

# PEOPLE'S CHINA



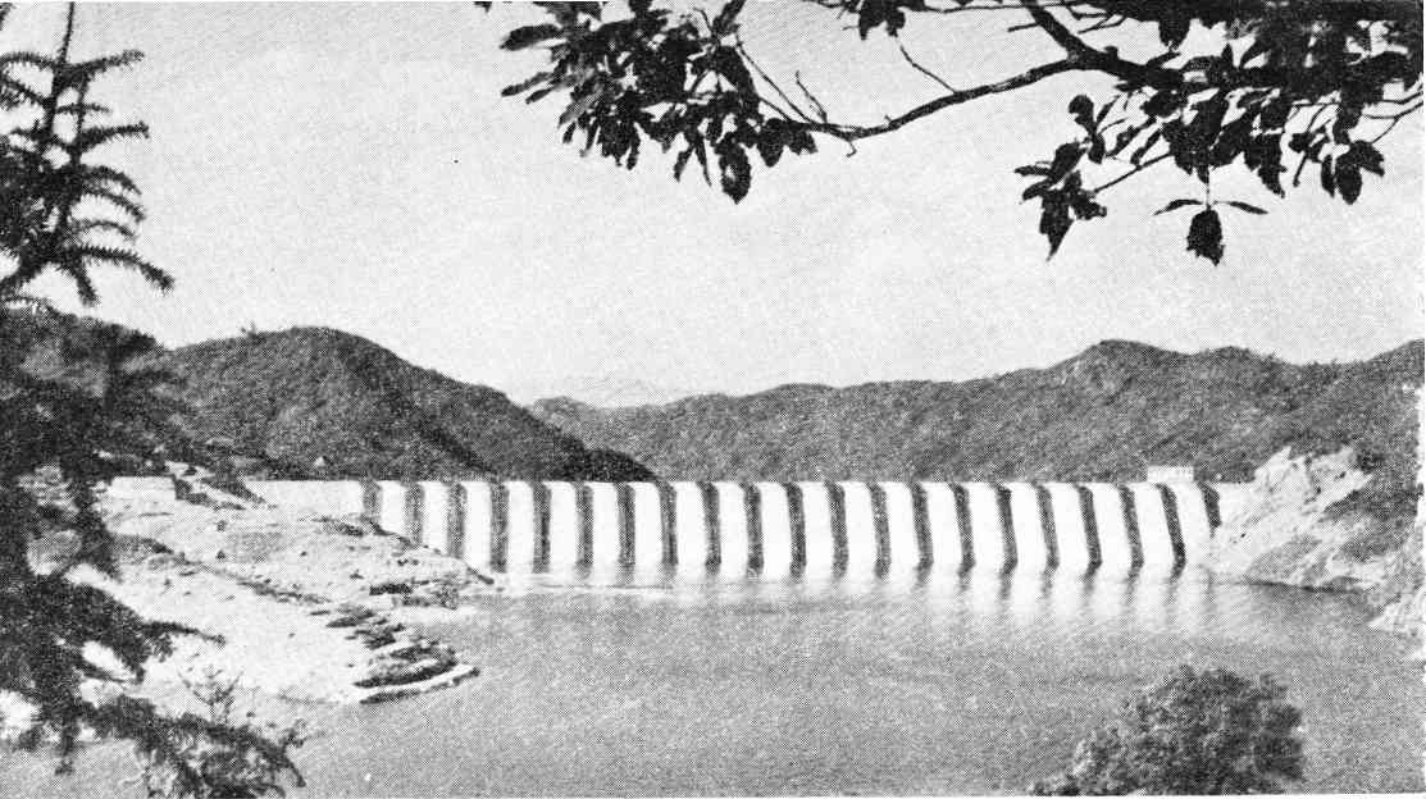
## CONTENTS

State Capitalism in China . . . . .	<i>Chien Chia-chu</i>
Our First Trade Agreement with India . . . . .	<i>Lei Jen-min</i>
Chinese Chen Chiu Therapy (Needling and Cautery) . . . . .	<i>Chu Lien</i>
Envoys of Art and Peace . . . . .	<i>Chao Feng</i>
China's New Scientific Educational Films . . . . .	<i>Hung Lin</i>
Praying for Rain (A Short Story) . . . . .	<i>Chao Shu-li</i>
Chang Hsiang-yu—Opera Singer and Patriot . . . . .	<i>Fang Ming</i>
CHINA TODAY . . . . .	

FORTNIGHTLY

23

1 9 5 4



General view of Futseling Dam and Reservoir



Gay crowds on opening day view the reservoir from the top of the dam, 122 feet high and 546 yards long

## Futseling Reservoir Completed

On November 5 over 10,000 people attended the opening of the Futseling Reservoir — a major part of the great project to harness the river Huai and provide power for industry and water for irrigation. (See item in *China Today*, p. 40)

# State Capitalism in China

Chien Chia-chu

**U**NDER the leadership of the Communist Party of China the Chinese people are now engaged in building socialism. In the process, capitalist, as well as other forms of exploitation, will be abolished.

The Constitution has made it clear that:

The policy of the state towards capitalist industry and commerce is to use, restrict and transform them. The state makes use of the positive sides of capitalist industry and commerce which are beneficial to national welfare and the people's livelihood, restricts their negative sides which are not beneficial to national welfare and the people's livelihood, encourages and guides their transformation into various forms of state-capitalist economy, gradually replacing capitalist ownership with ownership by the whole people; and this it does by means of control exercised by administrative organs of state, the leadership given by the state sector of the economy, and supervision by the workers.

All the prerequisites exist for successfully carrying out this historic task laid down by the Constitution. By relying on the state machinery and social forces now in existence, by means of various forms of state capitalism, we can gradually, over a fairly long period of time, bring about the socialist transformation of capitalist industry and commerce.

In this article, answers will be given to the following questions:

---

The author, Chien Chia-chu, is an economist and the Deputy-Director of the Central Administrative Bureau of Industry and Commerce.

(1) Why does China, instead of immediately dispossessing capitalists of the means of production, adopt a policy of utilizing, restricting and transforming them?

(2) What is state capitalism? What are its forms in China? What are the advantages of our state capitalism over private capitalism?

(3) Why is it possible to carry out the socialist transformation of capitalist enterprises in a peaceful way? What conditions favour such a peaceful transformation? And does the class struggle persist during the course of it?

## Policy Towards Capitalists

The fact that our policy towards the Chinese national bourgeoisie is not one of immediate expropriation is determined by historical conditions. These have divided the Chinese bourgeoisie into two categories: the bureaucrat-capitalists and the national capitalists.

By bureaucrat-capitalists we mean monopoly capitalists, allied on the one hand with Chinese feudal landlords and old-type rich peasants, and on the other, through their comprador connections, with foreign imperialism. Headed by the "big four" families of the Kuomintang: those of Chiang Kai-shek, T. V. Soong, H. H. Kung and Chen Li-fu—and utilizing the reactionary state apparatus, the bureaucrat-capitalists oppressed not only the workers and peasants, but the petty bourgeoisie in the cities

as well, and also did much damage to the national bourgeoisie. During their twenty-odd years' rule over China, the "big four" families succeeded in accumulating wealth worth at least 20,000 million American dollars. At the same time, hundreds of thousands of Chinese people were ruined; their life became a hell, and starvation and death stalked the land. The bureaucrat-capitalists were an enemy of China's new-democratic revolution—one of those against which its main blows were being directed. With the victory of that revolution, their property was confiscated and became the foundation of the state-owned economy of People's China.

### **The National Bourgeoisie**

But China also has capitalists of another category: the national bourgeoisie. Politically, this group has a dual character. Along with other sections of the people, it was long subject to all sorts of restrictions and oppression. The imperialists would not permit the development of native capitalism in China, because they needed the country as a source of raw materials and cheap labour for themselves, as a market for their own goods and investments. The persistence of feudalism also limited the growth of native capitalism. Finally the bureaucrat-capitalists oppressed and strangled the national bourgeoisie in various ways—in their own monopolist interests and in the interests of their imperialist masters. Through the state machinery, which they controlled, they established their domination over every branch of production. The enterprises they controlled enjoyed special financial support from the Kuomintang government in the form of loans and tax privileges. They established monopolies of various raw materials, power and transport. Subjected to all this pressure, enterprises of the national bourgeoisie were often driven into bankruptcy. The national bourgeoisie, therefore, showed a certain readiness to resist and fight against oppression by imperialism, feudalism and bureaucrat-capitalism.

The national bourgeoisie also has another side. It was itself born out of semi-feudal, semi-colonial society, and many of its members retained connections of one kind or another with imperialism, feudalism and bureaucrat-capitalism. It has always been politically and

economically weak, lacking the courage to fight against imperialism and feudalism to the end. It is true that from 1927 to 1931 the national bourgeoisie in China was opposed to the revolution, aligning itself with the big landlords and the big bourgeoisie. But the fact is that the national bourgeoisie was never actually in power. On the whole, its members took a neutral attitude towards the new-democratic revolution. On certain occasions some of its leading members even participated in the revolutionary struggle.

Following the victory of the new-democratic revolution, the national bourgeoisie acknowledged the leadership of the working class. It took part in various patriotic movements and the work of economic rehabilitation. Hence the status it occupies in China today. In considering policy to be followed in dealing with this section of the bourgeoisie, attention must be paid to these unusual historical circumstances.

We must also keep in mind the extreme economic backwardness of China. In 1949, the output of modern industry constituted only 17 per cent, in terms of value, of total national production. Even in 1953, the figure was only about 31 per cent. Socialist state-owned industry, which accounts for only half the value of China's modern industrial output, is not yet able to fully satisfy the demands of the whole population, particularly of the peasants, for capital and consumer goods. State-owned commerce, too, is not yet in a position to take over quickly the work of existing capitalist commerce. This is why, even after the victory of the new-democratic revolution in China, it remains, and will remain necessary for a considerable period, to make the maximum possible use of existing capitalist industry and commerce in order to increase the supply of industrial products, accumulate funds, through taxation and savings, for the industrialization of the country, expand trade, help to maintain employment, train skilled workers and managerial personnel, and thus facilitate the advance of the national economy.

Side by side with their present usefulness, however, capitalist industry and commerce have their negative side, to which serious attention must of course be paid. Workers in such enter-

prises show no great enthusiasm for production, since, unlike those in state industry, they are still exploited by the capitalists. Irrational capitalist management hinders the full use of resources. The anarchy inseparable from capitalist production works against state planning of production and distribution. All these bad features must be restricted. To eliminate them altogether, along with capitalist exploitation, it is necessary to carry out the gradual socialist transformation of capitalist industry and commerce, to replace capitalist ownership with ownership by the whole people.

In the process of transformation, the negative side of such enterprises is more and more effectively controlled, while their positive qualities are fully exploited. The threefold policy of using, restricting and transforming the capitalist sector of the economy stems from these facts. No one side of this policy can be separated from the others.

### **Role of State Capitalism**

Now for our second question: what is state capitalism? What forms does it take in China? What are its advantages over private capitalism?

The nature and function of any form of state capitalism depend on the nature of the state itself. In capitalist countries, state capitalism is only one more instrument used to extract private profit. It is an economic form through which monopoly capitalists, using the power of the state, intensify exploitation of working people, carry out aggressive policies to seize colonies, and prepare for wars from which they draw super-profits. Junker monopoly capital in Germany, the monopoly capital of Hitler and Goering all belonged to this category. Today we see examples of it in the United States in enterprises of the armament and other industries which were built with taxpayers' money and then turned over to monopolists to operate for profit. Armchair "socialists" of some countries still contend that state operation alone, even under capitalist rule, constitutes "socialization" of industry. But they are only fooling themselves and the people. None of these forms have any point of similarity with state capitalism where the state is led by the working class, as is China today.

In our country the state serves the working people. In the period of transition to socialism, our state, acting in their interests, establishes certain connections with capitalist economy. Because we already possess a socialist state-owned sector which is the controlling factor in the economy as a whole, some capitalist activity is tolerated under certain conditions and for a given time. This, in the words of Lenin, is "capitalism which we shall be able to restrict, the limits of which we shall be able to fix."

In state capitalism as it exists in China, capitalist ownership still remains and capitalists still make profits. They continue, under the guidance of the state sector of the economy, to play a definite part in the nation's economic activity. But on the other hand they are not allowed to make unlimited profits at the expense of the economic well-being of the people. In China, in view of historical features which have already been mentioned, the national bourgeoisie has not been dispossessed as a class. It continues to own a considerable quantity of the means of production. We hold that it is both possible and necessary to transform its enterprises, gradually and steadily, into socialist ones through state capitalism.

### **Initial Forms**

In the field of industry we have the following forms of state capitalism. At the lowest level comes purchase of the products of private industry by the state. This predominated in the early days after liberation.

Since 1950, however, a more advanced form, (the middle form) has gradually come to occupy first place. It may operate in any of the following ways:

(1) Private factories turn out finished goods for the state to its specifications, within a stated time. The state supplies all raw or semi-finished materials and pays for their processing.

(2) The state places orders with capitalist firms, for which it may make part payment in advance or supply part of the raw materials.

