

PEKING REVIEW

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北京周报

(BEIJING ZHOUBAO)

A WEEKLY MAGAZINE OF CHINESE
NEWS AND VIEWS

March 17, 1961 Vol. IV No. 11

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ROUND THE WEEK

Facing South

News from the coal pits is front-paged in the national press these days, as reports of new production records pour in from the nation's collieries. They tell the story of February's production plan completed ahead of schedule and a further leap in average daily output.

On February 27, miners of the Chinghsi colliery on Peking's western outskirts surpassed their target for coal-cutting by 1.14 per cent. The plan for tunnelling was exceeded by 3.78 per cent on that same day. The Shengli coal mine in Fushun, one of China's biggest coal centres, fulfilled its February targets for both coal-cutting and tunnelling four days before the scheduled finishing time. Similar success stories came from the Fenhsi colliery in Shansi Province, the collieries of Pucheng in Shensi Province, those in Canton, Kwangtung Province, and others.

This steady flow of encouraging news from the coal shafts began, as a matter of fact, on the very first day of the year. And the experience of our coal industry indicates that as the first days go — so goes the year. 1961's coal prospects look good.

Miners in each of these collieries have their own tale to tell of how they did it. As varied as they are in detail, they all boil down to a combination of brain and brawn.

Fushun's Shengli coal mine is a typical case. Unlike a number of the other fore-running collieries, Shengli is an old mine. In geological conditions and equipment it is not comparable to the newer ones. As a rule, it is difficult for such mines to maintain a steady climb in output. But neither Shengli's managerial staff nor its rank and file coalminers were content to let things drift. The administration mobilized miners and staff members in a combined effort at new conquests. An emulation campaign was launched which called on miners and staff workers to "excel in six things" — production, safety, punctuality, mutual aid, solidarity and the spreading of advanced technique. For administrators the goal is to excel in getting things done, overcoming difficulties, promoting solidarity and

co-operation, relying on and activating the masses, and directing production. Leading cadres are also keen to improve their style of work. Avoiding getting glued to their desks they are found in the pits sharing the miners' life, eating and mining with them, and consulting them on production problems when and where they arise. Not long ago, Sun Keh-chien, director of Shengli, personally inspected and helped to improve the mine's maintenance work, transport and ventilation. Last October, as output skyrocketed transport began to lag and became a problem. The administration called on the miners to apply their extensive knowledge accumulated through their long work experience to help break the bottle-neck. The result was a shower of rationalization proposals from up and down the shaft. Subsequently, seven new cable lines and over 500 carriages repaired and returned to service in short order. Today old Shengli mine fired by the new spirit is renowned throughout the country as a "red flag" in the nation's coal industry.

Commenting on the glowing reports from the coal mines, the author of a recent article in *Renmin Ribao* recalled an old Chinese saying: "There is always spring in the house that faces south." Our socialist cause is a "house facing south." And our coal production is warmed and grows in that socialist spring. Despite the adverse effects of natural calamities in agriculture, the speed of our industrial development is unknown to the capitalist countries and beyond their capabilities. Already China's coal production has surpassed that of Britain and Western Germany, and has left Japan far behind. In this sphere in the capitalist world only the United States is still able to compete with us. Yet it took her 19 years to increase her coal output from 130 million to 400 million tons whereas we travelled the same distance in three short years.

Freshman Farmers

Since last autumn huge numbers of people of almost every occupation, trade and profession from all over our land streamed to the countryside



Coal Town

Sketches by Wu Pi-tuan

to aid the nationwide agricultural drive.

A great many of these new recruits to agriculture are greenhorns, who know little or nothing about farming. And even for some "old hands"—those who originally hail from the countryside—a brush-up course is in order since farming techniques, like all others, have developed with the years. This explains that interesting sight currently witnessed in the countryside—the fields of many a people's commune turned classroom.

In Kiangsi Province, central south China, on the grounds of the Pinghu Production Brigade in Zhixia People's Commune, special classes are in session, with seasoned farmers lecturing and demonstrating various aspects of farming technique to the newcomers. The old-timers give their apprentices a kind of "Learn as you work course" working alongside them and coaching them as they go. While ploughing his plot, veteran farmer Chang Ting-tseng asked his apprentices to follow him, watch closely and do exactly as he does. On the return trip, positions were reversed and the newcomers were asked to do it themselves while he watched from behind and corrected their working style. In this way he taught nine new farm hands how to plough properly within a week.

The same kind of "tutoring" is being given in the fields of Shensi Province, northwest China. One of the production brigades in Nanhai People's Commune has some 220 new hands from cities and towns. Veteran farmers signed contracts with the new arrivals promising to pass on all the "tricks of the trade." Now most of them have a firm grasp of at least the rudiments of farming and are out in the fields deep in spring ploughing. Besides those working in the fields, many have acquired other skills and

taken up other jobs. Seven, for instance, have become accountants. Still others with special techniques are working at the jobs they know best. A bamboo-ware man is now making baskets for the commune, and a blacksmith is still happily hammering farm implements.

Sun Yat-sen Anniversary Marked

March 12 was the 36th anniversary of the death of Dr. Sun Yat-sen, China's great revolutionary democrat. To mark the occasion, leading members of the Revolutionary Committee of the Kuomintang visited the Memorial Hall in the Temple of Azure Clouds in Peking's Western Hills and placed flowers before his bust.

In Nanking, leading members of the local Communist Party organization and government, as well as representatives of other democratic parties and people's organizations visited the Sun Yat-sen Mausoleum. In Shanghai, where Dr. Sun once lived, leading members of the local Communist Party committee and government paid a visit to Dr. Sun's former residence, and in Canton, local leaders and representatives of the democratic parties visited the Sun Yat-sen Memorial Hall where they placed wreaths in memory of the great Chinese patriot.

Minority Cultures

From Yunnan on China's southwestern tip comes word that quite a lot has been done by local historians and writers in three years of comprehensive research and study into the social history, culture and art of the many nationalities residing in that province. On the basis of their findings they have compiled many volumes on the history and literature of Yunnan's minority peoples. The province has the biggest number of national minorities in China.

Research began in 1958 when historical and literary circles in Yunnan organized two special teams for systematic study of the historical development of the national minorities in the province and their literature and folk arts. Between 1958 and 1960 the team

studying history, composed of members of the Yunnan Institute of History, the History Department of Yunnan University, the Nationalities Institute of the Chinese Academy of Sciences and five other organizations, conducted three investigations among 20 nationalities in the province, with special emphasis on the Yis, Tais, Chingpos, Kawas and Lisus. In more than two years of intensive work, the data accumulated ran to some 40 million Chinese characters. The team has compiled 26 volumes of materials on the subject.

The team for research on folk literature, composed of members of the Yunnan Institute of Literature and the Kunming branch of the Chinese Writers' Union, canvassed eight special administrative regions and autonomous *chou* in the province. It painstakingly unearthed, gathered and sifted the rich legacy of literature and arts of the Pais, Nahsis, Tais, Chingpos, Hanis and Yis. Now it is in possession of thousands of singular and precious works of folk literature, many of which are full-length epics, poems and folk tales.

Speaking, incidentally, of minority cultures, the Government last week set up two special committees—one to guide the cultural work of the national minorities and the other to guide historical research on the nationalities. The work of the first of these committees, which is under the Ministry of Culture, is, among other things, to outline objectives and draft policies for developing the cultural work of the national minorities, uncover and assist in the study of their cultural heritage, and study their art activities. The committee to guide the work of historical research under the Nationalities Commission has set itself among other tasks the mapping out of research programmes, organizing the work and studying problems which may arise in its course, and helping to train cadres from among the national minorities to undertake historical research.



Commemorating the Paris Commune

by SHIH TUNG-HSIANG

Following is a translation of an article published in the March 16 issue of "Hongqi," fortnightly of the Central Committee of the Chinese Communist Party.—Ed.

NINETY years ago on March 18, 1871, the proletariat of Paris, raising high the red banner of revolution, established the first state power of the proletarian dictatorship in history—the Paris Commune. The Paris Commune marked the first heroic attempt of the revolutionary proletariat to rise and smash the state machine of the bourgeoisie.

The Paris Commune lasted only 72 days. Although it met with defeat, the revolutionary spirit manifested by the proletariat in the struggle to found the Paris Commune is immortal. Its historic significance is tremendous and its experience extremely precious for the revolutionary movement of the proletariat of the whole world.

In September 1870, that is, half a year before the establishment of the Commune, Marx, in his address to the members of the International Working Men's Association in Europe and the United States, advised the French workers not to stage an uprising immediately. He felt that the time was not yet ripe for the overthrow of the bourgeois government. But later, once the masses had been aroused, Marx was elated and praised very highly the history-making initiative and heaven-storming revolutionary spirit of the masses. In a letter to Kugelmann written at the time, he exclaimed: "What elasticity, what historical initiative, what a capacity for sacrifice in these Parisians!"* On the second day following the conclusion of the battle for the Commune, Marx wrote in his address to the members of the International Working Men's Association in Europe and the United States:

"Working men's Paris, with its Commune, will be forever celebrated as the glorious harbinger of a new society. Its martyrs are enshrined in the great heart of the working class. Its exterminators history has already nailed to that eternal pillory from which all the prayers of their priests will not avail to redeem them."**

Marx and Engels greatly prized the experience of struggle of the Paris Commune. The dictatorship of the proletariat is the most fundamental question of the proletarian revolution; it is the essence of the Marxist theory of the state. Already in the *Manifesto of the Communist Party* Marx and Engels had formulated in general terms

* Karl Marx and Frederick Engels, *Selected Works*, in two volumes, Eng. ed., Foreign Languages Publishing House, Moscow, 1958, Vol. II, p. 463.

** *ibid.*, Vol. I, p. 542.

the task of establishing a dictatorship of the proletariat. The *Manifesto* pointed out that:

"... the first step in the revolution by the working class, is to raise the proletariat to the position of ruling class, to win the battle of democracy."

"The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State, i.e., of the proletariat organised as the ruling class; and to increase the total of productive forces as rapidly as possible."*

Marx drew more concrete conclusions on this question after the French revolution of 1848-51. In his book *The Eighteenth Brumaire of Louis Bonaparte* Marx pointed out that the working class should smash and destroy the existing bourgeois state machine. But at that time he did not say concretely what was to take its place. The reason why Marx and Engels set such great store by the Paris Commune was because for the first time it offered practical experience in this respect. As Marx pointed out:

"Its [the Paris Commune's] true secret was this. It was essentially a working-class government, the produce of the struggle of the producing against the appropriating class, the political form at last discovered under which to work out the economic emancipation of labour."**

THE Commune abolished the old-type bourgeois mercenary army, replaced it with the armed people, and got rid of the reactionary police and the bureaucratic system. The Commune combined administrative and legislative powers in one, prescribed that all officials must be chosen by universal suffrage, revocable at any time, and should receive the ordinary workmen's wages. Marx and Engels made the most painstaking analysis of the experience of the Paris Commune and further developed their theory of the state.

The scientific conclusions drawn by Marx and Engels from the experience of the Paris Commune have been brilliantly confirmed by the history of the triumphant advance of the international communist movement in the past decades.

The Great October Revolution successfully founded a state of the proletarian dictatorship for the first time in history. Basing himself on the revolutionary experience of the Russian working class, Lenin pointed out that the

* *ibid.*, Vol. I, p. 53.

