Second and Third Armies of the AJUDA, which developed in districts inhabited predominantly by Koreans. For the peasants of these areas no sacrifice was too great to support their armies, for they knew there could be no happiness, only slavery,

while the Japanese imperialists remained.

In August, 1945, the Soviet army aided by the armed units of the Chinese and Korean people, liberated the entire Northeast China and North Korea from the Japanese invaders and their puppets. From 1945 to 1948, over 50,000 Koreans of Northeast China volunteered for the Chinese People's Liberation Army and they fought well all the way from the Northeast to Hainan Island. The Korean people settled within China's borders played a glorious part in the Chinese people's Anti-Japanese War and in the War of Liberation.

During the post-war years, many Koreans returned to their free motherland. But those who chose to remain in Northeast China total more than 1,200,000. Liberation brought them a new life. The local administrative power is in their own hands where the population is wholly of Korean origin, and in districts where they form minority groups, they have proportional representation in the local governments. They have participated fully in the land reform. They are now no longer "alien immigrants," but Chinese citizens with full rights. They are no longer the exploited peons of the Japanese colonisation companies, but free land-owners.

#### Political Rights

In September, 1949, they sent their representatives to the First Plenary Session of the Chinese People's Political Consultative Conference which founded the People's Republic of China. Their delegates serve on the Committee on Nationalities' Affairs, both in the central and regional organisations. There are thousands of active and responsible cadres of Korean origin serving in villages, in factories and schools. Up to June, 1950, more than 6,200 new Korean cadres had joined for the first time in administrative and production work after completing their regular schooling or receiving special training in short-term courses.

Known as a diligent and hard-working people, the Korean farmers for many years reclaimed and tilled large stretches of land in the Northeast. But under Japanese rule about 90 per cent of them were landless. The large colonisa-

tion companies established by the Japanese imperialists and the local feudal landlords exploited them to the limit through exorbitant rents, taxes and other forms of direct and indirect robbery.

It was only when the land reform was carried through after V-J Day that they received fair and equal treatment. Land, animals, farm implements, houses and other property confiscated from the imperialist and feudal landlords were distributed to them. In the county of Yenshou, Kirin Province, for example, of the 59,120 *mow* tilled by 2,275 families of Korean origin before liberation, only 4,500 *mow* were owned by these families. After land reform there were 1,956 families (for many returned to Korea after the Japanese surrender), who acquired 71,570 *mow* of land.

The Japanese imperialists were ruthless militarily, economically and culturally as well. The use of the Korean language was forbidden to the Koreans of Northeast China. No schools were provided for them. All this was radically changed by the liberation. Cultural and educational activities in the Korean language were encouraged and quickly sprang to life. Large numbers of teachers were trained and the educational standards are being raised consistently. New schools have been opened. In the Yenpien region where there is the biggest concentration of 647,000 people of Korean origin, there are now 331

primary schools, 25 middle schools, and one university—an average of one primary school in each village and five middle schools for each county. The textbooks are in the Korean language.

#### Cultural Developments

According to recent statistics, there are more than 200,000 students of Korean origin now studying in the Northeast in the 1,500 primary schools, 70 middle schools, four normal schools and in the university. These figures give a dramatic picture of the rate at which illiteracy is being eliminated and the cultural heritage of New China's people of Korean origin is being developed.

Newspapers in the Korean language in the Northeast—the *Korean People's Daily* and the *Workers and Peasants*—have a combined circulation of 45,000. Nearly half a million copies of books in the Korean language have been printed during the past three years.

Liberation has brought a new and richer life to the people of Korean origin in China. In common with all the other people living within China's borders, they want peace to consolidate and develop their gains further. But the grasping hands of the American imperialists are menacing their new-born liberties. That is why they have, together with thousands and thousands of their Chinese kin, marched across the Yalu as volunteers to stop the new aggressors.



People of Korean origin in Northeast China organise militia to protect their new-born liberties.





## The Spring Festival

Ku Ling



On February 6 began the Spring Festival, the lunar New Year. For days before you'd had to elbow your way through the crowds at the State stores and the market places for the sweets and meat and fruits and cloth that made it a feast for the stomach as well as the eye. The man behind the counter had filled and emptied those crates of candy, how many times? You forgot the number. And never mind, for they were doing it all over the country, too. The village co-operatives were packed with just such crowds, the peasants buying the meats and pasties and bright cloth that meant all the more this year because so many had never had them before except to see them piled in tempting inaccessible heaps on a landlord's table.