(3) The state purchases the entire output of capitalist enterprises producing certain goods needed in the economic life of the nation. Such goods may not be sold by private producers on the free market.

(4) The state undertakes to sell all the finished products of a capitalist firm.

What is characteristic of this middle form of state capitalism is that the state controls the supply of raw materials and the marketing of products, although the capitalists are still in charge of production. In this way, the anarchy of capitalist operation is restricted, and production by capitalist enterprises is incorporated, to a greater or lesser extent, in the plan of the state. Market stability is ensured and public demand is met. Workers in enterprises included in this form of state capitalism produce goods chiefly for the state: they are not merely turning out surplus value for the capitalists. They therefore begin to show a keenness to improve methods and raise productivity and output. This is to the advantage of both the state and the capitalists. The capitalists on their part are limited to a reasonable return and not permitted to scramble for unlimited profits. They are educated to think in terms of patriotically serving the country, abiding by the law, and accepting the guidance of the state sector of the economy.

Because enterprises included in these middle forms of state capitalism are still privately owned and managed, there continue to exist contradictions between labour and capital, between the state and the capitalists, and certain others. These contradictions hinder the further raising of productivity as well as the complete re-education and remoulding of capitalists and their agents (managerial personnel, etc.). It is therefore necessary to push on a stage further—from the middle form of state capitalism to a higher.

### **Joint Ownership**

This higher form, in industry, is joint public and private ownership. The state invests in such enterprises, appointing its representatives to run the business together with the capitalists. The result is cooperation between the socialist and the capitalist sectors of the economy within a single enterprise, with the former taking the leading position. This represents important changes in production relations, which may be summarized as follows:

(1) Capitalist ownership is replaced by joint state and private ownership. The legiti-

mate rights and interests of capitalists are preserved and protected, but capitalism no longer dominates; the socialist sector does.

(2) Management of the enterprise is under the direct leadership of the state. The enterprise is no longer run in a capitalist way, solely for profit. The guiding principle of management is expansion of production and fulfilment of the demands and plans of the state.

(3) The status of the workers is changed too. They, alongside representatives of the state, play an important role in the leadership of such enterprises, and consider themselves masters. Their interest in their work is aroused and productivity raised.

(4) The capitalists and their agents, being under the direct leadership of socialist economy, have a better chance to re-educate and remould themselves in the course of their own managerial work.

(5) In the distribution of the returns, only a quarter of the profit goes to the shareholders (whether state or private). The rest goes on expansion of production, for taxes and improvement of the workers' well-being.

Enterprises under joint public and private ownership are thus semi-socialist in nature. Their character is determined not by the number of shares held by the state, but by the leading position of the socialist sector in the entire national economy, the nature of our state power, the unity between the representatives of the state as shareholder and the workers, and the fact that the capitalists and their agents are being guided and reformed.

Though such jointly owned enterprises are superior to the middle form of state capitalism, contradictions between socialist and capitalist ownership exist in them, too. To prepare the ground for the rather gradual replacement of capitalist ownership with ownership by the whole people, the socialist sector within these enterprises must continue to grow. This, too, is not a matter merely of an increase of state-owned shares. It depends on the transformation and improvement of management; the steady rise in political consciousness of the workers, staff and technicians; and the education and remoulding of capitalists and their agents. In short, it depends on the degree of

transformation of enterprises and the people in them. A jointly owned enterprise is the ideal form for carrying out such work. It is the best of all forms to speed the transition from capitalist production relations to socialist ones.

### In Commerce

In commerce, the forms of state capitalism are slightly different from those in industry.

With the completion of the restoration of China's national economy and the beginning of planned construction, the people's purchasing power has been growing faster than production of consumer goods. The demand for some goods exceeds the supply.\* The situation has at times been aggravated by the speculative activities of private merchants in the free market. In order to supply the needs of the people, the state must proceed to turn the free market into an organized one in a planned and systematic way. To do this, state-owned and cooperative trading machinery must gradually replace private wholesalers in the cities and assume control of the sources of supply of various essential goods. In relation to retail trade in town and countryside, in which very large numbers of private traders are engaged, the policy of using, restricting and transforming private enterprises by state capitalism must be applied.

In 1953 the state introduced the system of planned purchase and supply of grain and edible vegetable oils. In September 1954 it proceeded to introduce planned purchase of cotton and planned purchase and supply of cotton cloth. The state wholesale monopolies in grain, edible vegetable oils and cotton cloth have brought private retailers in these trades within the orbit of state capitalism.

There are many forms of state capitalism in commerce. This is because of the variety of commodities, because the degree of state control is not the same for each, and because the situation in large, medium and small cities differs one from the other as it does in urban and rural areas. The main forms of state capitalism in commerce at the present time are the following:

\*See "Bridging the Gap Between Supply and Demand" by Chen Yun, *People's China*, No. 22, 1954.

(1) The state designates private merchants as distributors on its behalf. The commodities sold are the property of the state. The merchants work on a commission basis. They sell at fixed prices and in accordance with other conditions the state lays down.

(2) Private merchants purchase controlled commodities from state stocks. They then sell them at fixed prices and under other conditions the state lays down. The merchant earns the difference between the wholesale and retail price of the commodity.

(3) Authorized private retailers buy commodities wholesale from state-owned or cooperative shops. They sell them to the public at the same retail prices as are charged by state-owned shops, or at other prices approved by the market authorities. They too earn the difference between the wholesale and retail price.

### Peaceful Transition

We now come to the last question: why is it possible to carry out the socialist transformation of capitalist enterprises in a peaceful way?

As we have already seen, China's policy towards the bourgeoisie is not one of immediate expropriation. It is transition to socialism in a peaceful way. This is considered possible for two reasons.

First, China is now a people's democratic state led by the working class and based on the alliance of workers and peasants. The socialist state-owned economy of the state has assumed control of branches of the national economy of key importance; and the working class is playing an ever more important role in the political, economic and cultural life of the country.

Moreover, the national bourgeoisie still preserves its tendency to oppose imperialism. The old connections between the national bourgeoisie and imperialism, feudalism and the reactionary Kuomintang have been largely cut off since the campaign to resist American aggression and aid Korea, the land reform and the movement to suppress counter-revolutionaries. After the large-scale *san fan*\* and *wu*

\**San fan* was a movement launched in 1952 to wipe out corruption, waste and bureaucracy among functionaries in government organs, people's organizations and members of the armed forces.



*fan*\* movements, a great many capitalists expressed willingness to accept socialist transformation. All these are conditions favouring the transformation of the national bourgeoisie.

But does "peaceful transition" mean that there will be no more struggles? Of course it does not. Comrade Liu Shao-chi has said that "there are struggles, and there will be struggles in the future."† Right after the victory of the revolution, various capitalists launched an attack on state organs, the state-owned economy and the working class by trying to bribe government workers, evade taxes, steal public property, pass off shoddy work, use inferior materials on government contracts, and extract economic information from government sources to be used for market speculation. The *wu fan* movement in 1952 repelled their attack and the bourgeoisie learned a profound lesson from it. But this does not mean that all capitalists have now become law-abiding. When the state announced its intention to embark on socialist transformation, many of its members were willing to accept it as their own future. But some still resist transformation and engage

---

\* *Wu fan* was a movement also launched in 1952 to eliminate bribery, evasion of taxes, shoddy work and the use of inferior materials on government contracts, stealing of state property, and using confidential economic information from government sources for market speculation.

† See "Report on the Draft Constitution of the People's Republic of China," *People's China*, No. 19, 1954.

in sabotage. So the class struggle has not ceased. It takes new forms, becomes more complex.

Our policy is to try and win over as many of the national bourgeoisie as possible to accept socialist transformation. Chairman Mao Tse-tung said in 1950:

When the time for nationalizing industry and socializing agriculture arrives in the distant future, the people will never forget those who have made contributions during the revolutionary war, the revolutionary reform of the agrarian system, and during the many years of economic and cultural construction that lie ahead. Their future will be bright. . . . (*Closing Speech at the Second Session of the First National Committee of the Chinese People's Political Consultative Conference*)

Liu Shao-chi said in his *Report on the Draft Constitution of the People's Republic of China* on September 15, 1954:

The capitalist, provided he realizes the march of events, provided he is willing to accept socialist reform and provided he does not act against the law or wreck the property of the people, can enjoy the concern of the state and will have proper arrangements made for his life and work in the future; nor will he be deprived of political rights.

From all the above one can see that the socialist transformation of capitalist industry and commerce is a complex and difficult task. But it should also be crystal clear that the liberated Chinese people are creating all the conditions necessary for carrying it out.





# Our First Trade Agreement with India

Lei Jen-min

*Vice-Minister for Foreign Trade*

**A**FTER friendly and harmonious negotiations, the first trade agreement concluded between China and India was signed at New Delhi on October 14, 1954. The two countries undertook to adopt mutually appropriate measures for the expansion of trade between them, and to accord facilities for the import and export of more than 200 commodities listed in schedules attached to the agreement. (This will not preclude them from facilitating trade in other commodities as well.) Methods of payment convenient to both parties were recommended. The agreement will remain valid for a period of two years and can be extended or renewed by negotiation before it expires.

The signing of the agreement is an example of applying the five principles guiding the relations between China and India to economic and trade activities. Its purpose, as the communique on trade negotiations between the two countries shows, is "the strengthening of the friendship that already exists between the governments and peoples of China and India and the development of trade between the two countries on the principle of equality and mutual benefit." The peoples of both China and India wish to build up such trade relations, which are of great importance to their economic well-being.

## Trade History of 2000 Years

Sino-Indian trade has a history of over 2,000 years. As early as the second century B.C., Chinese merchants were going to southern India with gold and silk and bringing back pearls and jade. Records of Sino-Indian trade

can be found in history books written in the Tang (618-907) and Sung (960-1279) Dynasties. At that time, it consisted mainly of barter of silk for spices. At the beginning of the 15th century, when the trade entered its golden age, many Chinese merchants travelled to Bengal and places along the east and west coasts of India, trading silk, medicinal substances and porcelain for spices and other Indian products.

Following European penetration into the East in the 16th century, economic links between the two countries suffered a serious setback. But their trade never ceased entirely; nor did personal contacts and small business transactions in the border regions.

Since the founding of the People's Republic of China, the friendly relations between China and India have been put on a completely new basis and become closer than ever before. Trade between them on the basis of equality, mutual benefit, mutual assistance and cooperation has progressed substantially. Early in 1951, the people of India were seriously short of grain. At that time, China was in her period of economic rehabilitation and also had certain difficulties. But, thanks to the land reform and great efforts in the promotion of agriculture, China's grain situation had already been greatly improved. As a result we were able to give immediate help to our neighbour, supplying her with 216,500 tons of rice and 450,000 tons of *kaoliang* (sorghum) over a period of two years. To the people of India, this was a manifestation of China's sincere friendship and concern for them in their need.

In the same period, India supplied China with large quantities of gunny sacks, cotton cloth, cotton yarn and cured tobacco. This, in turn, helped meet the needs of the Chinese people at that time.

In 1953, we were pleased to see that India was somewhat better off for grain. Though this reduced to some extent the volume of Sino-Indian trade, exchange of goods between the two countries has never stopped. India was still importing beans and raw silk from China and her exports to China in that year consisted mainly of tobacco, shellac and black pepper.

### **A Landmark in Friendly Relations**

In April 1954, an agreement between China and India on trade and intercourse between the Tibet Region of China and India was concluded at Peking. Besides establishing equitable procedure for normal commerce between merchants of the Tibet Region of China and India, it created favourable conditions for the further development of Sino-Indian trade as a whole. That agreement was an important landmark in the history of friendly relations between China and India. In it, the famous five principles—mutual respect for each other's territorial integrity and sovereignty, non-aggression, non-interference in each other's internal affairs, equality and mutual benefit, and peaceful coexistence—were formulated for the first time. These principles were solemnly reaffirmed in the Joint Statement of the Chinese and Indian Premiers issued in June last. They have not only consolidated and promoted friendly relations between China and India but have also provided a model of how the problem of peace and collective security can be approached throughout Asia and the world.

Last July, the Indian Tobacco Trade Delegation came to Peking and signed a contract with the China National Import and Export Corporation. Under it, China is to buy 2,000 tons of tobacco leaf from India. On October 19, five days after the conclusion of the first general trade agreement between the two countries, another contract was made under which China will import nine million pounds of tobacco from India, and send her 90 tons of raw silk.

All these events confirm the words of Premier Chou En-lai at a press conference held at New Delhi last June: "I think that in the spirit of supplying each other's wants and rendering assistance to each other, and on the basis of equality and mutual benefit, ways can be found of expanding the volume of trade."

### **Many Commodities for Exchange**

Both China and India have many commodities for exchange. Goods for export from China as listed in the schedules attached to the general agreement include rice and other grain, various types of machine tools and other machinery, minerals, animal products, silk and silk piece-goods, raw materials for use in the chemical industry, medicinal substances and porcelain. India's export list includes grain, tobacco, minerals, chemicals, scientific instruments, various types of machinery, machine tools, metal manufactures and textiles. Some of the commodities scheduled are traditional exports of the respective countries; others are being exported for the first time as a result of the development of production.