** *ibid.*, Vol. I, p. 522.

Soviet power is the new form of state organization under the proletarian dictatorship. He regarded the Soviets as a development and continuation of the Paris Commune and said that they "reproduce the type of state which was being evolved by the Paris Commune."*

"Only the Soviet organization of the state is in a position truly to smash right away and utterly destroy the old, i.e., bourgeois, bureaucratic and judicial apparatus which is preserved, and must inevitably be preserved under capitalism even in the most democratic republics, being the greatest obstacle to the realization of democracy for the workers and the labouring people. The Paris Commune made the first world-historic step along this path, the Soviet power, the second."**

LENIN summed up the new experience gained in the struggle of the international proletariat, particularly the revolutionary experience of the Russian proletariat, defended and developed the theory of Marx and Engels concerning the proletarian revolution and proletarian dictatorship, and waged a steadfast battle against the revisionists and opportunists of the Second International who distorted and betrayed this theory. In *The State and Revolution*, *The Proletarian Revolution and the Renegade Kautsky* and a series of other works, Lenin repeatedly elaborated this conclusion derived by Marx from the experience of the Paris Commune: To gain victory in the proletarian revolution, it is necessary to smash the bourgeois state machine and replace it with the new state machine of the proletarian dictatorship. He pointed out: After the proletariat has seized state power, it is necessary to rely on the proletarian dictatorship to suppress the resistance of the exploiting classes, overcome and eliminate capitalism and realize the transition from capitalism to communism. He said:

"The essence of Marx's teaching on the state has been mastered only by those who understand that the dictatorship of a single class is necessary not only for every class society in general, not only for the proletariat which has overthrown the bourgeoisie, but also for the entire historical period which separates capitalism from 'classless society,' from Communism. The forms of bourgeois states are extremely varied, but their essence is the same: all these states, whatever their form, in the final analysis are inevitably the dictatorship of the bourgeoisie. The transition from capitalism to Communism certainly cannot but yield a tremendous abundance and variety of political forms, but the essence will inevitably be the same: the dictatorship of the proletariat."†

Proletarian dictatorship, Lenin pointed out, is the suppression exercised by the majority, the exploited, against the

* V.I. Lenin, "The Tasks of the Proletariat in Our Revolution," *Selected Works*, in two volumes, Eng. ed., Foreign Languages Publishing House, Moscow, 1951, Vol. II, Part I, p. 38.

** V.I. Lenin, "First Congress of the Communist International: Theses and Report on Bourgeois Democracy and the Dictatorship of the Proletariat," *Works*, Russ. ed., State Publishing House of Political Literature, 1950, Vol. 28, p. 444.

† V.I. Lenin, "The State and Revolution," *Selected Works*, in two volumes, Eng. ed., Foreign Languages Publishing House, Moscow, 1951, Vol. II, Part I, p. 234.

minority, the exploiters, and this suppression is integrated with the spread of democracy among the overwhelming majority of the inhabitants.

The founding and development of a series of socialist countries in Europe and Asia following World War II further demonstrate the great vitality of the Marxist-Leninist theory concerning proletarian revolution and proletarian dictatorship. Experiences of the Soviet Union, China and all the other socialist countries have proved: only by smashing the old, military and bureaucratic state machine and establishing a new, revolutionary state machine is it possible to suppress the resistance of the exploiting classes at home, defend the country against imperialist aggression, wipe out the system of exploitation, create an economic base for socialism and effect the transition from capitalism to communism step by step. Experiences of the various socialist countries have also verified: whatever forms the proletarian dictatorship takes they all mean an extension of democracy and the transition from superficial bourgeois democracy to genuine democracy, i.e., the democracy of the working people. Imperialists and reactionaries of various countries have all along shouted that the proletarian dictatorship has "eliminated democracy" and "eliminated freedom." But the broad masses of people in the socialist countries have a profound understanding, gained from their own lives, that what has been eliminated is only the democracy and freedom of the exploiting classes, while all working people liberated from the system of exploitation enjoy a genuine democracy and freedom that has never previously been known in history.

BOTH the 1957 Moscow Declaration and the 1960 Moscow Statement firmly uphold the Marxist-Leninist theory concerning the proletarian revolution and proletarian dictatorship. Underlining the fundamental distinction between the Marxist-Leninist Parties and the reformists, the Moscow Statement says: The reformists "consider reforms within the framework of the capitalist system as the ultimate goal and deny the necessity of socialist revolution." The Statement points out that "the Marxist-Leninist Parties head the struggle of the working class, the masses of working people, for the accomplishment of the socialist revolution and the establishment of the dictatorship of the proletariat in one form or another."

That the bourgeois dictatorship must be replaced by the proletarian dictatorship is the most fundamental experience of the Paris Commune and the basic idea of the Marxist-Leninist theory of the state. To date, firmly upholding this idea or distorting it still constitutes the main dividing line between Marxism-Leninism and modern revisionism.

Like their revisionist predecessors—the revisionists of the Second International, the modern revisionists of Yugoslavia who are today the enemies of the international communist movement have made particularly great efforts to distort and oppose the Marxist theory of the state. Kardelj's *Socialism and War*, published half a year ago, indulges in such drivel as "a whole system of social integration and social direction in the development of economy" has appeared in capitalist society, and considers this to be an element of the "already maturing" new society, i.e., socialist society. Everyone knows that many scholars in the employ of imperialism say that

modern capitalism is "integrated" and "improved" capitalism, and consider that "integration" by the bourgeois state will enable capitalism to develop "in a planned way" and eliminate crises. They portray the state machine of the bourgeoisie as something supra-class and in the service of the "whole people," trying their utmost to conceal its essence as a bourgeois dictatorship. The myths which they have concocted have been exploded by the iron-clad facts of repeated economic crises and increasing intensification of class contradictions in the imperialist countries. Kardelj's ravings are mere rubbish gleaned from the apologists for imperialism. His aim is nothing more than to try to prove that the capitalist system is in the process of "evolving" spontaneously towards socialism and that the working class in the capitalist countries can, therefore, realize "socialism" without destroying the state machine of the bourgeoisie through revolution and establishing its own state machine. In this he follows slavishly in the footsteps, and harps on the tune, of the old revisionists who trumpeted the "peaceful growth of capitalism into socialism." While decking capitalism out in this way, Kardelj attacks the socialist system and socialist state with the frenzied hatred for the revolutionary cause peculiar to out-and-out renegades, declaring that the proletarian dictatorship inevitably produces "bureaucratism" and "political monopoly," that socialist ownership and administration of the economy by the socialist state is "state capitalism," "the relationship of state employment of labour," "étatiste deformations," and so on and so forth. This is in complete unison with the imperialists who smear

proletarian states as "having no democracy," "totalitarian," etc. Lately, the modern revisionists of Yugoslavia have once more launched wanton attacks against the Moscow Statement; this has all the more clearly exposed the sordid features of these renegades.

In the present era, the monopoly capitalist class of the imperialist countries headed by the United States is continuously strengthening its state machine—military, bureaucratic, police and secret agent—so as internally to strengthen its reactionary rule and suppress the people's resistance and externally push ahead with its policies of aggression and war and to plunder and enslave the people of other countries in various forms. The working class and the broad masses of people in the imperialist countries are persisting in and reinforcing their struggles against the reactionary rule of the monopoly capitalist class. The patriotic, just struggles of the peoples in the vast areas of Asia, Africa and Latin America against imperialism and its henchmen are rising in a mighty crescendo. The various countries of the socialist camp are waging unremitting struggles against the imperialist policies of aggression and war, in defence of world peace, for the successful building of socialism and effecting a transition to communism. It is of great and practical significance today to carry forward the revolutionary spirit of the Paris Commune, learn from its experience and take to heart its lessons, to defend the Marxist-Leninist theory of the state and revolution, and oppose the distortions and betrayal of the great Marxist-Leninist theory by modern revisionism of Yugoslavia.

人民日报
RENMIN RIBAO

Realistic Path to Peaceful Unification Of Korea

Following is a translation of a "Renmin Ribao" editorial published on March 9. Subheads are ours.—Ed.

THE 15th Session of the U.N. General Assembly, during its second sitting, will illegally discuss the "Korean question" while excluding from participation the representatives of the Korean Democratic People's Republic. For this reason, the Government of the Korean Democratic People's Republic on March 6 issued a memorandum reaffirming its consistent stand that Korea's peaceful unification should be realized by the Korean people themselves free from any outside interference and through north-south contacts and consultations and the holding of a free general election in both parts of the country. The memorandum reiterates the programme for the unification of the fatherland put forward by the Korean Government on the "August 15" anniversary last year. In circumstances in which the south Korean authorities do not as yet accept a north-south free general election, it proposes, as a transitional measure, the formation of a north-south confederation in order to first settle pressing national

problems, or the establishment of a north-south economic commission to effect economic and cultural exchanges and co-operation between the two parts of the country. The memorandum, meanwhile, sternly condemns the increasingly flagrant colonialist policy pursued by U.S. imperialism in south Korea, and forcefully exposes the U.S. imperialist scheme to continue to obstruct, behind the U.N. label, the peaceful unification of Korea. It firmly declares that the Korean question should be settled by the Korean people themselves, and that the United Nations, any other organization or any country should not and cannot interfere. The Chinese people fully support the just stand elucidated by the Government of the Korean Democratic People's Republic and the righteous proposals made in its memorandum.

A Widely Supported Plan

The plan of the Government of the Korean Democratic People's Republic for the peaceful unification of Korea proceeds from a sincere desire to break the present impasse between north and south Korea and takes

fully into account the present realities of the country. Hence it is both reasonable and practicable. That is why, ever since the Korean Government put forth this plan, it has won the active support of all the people in north and south Korea and of peace-loving countries and people all over the world. People of various strata in south Korea have warmly endorsed this plan. To promote its realization, many representatives of political parties and public organizations and democratic personages in south Korea organized in Seoul at the end of last December "the Central Consultative Council for Self-Independent National Unification" and, on January 9 this year, again formed in that city the "National Front for Unification of the Fatherland"; and they are intensifying their struggle. Under powerful public pressure, even some members of south Korea's bogus National Assembly and certain officials in the puppet government have had to admit that economic and cultural exchanges between the north and south are an inevitable trend. Only a handful of loyal lackeys of the United States, the Chang Myun clique, have, at the beck and call of their U.S. masters and in disregard of the vital interests and national aspirations of the Korean people, opposed this reasonable plan.

For 16 years the Korean nation has been artificially divided as a result of U.S. imperialist occupation of south Korea. Up to the present, families with members living apart in south and north Korea still cannot be reunited and are even denied their right to correspond with each other. U.S. occupation troops lord it over south Korea, wantonly maltreating and killing the south Korean people. U.S. economic plunder there has virtually strangled south Korea's national economy and the broad masses of the people are in desperate straits. It is for these very reasons that the south Korean people, no longer able to tolerate it, rose to fight in April of last year, overthrew the Syngman Rhee regime which had ridden roughshod over them for many years, and dealt a heavy blow to U.S. colonialist policy in Korea.