Clutching your parcels as you came out of the shops, your mind went back to the days when the Kuomintang, because this wasn't a "foreign" custom, a "modern" custom, turned its back on the whole business and tried to pretend it didn't exist, though its higher-ups were careful to slip from their offices to the wining and dining only they could afford. But a people's government gives recognition to a people's festival. This New Year was an officially-proclaimed three-day holiday for all.

### Freed from Debts

For Wu Hsiang-san, a peasant living with his wife and children and parents in a small Hopei village, New Year's Eve was a happy time this year. When he came to tot up how much he owed and whom he owed it to, a custom at the year's end, he found he had no debts. He could still remember when New Year meant little except begging the landlord for another loan to make a partial settlement of old debts. . . . But now, now he had his own land.

"Not just no debts," said Wu. "A neighbour killed a pig and sent us half, and we sent him chickens.

This year we raised animals on the side. We bought new clothes. Even our underclothes are new."

There were tens of millions of peasants who celebrated the holidays joyfully this year. Land reform and a good harvest had made them prosper.

Once at New Year's time they had had to content themselves with the festival's superstitions. But now the superstitions have dwindled. The customs remain part of the people's folklore. The Kitchen God's journey for one. About one week before New Year's Day, sped on his way by firecrackers, he leaves for Heaven to make report on all that happened in the household, good and bad, through the old year. Before he takes his departure he is bribed with malt toffee, "his tongue has been sugared," to sweeten his report. And eagerly the children await his going to divide amongst themselves the candy offering. His departure signals the actual opening of New Year celebrations. From then till New Year's eve, the household bustles—new clothes are sewn, the special dishes prepared, and the house swept clean. The Kitchen God returns, welcomed back to his kitchen, with firecrackers on New Year's Eve. According to legend the God of Wealth comes with him to visit the household. Then the feasting begins with the "family re-union" dinner. On New Year's Day there is feasting again and the round of calls on friends begins.

In the past for the cities New Year meant a time of rising prices, of merchants profiteering on the holiday, of high costs that snatched from a man the chance to buy a luxury or two or a pound of sweets for his children.

But this year came reports from all the major cities that prices had kept steady. Lanchow, Sian, Tientsin, Shanghai, Nanking, Canton, had the same to say. "Prices did not go up." The government, as a matter of fact, had taken all pre-

cautions. State trading companies had laid in stocks up to six hundred per cent of normal. They remained open through New Year's eve, and were prepared to work through the festival itself had it been necessary to prevent a break in prices. Private traders had pledged co-operation. There was no break.

### Cities Celebrate

Chang Hsi-feng, a Peking tram driver, said what he thought about the New Year this year. "It wasn't for people like me to celebrate under the KMT. But this year, with prices and wages what they are, I found I could buy one and a half times as much as before. What a feast we had in our home!"

Traditionally the festival has always been more a country concern than a city one. But the bursting firecrackers, the crowds of people dressed in their best paying New Year calls, the decorated doorways, the stilt-dancers in the city streets, this year belied it. Workers' Cultural Palaces in every urban centre filled to overflowing. Kites flew in the sky. There was the brilliance of red and gold stars and red streamers, and huge, enormous slogans, gold on red, white on red, "Hail the Victorious Spring!" "Build a Prosperous New China!" And also other, more sober slogans, "Curb the Unbridled Aggressors!" "Help Korea!"

A people's festival is almost a synonym for peace. Now, on our borders peace is threatened. Tibetans, Mongols, and other minority peoples bringing New Year gifts for the PLA, workers in Central China contributing New Year's overtime to the volunteers in Korea, government workers making a New Year collection for Korea, do not forget this threat. This year the festival is merrier, fuller than before. For yet fuller, merrier festivals we must have progress, growing prosperity. For progress, we must have peace. Peace must be defended!

## SCIENCE GOES TO THE PEOPLE

"Scientific knowledge shall be disseminated among the people," directs the Common Programme of the Chinese People's PCC. Love of science will be promoted as one of the civic virtues of the citizens of the People's Republic of China.

In a word, science and scientists must go to the people. The New Democracy with its scientific, popular and national culture will attack the ideological strongholds of dark reaction. This ideological struggle takes many forms, is fought on many fronts. One of the most important is the field of popular science.