It is necessary to mention that there have always been close commercial relations between the Tibet Region of China and India, which are geographically adjacent. The Tibet Region requires India's grain, cloth, other consumer goods, communication and building materials. Tibetan wool, skins and hides, salt and minerals have always been exported to or through India. In the past three years, this trade has expanded rapidly and its volume considerably increased. With the development of communications and construction in Tibet and the daily improvement of the people's livelihood there, the region's need for materials, equipment and consumer goods is constantly increasing. In the trade negotiations with India, China agreed to continue purchase of a large number of commodities needed by the Tibet Region. India on her part agrees to give facilities for the transit of certain indispensable goods from China proper to the Tibet Region through Calcutta. These provisions are a demonstration of Sino-Indian friendship and cooperation.

### **Settlement of Accounts**

Of great interest too are the measures specified in the Sino-Indian Trade Agreement for the settlement of accounts. Article 7 provides

that all commercial and non-commercial payments between the parties may be effected in Indian rupees or pounds sterling, whichever is mutually convenient. It thus avoids all possible restrictions on trade resulting from shortage of a given medium of payment. It also shows the confidence China reposes in India's currency. In fact, most of the business dealings between the two countries in the past few years have been in terms of rupees. This practice is now embodied in the agreement.

For the purpose of facilitating payments, the agreement provides that China will open accounts in Indian banks. Payments to be made by India will be entered on the credit side of the accounts, and those to be made by China on the debit side. These accounts cover payments connected with business transactions, the distribution of films, the income and expenses of cultural performances and exhibitions, and expenses in connection with visits of delegations of a commercial, cultural, social or official nature. This naturally facilitates cultural as well as commercial exchange. In carrying out these provisions, the financial institutions of the two countries will enter into close connections—with benefit to all Sino-Indian financial dealings.

### **Supported by Both Peoples**

The Sino-Indian trade agreement strengthens the friendship and cooperation between the two countries. It is therefore supported by both peoples.

"The governments and peoples of China and India are working unceasingly to promote economic and cultural exchange, and are cooperating closely in the cause of world peace," the Peking *People's Daily* wrote on October 19. "The signing of the Sino-Indian Trade Agree-

ment in New Delhi recently is an indication of the further extension of relations between the two countries."

The Madras *Hindu*, an influential Indian paper, wrote that the arrangements for payment in the agreement would "be of immense advantage to Indian traders who wish to export to China or import from her." It expressed the belief that, once preliminary arrangements have been completed by both sides, they can well hope for a large volume of trade. The Madras *Indian Express* stated that the Sino-Indian trade agreement marks "a step forward in the attempt of the two countries to come closer in genuine mutual amity."

China and India have a combined population of 960 million. Each country has a large territory and a great wealth of products. The relations between them go back a very long time. Both are now striving to develop their respective economies and to build up their countries. With the efforts of their governments and peoples, there can be no doubt that trade between them will constantly grow.

The new development in Sino-Indian commercial relations provides vivid proof that states with different social and political systems can live side by side in peace, be on friendly terms, and cooperate with each other. Such cooperation is in the fundamental interests of their peoples.

The greater the number of countries which observe the principle of peaceful coexistence and enter into normal trade relations based on equality and mutual benefit, the more will the area of peace in the world grow, while at the same time such relations are bound to contribute to better living standards for all peoples who enter into them.



# Chinese Chen Chiu Therapy

## (Needling and Cautery)

Modernizing an ancient medical practice

### Chu Lien

Director of the Experimental Chen Chiu Therapy Institute of the Ministry of Public Health

**A**NCIENT Chinese medical practice attained great skill in the use of *chen* (needling or acupuncture) and *chiu* (cautery or moxibustion) to treat a wide variety of human ailments. Neuralgia, gastritis, rheumatism, malaria and some forms of tuberculosis are among those ills which can be successfully treated by these methods. Cures of acute, chronic and even contagious diseases are sometimes instantaneous. But in the past, these skills were uninformed by scientific theory; they were surrounded by a great deal of speculative mysticism, and many doctors who based their practice on Western medical science denigrated them. In the new social setting of People's China, however, their scientific basis is becoming better understood. Scientific theory, and particularly Pavlov's contribution, is informing and improving their practice and new successes are being achieved with their help in the battle against disease.

*Chen* and *chiu* have the same theoretical basis. They are two different methods of effecting the same kind of cure, two different means to the same end. *Chen* means to prick with a needle and *chiu* means to sear with a burning object. Both these methods are used to stimulate reactions in certain precisely located parts of the human body which, through the complex reflex action of the nervous system, will in turn stimulate and readjust the higher nervous sys-

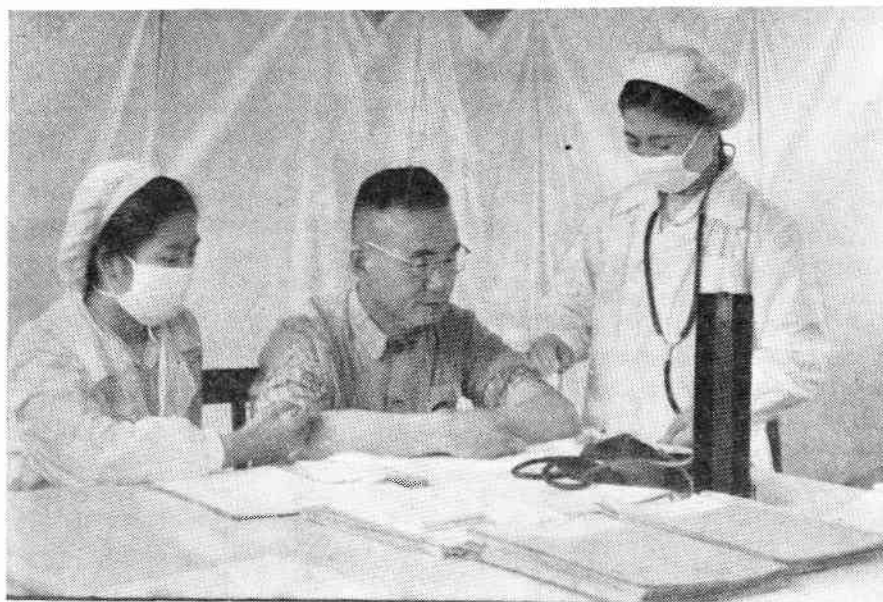
tem's power of control and regulation and thus bring about the desired cure.

### Ancient History

The origin of these methods of medical treatment is lost in antiquity, but references made by ancient writers show that in the remote past people used stone needles to treat diseases. Descriptions of *chen chiu* appear in *Huang Ti Nei Ching* (The Yellow Emperor's Esoteric Classic)\*, the oldest extant Chinese medical treatise. This indicates that these methods of treatment were in use long before metal needles made their appearance. During the last two thousand years or so Chinese physicians have gradually enriched and developed these methods in actual practice. There have also been many writings dealing with these subjects. About 1023 A.D. in the Sung Dynasty there was published the *Tung Jen Chen Chiu Ching*, (A Treatise on the Points Suitable for *Chen Chiu* as Shown on the Bronze Model of the Human Form). The author of this work gives a detailed description of how to locate over seven hundred spots on the human body which are suitable for *chen chiu*, as well as the effects of such treatment.

The metal needles used in *chen* in ancient times were of various kinds. The *Huang Ti Nei*

\* This work is a compilation of the third century B. C.



Giving acupuncture treatment at a Peking clinic to a patient suffering from rheumatic arthritis. Needles are being inserted in the patient's arms to stimulate nerves

*Ching* mentions nine kinds of needles. They are divided into three categories: those for scratching the skin and flesh; those for piercing and bleeding the veins; and those for piercing hypodermic parts and deep-lying nerves. It is thus seen that *chen* also involves surgical operations such as the breaking of pustules to let out pus. The needles commonly used today are mostly made of ductile silver alloys or stainless steel. They vary widely in form and may be thick or slender, sharp or blunt. In length they vary from one to nine centimetres. Choice of needle, the place at which it is to be applied and the direction in which it is to be driven, depth of penetration and length of time during which it remains in position, all depend upon the malady to be treated.

Many different kinds of combustible materials were used in ancient times for *chiu*. But *ai*, (wormwood or *artemesia vulgaris*) a medicinal herb indigenous to China, has remained throughout the ages the most generally used cauterizer. To prepare for use, the *ai* leaves are dried, rolled and formed into small cones like a halved datestone. In cauterizing, an *ai* cone is placed on the spot to be cauterized. It is then ignited from the pointed top, so as to burn downwards. The heat generated by the burning herb warms the skin and stimulates the nerves, thus producing a curative effect. Present-day *chiu* uses sticks of *ai* about the

size of a cigarette. These are not burnt actually on the skin, and are easier to handle than the cones.

*Chen* and *chiu* may be used either separately or jointly in medical treatment, depending upon the nature of the malady treated and the place on the body where the stimulus has to be applied.

### Popular Among People

*Chen* and *chiu* as methods of medical treatment are popular among the Chinese people; and the reason for their popularity is not far to seek. The means used are very simple and easy to handle, and they can bring about effective cures in an extremely wide range of diseases.

These time-honoured methods of treatment have been thoroughly tested by the rich clinical experience of practitioners, and their value has been absolutely established in practice; but unfortunately, like other aspects of China's medical heritage, in the feudal society of old China they remained cloaked in mystery, were entirely empirical and unilluminated by scientific research and theory. The reactionary Kuomintang regime, in its turn, paid scant attention to the national cultural heritage and made no effort to study or carry out research on that heritage in the field of medicine. True, these medical methods were introduced into Japan (during

the seventh and eighth centuries A.D.), France, Italy, and the United States. But the cellular pathology on which most medical practice in these countries is based prevented doctors from seeing through the mysticism which obscured the very real merits of *chen* and *chiu* and giving due recognition to the value of these curative methods.

Deprived by the Kuomintang of a modern medical service, the working people of the towns and the vast countryside never ceased to use *chen* and *chiu* as important methods of curing disease. Even before the founding of the Chinese People's Republic, in the old liberated areas the importance of using them as valuable aids to the people's health was not ignored. Guided by the Chinese Communist Party's policy of respecting the people's national cultural heritage, medical workers in the Shensi-Kansu-Ningsia Border Region brought together doctors trained in the old school of medical thought and took steps to modernize and popularize these medical methods.

This policy was continued after liberation. The methods of *chen* and *chiu* were adopted in many government and army medical organizations as well as medical colleges. Under the guidance of the Ministry of Public Health the Experimental Chen Chiu Institute was established in 1951, and scientific experimentation and research on *chen* and *chiu* and their popularization on a nation-wide scale have been carried out.

### Scientific Basis Found

The first requisite in laying a foundation for research work on *chen* and *chiu* is to provide a general scientific theoretical explanation of how these efficacious medical methods actually affect the human body.

The direct physical stimulation produced by *chen* or *chiu* is sometimes applied only to a particular spot on the human body. In some cases, this spot may be some considerable distance from the affected part. How, then, is it possible for cures to be effected? How is it possible for them to cure even contagious diseases caused by bacteria or germs, such as cholera and tuberculosis?

From Pavlov's teachings on higher nervous activities we know that man's organic func-

tions are an interrelated whole, with the nervous system as the controlling factor. Nerve fibres radiate from the nerve cells of the central nervous system to all organs and parts of the body. These fibres, under the central control of the cortices of the cerebrum, direct the many complex but well-coordinated activities by which the human body adapts itself to various internal and external changes and thus make possible the existence of the individual body. Pavlov refuted the mechanistic theory of earlier physiologists. Disease, according to him, should be regarded as a disruption of the normal relation between the organism and its environment. This disruption is a disruption of organic activities as a whole and not, as has been held by the old schools of pathology, merely a disruption of the functions of certain organs or the impairment of certain cells.

According to the physio-pathological theory of the Pavlov school, the symptoms of any disease indicate, on the one hand, how the disease is developing, and, on the other, the body's biological defensive reaction against disease. The aim of any cure should be to reinforce this defensive reaction in order to restore the normal functioning of the human organism.

According to his own investigations in many instances of pathological conditions of the cerebral cortex resulting from functional interference, Pavlov concluded that "the fundamental mechanism of the occurrence of pathological condition in all hitherto cited cases is identical. It is a difficult situation, the conflict between both processes of excitation and inhibition." This means that the loss of normal balance between these two processes is the basic cause of all cortico-visceral ailments. Pavlov often used mild stimulation, including dermal stimulation, as a cure for troubles of this kind. His experiments with animals showed that it was possible to utilize the process of gradual development of inhibition in both hemispheres of the brain in order that the disturbed equilibrium can be restored. Pavlov used methods other than *chen* and *chiu* for stimulation. The aim of his methods was, however, to balance the excitatory and inhibitory processes through restoration of the regulative functions of the cerebral cortices, an effect produced by nervous reflexes induced by dermal stimulation. In



A diagram from a copy of an ancient wood engraving of the Ming Dynasty (1368-1644 A.D.) showing suitable spots for acupuncture treatment according to the medical practice of that day

this respect Pavlov's theory has found practical corroboration in *chen chiu* therapy.