U.S. Obstructs Unification

Although almost a year has passed since Syngman Rhee's downfall, the conditions of the south Korean people under U.S. imperialist enslavement remain entirely unchanged. The United States has successively placed in power such puppets as Huh Chung and Chang Myun to continue the enslavement of the south Korean people and to intensify its bloodsucking exploitation of them. In a single month earlier this year, the U.S. Government forced the Chang Myun puppet government twice to devalue the currency of south Korea, changing its ratio to one U.S. dollar from 650 to 1,300. This caused commodity prices to soar in south Korea and confronted its national industry and trade with a crisis of further bankruptcy. On February 8, the Chang Myun clique and the U.S. Government further concluded the south Korea-U.S. "economic and technical agreement." This "agreement" confers on the U.S. Government full control over south Korea in the military, political, financial and economic fields. This traitorous agreement has aroused great indignation among the south Korean people. Even some mem-

bers of south Korea's bogus National Assembly concede that "it is the most humiliating agreement of its kind in the world." The south Korean people know from their own experience that the root cause of their deep suffering is U.S. imperialism. So long as U.S. troops remain in south Korea and the puppet regime created by the United States is not overthrown, the abysmal suffering of the south Korean people will not end and they cannot secure their right to democracy, freedom and life. It is none other than the United States, which has occupied south Korea by force, that impedes the peaceful unification of Korea today. As the memorandum of the Government of the Korean Democratic People's Republic points out, the aggressive troops of U.S. imperialism must first pull out of south Korea before the Korean question can eventually be solved and the country be peacefully united.

In the course of the past year, the awareness of the south Korean people has risen considerably, and the patriotic, just struggle in south Korea has further broadened and deepened. Instead of being confined largely to the major cities as in the previous period, the struggle has spread to counties, districts and even villages. Previously, its participants were mainly students and city dwellers; now their ranks have extended and include workers, peasants, fishermen, civil servants, teachers, ex-servicemen, puppet soldiers and even women, children and sections of the business community and some capitalists. People in all places in south Korea who are groaning on the verge of starvation have more and more unequivocally linked their struggle for the right to live, for freedom and democratic rights with the struggle in opposition to the U.S. policy of aggression and enslavement and for the peaceful unification of their fatherland.

The Only Way Out

The Chinese people firmly support the Korean people in their struggle for the peaceful unification of their fatherland. They have consistently held that the Korean question should be settled by the Korean people themselves. As an aggressor and one of the belligerents, the United Nations has no right whatsoever to discuss the Korean question, and any resolution adopted by the United Nations in the absence of the representatives of the Korean Democratic People's Republic is illegal and null and void. The so-called "U.N. Commission for the Unification and Rehabilitation of Korea"—a tool of U.S. imperialist intervention in the internal affairs of Korea—must be dissolved at once. U.S. armed forces must pull out of south Korea immediately. The only way to solve the Korean question is for representatives of north and south Korea to assemble and enter into full consultations on the new unification plan advanced by the Korean Democratic People's Republic in order to create the conditions in which the Korean people can themselves conduct a free general election on a democratic basis in the north and south and thereby bring about the peaceful unification of the whole of Korea. We are firmly convinced that the national aspirations of the Korean people will certainly be realized.

Mass Action Against U.S.-Chang Myun Rule

IT was mass action in south Korea that brought about the downfall of Washington's old puppet, Syngman Rhee, last April. Now popular hatred for the regime of his successor Chang Myun and his U.S. masters is smouldering and constantly erupting there.

Demonstrations in Taegu, Seoul

On March 1, the 42nd anniversary of the Korean people's uprising against the Japanese aggressors, more than 30,000 people staged demonstrations in Taegu, third largest city of south Korea. They called for consultations between north and south Korea and for national unification. "Drive out foreign forces and achieve national unification!" was one of the typical placards they carried. They shouted such slogans as "Unification is the only way out!" On the same day, an anti-U.S. demonstration held by Seoul university students raised that cry now so familiar in many languages: "Yankees, go home!"

The Taegu events were preceded by a mass rally and demonstration held in the same city on February 28 by over 30,000 students opposing the south Korea-U.S. "economic and technical agreement" and to commemorate the anniversary of the Taegu students' demonstration last year. At that time, it may be recalled, more than 1,000 Taegu high school students demonstrated against Syngman Rhee's fascist rule, and over 200 of them were arrested. This sparked the Masan uprising of the following March 15 and led to the April struggles which finally brought down Syngman Rhee.

The south Korea-U.S. "economic and technical agreement" signed on February 8, even the American UPI news agency admitted, "has been the target of Korean student demonstrations and scathing newspaper editorials." This "agreement" has unified three previous agreements between the United States and the south Korean puppet regime; it not only incorporates all the provisions in the old agreements which give the United States colonialist prerogatives, but also adds new ones. Under the "agreement," U.S. representatives have free access to all planning work and relevant records of the south Korean puppet regime; the Seoul puppets must provide them with "information" and "all economic data concerned." The "agreement" thus places the south Korean budget and all its economic policies under U.S. supervision and control. Under the "agreement," even the employees of U.S. companies, U.S. "educational workers" and technicians who are in south Korea to implement the so-called "aid plans" are granted the same diplomatic privileges as are enjoyed by U.S. diplomats.

To voice their bitter opposition to this predatory "agreement," hundreds of Seoul university students demonstrated be-

fore the U.S. "embassy" on February 21. Led by a loudspeaker-equipped jeep, the students shouted: "Korea is not America's leased territory!" and "The young lions of the April revolution will shed their blood again on the Seoul streets!" Skirmishes broke out between the students and policemen in battle dress sent to the scene. Earlier, a joint struggle committee to oppose the "agreement" was formed by 17 political parties and public organizations; they issued a declaration in Seoul calling for abrogation of the "agreement."

Since the start of this year, mass action in south Korea has been organized on many other occasions to demand democracy and the right to a decent life. South Korean workers employed by the aggressive U.S. armed forces have held large-scale demonstrations in Seoul, Inchon and Pusan; they besieged the headquarters of the U.S. Eighth Army and marched to the U.S. "embassy" to demand higher wages and better working conditions. At the end of last year 100,000 south Korean dockers went out on a general strike. They called another strike in January demanding higher wages. Secondary school teachers in Taegu and other parts of south Korea have held repeated demonstrations and hunger strikes to oppose dissolution of their union by the Chang Myun clique. Reports are to hand of rallies and demonstrations by fishermen, women, unemployed workers, orphans and even disabled soldiers of the puppet army. Unwilling to be pressganged into the puppet forces, south Korean young men in many places have launched struggles against conscription.

Smouldering Volcano

The volcano of popular wrath is smouldering in south Korea. In a recent dispatch from Seoul, the Agence France Presse reports: "[South Korean] authorities con-



The April (1960) Anti-Imperialist Storm in South Korea

By a collective of the Central Institute of Fine Arts.
From the "Anti-Imperialist Struggles" woodcut series

fess that there is a strong possibility that riotous demonstrations with an anti-American colouring . . . may mark the first anniversary of the April revolution."

The alarmed Chang Myun clique and its U.S. masters are taking fresh high-handed measures against the people. Press reports from south Korea reveal that the Chang Myun gang has strengthened its so-called "mobile police forces." "Mobile police units" and "joint round-up teams" of troops, police and "public prosecutors" have been formed in all parts of south Korea and are carrying out round-the-clock patrols. The puppet troops have been "alerted." "Anti-riot exercises" have been held. Under the direct command of the U.S. military "advisory group," manoeuvres bearing the innocuous name of "operation dove" were staged in Seoul under the imaginary conditions that "rioters" had forced their way into the "govern-

ment" building and the "National Assembly" hall. Meanwhile, the puppet Ministry of the Interior has worked out a set of "regulations on control of demonstrations."

In face of these stark realities, the U.S. State Department, in a March 7 statement rejecting out of hand the unification proposals of the Korean Democratic People's Republic, had the effrontery to dub south Korea "the heartland of Korean culture" and "the stronghold of freedom and the democratic process." In its shamelessness, this compares pretty favourably with the statement by Eisenhower last April in which he eulogized the noxious traitor-dictator Syngman Rhee as a "tremendous patriot" and "one of those men that can be called the father of his country"! But the south Korean people have had enough of the U.S.-sponsored "democratic process" to see through it utterly; they will certainly know how to put an end to it.

The Voice of 200 Million Latin American People

Following is a translation of a "Renmin Ribao" editorial published on March 13. Subheads are ours. — Ed.

THE Latin American Conference for National Sovereignty, Economic Emancipation and Peace held in Mexico City came to a successful conclusion on March 9. It was a conference which symbolized the grand unity of the Latin American peoples and it marked a new upsurge in the national and democratic revolution in the Latin American countries. The declaration unanimously adopted by the conference solemnly states that "Latin America has entered a new stage of liberation." It strongly condemns U.S. imperialism's encroachment on the sovereignty of the Latin American countries, opposes the U.S. policy of aggression and declares that the Cuban revolution will be defended. It puts forward a programme for economic emancipation and the safeguarding of peace, and calls upon the Latin American peoples to unite and intensify their struggles. The declaration voices the common demand of the more than 200 million people from south of the Rio Grande to Cape Horn. With boundless joy, the Chinese people, together with the Latin American peoples and all freedom-loving people of the world, congratulate the conference on its brilliant success. We are deeply convinced that the Latin American peoples persisting in unity and struggle will certainly win freedom, liberation and peace.

The Latin American countries are now in a new period of profound revolutions. The 20 newly emergent countries that overthrew Spanish and Portuguese colonial rule a century and a half ago are suffering from U.S.

imperialist aggression. The aspiration for independent development cherished by the Latin American peoples has not been realized to this day. U.S. imperialism, in the name of the "Monroe Doctrine" and "Pan-Americanism," has subjected the Latin American peoples to exploitation and enslavement by various political, military and economic means. Latin America has become the dependent "backyard" of U.S. imperialism. Wall Street monopoly capital groups wrest from that continent about 1,000 million dollars each year. But the Latin American peoples cannot tolerate this fate imposed on them by U.S. imperialism and have consistently waged an indomitable struggle. After World War II, the mighty growth of the socialist camp and the rise of the national liberation movements in Asia and Africa have inspired the Latin American peoples. The victory of the revolution in Cuba and its heroic fight to root out the U.S. imperialist forces have set a brilliant example for the Latin American peoples and exploded the myth of the impossibility of throwing off the dollar yoke. The national and democratic revolution in Latin America has entered a new epoch. The declaration from Mexico City says that "we must terminate dependence which exists today" and that "the destruction of imperialism is the basic condition for the realization of any [development] plan of our countries." This lays down clear objectives for the revolutionary struggles of the Latin American peoples. The more than 200 million people will certainly be further awakened and, following in the wake of the Cuban people, march forward valiantly towards the realization of this lofty aim.

U.S. imperialism is obviously unwilling to step down from the historical stage of Latin America. It is seeking

by every possible means to maintain its neo-colonialist rule there. First and foremost, it energetically seeks to isolate and subvert the Cuban revolutionary regime, the trail-blazing vanguard of the Latin American peoples. At the same time, it uses every intrigue and machination to continue to enmesh Latin American countries in its neo-colonialist system, namely, "Pan-Americanism." Kennedy has, since his inauguration, repeatedly slandered the Cuban Revolutionary Government as "domination by foreign and domestic tyrannies," and has sworn that he would "eliminate" all such "tyrannies." To attain this purpose, the U.S. Government is scheming to draw some countries into a joint intervention and "complete embargo" against Cuba. Meanwhile, the United States has put forward a so-called "food for peace programme" for the Latin American countries, planning to use "economic aid" of 500 million dollars as a means of wooing some Latin American governments and deceiving the Latin American peoples. But the Latin American peoples have a profound understanding based on what has happened in the many past years that U.S. imperialism is a wolf and their sworn enemy. The Declaration of the Latin American Conference for National Sovereignty, Economic Emancipation and Peace points out that "U.S. imperialism is the main force obstructing the development of Latin America. The close alliance of the United States with the Latin American oligarchic forces and the devastating consequences of its economic and cultural penetration show that these are the principal causes of the universal stagnation and backwardness in Latin America." The declaration also states explicitly that the Latin American peoples "oppose the Monroe Doctrine and the policy of the so-called hemisphere security and defence, which impairs our sovereignty. We oppose oppressive Pan-Americanism. . . ." The resolution drafted by the committee for the defence of national sovereignty and adopted by the conference calls on the Latin American peoples to rise and fight for the abrogation of all unequal bilateral and multilateral agreements and treaties imposed by U.S. imperialism on the Latin American countries, such as the Rio de Janeiro Treaty, the resolutions of the inter-American conferences held in Bogota and Caracas, the South Atlantic Pact and the resolutions of the Foreign Ministers' Conference of the Organization of American States held in San Jose.