Within a month of its establishment, the Ministry of Cultural Affairs of the People's Government had established a Bureau for the Dissemination of Scientific Knowledge directed by Yuan Han-ching, a chemistry professor whose long-cherished plans for the popularisation of science had found little support under the reactionary KMT regime. Now he had the full backing of the government, the scientists and the mass organisations of the Trade Unions, the women's youth and student organisations, the young Pioneers, People's Clubs, other democratic groups and the Communist Party all of whom are engaged in scientific educational work. Despite this aid however the task is no easy one. The Bureau has to till almost virgin soil. In the past year 200 new books on popular science and technique have been published—this was equal to all the books on these subjects existing in China up to the liberation. The scientists had to learn to write in a popular way and take the varying needs of the people into account. These problems are being solved by working closely with the people. The Scientific Education Bureau of the Kansu Provincial People's Government for instance sent cadres who lived with the peasants, studied their needs in scientific knowledge and worked out with them the best ways of learning what they wanted to know. The new mass journal *The Worker-Mechanic* with a 30,000 circulation—large according to present standards—popularises

scientific knowledge among the workers. The Bureau has a special information section to answer workers' queries.

Once the basic methods of popularisation were grasped, the work of the Bureau went ahead with despatch. Sponsored by the Bureau directly or in collaboration with the various mass organisations, 65 big exhibitions on various scientific themes were held in every large city during the past year. Forty of these alone attracted close to half a million visitors. The 11 Science Centres and 14 Museums already in existence, but nearly moribund under KMT rule, have been re-vitalised and now work on a day-long schedule for the masses. Two entirely new People's Science Centres have been established in Peking and Changsha. In addition, Peoples' Clubs, hospitals, schools, universities, and state farms have held scores of smaller exhibitions. For instance, the Yutze county in Shansi Province has held an average of 5 exhibitions a month during the past year. The 200 lectures sponsored by the Bureau in several cities were heard by over 100,000 while hundreds of thousands more listened in to the special scientific broadcasts from 28 radio stations throughout the country. Popular science columns are now carried by 41 newspapers including the Peking *People's Daily*.



In the cities, the work of the Bureau is closely linked with that of the Trade Unions. Workers' spare-time schools now hold elementary science and technique courses. Workers go on regular excursions to other plants to study production processes. Not a few workers' inventions and rationalisation proposals have been the fruit

of imaginations fired by these visits and the science exhibitions held in the factories. A particularly wide interest has been aroused by the beautifully designed exhibition showing the development of society from the historical materialist viewpoint currently showing at the Peking Palace Museum.

In rural work too the Bureau has allied long range attacks on deeply ingrained superstitions and feudal habits of thought with practical demonstrations of the value of scientific methods in production.

Millions of peasants swaddled in backward thought by the reactionary governments of the past still believe, for instance, that when an eclipse takes place the Heavenly Dog eats up the Sun or Moon. And villages resound with the beating of drums and gongs to force the Dog to disgorge his prey. For months before the last eclipse papers and lecturers were spreading the knowledge of what would really take place. Millions of peasants looked up to the skies on that day with a new understanding of the universe. They were readier to believe the scientists on this score because those scientists had already shown them profitable scientific ways of seed selection and pest destruction.

Popularisation of science is inseparable from the defence of the revolution and the country. When U.S. planes invaded Northeast China, geographical workers made maps showing the close relation between Korea and China. Physicists have popularised the hope-giving knowledge about atomic energy. The term 'atomic bomb' is familiar to the people, 200,000,000 of whom signed the Stockholm Appeal. They have learned to hate it and the atomaniacs but they do not fear it, because it is no mystery to them.

The work of the Bureau is constantly expanding. In August a new affiliate, the joint All-China Association for the Dissemination of Scientific and Technical Knowledge, was formed. The Bureau's monthly organ prints its plans for 1951: 2,000 lectures, 12 big exhibitions, 100 popular science books and 500 lantern lectures.

Report from the Korean Front

## Voice of the American GI's

Special Correspondent

Most American prisoners, writing home, ask their relatives to take action to end the war in Korea. In these messages home the prisoners express the real "voice of the American GI's" and they ask that the maximum publicity be given to their views.

Corporal Roscoe Perry, R.A. 34406168, writing to his wife, at 1015 East 7th Street, Columbus, Georgia, says:

"The Chinese volunteers have not harmed me or taken any of my personal belongings. They are trying very hard to make things as pleasant as possible and improve our living conditions. They do not blame us for being over here and destroying Korea. Instead they blame the big businessmen of America. I, too, see no reason for being over here. I have lost nothing here. Nothing I hold dear is being threatened over here. I say, let the Koreans settle their own dispute and return me and my buddies home to our loved ones. After seeing some of the dead and homeless civilians in small villages that had no part in this fight, I am ashamed to say I am part of the team responsible for this havoc."