### Work Through Stimulation

*Chen* and *chiu* work through stimulation. The stimulus may be short or protracted; it may be strong or weak; and it may be induced at different places of the body by different techniques. The different kinds of stimulation induced produce either excitatory or inhibitory effects on the nerves. The effects of the stimulation produced by *chen* and *chiu* restore the normal processes of the nervous activities which have been thrown off balance. From this it can be seen that *chen* and *chiu* do not aim at direct treatment of the affected part of

the body. In fact, the exact point of their application is often far away from the place directly affected by disease. Thus troubles in certain parts of the head may receive treatment by *chen* or *chiu* on the toes. Furthermore, the application of *chen* or *chiu* to one place in the body often produces effects on several other parts of the body related to the nerve fibres at the place of application, thus making it possible to bring about complete or partial cure of more than one kind of disease.

With the above theory as a working hypothesis, the Experimental *Chen Chiu* Institute has systematically carried out experiments on a wide range of diseases to determine the effectiveness of these methods of treatment, and the results achieved show that they are indeed remarkably efficacious. Records kept by the Institute show that 9,513 patients have been treated by these methods during the last three years. Over 200 different kinds of diseases have been treated, most of them chronic and stubborn cases. The records further show that over 90 per cent of the cases satisfactorily responded to treatment and that over 40 per cent were actually cured. It should be noted that the highest efficacy was obtained in the case of disorders of the nervous system, the digestive organs and the locomotor organs (muscles and joints).

### Many Diseases Cured

These experiments have greatly enriched our experience in the use of *chen* and *chiu*. It may safely be said that the following diseases can be treated with certain benefit: neuralgia, neuro-paralysis, gastritis and enteritis, colitis, articular and muscular rheumatism, hysteria, and malaria etc. Much experience has also been accumulated in the treatment by these methods of chorea (St. Vitus Dance), paralysis agitans, hypertension, certain kinds of tuberculosis, and eczema.

W.H.J., a 22-year-old woman, had been affected by rheumatic arthritis and erythema nodosum, a kind of skin disease, for thirteen years. She had been treated in many hospitals and tried all kinds of cures, but all in vain. She came to the Institute for treatment in April this year. She was treated by the methods of *chen chiu* once every day. After 28 days of treatment a complete cure was effected.



M.C., a twelve-year-old girl, was affected with chorea. The muscles of her whole body became spasmodic. She lost sleep and appetite. She had been treated in many hospitals but without effect. In 1951 she came to the Institute for treatment. After 29 treatments spread over some fifty days she completely recovered from her illness. One thing worthy of notice is that, during the period of treatment, no attempt was made to place her in a specially quiet environment or remove her from the stimulation of noises and strong light.

Data of the Institute reveal the following figures: of 263 patients suffering from hypertension, over 80 per cent were successfully treated; of 30 cases of nocturia (bed-wetting), 63 per cent were cured; and all 23 cases of malaria with attacks every other day were cured. It may be added that of 5,115 cases of malaria treated with the *chen chiu* methods by doctors of a certain army unit, 90 per cent were successfully cured.

### Increases Complements

Collaborating with the Bacteriological Department of Peking Medical College, the Experimental Chen Chiu Institute has carried out research on the effect of *chen chiu* on complements or anti-bodies in the human organism. Complements are chemical constituents of the blood. They accelerate the process of metabolism and help white blood corpuscles to kill germs. Of five persons suffering from neurasthenia four had an appreciable increase of complements after undergoing seven treatments. In one the amount of complements doubled, while in another they were quadrupled. Of 38 persons who received experimental treatment at the Institute in collaboration with the Hopei Luan Hospital of Tunghsien, 32 whose complement index was low were found to have gained an increase of complements, while others, whose amount of complements was high, remained unchanged. This shows that *chen* and *chiu* are also capable of producing physiological readjustment.

These experiments prove that *chen* and *chiu* are not only efficacious in curing diseases but are also effective in increasing the body's power of resisting disease.

The Institute's research work on tuberculosis in collaboration with the Tuberculosis Clinic of Peking Medical College Hospital, the Central People's Hospital and the Chinese Union Hospital have also proved that *chen* and *chiu* are efficacious in promoting the cure of proliferative or exudative tuberculosis.

### Physicians Trained

To train physicians to master *chen* and *chiu* therapy, training classes have been established in provinces and municipalities throughout the country during the past three years. Many medical colleges, such as the Hopei Medical College and the Medical College of Yenpien University, as well as secondary medical schools, now offer courses in *chen chiu*, and some of them have set up clinics for *chen* and *chiu*. The Experimental Chen Chiu Institute has helped more than four hundred doctors traditionally trained to improve their scientific knowledge and working technique. More than 1,400 *chen chiu* practitioners have been trained, directly or indirectly, by the Institute during the period from 1951 to the summer of 1954. Most of them are well equipped with modern medical knowledge. The methods of *chen chiu* are now being applied by hospitals for workers and staff in the industrial regions of Penki, Anshan, Tatung and Taiyuan, and in the Huainan Mine; they are also being given in government medical organizations of 27 provinces and municipalities. In all these places they are available to government workers as well as to the broad masses of workers and peasants. The Institute and the Chen Chiu Research Committee of the Chinese Medical Association have sent out groups of practitioners in *chen* and *chiu* to many parts of the country, including national minority regions like Inner Mongolia and some parts of Sikang, to treat the local populations by these methods and to train medical personnel there.

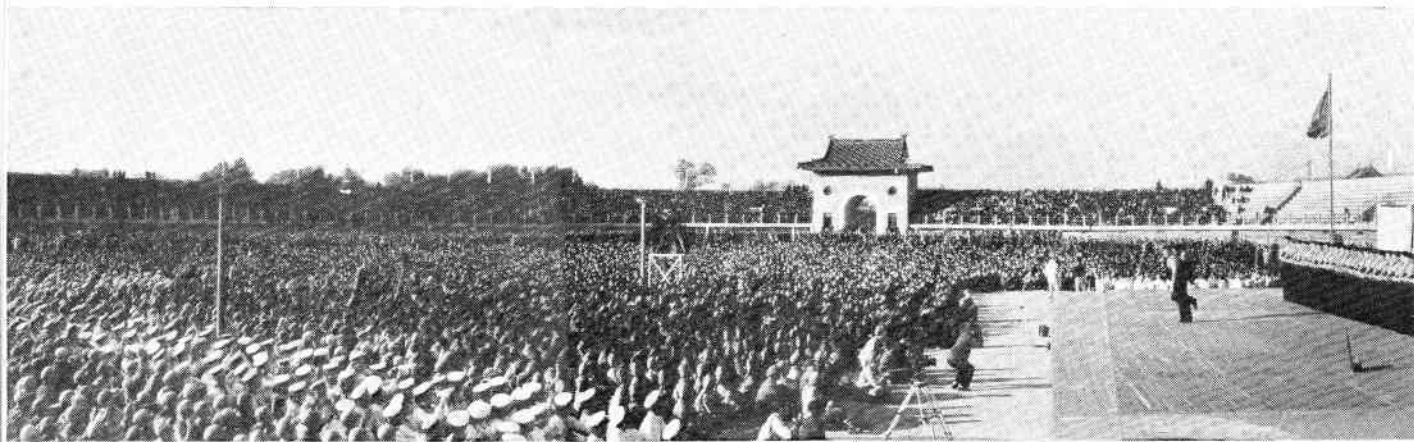
Thanks to the aid of Soviet medical theory and the experiments and research work carried out in New China, the therapeutic methods of *chen chiu* have now left the empirical stage and are gradually being incorporated into the body of modern medical science as a powerful weapon in man's struggle against disease.

## Envoys of Art And Peace

There is an increasing flow of culture between China, the Soviet Union and the People's Democracies. Many representatives of art and culture from the Soviet Union and People's Democracies came to China to take part in the celebrations on the fifth anniversary of the People's Republic of China



Chairman Mao Tse-tung chatting with members of the Bulgarian People's Army Song and Dance Group. Seated opposite him are (from left to right) Dimitr Dimov, Bulgarian Ambassador to China, Lieut. General Dyako Dyakov and Colonel Dragan Prokopiev, head of the group

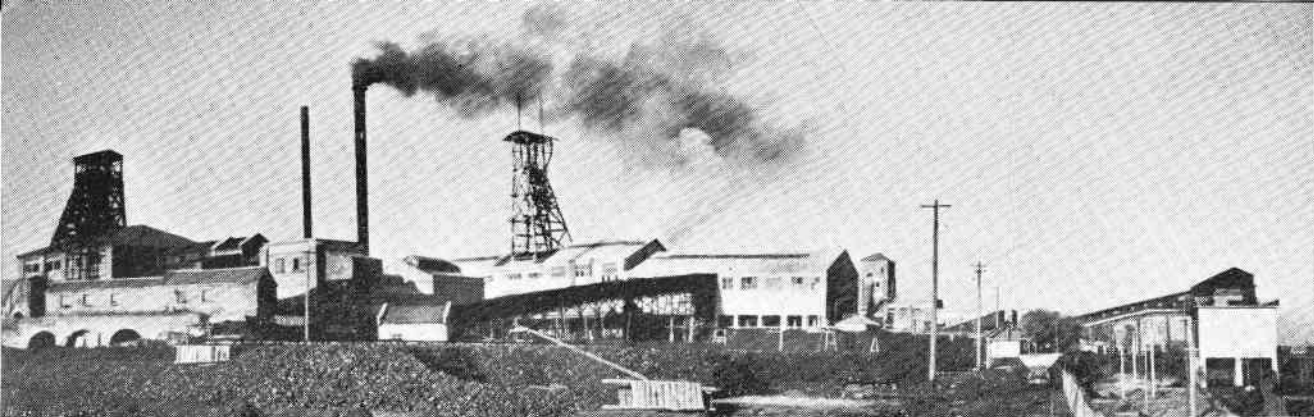


Part of the audience of over 20,000 which saw the Soviet State Folk Dance Company perform in the People's Stadium, Peking

Stefania Woytowicz, soprano, prize-winner at the 1954 International Singing Contest in Prague, singing at the first Peking recital given by the Polish Cultural Delegation



Peking Pioneers present bouquets to artists of the German Democratic Republic at their Peking premiere



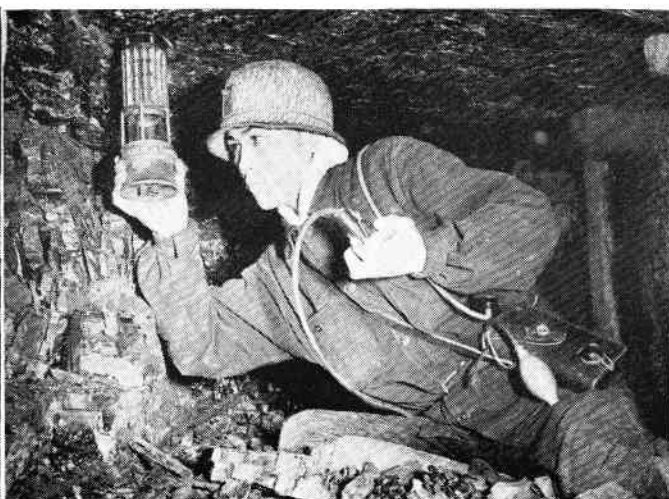
Huainan Colliery in Anhwei Province

## China's Growing Coal Industry

By opening new collieries and reconstructing old ones, China's estimated coal output in 1954 will be about 82,000,000 tons, more than two and a half times what it was in 1949



A coal combine in operation at the Tatung Colliery, Shansi Province, where mining is now mechanized



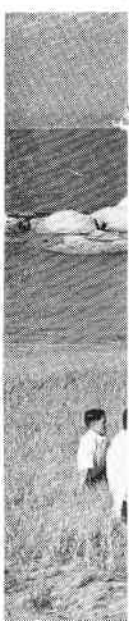
Great attention is paid to safety. Testing for gas at Fuhsin Coal Mine



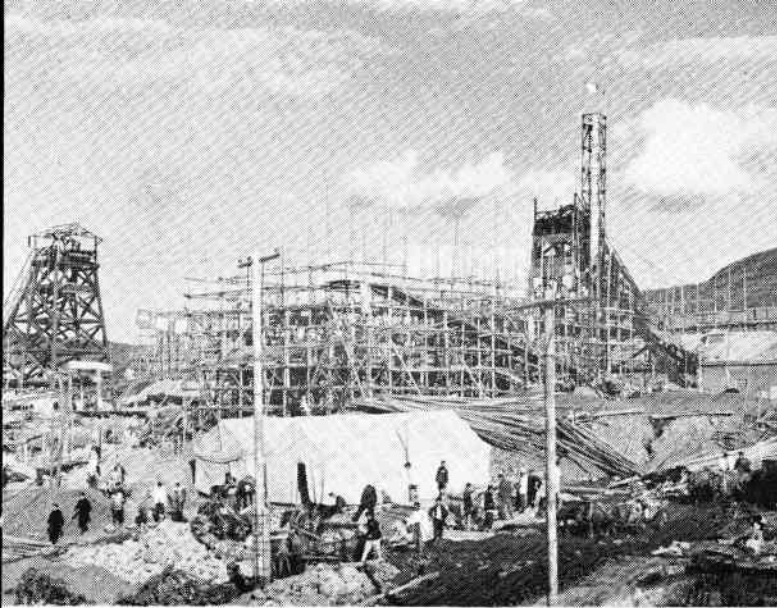
Giant excavators in the Haichow open-cast mine in Fuhsin, biggest of its kind in China