All-Out Support for Cuba

The plot of the Kennedy administration to isolate and "eliminate" the Cuban revolution has also been resolutely opposed by the Latin American peoples. The slogan "Cuba yes, Yankees no" has long resounded throughout the Latin American continent. The declaration of the conference reiterates clearly that "in reaffirming energetically their determination to defend Cuba and oppose any aggression, the Latin American peoples know that they are safeguarding their own destiny." Let the U.S. imperialists vilify the Cuban revolution as "domination by foreign and domestic tyrannies." The Latin American peoples have declared that the Cuban revolution is their own cause. This strong will of the Latin American peoples to solidarity with the Cuban people is a most reliable force in defence of the Cuban revolution.

Economic emancipation has great significance for the Latin American peoples in striving for and upholding

national independence. The declaration of the conference says that "there will be no political independence, so long as there is no economic emancipation." With the exception of Cuba, the economic lifelines of all Latin American countries are at present almost wholly controlled by U.S. monopoly capital. This is the root cause of the exploitation and enslavement to which these countries are subjected and their economic and cultural backwardness. The declaration states: "For the realization of economic emancipation, we must thoroughly carry out land reform, especially for the indigenous people, take back national property which today is dominated by foreign monopoly capital, develop resources, power and basic industries, allow free interflow between all markets and obtain economic and technical aid without harmful conditions." This programme is being put into effect in Cuba. The path traversed by Cuba is the very path for the Latin American countries to terminate completely their "dependence which exists today."

Unity Ensures Victory

The Latin American peoples' struggle for liberation is also a struggle to safeguard peace. It is no accident that the Latin American peoples regard as their tasks the fight for national sovereignty, economic emancipation and peace. The declaration of the conference pointed out that "the course of Latin America's liberation is inseparable from the consolidation of world peace." The Latin American struggle for liberation will considerably weaken the forces of U.S. imperialism and immensely promote the cause of the world's people for world peace. The day when the Latin American peoples win victory in their struggle for national sovereignty and economic emancipation will also be the day when peace in Latin America and the whole world will be greatly consolidated.

The Latin American Conference for National Sovereignty, Economic Emancipation and Peace pointed out that a new page had been turned in the liberation struggle of the Latin American peoples. Although they face a powerful enemy, he can be defeated. The vital thing is the unity of the popular forces. Having laid down the tasks of the Latin American peoples in their struggle for liberation, the declaration of the conference went on to say: ". . . we must close our ranks. The close co-operation and unity of all democratic forces in each country and of all Latin American peoples will ensure our attainment of these objectives in a short historic period." As long as the awakened people unite with all forces with whom it is possible to unite, they can defeat any enemy, however formidable he may be. The Cuban revolution has tolled the bell for a new, free Latin America. The splendid prospect of the liberation of all Latin America from U.S. imperialist oppression and enslavement is now by no means very remote.

The liberation struggle of the Latin American peoples will not be an isolated one. It will have the support of all people of the world who cherish freedom and peace. The Chinese people will stand for ever on the side of the Latin American peoples and staunchly back their righteous struggle for liberation, just as they support the Cuban revolution.

On the Exchange of Correspondents Between China and U.S.A.

U.S. rejection of Chinese proposal of September 1960 shows that it has no real intention of settling this question and no sincere desire to improve Sino-American relations.

The following statement was issued by the Information Department of the Ministry of Foreign Affairs of the People's Republic of China on March 13. — Ed.

THE 103rd meeting of the Sino-American ambassadorial talks was held on March 7. Following the meeting, John F. Kennedy, President of the United States, and Joseph W. Reap, spokesman for the Department of State, commented on the question of the exchange of correspondents between China and the United States of America, which was discussed at the meeting, and attempted to shift onto China responsibility for the fact that correspondents could not be exchanged between the two countries. In this connection, the Information Department of the Ministry of Foreign Affairs of the People's Republic of China makes the following statement:

At the 103rd meeting of the Sino-American talks, U.S. Ambassador Jacob D. Beam submitted a list of American newsmen approved by the U.S. Department of State and asked that they be permitted to enter China by the Chinese Government. Ambassador Wang Ping-nan thereupon stated that if the U.S. side really had a sincere desire to exchange correspondents with a view to improving relations between the two countries, our side was prepared to hold discussions and arrive at an agreement with the U.S. side on the basis of the proposal advanced by our side on September 6, 1960. But the proposal of our side was again rejected by the U.S. side. This showed that the purpose of the U.S. Government in submitting the list of newsmen was solely to cope with domestic pressures and shirk its own responsibility, but not really to settle this question.

It was the Chinese side which first raised the question of correspondents in the Sino-American ambassadorial talks. But, owing to U.S. obstruction, no agreement has been reached during these years. It was only last year that the U.S. Government suddenly became interested in sending correspondents to China. The Chinese side holds that any exchange of correspondents between China and the United States must help eliminate estrangement between the Chinese and American peoples, make a preliminary improvement in the present relations between the two countries and furthermore impel China and the United States to settle peacefully, in accordance with the five principles of mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal affairs, equality and

mutual benefit and peaceful coexistence, the question of the withdrawal of all U.S. armed forces from China's territory Taiwan and the Taiwan Straits area, and should not run counter to this aim. This is the essence of China's proposal of 1960. The rejection of this proposal by the United States not only showed that the United States has no sincere desire to improve Sino-American relations, but also demonstrated that the United States, so far, is unwilling to renounce the use and threat of force in Sino-American relations and unwilling to settle peacefully the question of the withdrawal of U.S. armed forces from China's territory Taiwan and the Taiwan Straits area. Under these circumstances, it is obviously very difficult to solve other problems pertaining to Sino-American relations.

THE U.S. Department of State made propaganda to the effect that the Chinese proposal on the exchange of correspondents put forward political conditions and was restrictive of press freedom. In the actual situation in which China's territory Taiwan is occupied by U.S. armed forces, to propose to settle the question through peaceful negotiation is a minimum demand of China as a sovereign state. As for the freedom of the press, in China there is indeed no "freedom" to propagandize that the United States is entitled to occupy China's territory Taiwan, to intrude into China's territorial waters and air space, to interfere in China's internal affairs, or to pursue similar activities. The U.S. President complained that China adopted what he called an extremely belligerent attitude towards the United States. But actually it is the U.S. Government which has always been hostile to China, which up to now occupies China's territory Taiwan, continuously intrudes into China's territorial waters and air space and obstinately clings to its policy of interfering in China's internal affairs. The Chinese people have always been friendly to the people of the United States; this has been the case in the past and will remain so in the future. As for the U.S. Government, so long as it continues to occupy China's territory, intrude into China's territorial waters and air space and interfere in China's internal affairs, the Chinese people will definitely oppose it resolutely. If the United States does not stop these hostile actions against China, how can the tension between China and the United States be eased? The new U.S. administration has declared time and again that it has the desire of easing Sino-American relations; if this is not deceptive empty talk, the U.S. Government must substantiate it in the negotiations and by deeds.

"Neutral" Malaya

Following is a translation of "Renmin Ribao's" editorial of March 12 under the title "A So-called Neutral State." Subheads are ours.—Ed.

U.S. President Kennedy, at his press conference on March 8, once again harped on his so-called "new policy" under which the U.S. Government violates the Geneva agreements and intervenes in Laos. Despite the fact that Cambodia and Burma have already refused to participate in the so-called commission of neutral nations which the United States has been trying to rig up, Kennedy still attempted to bring Malaya together with Cambodia and Burma, which genuinely pursue the policy of neutrality, and engaged in glib talk that "neutral nations could guarantee the security of Laos."

Why has the U.S. Government time and again put such emphasis on this commission of neutral nations? Does this indicate that the United States really respects the neutral nations? If so, why has it virtually turned down the proposal put forward by Prince Sihanouk for the settlement of the Laotian question? And why after the two neutral states, Cambodia and Burma, have refused participation does the United States not respect their opinions? The conclusion is inescapable that the United States is trying to make use of the international prestige of Cambodia and Burma, to foist Malaya, in actual fact a satellite of U.S. imperialism, which has all along danced to the U.S. tune, into the commission of neutral nations, and realize its plot of further intervention in Laos through the instrumentality of Malaya.

A look at the record of the Malayan Government's attitude on international questions during the past two years shows that such a conclusion is fully justified.

Here's the Record

In October 1960 when the Malayan Prime Minister Tengku Abdul Rahman visited the United States and Canada, he openly declared that Malaya's foreign policy leaned to the West and was by no means neutral. He said: "We belong to the free world. In our view, we must belong to one bloc." So it is very easy to understand why the then U.S. President Eisenhower so warmly called Malaya "one of our staunchest friends, and one of the partners that we value so highly."

This "neutral state," Malaya, has openly violated the Geneva agreements, interfered in the internal affairs of Viet Nam and supplied the U.S. puppet, the Ngo Dinh Diem clique of south Viet Nam, with large quantities of war material and weapons. As Rahman himself admitted, these weapons were supplied to "help" the Ngo Dinh Diem clique cope with the so-called "communist threat." These weapons consisted of nearly 57,000 rifles of various types, 605 armoured cars, and other arms and spare parts.

In 1960, the Malayan Government, directed by the United States and together with Thailand and the Philippines, actively plotted the formation of a "Southeast Asia Friendship and Economic Alliance" in an attempt to tie up some neutral states with the U.S.-controlled SEATO

through cultural and economic "co-operation." This was foiled because it failed to get the support of the neutral states, Indonesia, Burma and Cambodia. The "Summit Conference" of the countries concerned originally scheduled to be convened in Kuala Lumpur or Manila at the end of 1960 miscarried. However, early this year, when the U.S. found it difficult to proceed with its plot to use SEATO for intervention and aggression against Laos owing to differences of opinion among its member states, Malaya, again directed by the United States and together with the Philippines and Thailand, was busy at work everywhere and finally managed to hold the Kuala Lumpur meeting in February, and announced that they would start rigging up a new bloc, the "Association of Southeast Asian States." The London *Times* in a commentary on February 17 wrote that the "Association of Southeast Asian States" agreed on in Kuala Lumpur this week "joins Malaya with Siam and the Philippines and brings to a modest fruition the proposal initiated by Tengku Abdul Rahman a year ago." Explaining why Malaya was so eager to participate in the planning of such a bloc, the *Times* said that the first reason was the "difference in attitude which developed over the crisis in Laos, a difference which was not only apparent between the United States on the one side and Britain and France on the other but became equally obvious among the Southeast Asian states." It is not accidental that Malaya has taken so active a part in the United States' intervention in Laos.