Captain Stephen T. Uurtamo writes to his wife, Beatrice, at 733 Washington Street, Allentown, Pennsylvania:

"This bad dream could have been avoided through realisation of the right of peoples to live in peace without the interference of strong armed nations. Both Joe and Bill could come to the fore by teaching their congregations the stupidity shown by the United Nations in their open aggression in Korea. The United States wants should long ago awoken. We have recognised Communist China—we should have insisted on non-intervention in

Formosa—we should have kept out of Korea and let the Koreans solve their own problems. In short, we must learn to respect others and their rights. Too much of our actions in the past have pointed to the attitude of hurrah for us and to hell with others. Bea, you must do what you can and get everyone to expend all efforts to end this senseless war."

Captain Clifford Allen writes to his wife, Mrs. Clara Allen, at 732 East 27th Street, Los Angeles, California:

"It would be in the best interests of world peace if you would contact the press and public officials to urge the U.N. to hasten a peaceful settlement of the Korean conflict. Furthermore, the New China should be given a seat in the U.N. and the old China represented by the Kuomintang unseated. Also urge the government officials to remove the 7th Fleet from Formosa and stop further interference there. These actions are important and must be done. The attitude of my captors has been most kind..."

A man signed John writes to his father John Lavelle, at 52 Lincoln Place, Brooklyn 17, New York:

"They are treating me wonderful. Our food is good and they are really friendly. One thing, they do not want war. They are peace-

loving people. I only hope that you and all the rest of the Americans could do something to have the U.N. stop this damn war. I was treated very good at X'mas. We had pork, beef, rice, corn and good hot broth. It was swell. Don't forget to get busy and have the damn U.N. stop this silly war."

Master Sergeant Bruno Bevivino, R.A. 8977339, writes to his wife Geraldine Bevivino, at 902 South 109th Street, Tacoma, Washington:

"We have no business here, Gerry, and I sure am going to let people know about the dirty rotten deal we gave these people... going to preach what a rotten deal this was till I get it out of my system. I love you, Bruno."

(Hsinhua News Agency)

## THE FORGOTTEN FRONT

The following rhymes was found on a sheet of blood-stained paper beside an American G.I. killed in action in North Korea. It reflects the morale and morals of the U.S. invaders—Ed.

Where there are no Ten Commandments,

Where a man can raise a thirst,  
We're the outcasts of civilisation.  
Victims of life at its worst.

Nobody knows if we are living  
And nobody gives a damn,  
Back home we're forgotten,  
We soldiers of Uncle Sam.

Living with our past memories  
Up in a cold raining zone.  
It seems we're lost and forgotten  
Thousands of miles from home.

Into Adaks playrooms on payday  
To squander all our pay,  
We raise merry hell all that evening  
And wake up broke the next day.

Tossing at night on our pillows  
With ills no doctor can cure.  
Hell! We're just exiled convicts  
Just soldiers on an unknown shore.

Drenched with rain in the evening  
When our daily chores are through,  
We sit and think of our three year stretch  
Enough to make anyone blue.

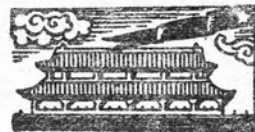
There is just one consolation,  
Gather around and I shall tell,  
When we die, we'll surely go to Heaven  
For we're served our stretch in Hell.



**NEGRO COMPANY SURRENDERS.** The entire C Company of the Negro 24th Regiment of the U.S. 25th Infantry Division lay down their arms when encircled in Korea. These Negro P.O.W.'s are resentful about the Jim-Crow treatment in the U.S. Army.

# CURRENT CHINA

Feb. 11—25, 1951



## On Stalin's Statement

Commenting on Stalin's replies to a *Pravda* correspondent on Feb. 16, the Peking *People's Daily* said that Stalin's answers thoroughly exposed the schemes of the American and British aggressors to deceive the people and pointed the way to halt a new war. Stalin calls on the peace-loving peoples throughout the world to rise up to crush the malignant plan of the imperialist bloc. The Chinese people, the paper pointed out, fully realise the significance of Stalin's call, and the heroic war now being fought by the Chinese people's volunteers is their great contribution to world peace.