M



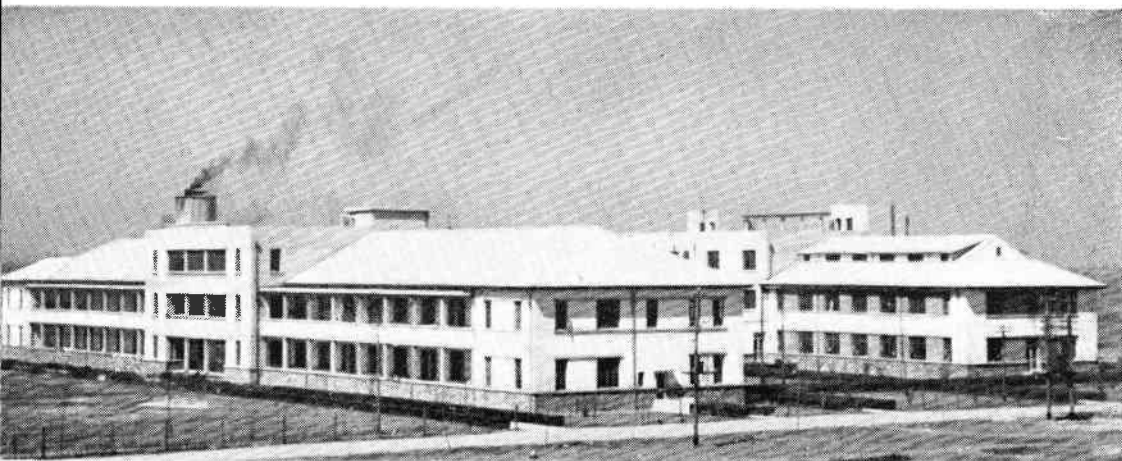




The construction site of the Hsiaohengshan mine in Chihsi, Northeast China. In 1954 thirty new shafts are being sunk and over 50 reconstructed all over China



A class at Huainan Coal Industry College studies surface installations from a model



The miners' hospital in Huainan coal field is only one of many health institutions for miners

Members of the China Coal Industry Troupe dancing for miners on holiday at Peitaiho



The airy dining hall at a Workers' and Employees' Off-Duty Rest Home in the Hokang coal field, Heilungkiang Province



## On China's Far-western Border

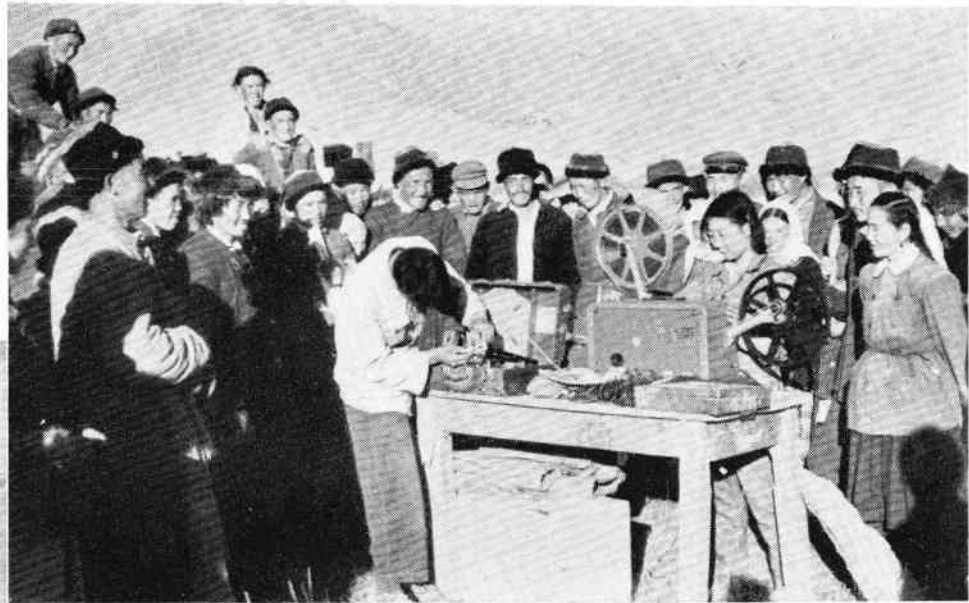
The 48,000 Khalkha nomads who live on the pasturelands of the Pamir Plateau in western Sinkiang suffered bitterly from Kuomintang oppression. Liberation brought them the chance to build a new, happy life. Last July they established their own people's government of the Kehtselehsu Khalkha Autonomous Region

A mobile cinema team from the Bureau of Culture of Sinkiang Province visits the Khalkha nomads



Khalkha nomads hear a talk on the progress of China's socialist construction

Shearing sheep — today the Khalkhas get the full benefit of their husbandry



Carpet weaving — a famous handicraft among Khalkha women



# Envoys of Art and Peace

**Chao Feng**

*Secretary-General of the Union of  
Chinese Musicians*

**C**ULTURAL exchanges between the Chinese People's Republic, the Soviet Union and the People's Democracies are now taking place on an increasing scale. They are an expression of the ever closer ties of friendship between the peoples of these countries and lead to further understanding between these nations and a deeper appreciation of each other's arts and aspirations. They are a strong stimulus to creative activities, and a further reinforcement of the collective will to peace.

## Art and Cultural Delegations

Recent highlights of this cultural exchange have been the arrival in Peking of large art and cultural delegations from the Soviet Union and People's Democracies. Some came as special guests to take part in the celebrations of the fifth anniversary of New China, others as a result of various agreements on cultural ex-

change. Thus, while the Song and Dance Group of the Bulgarian People's Army, a group of artists from the German Democratic Republic, the State Folk Dance Company of the Soviet Union, the Polish and Czechoslovak cultural delegations, and the Rumanian Folk Orchestra were here in China, the Song and Dance Group of the Chinese People's Liberation Army was winding up a successful tour in Czechoslovakia and getting ready to go to Rumania; the Chungking Acrobatic Troupe was visiting Bulgaria and the Mongolian People's Republic, and the Northeast China Song and Dance Group was making a tour of the German Democratic Republic.

Recently the Chinese people have seen the brave and open-hearted character of the Soviet people vividly expressed in their dancing full of the zest for life. The people of Peking and

Performers of the State Folk Dance Company of the Soviet Union in a Russian dance, "The Glade"

Sketch by Yeh Chien-yu



俄罗斯舞蹈  
林子宜画



A dancer of the Soviet State Folk Dance Company learning the "Fan Dance" from a dancer of the Central Song and Dance Company of China

many other cities also heard the gay melodies and catching rhythms of Rumanian folk music. Students of music have learned a lesson from the performance of a pianist from Chopin's own land. The display at the Hungarian Folk Arts Exhibition gave us a glimpse of the lovely land of Hungary. The Bulgarian People's Army's singers and dancers gave us a better understanding of the life and struggles of the Bulgarian people. The Czechoslovak singers told us of "Golden Prague."

### Fine Music

We enjoyed the performances of the Rumanian Folk Orchestra not only because of its fine technique, but also because the rich national character and vivacity of the works performed gave us an immediate sense of intimacy and sympathetic understanding of the people. The orchestra gave an assured interpretation of the works it performed.

The admirable Song and Dance Group of the Bulgarian People's Army won the unstinted praise of the people of Peking for inventive choreography and excellent technique. Its chorus has great range, depth and strength. The voices are well-trained, and well-blended with rich tone and dramatic effect.

The skilled, disciplined performances of the musicians from the German Democratic

Republic gave music lovers an excellent opportunity of studying the German school of music. The string quartet and vocal soloists gave thoughtful renderings of musical works without pretentiousness or sophistication. Their repertoire was drawn from Bach, Beethoven, Schubert and Brahms. Chinese audiences, like music-lovers the world over, found in these performances ever renewed enjoyment and inspiration. Through this music they felt the warm love of life, infinite loyalty to the idea of freedom, aspiration for a better world, splendid integrity and admirable logic. It is no exaggeration to say that these performances engendered in their audiences a new love of art, a new hope and strength to safeguard the great achievements of human genius.

A Polish pianist gave an enchanting performance of the works of that great patriot, Chopin. To us his stirring mazurkas are a symbol of Poland, of the fine, unbending spirit of its people.

### Soviet Folk Dances

Unforgettable, too, were performances given by the State Folk Dance Company of the Soviet Union led by Igor Moiseyev. They brought the life and spirit of the Soviet people in a kaleidoscope of movement. *The Guerillas*, a dance drama depicting the struggle of the Soviet people in the defence of their motherland, well costumed and danced with a wealth of realistic characterization; a whirlwind Ukrainian *Gopak*; the *Potato Dance* which so charmingly describes the happy life and work on Soviet farms; *The Glade*, a tribute to youthful beauty and pure love; *Spring Festival*, a gay Ukrainian group dance; the comic dance, *Two Young Wrestlers* of the Siberian Nanai people; a sword dance of the dashing Tadjiks: every one of these leaves a lasting impression.

Every programme presented by our guests contained one or two items of special interest to the Chinese people. All delegations, whether Polish singers, a Bulgarian chorus, or Soviet dancers, would sing one or two Chinese songs in Chinese, or perform a Chinese dance. These were really eloquent tributes from one friendly nation to another. Art critics



and the general public agreed that the most difficult, and most widely acclaimed feat was the Soviet Folk Dance Company's performance of *San Cha Kou*, an acrobatic episode taken from Peking opera. In performing its complex movements and remarkable acrobatics the Soviet dancers showed an extremely high level of artistic accomplishment.

Bulgarian composers, too, have made successful arrangements of Chinese folk songs, while a soloist from Warsaw sang the Chinese song *Beautiful Spring in the Second Moon* in Chinese. The *Red Silk Dance* performed by the Soviet Folk Dance Company and the Chinese *yangko* dance performed by the Bulgarians not only fully conveyed the beauty and spirit of the originals, but also testified to the warm feeling between the peoples of the Soviet Union and the People's Democracies and people of China.

### Opportunity to Study

The visits and performances of these distinguished guests are giving Chinese artists a unique opportunity to study classical Western music and dance as well as their modern developments. The level of technique and stagecraft, especially of the choral singing of the Bulgarian People's Army Group, with its bold

and unconventional arrangements of folk songs, are excellent models for our Chinese musicians.

Chinese artists have learned from the artists of the German Democratic Republic that artistic technique is not an end in itself, but a means of giving full expression and elucidation to the content of artistic creation.

From the Soviet companies Chinese choreographers learned the value of collecting and re-creating folk dances by giving each a suitable stage form and making only such changes as are dictated by the needs of modern life and stage experience; and that this work is an important creative task calling for untiring, sustained and dedicated labour.

Our friends may rest assured that their visits will prove an inestimable help to us in the development of modern Chinese creative art. We, for our part, express the hope that China's natural beauty, her people, and her rich tradition of national art will inspire our guests to create new works. Such an exchange cannot but promote progress in the cause of art dedicated to the people. We shall long remember how the visit of these friendly and talented guests added gaiety and lustre to the Chinese people's festivities as they celebrated the fifth anniversary of the founding of their people's republic.

## China's New Scientific Educational Films

**Hung Lin**

*Director of the Scientific Educational Films Studios*

SUCH films as *The White-Haired Girl*, *Sons and Daughters of New China*, *Liang Shan-po and Chu Ying-tai* and the *Liberation of Tibet* have already demonstrated the artistry and skill of New China's film industry in feature and documentary films. This year it shows its first achievements in a new field. At a series of special performances in the cinemas of Peking, Shanghai, Shenyang and other cities it presented selections from 22 scientific educational films ranging from accounts of seed selection

methods and new industrial processes to physical culture and child care.

Several million people saw these films in the first week. They have now been released through the regular cinemas in the cities, while mobile units take them to factories, farms and schools.

No systematic work was done in this important educational field under reactionary rule in old China. But after liberation, in May 1952, the Central Cinema Bureau established a special

department to produce scientific films, and by the end of the year it had produced thirteen.

In February 1953 the department was enlarged and reorganized into the Scientific Educational Films Studios. They went into production with new studios and equipment, and issued nine new films in 1953. These were generally judged to be improvements on their predecessors. This year's programme was to produce four film magazines on science and technique and fifteen films on such themes as *Air Conditioning in Factories*, *How to Prevent and Cure Schistosomiasis*, *Fresh Water Fish Breeding*, *Root Tubercles in Soya Bean Plants*, *Rubber* and *At Tsingtao's Aquarium*.

The Ministries of Agriculture and Public Health, too, have their own educational film units. The latter has two studios, one in Peking and one in Shenyang. These units have already produced 29 films under such titles as *Afforestation of Sandy Wastes*, *Wipe Out Rats and Fleas!* and *Transplantation of the Cornea*.

All these studios, however, work to a common plan, the basic principles of which were laid down in a resolution on the improvement of film production passed by the Government Administration Council in December 1953. This directs that in scientific films all natural phenomena should be explained in terms of dialectical materialist theory, and that all films should make a point of popularizing scientific and technical knowledge affecting the daily life and work of the people in a way easily understood by the masses.