Slander Against China

The Chinese people have noted in particular that during Rahman's visit to the United States, he did not confine himself to giving open support to the U.S. forcible occupation of China's territory Taiwan and its scheme of creating "two Chinas." At the U.N. General Assembly session, the Malayan representative again slandered China and put forward a resolution on the so-called "question of Tibet" which was interference in the internal affairs of China. Manoeuvres in the service of the U.S. policy of aggression have been stepped up since Rahman's return to Malaya.

This is the truth about Malaya, that "neutral state," as the United States calls it. The motive of the United States in insisting on regarding Malaya as a "neutral state" and asking it to "denounce foreign intervention" and "guarantee the security of Laos" is only too obvious. Prince Sihanouk was perfectly right when he pointed out in his letter of March 3 to de Gaulle: "The proposal to establish a 'commission for investigating foreign intervention' to be composed of Malaya, Burma and Cambodia, though it receives very strong support from the United States, will also end in failure." He reiterated the urgency of convening an international conference of 14 countries concerned. It is not hard to understand that anyone who takes a serious view of the peaceful settlement of the Laotian question will have to support and promote the convening of an enlarged Geneva Conference to guarantee the peace and neutrality of Laos on the basis of the Geneva agreements; this is the only correct and practicable way.

A New Ideology Needs a New Brushwork

—An Artist of the Traditional School Shares His Thoughts—

by FU PAO-SHIH

Following is an English translation of a letter to a friend written by the noted painter Fu Pao-shih and published in "Renmin Ribao" on February 26 under the title: "As One's Ideology Changes, One's Creative Method Cannot But Change."—Ed.

Dear Comrade — :

You have asked me to tell you what new understanding we artists of the traditional Chinese school of painting gained during our recent tour of the country and what new problems we face, especially in landscape painting. Superficial though my knowledge is, I shall try to answer your questions, writing freely and following my thoughts wherever they lead me.

A 23,000-Li Journey

In September last year, our Kiangsu branch of the Union of Chinese Artists organized the "Kiangsu Traditional Chinese Painting Working Group" with members of the Kiangsu Academy of Traditional Chinese Painting as its core. It was arranged that the group should tour various provinces to broaden their minds, widen their outlook, increase their knowledge, learn from the artists of other places and so remould themselves and develop their professional proficiency. There were thirteen in the group. Three were over sixty years of age, namely, Yu Tung-fu from Soochow, Chien Sung-yen from Wusih and Ting Shih-ching from Chenkiang. Two were over fifty, namely Chang Chin from Soochow and myself. We were known during the trip as the "Five Elders"; all the others were much younger. The team was of fairly moderate size though its members' ages tended toward extremes. It should be added that most of us had lived a rather static life and our activities were extremely limited in scope. This was especially true of us "Elders." Most of us had spent practically all our lives in the south where "in late spring in the third moon plants grow and orioles fly." This was the first time some of us had ever gone north across the Yangtse River.

Our first stop was Chengchow (Honan). From there we went to Loyang, Sanmen Gorge, Sian, Yen-an, Mount Huashan, Chengtu, Loshan, Mount Omei, Chungking, Wuhan, Changsha and Canton. Altogether we visited about a dozen cities in half a dozen provinces. The whole trip, covering a total distance of 23,000 li [7,100 miles], took us three months. Besides major industrial construction projects and quite a number of nationally known people's communes, the places we visited included: Yen-an, the holy city of the revolution; Chairman Mao's original

home in Shaoshan and Chairman Liu's original home in Tantzuchung; and other places of revolutionary historical interest in Chungking, Changsha, Wuhan and Canton; the sculptured caves of Lungmen; Mounts Huashan and Omei. We also visited various local branches of the Union of Chinese Artists as well as art schools and academies, where we were privileged to see their work and have discussions with fellow artists. On the way we sketched or drew as conditions permitted; but this was purely optional.

National Day found us in Yen-an. We all felt it to be a great honour and the best of luck to be in such a place on such a day. Our stay there was a brief one—only four days—but during that time, there can be no doubt, we gained something really significant in revolutionary education. We visited with respect Fenghuangshan (Phoenix Mountain), Tsaoyuan (Date Garden), Yangchialing and Wangchiaping, where were the former homes of Chairman Mao and other leading comrades of the Central Committee of the Chinese Communist Party and the office of the Central Committee of the Chinese Communist Party. Tracing the present to the past, we could not help but feel a profound sense of veneration as we came to a fuller realization of what a hard and simple life our beloved leaders led in those days.

As you know Yen-an well I would like to make a small digression here. On the afternoon of National Day, without any previous appointment, Elder Chien and I met at the Yen-an Bridge majestically spanning the Yen River. Under the golden rays of the sun Yen-an looked exceptionally beautiful. We looked up at the plots of terraced land rising one above another on the surrounding mountains. It was late autumn but the leaves of the poplars on both sides of the river were still thick and green. Looking west we faced a range of towering peaks—a sublime and imposing scene. "If Yen-an were painted as it is," Elder Chien said smiling, "people would certainly say that it looks like a landscape of the south." Yes, believe it or not, northern Shensi and south China have become practically the same! Such sights and the places of revolutionary historical interest which we were to visit later have left impressions which we shall never be able to forget.

Miraculous Changes

One thing we came to know for certain is that the general line of socialist construction has firmly gripped the imagination of the people; we saw clearly and with great joy the radiant splendour of the Three Red Banners. As a result of the advance of socialist economic

construction, not only have many beautiful new cities emerged (the city of Sanmenchia, for instance), but radical changes little short of a miracle have taken place in the old cities. Not to mention other places we visited on our trip, let me say a word about Szechuan. This I have always regarded as my second home province. I was especially familiar with Chungking. I lived there for eight and a half years during the War of Resistance Against Japan, so I am quite an old-timer. During the trip I liked to tell the comrades this and that about Szechuan, showing them that I was really "in the know" about the place. Who could imagine then that when we actually got to Chengtu I should lose my bearings even in an attempt to locate Tzutang High Street? But I found an excuse in having lived in Chengtu for only a short time. "You watch me when we get to Chungking!" I told my friends. Heavens! Chungking has changed even more! I needed a guide myself when I went out on the streets there, not to speak of other things! On this trip, needless to say, we saw only a very small part of the great changes that have been going on in our motherland, and our knowledge even of that small part is extremely superficial. Yet it filled us old men, men who lived long in the old society, with wonder and admiration while a multitude of thoughts crowded into our minds.

The highly favourable circumstances of our motherland today and the prospects of its prosperity and happiness are an education as well as an encouragement to us. They are not what the Sung poet Su Tung-po described as "mist or clouds too far to be distinguished." They are living realities which we have seen with our own eyes, heard of with our own ears, and which we stand in witness of. Chaotienmen wharf at Chungking, once little more than a slum, is now as beautiful as a garden; the Cultural Park in Canton, which can hold tens of thousands of people, is an immense scene of activities of an evening with its countless lights, exhibitions, musical and dramatic performances and variety shows—things like these are too many to be told. In a great era like the present one of Mao Tse-tung, none, not even we painters of landscapes, can still feel bound to the scenes of "ancient paths, sunsets, birds returning to their nests at dusk."

Changing Art Styles

Why? You may ask. The answer is to be found in education we get from reality itself and the ideological changes that have taken place within us.

A new ideology needs a new brushwork, a new creative method. Take our recent trip for instance. In Sian and Chengtu in matters of painting things seemed to be still going the old way with us. But, at Chungking as I remember, signs of change gradually became perceptible. Up to this point I can say that I was quite familiar with the styles of painting of every member of our group. I could immediately spot the work of any one of them. But when I saw an exhibition in Chungking of several paint-



Fu Pao-shih (second from right) gives personal guidance to Li Pao-min (right), a peasant-artist from Pih sien

ings recently done by my colleagues I hesitated to pronounce on their authorship. I felt it embarrassing to ask the older artists, so I inquired of a younger comrade in a whisper, "Whose work is this?" pointing to one of the paintings. "Elder Ting's," came the answer. This reminded me of the old saying "When scholars part for three days they need to scrub their eyes to recognize each other again." I was filled with enthusiasm. This change in our work was inspired by, was the result of the education we had got from real life, a life with a myriad forms and a burning bright spirit; for all that, looked at from the angle of the advance of our professional proficiency, we had only made the "first step in a 10,000-li march," which far from answered the needs of our time.

Discussion on Mt. Huashan

Often on our trip, sometimes on a train, aboard ship, in a hotel or ancient temple, our group would get together to read the newspapers, discuss political and theoretical questions or chat about the problems of painting. These get-togethers were informal; everyone had his say and no cut and dried conclusions were called for. The most popular theme, of course, was painting—we talked about such problems as: how to achieve further advances in traditional Chinese painting? How to improve our proficiency as artists? and so on.

I recall one such meeting. We were climbing Mt. Huashan, starting from Yuchuan (Jade Fountain) Monastery at its foot and making first for Soloping. We had not gone very far before we rounded a cliff and there, before us, was Hsifeng (West Peak), soaring thousands of feet high, towering into the clouds and with straight, sheer sides. "Ah-ha, here is something which can solve our problems!" someone remarked with an uncommon ring of exultation in his voice. Looking back now, I can see that we shall still have to make a strenuous effort if we are to "solve our problems," but it is not surprising that a landscape painter who had long led his life in a

studio on the wide plains of the south with their web of waterways should feel exultant as he climbed Huashan Mountain—the “Challenge to Mountaineers.” The discussion that followed soon focussed on Wang Lu (styled An-tao), the famous Ming Dynasty painter who specialized in painting Huashan and whose *Hua Shan Tu* (*Picture of Huashan*) is still extant. Each of us had something to say about him, then, without any preconceived intention, we drifted onto the question of how to understand the ancient masters and how to portray the spirit of our times, or in other words, how to carry on and develop the excellent traditions of our national art of painting.

Most of us accepted that Wang Lu's *Picture of Huashan* was based on actual experience; that it was fundamentally a faithful representation of the grandeur and form of Huashan; and that Wang Lu was an outstanding painter. Some, in discussing the matter from the angle of *tsun fa*, or “wrinkles” [the technique of drawing the folds in mountains], held that the “wrinkles” used in painting Huashan should be of the “lotus-leaf” variety, that this type of “wrinkle” illustrated in the *Chieh Tzu Yuan* (*Mustard Seed Garden*) *Handbook of Painting* is, of course, wide of the mark, but that even in Wang Lu's *Picture of Huashan* the “wrinkles,” rather freely drawn, are not quite Huashan's as they should be. I still remember how later Elder Chien came down from North Peak shouting jubilantly: “Now I have found the real ‘lotus-leaf wrinkles.’” I agree with my comrades. From the comments Wang Lu wrote on his *Picture of Huashan* we can see that he did not just “copy” Huashan without any inspiration but that he was dissatisfied with his initial at-

tempts. What then did he do? He pondered over Huashan “in his studio, while out walking, while lying abed, while he was eating or looking at things, while listening to voices or other sounds, during conversations and while reading. . .” In short, his whole mind was absorbed with thoughts of Huashan. He made endless analyses and studies of the subject. Finally when the image took definite shape in his mind and he began to paint his picture of Huashan, it was natural, as he wrote, “to make Huashan my only guide and to throw all the conventional rules of painting to the winds.” This was the way his *Picture of Huashan* was painted.