The various democratic parties and people's organisations are pledging their support to Stalin's call in statements which declare that they will intensify their struggle against aggression and defend peace to the end.

## China's Peace Proposals

Kuo Mo-jo, head of the Chinese delegation to the 1st Session of the World Peace Council in Berlin, in a speech on Feb. 22, proposed that the World Peace Council: 1. condemn the U.N. for its slander of China and demand that it accept China's peace proposals; 2. recommend that the U.S.S.R., France, Britain and the U.S. convene a Foreign-Minister Conference to seek an early peace treaty with Germany; 3. recommend that China, the U.S.S.R., U.S. and Britain meet to discuss the early concluding of an overall peace treaty with Japan; 4. call upon the people of the world to oppose by all means the U.S. re-arming of Japan and Western Germany; 5. mobilise and assist the people of European and Asian countries to call representative conferences of the masses to oppose the U.S. re-armament of Japan and Western Germany.

## Against Re-arming Japan

America's plan to re-arm Japan has brought forth more protest demonstrations and meetings in the past two weeks throughout China.

## Youth Oppose Colonialism

Youth representatives from many organisations and nationalities held rallies and demonstrations in more than 30 major cities on Feb. 31, the International Day of Struggle Against Colonialism. Together with other youth organisations, the China New Democratic Youth League cabled youth organisations in Korea, Japan, Viet-Nam, India, Indonesia and Burma, wishing them success in their struggle against imperialism.

## Counter-offensive

On Feb. 11 after an 18-day defensive operation, the Korean People's Army and the Chinese people's volunteers launched a powerful counter-offensive on the Han River front. More than 20,000 enemy troops were captured, wounded or killed during this period. The people's forces freed Pyungchang and drove on towards Chechun.

## Thailand Persecutes Chinese

A spokesman for the Commission of Overseas Chinese Affairs of the Central People's Government in a public statement strongly protested recent Thailand Government actions persecuting Chinese in Thailand. Such actions have included the arrest of the editor-in-chief and publisher of the *Chuan Ming Pao*, a newspaper of the overseas Chinese in Bangkok, and a scheme to expel all Chinese from 18 "forbidden zones."

## Peace Moves by Tibetans

A working committee, on which lamas as well as other Tibetans striving for the peaceful liberation of all Tibet are participating, was set up at the 1st Peoples Conference of All Circles in the Changtu area in the eastern part of the Sikang-Tibet plateau. A statement was issued by the committee calling on the Lhasa authorities to send representatives for peace talks.

## Sino-Soviet Treaty

The 1st anniversary of the signing of the Sino-Soviet Treaty was widely acclaimed throughout China on Feb. 14. Trade union, women's and youth organisations exchanged greetings with their Soviet brothers and sisters. A celebration held in Peking was attended by Vice-Chairman Liu Shao-chi, Premier Chou En-lai, Soviet Ambassador Roshchin and other foreign diplomatic personnel. Branches of the Sino-Soviet Friendship Association throughout the country held public celebrations.

## Punishment for Counter-Revolutionaries

Regulations for the Punishment of Counter-Revolutionaries were promulgated by the Central People's Government on Feb. 21. These regulations state that anyone who aims at overthrowing the people's democratic government or undermining the people's democratic cause shall be punished. Those guilty of treason by working in league with imperialism shall be liable to the death penalty or life imprisonment.

## INTERNATIONAL

In honour of Soviet Army Day on Feb. 23, Chairman Mao Tse-tung and C-in-C Chu Teh cabled messages of greeting to Generalissimo Stalin and Marshal Vassilevsky.

The Central Committee of the Communist Party of China sent a telegram of greeting to William Z. Foster, President of the National Committee of the U.S. Communist Party on the occasion of his 70th birthday on Feb. 25.

After attending the 2nd All-Burma Trade Union Congress, the W.F.T.U. delegation headed by Liu Ning-yi arrived in New Delhi on Feb. 20 en route to Pakistan to attend the U.N. Economic Commission for Asia and Far East. They were warmly welcomed in Burma and India.

Hugo Valvanne, Minister of Finland to China, presented his credentials to Vice-Chairman Li Chi-shen on Feb. 13.

## A Great Year of Sino-Soviet Friendship and Alliance

*The following is the text of Premier Chou En-lai's special article for Pravda commemorating the first anniversary of the signing of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance.*

Today is the first anniversary of the signing of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance. The Chinese people regard this as one of the most memorable days, because this Treaty has tremendous world historic significance.

