

to the realization that the new China, organized on military lines and developing industrially at a high rate, could conceivably become a threat to its own domination of the communist world. In the smaller communist states, the reaction is reported to have been one of anxious astonishment at the implied social revolution. In none of them, at any rate, (including North Korea) has there been any evidence of a desire to imitate the Chinese example. The communists themselves have made much of the fact that commune life is organized on military lines, and that life is completely collective. The original directive said that "it has become popular among the people to organize themselves along military lines, to work with militancy and to live a collective life and this has raised the political consciousness of the peasants still further". It was, however, less popular than the Central Committee hoped at that time. The Chinese communists appear to have gone too fast in attempting to extend what they call the "communist elements" in the framework of commune life. As well as the institution of communal dining halls and barracks, the Party decided at the same time to attempt to do away with all forms of private property, such as vegetable plots and fruit trees, and even began to attack the wage system, through what was called the "free-supply system" under which a certain proportion of the commune member's wages are paid in kind rather than cash. It was reported that some communes were supplying their members with free staples and providing clothing, housing and a number of other services without charge. Articles in the official press appeared attacking the wage system as "a vulgar practice", and it appeared that the Chinese would be applying the communist principle of remuneration—to each according to his needs—long before the Soviet Union.



COMMUNAL LIFE

Workers in a vegetable field on a Co-operative near Peking.