A Precious Experience

We later made our visit to Mt. Omei in much the same way: “stopping at every third step and taking a rest after every five.” We talked as we walked, and sketched as we talked. Although our remarks were a bit at random and not systematically thought out, they were nevertheless inspired by actual experience and stemmed from an urgent need to solve certain problems. I am convinced that if not for this trip, if we had stayed at home all this time, none of us could have talked like this.

Thus we gained the further understanding that it is only by going deep into life that one can understand and so correctly carry on and creatively develop our art tradition. The creative techniques of painting are ultimately derived from life and determined by the themes and content of what is painted. They register the pulse of the times and express the thoughts and feelings of the artist. This understanding, as I see it today, may still be immature but it has clearly—and effectively too—aroused an acute struggle in the minds of painters, making them for the first time question the value of the “trump card” which they have treasured for so long and which they have always relied on in their work. This is a most rare and precious experience. To question the value of one's “trump card” certainly does not mean that one should throw it away completely, nor does it mean that one's old methods of painting are entirely useless. This is definitely not so. But times have changed and one's life and sentiments are likewise changing. With a new life and new experience, we must have the courage to give a new turn to our old methods of painting, on the foundation of which we can boldly devise new methods and styles and so use our brushes to express forcefully our love and admiration of the new era, and our new life. In other words we must “change.”

Significant Lessons

Our trip also taught us some other lessons which were significant for our artistic practice. Take our trip to Yen-an for example. We were on our way from Sian to Yen-an by car. Setting out from Tungchuan on the second day, we were about to enter the Lochuan Plain when we were struck by the grandeur and sublimity of the North Shensi Loess Plateau. Apart from Shih Lu, Tsai Liang and a few other painters who were accompanying us, we were all seeing this magnificent view for the first time in our lives. We felt excited but also restless. We wanted to use every minute, every second, for

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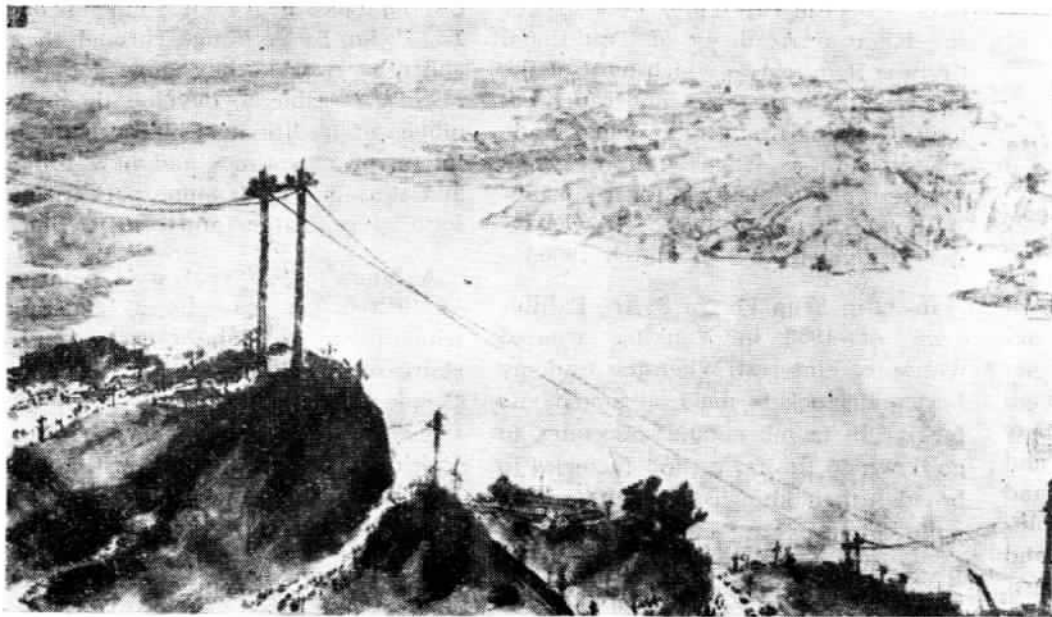
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Along the Banks of the Yellow River

Study in Chinese ink and colours by Fu Pao-shih

painting, to record every tree and blade of grass in this holy city of the revolution on the North Shensi Plateau. We did paint a lot, but how should this loess plateau be painted today? How should Yen-an, the *Chiangnan* (south China) of northern Shensi, be painted? These are questions still awaiting a satisfactory answer—problems which can perhaps only be gradually solved when, in the future, we have had a deeper experience of life and done more work.

The Way Ahead

Many other problems confronted us during our trip. And in grappling with them we came to realize how true are Chairman Mao's directives with regard to understanding the relation between art and life. We have studied those directives many times but it is only now that we fully realize how true they are. We have realized, each in his own way, that to rely solely on artistic technique, or to rely solely on traditional methods, will get one nowhere. We must give first place to ideology and put politics in command. I recall what Elder Yu once said at a meeting and which was quite to the point:

"Hitherto," he said, "I have had three shortcomings. First, timidity. Since liberation the Party has called on students of traditional Chinese painting to paint pictures reflecting real life. As I have visited factories and farms and have painted pictures of them I thought I had done enough. But, as a matter of fact, my mind was far from being completely emancipated. I was actually afraid of painting difficult themes or themes which were not entirely in my line, thinking that failure in the attempt, even once in a thousand times, might make me a laughing stock.

"Secondly, there is my conservatism in methods of painting. I have done traditional Chinese painting for some forty or fifty years. As a result, I have evolved a set method of painting which, like an old friend, comes to me as soon as I take a brush up in my hand. Thus, no

matter how varied are their themes and composition, my works, fettered by a conservative method of painting, always breathe the same old spirit and seldom show any change.

"Thirdly, there is the tendency to 'put everything in,' the desire to please. I painted whatever came my way. I let everything go into my works for fear of being criticized for monotony or lack of breadth in themes. Furthermore, consciously or unconsciously, I paid too much attention to mere formal virtuosity. As a result, I could not rise above the level I had already reached."

Elder Yu had hardly finished before all of us present felt abashed. Every one of us "Elders" was aware that he, too, had the same shortcomings. The common trouble having been discovered, a common remedy had also to be found. After repeated discussion it was unanimously agreed that the best cure would be a deeper study of Marxism-Leninism and the works of Chairman Mao, especially Chairman Mao's teachings on literature and the arts; to intensify our ideological remoulding, and to go deep into life to further steel ourselves. Having found an "efficacious remedy" all rejoiced and were again confident of their strength.

All of us "Five Elders" were born and bred in the old society; we are now intellectuals in the process of being remoulded. In the past we taught and painted to make a living. There was no need for us to travel 10,000 *li*—being unable to go anywhere else, our perambulations were limited to our native places. During the past ten years since the founding of the Chinese People's Republic, under the guidance, and with the help of the Party, progress has been made in every field of activity. This makes us feel all the more keenly that the Party is taking every possible care of and giving all kinds of help to the cause of traditional Chinese painting as well as to the artists themselves. During our trip Elder Ting, who was originally a worker in the silk weaving industry, was more than once moved to say: "I'm now sixty. Were it not for the liberation even if I had lived for another sixty years I would never have experienced such care and attention, never have had a chance of travelling and seeing so many places. . . . I thank the Party and Chairman Mao with all my heart." Elder Ting was perfectly right. He said what we all wanted to say.

Rambling here and there I am afraid I have written too much. But the point, in short, is that our problem in the future will be one of consolidation of our gains and further improvement. In this we hope to benefit as much as possible by your valuable opinions and help.

Nanking, February 6, 1961

PAINTING

Kiangsu Academy of Traditional Chinese Painting

The *Renmin Ribao* not long ago devoted a whole page of its Sunday edition to reproductions of ten landscape paintings in the traditional Chinese style. They introduced the works of a number of artists of Kiangsu Province, some veterans and some newcomers who last year travelled through six provinces. On their 23,000-*li* journey they visited construction sites and rural people's communes, Yen-an and other historical places of the revolution, Huashan Mountain in Shensi and other famous beauty spots. On return, they painted a series of landscapes which the paper hailed as being "rich in new ideas and in a fresh new style."

On the opposite page was an article written by the noted artist Fu Pao-shih

(see page 14 of this issue), President of the Kiangsu Academy of Traditional Chinese Painting, to which most of the other painters of these landscapes belong. Thus the Kiangsu Academy made news again, as it has in most years since preparatory work for its establishment started in 1957. (It was officially inaugurated in March 1960.)

Its "Big Leap Forward Art Exhibition" of 1958 in Nanking aroused widespread interest. When the academy first undertook to make arrangements for its 15 members and associates to go down to the farms and factories to broaden their knowledge of life and to paint pictures reflecting the life of today, quite a few people raised doubts as to the value of what it was doing. The subsequent exhibition showed convincingly who was in the right. Of the 181 works on display, more than three-quarters drew their inspiration from industrial or agricultural production, and the exhibition was described by qualified critics as "good, very well presented."

In their search for new methods of portraying contemporary life in the traditional style of painting, the Kiangsu artists have pioneered new paths for their own artistic leap forward. This was even more evident in the exhibition of Chinese paintings by Kiangsu artists, held in Peking the following December. The prolific academy artists contributed nearly half of all the exhibits to this show and qualitatively, they were the most outstanding. Many of the most widely acclaimed paintings were by its members. These included their collective work *For More Iron and Steel*, *A People's Commune Dining-room*, and *Patriotic Health Campaign* and *Fearless of the Blizzard* by Wei Tsu-hsi, *Meishan Reservoir* by Chang Wen-chun, *On*

Fujung Lake by Chien Sung-yen and *The Pedlar* by Ya Ming. Through these and other works, they showed that it is fully possible to develop the techniques of traditional Chinese painting to mirror new times and new things and thus play a dynamic part in our socialist revolution and construction.

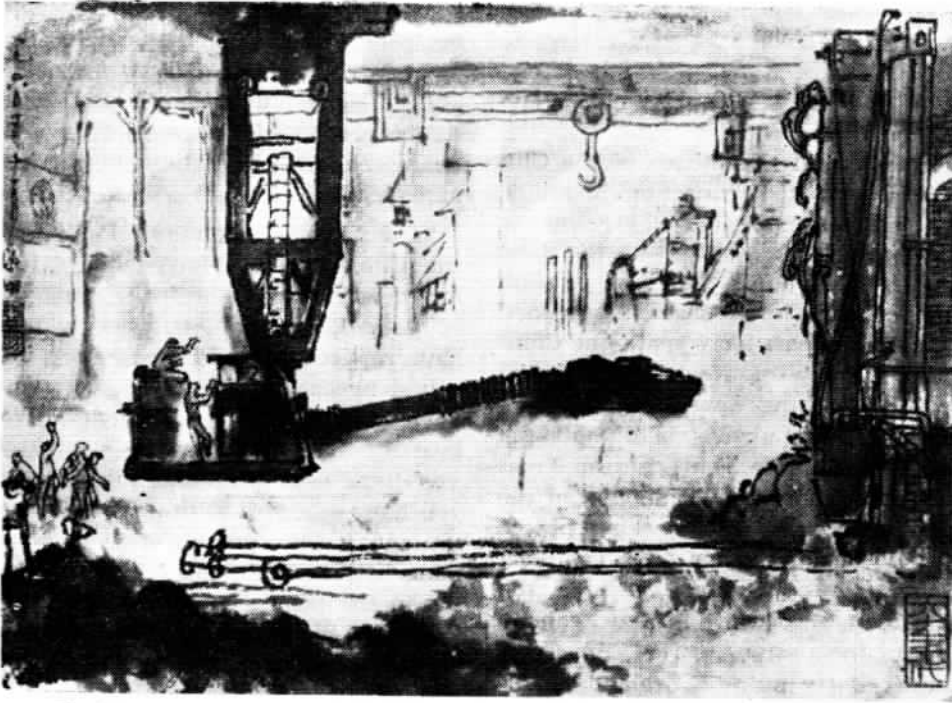
A famous traditional style painting of 1959 is the magnificent landscape which hangs at the head of the central staircase in Peking's Great Hall of the People. This is the joint work of Fu Pao-shih and Kuan Shan-yueh, Vice-President of the Canton Institute of Fine Arts. That same year, many other new buildings were completed in the capital and many of the paintings now decorating their walls and many on historical and revolutionary themes hung in the Museum of Chinese History and the Military Museum of the Chinese Revolution are the work of the Kiangsu Academy's artists.