The great alliance of China and the Soviet Union is a fraternal alliance against imperialist aggression and to defend world peace. China and the Soviet Union are two great world powers with populations of 700 million united as one. Having been cemented into a strong alliance, they have become an invincible force in the world. The formation of this force has not only greatly strengthened the superiority of the world camp of peace and democracy, but has also dealt a serious blow to the imperialist bloc's policies of aggression and war in the Far East.

It is stipulated in the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance: Both contracting parties undertake jointly to take all necessary measures at their disposal for the purpose of preventing the resumption of aggression and the violation of peace on the part of Japan or any other state which would unite with Japan directly or in any other form in acts of aggression. It is stipulated that both contracting parties will contribute their full share to ensuring peace and security in the world, and will consult with each other in regard to all important international problems affecting the common interests of China and the Soviet Union, being guided by the interests of consolidating peace and universal security. During the past year, these stipulations of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance have not only exerted tremendous influence on the great cause of opposing imperialist aggression in the Orient and defending peace in the Far East and the world, but will certainly exert even greater influence in future.

It is also stipulated in the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance: Both contracting parties undertake in the spirit of mutual agreement to strive for the earliest conclusion of the peace treaty with Japan jointly with other powers which were allies during the Second World War.

The Chinese people, as well as the people of the Soviet Union, earnestly desire to conclude jointly the peace treaty with Japan as soon as possible, but the basis for the peace treaty must be completely in accordance with the Cairo Declaration, Yalta Agreement, Potsdam Proclamation and the Basic Post-Surrender Policy for Japan which was agreed upon and passed by the Far Eastern Commission countries on June 19, 1947. We hold that only a peace treaty with Japan which is based on these international agreements can democratise Japan, eliminate Japanese aggressive forces and prevent the revival of Japanese imperialism, develop the peaceful industries of Japan and thus favour improvement in the livelihood of the Japanese people. Only a democratized Japan, free from collusion with domestic and foreign aggressive influences and from their control, can be beneficial to the peace and security of Asia. But the imperialist bloc headed by American imperialism thinks otherwise. They are not willing to admit defeat of their aggressive policy in the East, and are plotting to proceed with a unilateral peace treaty with Japan and the re-arming of Japan in an attempt to use its territory as a base and its people as cannon fodder, to facilitate the continuation and extension of their criminal actions of invading Korea and Taiwan and intervening in Viet-Nam and Southeast Asia. It is precisely this scheme of American imperialism, which violates all international agreements and overthrows the foundations of a common peace treaty with Japan, that the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance resolutely opposes, as do the peoples of Asia, including the Japanese people. It may be stated that if the American imperialists stubbornly persist in going their own way, they will certainly end in failure.

The more the Sino-Soviet alliance is hated by the very few imperialist plunderers, the more it will be supported by the peoples of China, the Soviet Union and all peace-loving, just people throughout the world and, consequently, the more it will be consolidated.

During the past year, our great friendly ally has earnestly and faithfully carried out the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance and the related Agreement on the Chinese Changchun Railway, Port Arthur and Dairen, the Agreement on the Granting of Credit to the People's Republic of China and other agreements concerning the economic co-operation and trade between China and the Soviet Union. She has extended generous assistance to the Chinese people, and greatly helped in the economic rehabilitation and development of our country. The Chinese people warmly thank Generalissimo Stalin and the Soviet Government for their great friendship. No matter how vociferously the imperialist aggressors fret and fume, the great friendship of the Chinese and Soviet peoples grows closer and closer with each passing day. It is beyond doubt that the fraternal friendship of the great peoples of China and the Soviet Union, comprising a third of humanity, aiming at peace and progress, will bring boundless bright hopes to the world menaced by imperialist war plans.

Long live Chairman Mao Tse-tung! Long live Generalissimo Stalin! Long live the great friendship and co-operation between China and the Soviet Union!

# Letters from Our Readers

## Jap Atrocities in Indonesia

Dear Sir:

I wish to report through your magazine my own experience of Japanese atrocities when I was in Indonesia during the Anti-Japanese War.

In 1942, when the Japanese imperialists occupied Indonesia, some ten patriotic overseas Chinese youth including myself were arrested in Djakarta. The reason for our arrest was that we were anti-Japanese. The Japanese demons were extremely barbarous towards us. We were constantly forced to submit to electric torture, whipped and lashed. More than that, they actually set fire to our limbs and backs on which they had pasted cotton soaked in alcohol. Then they stripped us and hung us up by our thumbs.