### **To Aid Industry, Agriculture and Health**

Films so far produced fall under three main heads: industry, agriculture and health.

For industry, the studios have produced films popularizing the achievements and improved methods introduced by model workers in various fields. *Ho Chien-hsiu's Method* shows how the famous girl textile worker of Tsingtao developed her method of tending fine yarn spindles, greatly reducing waste and thereby saving huge sums of money for the state. *Li Hsi-kuei's Switching System* describes how Li, head of the switching section of the important railway junction at Shenyang, evolved a new system which reduced the time taken in routing trains and greatly raised the general efficiency of rail transport.

Another film popularizes the bricklaying method invented by Su Chang-yu, leader of a group of Harbin building workers.

These industrial films have been a great inspiration to workers in mills, plants and building sites. They not only give their audiences a clear explanation of innovations which have attracted nation-wide attention but, by vividly contrasting old and new methods of work, convince workers of the superiority of the latter. They also show how the processes they portray can be made applicable elsewhere. After seeing the film on Su Chang-yu's new bricklaying method, a team of brick-layers on a Shihchiachuang construction site decided to try the method out. They found they could lay 4,000 bricks a day instead of 2,500.

### **Better Farming Taught**

Several films have been made to educate peasants in better methods of farming by tackling some of their most urgent problems. Rice-borers, an insect pest, are the greatest enemies of the peasants of South China. In 1951 alone, they destroyed enough rice to feed five million people for a whole year. *Wiping Out Rice-Borers* describes how these pests breed and demonstrates effective methods of dealing with them. *Wiping Out Locusts* is similarly designed to help farmers in areas subject to attack. Last year this film was shown in Sinkiang just at a time when the peasants were fighting a desperate and losing battle against a swarm of locusts which had attacked their crops. Seeing this film, they realized that their failure was due to incorrect use of "666" insecticide. Once they learned how to use it, 90 per cent of the locusts were exterminated. The film was also of great help to the farmers of Shantung, Anhwei, Hopei and other areas subject to locust attacks.

*Conservation of Soil and Water* deals with a key problem of Chinese agriculture in a way that is of practical use to every farmer. It introduces the successful methods evolved by the peasants of Northwest China in their struggle against natural calamities and to conserve soil and water and thereby change waste land into arable land. It shows how, without waiting for the great national water conservancy projects to be completed, peasants can do their bit



Workers from an agricultural instruction centre helping Kiang-su peasants collect eggs of rice borers. A scene from "Wiping Out Rice Borers," a film produced by the Scientific Educational Films Studios

by afforestation, turfing and local conservation measures to prevent loss of soil and water.

The Scientific Educational Films Studios' pictures, *Physical Culture and Health* and *Safety for Mothers and Children*—a film showing how to prevent puerperal fever and tetanus—have lent their aid in the battle against disease and for better national health. In the past, hundreds of thousands of lives were lost in childbirth every year as a result of ignorance and superstition. The film *Painless Childbirth* gives a popular account of advanced obstetrics learned from the Soviet Union. *Rural Sanitation* explains how various epidemics in the countryside can be prevented.

### Popular Programmes

Films of a general scientific nature have proved popular additions to general cinema programmes. They include films showing the need for care in installing and using electric appliances in the home; and how outstanding peasants raise abundant crops and increase cotton yields. A special documentary was made to show the eclipses of the sun and moon in 1953 and explain their causes.

By showing the people practical ways of overcoming natural calamities, of harnessing

nature to the service of man, films are playing an increasingly important part; for they not only provide instruction in popular form but also foster a love of knowledge among the people, and teach them how to look at things from a scientific, historical-materialist viewpoint.

The swift scientific and cultural advance of the people makes constantly new and greater demands on the scientific educational film studios and spurs them to further effort. Film workers actively canvass and pay close attention to the comments of their audiences. They are also studying with deep interest the work done by their Soviet colleagues. Scores of Soviet and other scientific educational films have already been dubbed in Chinese and many more will follow. This enables the Chinese people to learn directly the scientific and technical achievements of the Soviet Union and the People's Democracies, and make them their own.

There is an unprecedented desire on the part of millions, particularly the young people, to master science and technique. Scientific educational films have an exceptionally important role to play in speeding the advance to industrialization and socialism.

# Praying for Rain

Chao Shu-li

THE Dragon King, according to time-honoured Chinese legend, is one of the gods who control rainfall. There are lots of gods of this sort. That is why places which are constantly menaced by drought usually have a temple dedicated to the Dragon King.

In Chintouping the Dragon King's Temple stood on the west bank of the river to the north of the village. The foot of the bank consisted of rocks stretching away to the hills lying to the west of the village. But for these rocks, the old folks held, the village would have been swept out of existence by the river long since.

In the days before liberation, whenever a spell of drought set in, the villagers would gather in the temple to pray for rain. There were a hundred-odd households in the village, and from among them teams of eight were organized to kneel and pray in rotation. The first team lighted the incense and knelt until a stick of incense burnt out. Then a second team took its place and did the same. . . . Those "not on duty" were free to toll the bell or beat drums to call the Dragon King's attention to the prayers. So one team followed another, from the first to the last, and the last to the first again, until it rained.

Organization and leadership in this matter were always left to the landlord; and shortly

---

The author, Chao Shu-li, is a well-known Chinese writer. His works include *Rhymes of Li Yu-tsai*, *Hsiao Erh-hei's Marriage*, *Changes in Li Village* and *Registration*. (English translations of these works have been published by the Foreign Languages Press, Peking.) Chao Shu-li has also written several plays and ballads.

before liberation it was landlord Chou Po-yuan who handled it. Just how he did so can be judged by what Yu Tien-yu, a poor old peasant, said about him at an accusation meeting during the land reform. "When it came to praying," he'd said, "you put your name down at the head of the first team, but you sent your man along to do the kneeling. You laid down the law and said that anyone who failed to attend prayers at the proper time would be fined a catty of lamp oil. If your man had failed to take your place, he'd have to pay for you! And while we knelt there with empty bellies, you cornered the grain and refused to sell any to us. Then you'd buy up our good land at the rate of one mouldy peck of rice a *mou*.\* By the time we'd prayed ten times, half the land in the village became yours. And once you said to your in-laws, "This prayer stuff is just eye-wash, though I've led it. As a matter of fact, I stand to win whether it rains or not. I've got half the land in the village, so if it rains I get more grain. If it doesn't, I can gradually buy up the other half bit by bit for a song!" You're a monster, that's what you are! If liberation hadn't come, we'd all have been dead but you. . . ."

After land reform, all the land in the village reverted to the peasants. But, as ill-luck would have it, that summer drought visited the village again. The government urged the peasants to build canals, sink wells and cart water to save the seedlings . . . to leave no stone unturned to fight the drought.

---

\* A *mou* is one-sixth of an acre.

Well, there was a river handy, so building a canal was feasible. After a discussion at a meeting of the village administration committee Yu Chang-shui, secretary of the Party branch, drew up a plan. They surveyed the lay of the land, and the Party called a meeting to urge the people to put their heart and soul into getting the job done.

The plan was to cut a canal from a point further up the river—about two-thirds of a mile north of Dragon King's Temple—through the big rocks lying by the temple, to feed a network of irrigation ditches in and around the village. It was estimated that the work would take about three weeks to finish. "But," said someone, "if it doesn't rain inside three weeks, the crops will be done for before the canal's finished." "Yes," replied Yu, "but once we have the canal, we can re-sow late crops, even if the present ones are parched. But if we wait three weeks without making the canal, we'll be left with blighted seedlings and nothing to be done about it. We can beat this drought, I tell you, if we make up our minds we will. And once the canal's finished, we shan't have to worry about drought any more." This put heart into the villagers, and they set to work.

But the very day work began, trouble started. Everyone was digging away on a lime-marked line, when from the temple came the sound of the tolling of the bell and the beating of drums. That set everybody talking: "Who on earth's still got such feudal ideas in his head?" "Oh, don't bother about them—just carry on." "Send somebody to stop them—can't work in that bloody row!" "Oh, let them alone. If their praying works, so much the better." "That's right. We build the canal, they pray for rain. There's room for both without interference."

Opinions differed widely. The village head and the Party branch secretary weren't present. They'd gone to work out the allocation of work. The remaining Party members, though they themselves didn't waver, failed to settle the argument. At last, however, it was unanimously agreed that someone should be sent to see who the folks were who were praying in the temple. A youngster volunteered.

On entering the temple he discovered eight old men. One of them—and the least expected

—was Yu Tien-yu. Yu, who had been so active in the land reform. "What, you, too?" ejaculated the lad. "And why not?" retorted Yu. "Well," said the lad, "it was you yourself who accused Chou Po-yuan of using the Dragon King to feather his nest." "That's nothing to do with it," said Yu. "Chou Po-yuan was a wicked so-and-so, but that doesn't make the Dragon King one."

"Anyhow," said the boy, indignantly, "you're just a feudal die-hard!" This enraged all the old men. One of them, the youngster's relative, intervened. "You'd better clear out," he scolded. "If it wasn't for the likes of you offending the Dragon King, it would have rained long ago. No sense you've got, you young whippersnappers. Here's the sun blazing down like a furnace, and you want to stop us praying for rain!"

So, helpless, the lad made his way back to the river side and told people there how matters stood. At noon, the Party members reported to the Party branch what had happened. Yu Chang-shui, the secretary, told them what ought to be done: go on patiently persuading the old men, and at the same time do their level best to build the canal. Once that was finished, no one would go praying for rain.

But the tolling of the bell and the beating of the drums worked on the nerves of those who thought there might still be something in the Dragon King. A few more old men put in their appearance at the temple, and even some of the young ones were forced by their elders to join in the praying. The old turn-and-turn-about system of kneeling and incense burning was revived. Some of the canal builders, even, those who hadn't entirely shed their good opinion of the Dragon King, used to drop into the temple and kowtow to "His Majesty" on their way to and from work.

Yu Chang-shui, besides urging the Party members and Youth Leaguers to redouble their efforts at digging earth and shovelling stones, himself gave a hand to the masons in drilling holes for dynamiting the rocks. The building of the canal proceeded apace, and the people grew confident and more enthusiastic. The roar of crumbling rocks drowned the sound of bell and drums. The young men "off duty" in the

rotation-praying would slip quietly away from the temple and join in the work. The old men grumbled that their half-heartedness ruined the efficacy of prayer.

But a couple of days later, a new obstacle cropped up to hamper progress. The first part of the canal bed had to be dug through the rocks close by the temple. But they were hard and stubborn. After two days' work it only looked as if chickens had been scabbling. Obviously they had underestimated the difficulties. This section of the canal—five foot deep and fifty foot long—which had to be cut through rock—would take a month at least.

By this time the people who withdrew or were disgruntled were increasing in numbers. Some shammed illness. Others said they had nothing to eat at home, and couldn't work on empty bellies. Others just left without saying anything. And even some of those who stayed, grizzled. "These rocks," they maintained, "can't be broken through in a twelve-month." And others said that now the drought had reached alarming proportions, they had better leave the canal and resume work during the winter. Those who had been on duty in the temple went back, and those who had only

kowtowed to the Dragon King before and after working hours now volunteered to be placed on the regular rota.

Fewer and fewer people were working by the river side. The rocks that had been blasted remained where they were. There weren't enough workers to cart them away. For a time blasting ceased altogether. Yu Chang-shui went on urging Party members and Youth Leaguers to carry on the work lest the whole site should become deserted.

He took off his shoes, rolled up his trousers and waded over to the far side of the river. There he sat on a stone, scowling at those wretched rocks and trying to think of some way out. Looking at the young plants just wilting away in the fields, the water in the river flowing away uselessly, and the bell and drums in the temple keeping up their ineffectual clamour, he felt bitter. "If we fail to get this water at my feet to the fields," he swore, "it'll mean we haven't got a decent Communist Party branch in this village!" The sun was blazing down. The very stone he sat on felt as if it would scorch his trousers. With puckered brows he glared at the rocks. He stayed there for the best part of an hour before a new idea dawned on him.

Wouldn't it be feasible to carry the water over the rocks' by rigging up some sort of temporary conduit? After all, they were tapping the river at a point higher than the village. Give the water a channel and it would come rushing down. Yes, it could be done. It would need a row of holes bored in the face of the rocks about five feet from the top, and strong wooden pegs inserted. Then wooden troughs could be laid on the pegs end to end, and there was your conduit. In his mind's eye he already saw a line of troughs with water flowing evenly down to the plain to the north of the village.

His eyes lit up. He stood up and shouted to the peo-



A deafening uproar broke out among the people outside. . . .  
"The water's been got over, oceans and oceans of it!"

ple on the far side who were shifting the stones: "Stop work, comrades! I've got an idea!" He crossed over, explained his idea, and a discussion began. Various improvements were suggested. For instance, one of the masons suggested the job would be easier and more rigid if they fixed a row of stanchions on top of the rocks, and ran wire cables to the end of the pegs from the stanchions. "That," he said, "will make a strong cradle for the troughs, and we'll have things properly in hand."