In June 1960, the academy was represented as an outstanding group at the national conference of labour heroes in culture and education. Chien Sung-yen, a veteran artist of the academy had the honour of attending the meeting as a specially invited delegate. In his interesting account of the experience of the academy's artists, he said: "In our zealous efforts to reflect the new, we threw aside taboos and painted things which artists of the past had ruled out as unfit for painting, things like dams, dykes and houses made of concrete, roads which are dead straight, and trees of the same size and planted at exactly equal distances lining the boulevards. . . ." Such new departures in traditional painting naturally involve many difficulties. Another artist of the academy gave some idea of these too, when he said: "I have long been a student of Shih Tao (the famous Ming Dynasty painter who refused to serve the Ching Emperor) and for the most part of my life, I painted 'broken mountains and rivers and trees fantastically distorted.' There is nothing in common indeed between my brushwork marked by melancholy and dejection, and the spectacular scenes of my motherland today!" In other words, even as they experience a great ideological and aesthetic change — no easy matter — the traditional style artists have had to work hard



Sanmen Gorge

Study in Chinese ink and colours
by Chien Sung-yen



Sketch at a Steel Plant

Study in Chinese ink and colours by Ya Ming

to devise new methods of expression conforming to their new outlook.

In 1960, the academy artists, inspired by the urban people's commune movement, completed seven panoramas including *The People's Commune Is Good*. These demonstrated a consistent surmounting of creative difficulties as they drove their brushes to catch up with new things.

In addition to theoretical art studies and the actual creative work of its members the academy's third task is to foster new talent in traditional painting. It has more than a score of advanced students, all of whom have had previous training in art or were previously connected with art work. But, this is only part of its activities in this field. The academy helps amateur artists—workers, peasants and people from other walks of life—in many ways. It provides lectures and instructors for the Chinese traditional painting class of the Spare-Time Art School run by the Nanking Workingmen's Cultural Palace. It sponsors mobile art exhibitions in factories and organizes art discussions for workers. It gives advice to craftsmen producing designs for embroideries, lacquerwork, enamelware and so on, and sometime its members themselves submit designs. Fu Pao-shih himself played no small role in developing the artistic accomplishments of the peasant-

artist Liang Chuan-kuei of Pih sien, Kiangsu, a county that is now nationally known for its many peasant-artists. Last July the two artists both attended the third national congress of literary and art workers in Peking. The achievements of the peasant artists from Pih sien in general must, to a certain extent, be credited to the academy.

It was after the artists' congress that the academy, encouraged and supported by the Kiangsu Provincial Committee of the Chinese Communist Party, organized the six-province expedition mentioned. As an art expedition, this was impressive both for the size of the group and the distance covered. The landscapes published in *Renmin Ribao* came from the exhibition given in Nanking from January to February after the artists' return. They exhibited more than

160 pieces which their authors called "studies from life." Critics drew attention to two prominent features of this exhibition: the change in the styles of the veteran artists, the new breath of life in their works, and secondly, the efforts made to use traditional techniques to portray subjects drawn from heavy industry.

The Kiangsu Academy of Traditional Chinese Painting is one of three such academies in this country. The other two are in Peking and Shanghai, the Peking Academy being the earliest one established in 1956. Preparatory work is underway for the founding of two others, in Canton and in Tsinan, the provincial capital of Shantung. These academies cater mainly for advanced students; the fostering of a new generation of painters in the traditional style still rests largely on the art schools—of the 22 institutes of fine arts and art colleges in China, some ten have departments of traditional Chinese painting—and, of course, on the great mass movement of amateurs being so zealously fostered by the professionals.



Chairman Mao's Office in Yen an

Study in Chinese ink and colours by Sung Wen-chih

CHINA AND THE WORLD

New Soviet Space Success

The Chinese people enthusiastically acclaimed the successful launching of the fourth Soviet spaceship satellite and its safe return to earth. A congratulatory message was sent by Soong Ching Ling, President of the Sino-Soviet Friendship Association, to N.V. Popova, President of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, and A.A. Andreyev, President of the Council of the Soviet-Chinese Friendship Association, extending warm greetings to Soviet scientists, designers, engineers and workers on their outstanding triumph. Kuo Mo-jo, President of the Chinese Academy of Sciences, sent a message of greetings to A.N. Nesmeyanov, President of the U.S.S.R. Academy of Sciences.

Acclaiming this latest Soviet scientific success, scientists in Peking, Shanghai and Tientsin noted that it showed that the moment for manned space flight is rapidly approaching.

* * *

Two Soviet exhibitions, on the achievements in the conquest of space, and on culture and art, drew over 110,000 visitors during a 3-week showing in Peking. The visitors' book was filled with warm praise for the brilliant achievements of the Soviet people. One entry said: "We hail the rich fruits the Soviet people have reaped in science and culture; these achievements we regard as our very own." Many teachers brought their classes to study the exhibits. *Guang-ming Ribao* in an article saluted the Soviet people's successes in science and culture as "sparks of truth" that illuminate the future for all people.

The two exhibitions were held as part of the celebrations of the 11th anniversary of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance. They closed on March 9 after being extended for an extra week at popular request. Attendances reached a record for this type of exhibition.

They are scheduled to be opened next in Shanghai.

New Zealand C.P. Anniversary Greeted

The Central Committee of the Chinese Communist Party, on March 7, sent a message of fraternal greetings to the National Committee of the New Zealand Communist Party on its 40th anniversary. The message reads in part:

"Over the past forty years, the Communist Party of New Zealand, the vanguard of the New Zealand working class, has always held aloft the banner of Marxism-Leninism and struggled tenaciously in defence of the vital interests of the working people of New Zealand, against the capitalist system of oppression and for the realization of socialism in New Zealand. During the postwar period, the Communist Party of New Zealand, under the leadership of the National Committee headed by Comrade Wilcox, has carried out far-ranging, brilliant and effective struggles in defence of the national independence of New Zealand, against domination by foreign and domestic monopoly capital, in support of the liberation movement of the oppressed nations and oppressed peoples, against the policies of aggression and war of the imperialist bloc headed by the United States, and for the realization of peaceful coexistence among countries with different social systems. The Communist Party of New Zealand has thereby made its contributions to the cause of world peace and human progress. At the same time, in the struggle against revisionism, the Communist Party of New Zealand has strengthened the solidarity of its own ranks and devoted all its efforts to safeguarding the purity of Marxism-Leninism and strengthening the solidarity of the international communist movement. In the excellent situation of the present-day international struggle which favours world peace and human progress, we are deeply confident that the Communist Party of New Zealand, as the most loyal representative and defender of the interests of the people of New Zealand, will, on the basis of a summing up of the experience of its forty years' struggle, further strengthen the unity of the New Zealand working class. By relying on the growth and development of the democratic and progressive forces of New Zealand, your Party will push forward to new victories the

struggles of the New Zealand people against monopoly capital and for democracy and social progress, and make still greater contributions to the cause of the peoples of the world for world peace, national liberation, democracy and socialism.

"The Chinese Communist Party and the Chinese people have always followed with great interest the struggles of your Party and your people and have rejoiced in and been greatly inspired by each and every success you have gained in these struggles. We heartily thank you for the sympathy you have expressed and the support you have extended to the Chinese people and for the great work you have done in promoting the friendship between the peoples of China and New Zealand. We hope this friendship will be further developed and consolidated through our joint efforts."

Venezuelan C.P. Congress

The Central Committee of the Chinese Communist Party sent a message of greetings to the Venezuelan Communist Party holding its third congress.

Paying tribute to the Venezuelan C.P. in waging a long-term and heroic struggle in defence of national independence, democratic freedom and the improvement of the people's livelihood, the message declares: "In the past two years, the Venezuelan C.P. has waged a sustained and heroic struggle against the Venezuelan people's sworn enemy, U.S. imperialism and the reactionary force of its lackeys, and has scored tremendous successes in the struggle to safeguard the fruits of victory of the Venezuelan people gained in fighting against imperialism and dictatorship, and to support the revolution of the fraternal Cuban people. The Chinese Communist Party and people have been overjoyed and inspired by your successes.

"At a time when the superiority of the forces of socialism over those of imperialism, of the forces of peace over those of war, is becoming ever more marked in the world arena, the convening of the congress of the Venezuelan C.P. will certainly make further contributions towards the cause of opposing U.S. imperialist policies of aggression and war, upholding Venezuelan national independence, supporting the Cuban revolution, defending world peace and realizing peaceful coexistence. The congress will certain-

ly make still greater contributions towards further uniting the working people and all patriotic forces in the country, crushing the domestic forces of reaction and dictatorship and defending the Venezuelan people's democratic freedom, their right to a decent livelihood and wellbeing."

Guests from Heroic Cuba

A 3-member health delegation headed by Mario Escalona Reguera and a 6-member youth delegation headed by Major Joel Iglesias are now visiting China. They have been warmly welcomed by the Chinese people, Chinese health and medical workers and Chinese youth. A deep mutual sympathy and an eager desire for mutual support in the cause of fighting against their common enemy — U.S. imperialism, and strengthening Sino-Cuban friendship were fully expressed both at the welcoming banquet given by the Chinese Health Minister Li Teh-chuan in honour of the Cuban health delegation and at a Peking youth rally to welcome their young Cuban friends.

China and Laos to Exchange Economic, Cultural Missions

The Chinese Government has agreed to the Laotian Government's proposal that the two Governments exchange economic and cultural missions representing their respective Governments and charged with the task of solving problems in the economic and cultural fields which may interest the two countries.

Chinese and Japanese Miners Meet

More than 1,000 coalminers of the Peking area gathered to give a warm welcome to the visiting Japanese delegation headed by Fujio Wakamatsu which is on a tour to give international publicity to the Miike miners' struggle. The Chinese miners expressed wholehearted support for the Miike miners' patriotic and just struggle against U.S. and Japanese reaction.

Li Hua-lin, President of the Chinghsi Colliery Committee of the Chinese Coalminers' Trade Union, in his opening speech praised the Miike miners, the Japanese working class and the Japanese people for their unswerving struggle against the Japanese monopolies and against the Japan-U.S. treaty of military alliance. He pointed out that the struggle of the Miike miners

has set a fine example to the exploited workers in all capitalist countries.