At that time, there were many anti-Japanese youth in Indonesia, not only from Indonesia but from India, Holland and other countries and they were tortured as we were. Some were tortured with vinegar water, peppered water, and soapy water poured into their mouths, nostrils and ears; some had their toe and finger nails torn off; some were blinded, their eyes burnt by large lighted cigar butts. And all the while the demons gathered round the bleeding "roasted flesh" and laughed crazily.

Even while suspended by our thumbs, we were flogged and burned with hot irons. With tears in our eyes we were forced to watch these Japanese barbarians mutilate the breasts of one woman patriot after another, cutting off their nipples. We had to watch while one person after another was flogged to death, and they forced us to witness "head cutting" and "feeding the dog"—that is, suspending the victim in the air to be eaten by dogs. The demons even commanded us to "laugh joyously" at the scene.

What cruel, barbarous atrocities the fascist robbers committed!

Yet the demons were still unsatisfied. They caged us in a narrow, dark underground prison

of the Japanese gendarme headquarters at Djakarta. We were forbidden to speak, to stand up and walk, but had to sit all day long like "monks in meditation." Our legs crossed, we were made to sit like this every day. We were given some fist-sized hard balls made of "paste" as food. In this half-alive and half-dead state, we were imprisoned for a total of three years and five months. Many, of course, died of hunger and disease. Many were hung.

Today, the insane American imperialists want to re-arm Japan. Not only has America set free those criminal murderers, but she also wants to use the inhuman Japanese fascist robbers to slaughter all peace-loving peoples in the world. This we can never endure. Especially we Chinese in Indonesia, who suffered from the Japanese persecution for three and a half years, will resolutely oppose America re-arming Japan!

Jan Thio

Hongkong, February 19

## Japan Must Not Be Re-armed

Dear Editor,

Whenever I remember the days of Japanese fascist rule in Korea, I'm filled with a hatred and disgust which can hardly be restrained. The Korean people had a life of blood and tears for 36 years. Rape, plunder, arson and murder turned Korea into a large graveyard. We were not allowed to speak or to learn the Korean language. Nor could we study Korean history. Finally we were even forced to take Japanese names. We were deprived of minimum freedoms and rights. As the Japanese went further and further with their aggressive fascist plans, they forced Korean youth to serve at the front as cannon fodder. Countless Korean youth were thus sacrificed.

I myself was also conscripted in my home town of Onsung, North Ham Hyeng Province. Meals consisted of rotten rice porridge which even dogs wouldn't bother to eat. Although half-starved we were forced to practice shooting, artillery firing, the use of bayonets and so

on. At night we had to polish shoes, wash clothes, clean rooms and do other chores for the Japanese. I felt half-alive and was always on the verge of fainting. But there was still sentry duty for us. The memory of those years makes me bitter and fills me with boundless hatred for the Japanese imperialists.

We Korean youth remember distinctly those days of hardship. We shall never allow those dark days to return.

We still hold unpaid blood debts from the Japanese imperialists. Can we tolerate the resurgence of Japanese fascism again to scorch our Motherland? No, never. We shall not allow the Americans to carry out their plot to re-arm Japan.

American imperialists, you had better take heed! You will have to pay double for the crimes you are committing against our Motherland and our people.

The Korean people, together with the people of Asia and of the world, firmly oppose the American scheme to re-arm Japan. This scheme will certainly end in shameful defeat for the American imperialists.

Chai Bin

February 20,

Antung,

Northeast China.

## "Home the Wanderer"

Dear Friend,

I am writing you from Bangalore, a city in the South of India. I send you a modest poem of mine, called "Home the Wanderer," dedicated to the cause of friendship between the great Indian and Chinese peoples. Please let me explain a little what my poem signifies.

The only people from China that we saw here, particularly before the Second World War, were mostly poor emigrants, very humble people like hawkers and silk-sellers, makers of paper decorations, young boy jugglers and conjurers. But even through them we were in-

itiated into the great skill and talent of our Chinese neighbours; we saw their wonderful patience and the steadfastness in their eyes. We do not see these simple representatives of yours any more. They have returned to their liberated homeland. This is the theme of my poem which reads as follows:

I remember you with your khaki load,  
Chinese friend, roaming the streets of Bombay,  
Carrying the sorrows of your home abroad,

Patient seller of silk on the way.

I wonder again at the discs you whirled  
On the tips of the sticks on your fingers,  
Was it less ceaseless, the anger that burned  
Or the sorrow that lay in the songs of your singers!