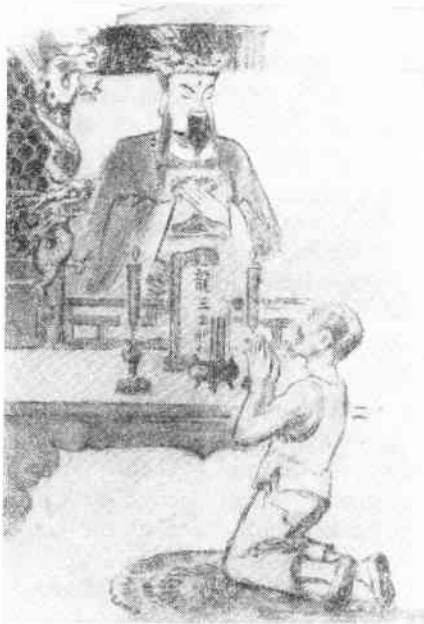
At a mass meeting next morning the idea was put to the villagers. They all approved. When those who had left heard of the new method, they rejoined the work teams. The Party members and Youth Leaguers worked like trojans. Some hunted up carpenters, others got busy carting timber, building scaffoldings, sawing logs. . . . The whole place was bubbling with excitement and bustling with activity.

The people who knelt in the temple again dwindled in number. Old Yu Tien-yu tolled the bell furiously.

At the end of a day's work the wooden troughs had taken shape and lay ready by the river side. Two-thirds of the people who had knelt in the temple stole away unobtrusively.

Another two days' work, and the troughs were hoisted on to the supports. The people kneeling in the temple thinned out still more. Not only did the whole of the later recruits to the congregation fade away, but even three of the eight old men now played truant. All the villagers, men and women, young and old, turned out to see the new device. They had never seen anything like it. There was more din and bustle than in a market-place.

Drawings by Chiang Chao-ho.



Yu Tien-yu pleaded: "Your Majesty, there's two mou of land behind my house—that'll have to be watered, too."

The noise and excitement irritated the five old men in the temple, and they rather lost interest in tolling the bell and beating drums. "Such insincerity!" wailed Yu Tien-yu. "If the Dragon King's so offended he doesn't send rain for a year, you'll have only yourselves to blame." The other four old men, too, curled their lips in disgust. After consulting among themselves, all five dropped to their knees and began to pray with great earnestness. "Your Majesty," pleaded Yu Tien-yu eagerly, "no matter what other people think of you, we five are really faithful. Please have mercy upon us, have mercy upon us!"

But at this point a deafening uproar broke out among the people outside. It sounded

as if they had gone mad, and to the old fogeys their cries' were more disconcerting than the blasts of dynamite. One of the old men cried in amazement, "Some accident must have happened." So saying, he leapt up and ran out. The other four stayed at their posts, but were consumed with curiosity.

Soon the old man returned. "Go and look," he shouted. "The water's been got over, oceans and oceans of it!" The three old men who had been kneeling on the floor got up hurriedly, and started to go out. Old Yu remained where he was. "Can't we be steadfast to the end?" he remonstrated. "Must save the plants now there's water," rejoined one of the elders. "I think His Majesty would forgive us." And the four old men filed out.

Only Yu Tien-yu was left. He kowtowed to the Dragon King. "Your Majesty," he murmured, "please forgive me, too! There's two mou of land behind my house—that'll have to be watered, too." And he got up and followed hard on the heels of the other old men.



# Chang Hsiang-yu— Opera Singer and Patriot

Fang Ming

**M**ANY things have happened to Chang Hsiang-yu, New China's famous opera singer and patriot, in the five short but eventful years since liberation.

In this period she has performed constantly, has been awarded a Diploma of Honour at the First All-China Theatre Festival, has taken her own opera company, the *Hsiang-yu Chu She*, on a tour which raised a sum large enough to purchase a fighter plane in the cause of resistance to American aggression and aid to Korea, went as a delegate to the Vienna meeting of the World Peace Congress, attended the Second All-China Conference of Literary and Art Workers, spent five months with her company in Korea entertaining the troops, and then, not long ago, she was elected to attend the first session of the National People's Congress as a people's deputy from Honan Province. A grand record!

## The Bitter Past

Chang Hsiang-yu was born in Honan in 1923. Her father, Chang Fu-hsien, who was first a peasant and then a miner by trade, was a devotee of opera and drama. Little Chang Hsiang-yu inherited this love. At the age of nine she was sent to a master to be trained in opera. Evidently the training she received was more than adequate, though she recalls ruefully that she was often soundly spanked for her shortcomings. At the age of thirteen she made her debut in Kaifeng, the capital of Honan Province. Her success was phenomenal, and her artistry and vivacity, charmingly coupled with rustic simplicity and candour, was soon recognized and widely acclaimed.

But with fame came trouble. In the old society of China a popular woman artist was considered fair game for any kind of humiliation and oppression. A certain Kuomintang official so harassed and persecuted her that her life in Kaifeng became a misery. At the age of fourteen she was forced to fly, and took up residence in the county town of Yushih, where she continued her stage career. Even in this remote little place she was not free from molestation. The divisional commander of the local Kuomintang garrison made indecent advances to her, and finally peremptorily demanded that she become his fourth concubine. When she indignantly refused, hand-grenades were thrown on to the stage, and she and the whole company had to fly by night in disguise.

That is the pattern of Chang Hsiang-yu's life up to the time of liberation. Where, in so corrupt a society, could she be entirely free from humiliation and cajolery at the hands of bureaucrats, warlords, and scoundrels? Often she thought to herself, the worse my performance, the better for all concerned. But she loved her art too much to give it up, though it still makes her blood boil to recall how military police used to hold her up on the way home after a performance, question and bully her, and finally let her pass with a sneering "So you're a woman actor, eh?"

## A New Life

Chang Hsiang-yu was singing in the Northwest when it was liberated. While, generally speaking, she responds very quickly to new things, she was at first at a loss to understand

just what liberation meant, just what this new life, which was to change her into quite a new being, really was. Of course she noticed the change; but she wondered why the men of the People's Liberation Army were so friendly, why they respected the common people. She had seen the Kuomintang troops, and they weren't a bit like that. She wondered, too, why people looked so happy, as if they'd had a new lease of life . . . but it was just idle wonder: she never, at first, really stopped to observe, never stopped to think.

But if she ignored the new life, the new life did not ignore her. She was a well-loved artist. Imagine her surprise when she was elected a delegate to the Conference of Northwest Literary and Artistic Workers. At first she thought that "they" were making capital out of her prestige. But she found her suspicions unfounded, and facts forced her to change her views. Workers in literary and artistic circles all helped in her political study, in raising her cultural level, and did everything they possibly could to help her and her company with their problems and difficulties. They helped her to stage new works. And it was a give-and-take process. Often they asked her advice on their own problems. "How nice these people are!" she thought.

Then, in 1951, came the public trial of Yeh Hsin-fu, one of the most notorious of Chiang Kai-shek's secret agents. Chang Hsiang-yu had had bitter personal experience of dealing with him. Called to give evidence, she made a scathing exposure of his disgusting and savage treatment of women artists, adding her testimony to the angry or pathetic charges of the common people. As she recalled her grievances she wept bitterly; but her tears were mixed with a feeling of joy at sharing the sympathies of the people.

### Contribution to Peace

So her social awareness grew. Later in the same year, in Sian, she heard a report given by a representative of the Chinese People's Volunteers fighting in Korea. It moved her deeply. The Volunteers, she learned, were battling in frightful weather, facing incredible hardships and bitter cold. Many were frost-bitten. Communications were difficult, and often they had to fall back on hard-tack to eat



Chang Hsiang-yu (centre, front row) among other prize-winners at the first All-China Theatre Festival in 1952

and snow to quench their thirst. And still they succeeded in defeating the enemy.

"What," she asked herself, "are they fighting for?" She wasn't long in working out the answer. "They are fighting for us, for our happiness and welfare." She and her colleagues decided to raise money to buy a fighter plane for the Volunteers, to be named after the company. Once this decision had been taken she let nothing stand in her way. She sold her car and with the proceeds, along with her savings, opened a bank account to the credit of the *Hsiang Yu Chu She* Aeroplane Fund.

Then, leaving her children in safe hands, the company left Sian for an extended tour. It covered the provinces of Shensi, Honan, Hupeh, Hunan, Kiangsi and Kwangtung. Everywhere they went they received every encouragement from the authorities and a warm welcome from the public. Sometimes they would perform in big, modern theatres, at others on tiny local stages with only paraffin lighting. When she gave performances in her native Honan she received a particularly warm welcome. The peasants came into the city

from miles around to see her. At Chengchow, in mid-Honan, she was besieged by wildly enthusiastic crowds after every performance. They shook hands with her and talked like old friends, and when her carriage finally bore her off, cries of "Good luck, Chang Hsiang-yu!" followed her.

Tears would roll down her cheeks as she recalled hard times in the past . . . living on wild herbs as a child, the spankings she received during her training, the persecutions, flights and life of vagabondage in distant parts. Now she was home again, and how different everything was. The people of her home province were emancipated and happy, and she shared their joy.

The tour lasted altogether a hundred and eighty days, during which the company gave 171 performances. The plane was purchased and presented.

In October 1952 Chang Hsiang-yu's company took part in the First All-China Theatre Festival, and she herself was awarded a diploma for an excellent dramatic performance. None of her enthusiastic audience could dispute the verdict. The Honan opera in which she acted had rural settings in which she was naturally at home, as she grew up in the countryside, and with her new outlook on life she now added a deeper richness of interpretation to her native gifts. Through her creative art she became the embodiment of the many women who had in the past been oppressed and brave enough to fight back and strive for a better life. She played the parts of Chu Ying-tai, and the White Lady (in the *Tale of the White Snake*), with an utter realism and lack of sophistication which made these two characters live on the stage and evoke the boundless love and sympathy of the audience.

Shortly after the Theatre Festival Chang attended a banquet given by Chairman Mao—an honour she will never forget. She says that at the banquet she could not take her eyes off him, with the thought ever present in her mind: Oh, Chairman Mao, how can I ever repay your kindness?

Then in December she attended the People's Congress for Peace in Vienna, meeting peace-loving people from all lands who

had come together with the common aim of bringing about a world at peace. That gave her fresh inspiration and strength.

### Tour on Korean Front

In 1953 she and her company went to Korea to give performances for the Chinese People's Volunteers. She was there when the truce was signed. During their five-month stay they saw at first hand the cruelties of war, and valued all the more the peaceful life that came after the truce. They gave shows everywhere, despite all handicaps and difficulties—at the front, at gun emplacements, in field hospitals, by the roadside and in underground shelters where one could scarcely stand up. Once Chang Hsiang-yu was chatting to a field-telephone operator and discovered that he had been on duty and unable to attend the show, so she there and then sang for his special benefit; and on another occasion she entertained a cook-house staff who had also had to miss her. Everywhere she met the warmest welcome, and the Volunteers by common consent called her "The Dear One from Home."

Attending the Second All-China Conference of Literary and Artistic Workers after her return, she said: "From our daily experience during our five months' stay in Korea, from the great love expressed by the Volunteers, from the new understanding we gained of our work, we are convinced that Chairman Mao's policy of seeing that our workers, peasants and soldiers get the very best of literature and art gives every one of us a great task to perform."

I have spoken a great deal of Chang as a woman and a patriot. What of her art?

### A Superb Artist

One critic has said: "Chang Hsiang-yu is a singer *par excellence*. With her vibrant soprano, her faultless sense of pitch, she typifies the sturdy character of the people of Central China." While her voice has great reserves of power, she has also an exquisite legato and an infinite tenderness in her softer notes. She sings always with freedom and ease and intense dramatic force.

She made her debut, as has been said, in the folk-opera of Honan. But she is no blind follower of tradition. She is constantly striv-

ing to improve her art. For instance, opera in eastern and western Honan was quite different. The tessitura of the former is high and the music dramatic, whereas in the latter the vocal line is low and the music characterized by broad, melancholy, lyric melodies. Chang assimilated and makes use of both styles.

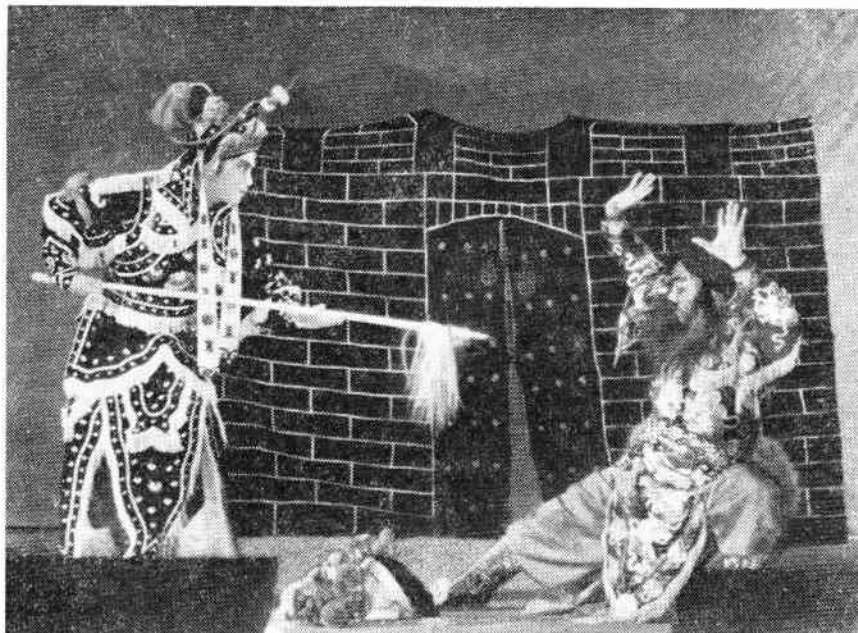
Through her contact with the masses, too, she came to realize that the resources of Honan opera are limited, incapable of expressing many subtle shades of human emotion. She therefore studied many different types of opera and folk-singing, and incorporated into her own art the best of each: the dancing and spoken dialogue of Peking opera, the characteristic airs of Shensi and Shansi operas, the *shan ko* (pastoral songs) and the *hsiao tiao* (a kind of sung ballad).