Fujio Wakamatsu, after giving a detailed account of the staunch fight of the Miike miners against U.S.-Japanese reaction, said that this struggle has won the support of China, the Soviet Union and the working class of all the world. He declared that the Japanese people and workers will give their full support to the struggles of the Chinese people against U.S. imperialism; together with the Chinese people, they will resolutely carry on the struggle against U.S. imperialism.

Greetings to Danish King

Chairman Liu Shao-chi sent a message of greetings to King Frederik IX of Denmark on his birthday and on the National Day of that country. He expressed the hope that friendly relations between China and Denmark will grow stronger and develop with each passing day and wished prosperity to the Kingdom of Denmark and happiness to its people.

At a National Day reception which he held in Peking, the Danish Ambassador Hans Bertelsen expressed his profound belief in the principle of peaceful coexistence between nations with different economic, social and political structures and recalled that Denmark had consistently advocated that China be invited to take its rightful place in the United Nations.

In his speech in reply Vice-Premier Chen Yi, noting that the relations between China and Denmark are friendly, said that it is gratifying that recently there has been a growth of friendly interchange and cultural interflow between the two countries. He also thanked the Royal Danish Government for its consistent and just stand on the question of the restoration of China's rightful place in the U.N. Vice-Premier Chen Yi stressed that the Chinese people ardently love peace. They need a peaceful international environment to carry forward their socialist construction at home. China has consistently advocated peaceful coexistence among nations with different social systems and unswervingly pursued a foreign policy of peace. In accordance with the Five Principles of Peaceful Coexistence, he said, we have established and developed friendly relations with a number of countries in Asia, Africa, Latin America and Europe. The Vice-

Premier said he was convinced that in the course of striving for peace, friendly relations between China and Denmark will be further strengthened and developed.

Indian Government's Unfriendly Acts

The Chinese manager of the Calcutta Branch of the Bank of China, Chiang Wen-kwei, was compelled to leave India for home. Acts of discrimination by the Indian authorities had made it impossible for him to carry out his duties, seriously affecting the bank's business. He was also unwarrantedly detained and subsequently ordered to leave India by the Indian authorities.

Manager Chiang, a law-abiding resident and always conscientious in discharging his duties, actively helped to promote Sino-Indian trade; he cooperated well with the authorities concerned, but on July 22 last year, the Indian immigration authorities in Calcutta ordered him without giving reasons to leave India within three months. In view of the requirements of his bank's affairs, he requested that he be allowed to continue his stay in India. Instead of getting a reply to his request, however, he was arrested more than once though the Indian side never once brought evidence of any breach of the law by him or allowed him to state the exact facts in regard to his case.

The Chinese Embassy in India and the Chinese Consulate General in Calcutta took the matter up with the Indian side many times and pointed out that the Chinese side had made repeated efforts in the spirit of friendship to seek a reasonable settlement of the question. The Indian authorities, on their part, restricted Manager Chiang's personal freedom in an increasingly unfriendly manner and took discriminatory action against him. The Chinese Embassy and Consulate General expressed regret over this unfriendly act. The Indian side finally withdrew the case and allowed Chiang Wen-kwei to return to China.

Indian newspapers have recently reported several times that 70 overseas Chinese would be ordered to leave India and indicated that the Indian Government might take drastic action against those who refused to obey the deportation order.

CHINESE PRESS OPINION

Peru's Just Struggle

The Chinese people firmly support the great struggle being waged by the Peruvian people to defend their national independence, democracy and freedom. The All-China Federation of Trade Unions, the All-China Youth Federation, the National Women's Federation of the People's Republic of China and the Political Science and Law Association of China, issued a joint statement on March 6 protesting against the arrest by the Peruvian Government of Raul Acosta, General Secretary of the Peruvian Communist Party, and expressing resolute support for the Peruvian people's struggle against the reactionary rulers who, in subservience to U.S. imperialism, launch savage attacks on the people.

On March 4 about 100,000 Peruvian patriots held a grand rally in Lima opposing the pro-U.S. Peruvian Government, supporting the Cuban revolution, demanding the release of Raul Acosta and calling for annulment of the recently published bill on revision of the criminal code. "The Chinese people," says *Renmin Ribao's* (March 9) Commentator, "resolutely support and sympathize with the Peruvian people's just struggle, strongly condemn the attacks on the Peruvian people launched by the Peruvian authorities on the orders of U.S. imperialism and resolutely demand the release of Comrade Raul Acosta, and other patriotic democrats who have been arrested."

Recently, Commentator points out, the Peruvian Government has taken an increasingly reactionary stand in regard to its home and foreign policies, doing everything possible to serve as an instrument of U.S. imperialism in its intervention against the Cuban revolution and stepping up the suppression of the people's democratic movement at home. It is clear that the reactionary measures taken by the Peruvian authorities are intended to execute faithfully United States' policies to block the national and democratic movements in Latin America, Commentator says.

In the past year and more, Commentator continues, as a result of the vigorous development of the Peruvian people's movement to strive to nationalize

U.S. petroleum companies, their growing sympathy with the Cuban revolution and the steady growth of their struggle for democracy and their vital interests, Peru, in the eyes of U.S. ruling circles, has become another volcano in Latin America, which needs to be worried about. To stem the rising tide, therefore, the U.S. rulers and their agents in Peru have resorted to a reign of brutal violence and intensified suppression of the people. Their attacks naturally are spearheaded first against the Peruvian Communist Party which stands at the forefront of the patriotic fight and has consistently held aloft the banners of national independence and social progress. However, countless historical facts have shown that an awakened people can never be intimidated by violence. It appears that U.S. imperialism and the Peruvian reactionaries have not yet learnt any lesson from the fate of Batista. A statement issued not long ago by the Peruvian Communist Party rightly said that those who have the real strength are the people who advance together with the march of history, and not those who desperately resort

to brute force to save themselves from a tragic historical fate. The reactionary course of action taken by the Peruvian authorities can only add fuel to the indignation of the broad masses of the Peruvian people and enable them to unite still more closely, form an extensive and powerful patriotic united front, and carry on a still more indomitable fight to oppose U.S. imperialist intervention, defend national independence and win democracy and freedom, concludes Commentator.

West German Mark Revaluation — What Does It Mean?

Why the Bonn authorities have raised the value of the West German mark is the subject of an article in *Renmin Ribao* (March 9). On March 5, the West German Economics Minister Ludwig Erhard announced that as from that date, the value of the West German mark was raised 4.75 per cent, from 4.2 to 4 to the U.S. dollar. He said that this change was mainly aimed at "strengthening the purchasing power of the (West) German mark and stabilizing domestic price levels." This action, the article notes, was taken under strong pressure from the United States and Britain which have been pressing West Germany to "assist in alleviating" their international payments deficits.

The article recalls that the United States has recently been pestering West Germany to take various measures to help relieve its increasingly grave dollar crisis. In February, West German Foreign Minister Brentano went to Washington for talks with Kennedy. As a result of bargaining, West Germany finally agreed to continue to provide "aid" to the underdeveloped countries. However, it insisted, as before, that multilateral discussions should be held in the NATO bloc on the question of "sharing" defence costs. It appears that during the talks some heavy horse-trading went on behind the scenes. Although a partial compromise was arrived at as a result of this, no final solution to their problems was found. Noting that



Sowing the New Crop

News Item: Thousands of specially trained American men and women will be dispatched by Kennedy under the signboard of a "Peace Corps" to "aid" many countries in Asia, Africa and Latin America

By Fang Cheng

the upward revaluation of the West German mark was announced on the eve of U.S. President's special envoy Harriman's visit to Bonn, the article says that this move of the Bonn government was obviously designed to seize the initiative in the forthcoming talks with Harriman and make this serve as a counterweight to any further demands the United States might make on West Germany.

For a long time, the article points out, as a result of the relative growth of West German economic strength, the West German mark has been stronger than the U.S. dollar and the pound sterling. While the real values of the dollar and the pound have been steadily dropping, the West German mark has all along been undervalued. This undervaluation has had two effects on the market of the capitalist world. One is that the prices of West German exports are lower than those of other countries, thus greatly adding to its competitive ability in the world market. Another is the inevitable damage caused to the credit of the dollar and to sterling. In recent years particularly, the serious deterioration in the U.S. balance of international payments and its massive loss of gold have led to accelerated sales of the U.S. dollar and the pound sterling and bigger purchases of the West German mark. This has led to the influx of large amounts of foreign capital into West Germany and an enormous increase in its gold reserves, while the United States and Britain have lost big amounts of gold and foreign exchange. So, while West Germany has always regarded the excessive "undervaluation" of the mark as a sharp weapon in the battle for overseas expansion, the United States and Britain have never ceased to regard it as the root of evil undermining the dollar and the pound. The United States and Britain have long been trying to remove this evil by forcing West Germany to raise the value of the mark, the article recalls.

The upward revaluation of the West German mark will result in a general increase of about 5 per cent in the prices of West German exports, while prices of its imports will be lowered by roughly the same percentage. This is naturally disadvantageous to West German commodities in competition on foreign markets. However, it must

be seen, the article adds, that the upward revaluation of the mark is not entirely harmful to West Germany. As it possesses great economic strength, the temporary loss caused by the upward revaluation of the mark will not seriously affect its competitive ability. From a long-term point of view, the U.S. dollar is going from bad to worse while the value of the West German mark is increasing. This will boost the prestige of the West German mark still further and give it an even stronger competitive position in relation to the dollar and the pound.

West Germany today is making a big effort to increase its export of capital and goes in for so-called "aid" to the underdeveloped countries in a big way. The upward revaluation of the West German mark has not only added to the value of its foreign investments; it has greatly enhanced the attractive power of the mark overseas. This also benefits West Germany's overseas expansion.

Discussing this move from the point of view of the needs of West Germany's domestic economy, the article points out that at a time when the capitalist world economy is having an increasingly difficult time and signs of stagnation have also appeared in the West German economy, upward revaluation of the mark as a method of deflating its economy, increasing its imports a bit and forcing down domestic prices lest the rate of economic growth lead to a sharpening of contradictions between production and consumption, is, all in all, in the eyes of the Bonn authorities, a step well worth taking. At the same time, from the political point of view, the article adds, forcing down domestic prices and curbing inflation may help to switch popular feeling in their favour in the general elections to be held in September this year; this may also help in resisting the wage-increase demands of the broad mass of West German workers. The decision of the Bonn government to raise the value of the mark has not therefore been simply a result of "concessions" to the United States and Britain. In taking this decision it obviously considered



Uncle Sam: Between friends
— what's yours is mine!

its own interests, the article points out.

Washington and London, on the one hand, "welcomed" the upward revaluation of the West German mark. On the other hand, they were not satisfied with a mere 4.75 per cent adjustment. They thought that this was too little and had little more than symbolic value. In a statement issued on his arrival in Bonn, the U.S. President's special envoy Harriman described the upward revaluation of the West German mark as a "modest step" towards settling the U.S. balance of payments question and demanded that "other steps should follow." In face of its increasingly grave crisis, the United States will naturally not call a halt to its manoeuvres designed to shift the burden of that crisis onto other peoples.

The upward revaluation of the West German mark is the outcome of the sharpening of economic contradictions among the imperialist countries. Although the Western countries again cry about this decision of West Germany improving relations among the Western countries, facts will show that the trade war and economic struggle among the imperialist countries will not be eased one jot because of this. The upward revaluation of the West German mark will incite West German monopoly capital to be even more avid in devising new means of grabbing foreign markets. This will inevitably bring about a further deepening of contradictions among the imperialist countries, the article concludes.

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