The paper blooms that grew between your palms  
Have brightened the garden of Asia today.

But Chinese wanderer, the greatest of your balms  
Is the tale of how you came home to stay.

After your struggles and your sorrows  
Happiness dawns on you, Chinese neighbours,  
And the heart of an Indian lad borrows  
For keeps the hope made by your labours.

Kichu

India  
Jan. 12, 1951.

## PEOPLE'S MILLET INSTEAD OF ALMS

(Continued from page 14)

—about 2 pounds of millet daily. Part of it is exchanged for maize flour, spinach, cabbage and carrots. Once or twice a week we have meat soup... Our children get normal schooling here for six years. After the final examinations they can continue their studies at high schools. There they can get trained to become workers, cadres for government, for farm work or worker-organisers in factories... There are also some other possibilities. The children may be adopted or may be returned to their own families, if it is certain they'll be well looked after."

Comrade Wang and her colleagues lead us to the sleeping quarters of the children. These are bare but clean rooms. Each has six big windows. Below these windows are wide sleeping kang's made of concrete. On each of these kang's sleep seven children. Orderly folded woolen blankets and quilts lie in the corners.

"These quilts and blankets are also a fruit of our people's victory," explains a teacher. "Before liberation they slept on the bare kang, now every two of them get a cotton sheet." Along the wall stand in regular intervals wash-basins made of tinned iron and enamel. They are clean but patched up and worn. Above these wash-basins there is a very orderly display of small towels. All this may seem poor, yet it is incomparably better than all these children had before. China's fight for a better life of her small and big children has only started after the liberation. The tasks are gigantic. But there are no insoluble tasks, no unconquerable obstacles for the will to work and the energy of the 475 million people of New China. Every day brings new proof of this indomitable energy. Every day yields new successes, big and small. The new life is mirrored in the great Huai River conservancy project as well as in this tiny school. Both are part and parcel of a giant transformation.

We look into the classrooms of the smallest children. Heads are bent over the desks, brushes run quickly over the paper. Some of the children seem too small to be able to manage a brush, but their ambition equals that of the older ones.

In the big mess-hall lunch is served. Here are the most serious children we have ever met! Only the rattle of chopsticks against the bowls and the lapping up of soup can be heard. Faces are heated from eating. eyes smile at us.

We stop at the wall-newspaper. The articles are decorated with coloured paper-stars and childish paintings. The newspaper committee has 12 members. There are editors, reporters, painters and "printers"—children whose handwriting is especially beautiful. Small stories, riddles, news of the school are here to be found, but also political essays. Even the smallest are contributors. "Gruesome Chiang Kai-shek," writes a seven-year old boy, "we shall catch you alive! You have to give account for all your crimes. We children call with loud voices: 'Down with Chiang Kai-shek!' Aren't you afraid of us? You still roar like a wild tiger, yet you are only a paper tiger. Do you want to lay in the coffin? I give you a good advice: Surrender to the People, otherwise the People will finish you!" The little comrade editor didn't do too good a job correcting falsely used new phrases in the following article "printed" on the wall: "Dear schoolmates! In the Sixth Class there is a pupil named Chien Yu-chen. In former times when we little ones tried to talk to her, she didn't pay any attention to us. She detested us small ones. That's capitalism. But since she has seen a beautiful play in the theatre and since she has discussed it with other children, she has regretted her faults. Now she is very kind to us small ones and doesn't behave any more like the bourgeoisie."

The words of a 14-year old girl seem to express the feelings and thoughts of all inmates of Yu Yu Suo School. She had written: "Why am I now so happy? Because all our sufferings are at an end. Every day we live a democratic life. We are well-treated; nobody beats us ever. Here life is a hundred times better than before. It is fun for me to learn together with my schoolmates and to play with them. I am so happy now, I cannot tell how happy. This happiness was given to us by men whose hearts go out to the working people—by our revolutionary comrades. I don't know how to thank them. I promise to be a good pupil always listening to my teachers' advice, for I want to make the Communist Party and dear Comrade Mao Tse-tung happy. I also want to take a hand in building New China. I also want to serve the working class. Now we don't have to eat any more what was left for us by the rich ones, who never had to lick empty their bowls. Now we live by the work of the Chinese people. Now I am dressed cleanly. I have a roof over my head and I am able to study. It is not a bad fate any more to be born the child of poor parents."



A woman cadre helps the peasants

Woodcut by Li Chun