In this research and development she has since liberation received unstinted help from literary and musical circles.

### Convincing Acting

All her dance movements are virile and well-conceived. In the operas *The New Hua Mu Lan* (named after a heroine of old) and *Hung Niang* (The Girl in Red) she is the living embodiment of the uncompromising spirit in revolt. The former is a story of resistance to enemy aggression, the latter a love story of the old, feudal society; yet Chang Hsiang-yu is equally convincing and impressive in either role.

Her acting is no less remarkable than her singing. Her every movement is precise, significant and memorable. When using gesture or posture alone to express an idea, there is no mistaking her intention; while the skill, grace



Chang Hsiang-yu (left) in the title role of the Honan opera "Hua Mu-lan in the Army"

and accuracy with which she executes the danced portion of her roles speaks for her fine physique and suggests that she is not without some training in acrobatics.

I have already mentioned Chang's two most famous roles—the White Lady in *Pai She Chuan* (The Story of the White Snake) and *Hung Niang* (The Girl in Red). Her interpretation of the latter is specially superb, expressing as it does every facet of Hung Niang's character—her straightforwardness, sympathy, awareness and tension. This perfection has been achieved only through an intense study of the libretto, and a grasp of the very essence of its meaning.

It is shameful to think how so conscientious an artist was, in the old days, slighted by an irreverent and ungrateful society. Seeing her happy and rewarding life today, one would never suspect that she had ever lived a life of utter wretchedness and misery. Speaking of her past she always says: "It seems only yesterday. . . yet it's also like a story told by some old, old man long, long ago."

# CHINA TODAY

---

---

## Precision Machine-tool Works

China's first up-to-date precision machine-tool plant was completed in November 1954. One of the more important projects in China's First Five-Year Plan, it is equipped with first-class Soviet machinery. It will play its part in meeting the ever-growing demands of the engineering industry by producing precision instruments and cutting tools which formerly had to be imported.

## New State Grain Farm

Work has started on the site of the 49,500 acre state grain farm which is being established east of Kiamusze in Heilungkiang Province with machinery presented to China recently by the Soviet Union.

All the 49 Soviet experts who will help to establish the farm and put it on its feet have arrived; most of them are now working at the new farm site.

Although this Kiamusze area of China's Northeast is popularly called the "Great North Wasteland," it actually enjoys good weather and plentiful rainfall. Its rich, black, well-limed soil is generally over a yard thick, and is eminently suitable for growing spring wheat, soya beans, maize, *kaoliang* and other crops, and for stock raising.

## Land Reclamation

People living in the northern part of Shantung Province around the delta of the Yellow River are making a big effort to reclaim the delta land. With the active support of the People's Government members of close on fifty farming

cooperatives have taken the initiative in this work.

The delta has an area of some 123,500 acres. In the past the pattern of this delta was constantly changing, the river washing away land already formed in one place and forming new deposits of silt in another. Most of the marsh-land in the delta has now been reclaimed, and when completed it will provide local farmers with more than 113,600 acres of additional fertile farmland. The delta's alluvial soil is suitable for soya beans, wheat, cotton and other crops.

## Futseling Reservoir Completed

The great dam of the Futseling Reservoir in Anhwei Province on the upper reaches of the Pi, a tributary of the Huai, was completed at the end of October after 22 months' work. The reservoir has a capacity of 17,700 million cubic feet of water, which will be used to irrigate over 113,600 acres of land. The first hydro-electric power station in the Huai basin is also under construction here. It will generate 9,500 kilowatts of electricity. Its first turbine generator went into operation on November 4.

The concrete multiple-arch dam at Futseling is about a third of a mile long and 122 feet high. Though still unfinished during the flood season this year, it successfully held back the greatest flood of water recorded on the Pi for the last hundred years. The Huai, Pi and other tributaries caused many devastating floods in the past. Futseling Reservoir is

part of the comprehensive plan undertaken by the People's Government to control and harness them for irrigation, navigation and power.

## Achievements in Oil Boring

Before liberation, the deepest boring for oil in China was only 3,277 feet deep. Now, as a result of experience and the introduction of new methods, China's oil drillers can not only take borings of 5,000 feet in their stride, but also bore test wells to a depth of over 6,500 feet. There are now several wells of this depth, and one has reached a depth of 9,184 feet. This experience is enabling the oil industry to locate and tap deposits previously far beyond its reach.

## New Species of Cotton

Several new species of cotton plants have recently been grown by the Special Industrial Crops Department of the East China Agricultural Research Institute. Some have a long staple of about 38 mm. for ordinary use and 40 mm. and over for the spinning of good quality yarn.

In 1950 the Institute started work on a likely strain of Tehtse cotton seed found in an Anhwei cotton market. Since then they have been working on the basis of Michurin's theories and have cultivated and selected seed and improved strains year by year. Last year they succeeded in evolving five new species which are being experimentally sown this year over wide areas in the provinces of Hopei, Shantung, Honan, Shansi, Shensi, Sinkiang and elsewhere.

## Ancient Sites Unearthed

Many historical discoveries, dating back to the Shang Dynasty (c. 1700-1200 B. C.) have been unearthed in the course of capital construction in Chengchow, Honan Province. They include the remains of a furnace, moulds for making bronze arrowheads, spears and other weapons and implements. Arrowheads made of bone, some deer, some pig, and some human, some crude and some well worked, have also been found there, together with a grindstone for making bone implements. These excavations provide valuable new data for the study of productive processes in Shang society, as do a series of tombs, kilns and remains of ancient buildings which were also unearthed.

## Red Cross Delegation Visits Japan

A delegation of the Red Cross Society of China, headed by its president Li Teh-chuan, visited Japan from October 30 to November 12 at the invitation of the Japanese Red Cross Society and was warmly welcomed by the Japanese people. This was the first delegation representing the Chinese people to pay a formal visit to Japan since China was liberated.

During their stay the delegates visited Tokyo, Nagoya, Kyoto, Osaka and Kobe. They made wide contacts with many organizations and people in all walks of life, and conveyed to them the

friendship of the Chinese people. The delegation also conducted negotiations with Japanese organizations concerned on the question of helping Japanese now living in China who wish to return to Japan. The visit made a good start for further consideration of unsettled practical problems, the resumption of normal relations and the fostering of economic and cultural exchange between the two countries.

## Chinese-Burmese Trade

On November 3, 1954, following frank and friendly negotiations between representatives of the two governments a protocol on the exchange of Burmese rice and Chinese export commodities was signed in Peking between the People's Republic of China and the Union of Burma. Under this protocol the Chinese Government signed a contract on the same day to buy 150,000 tons of Burmese rice. The Burmese Government will shortly be sending a purchasing mission to China to conduct negotiations on the purchase of Chinese export commodities.

## Aristophanes Commemorated

The 2,400th anniversary of the birth of Aristophanes, the great Greek comic dramatist, was solemnly commemorated at a meeting held in Peking on November 15 and attended by over a thousand people. Tien Han, Chairman of the Union of Chinese Stage Artists, gave a critical introduction and analysis of Aristophanes' works in an address, his theme

being "Aristophanes — a Great Fighter for Peace and Democracy."

In mid-November the People's Literature Publishing House published a Chinese edition of Aristophanes' works comprising his five plays: *The Acharnians*, *The Clouds*, *The Birds*, *The Knight* and *Plutus* (Wealth).

## Indian Literary Works Published

The state-owned People's Literature Publishing House has just published an anthology of poems by Rabindranath Tagore, under the title of *The Crescent Moon*, the autobiography of the poet, *My Childhood*, and the play *Sakuntala* by the Indian playwright Kalidasa.

The monthly journal *I-Wen* (World Literature), which is devoted to translations of foreign literary works, has carried in recent numbers poems by H. Chattopadhyaya, an excerpt from the *Mahabharata* and articles on that great Indian epic.

Forthcoming publications of the People's Literature Publishing House and the Writers' Publishing House include many translations of Indian literary works including the poem *I Sing of Man* by H. Chattopadhyaya, *Starved People*, *A Digit of the Moon*, *Short Stories of Krishan Chandar* and Tagore's *Gitanjali*.

---

CORRECTION: In our last issue (No. 22), the abbreviation "B. C." should be inserted after the words "fourth century" in the twelfth line, second column, page 29.

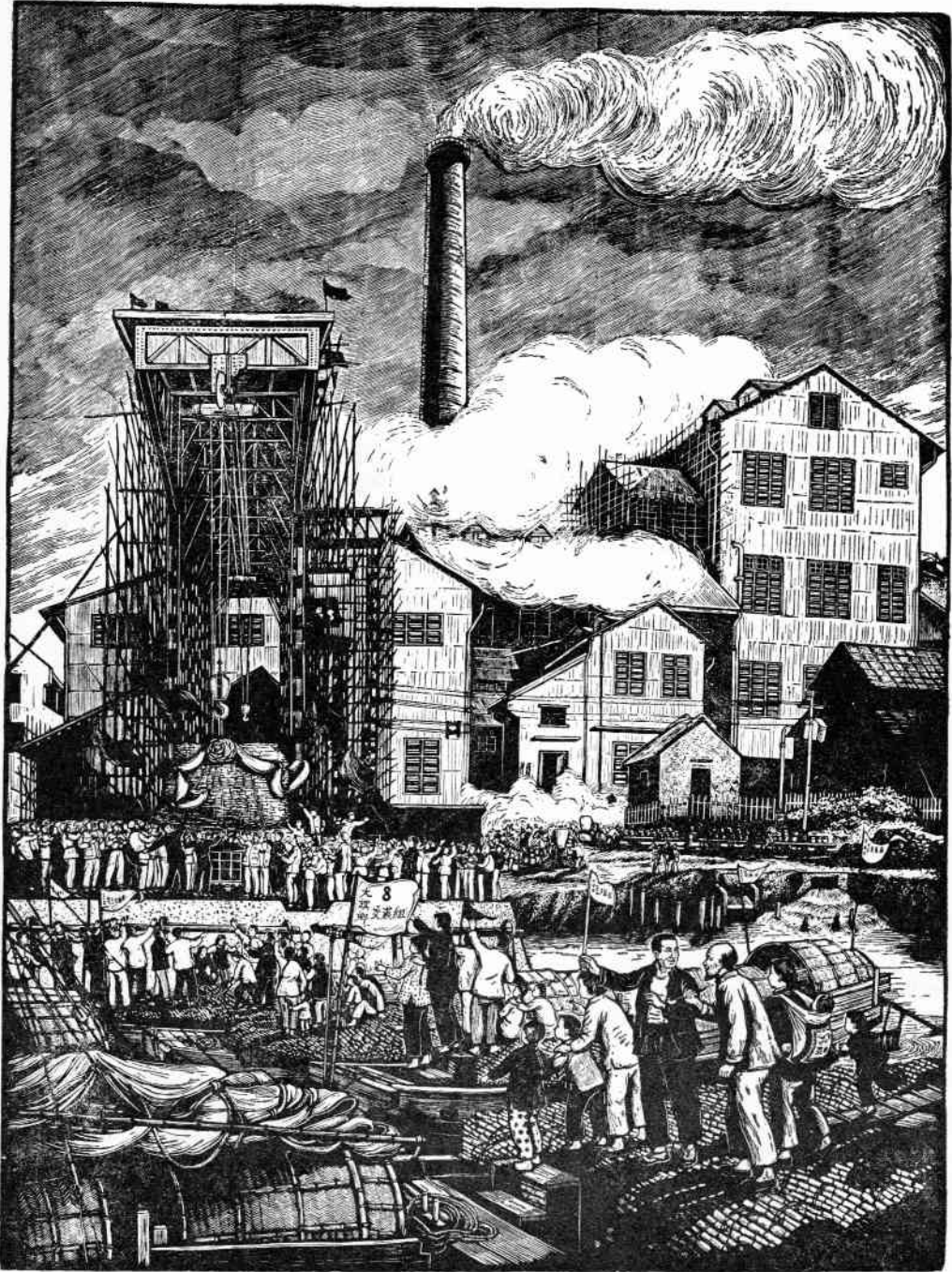
---

---

Editor: Liu Tsun-chi Published by the Foreign Languages Press, 26 Kuo Hui Chieh, Peking, China

Entered as First-Class Printed Matter at the General Post Office of China

Printed in the People's Republic of China



A new sugar refinery starts work in South China

Woodcut by Wang Li