

Three Meanings of Changzhou Three Heroes' Red Cultural Spirit

Xin Chen, Hui Jiang

Party School of Wujin District Committee of Changzhou City, Changzhou, China

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Abstract: Qu Qiubai, Yun Daiying and Zhang Tailei were the early revolutionaries of the Communist Party of China who were born in Changzhou, and they were collectively known as the “three heroes of Changzhou”. The connotation of the red cultural spirit of the three heroes of Changzhou is the consistent means and value criteria of the three heroes of Changzhou in their revolutionary career. It has great historical value and practical significance, and is worthy of in-depth exploration and thinking.

1. Introduction

On the whole, Changzhou's three outstanding students have a good command of foreign languages. In 1916, Zhang Tailei entered the law preparatory class of Tianjin Beiyang University. Beiyang University emphasized all English cultural education, and all law teachers taught in English. “Professors should explain in English, not in Chinese.”. This has greatly improved Zhang's English. Because of his outstanding English, Zhang Tailei became the English translator of weijinsky, the first representative sent by the Communist International to China, and later served as the translator of marlin and Borodin. After the May 4th movement, Qu Qiubai translated Tolstoy's collection of short stories “chitchat”, and then successively translated Gogol's short play “servant's room”, Gogol's novel “women”, and dude's novel “after paying wages” In the autumn of 1920, Qu Qiubai was employed as the special commissioner of Beijing Morning Post in Russia. During his stay in Russia, he not only increased Qu Qiubai's knowledge, but also trained his Russian ability by interviewing local residents, politicians and people from all walks of life. Similar to Zhang and Qu, Yun Daiying also has some attainments in foreign languages. When he was studying in Zhonghua University in Wuchang, he basically mastered English and taught himself Japanese and German. During this period, Yun Daiying also translated a large number of foreign articles, such as it is tragedies to be a woman and the best five minutes exercise.

It can be said that the good level of foreign language laid the foundation for Changzhou three heroes to translate Marxist classic writers' works and revolutionary literature, Qu Qiu bai translated Lenin's works In the five years of the Russian Revolution, Yun Daiying translated Kautsky's class struggle, and Zhang Tailei translated Lenin's Marxist politics. Of course, due to the limitation of space and the loss of materials, the number of Changzhou Sanji e's translation achievements is far more than that listed in the article. In fact, Li ZiKuan re

called that when Zhang Tailei translated revolutionary literature in 1918, he wrote: “I know that Tailei secretly translated socialist revolutionary literature during his daily self-study time. The original manuscript was in Russian. First someone translated it from Russian into English, and then from English into Chinese. The work is from the English translation, and the original is from somewhere in the French concession in Tianjin. However, we can't find the revolutionary literature translated by Zhang Tailei in 1918 by looking through the existing materials, which may have been lost.

Throughout the works and revolutionary literature translated by the three heroes of Changzhou, the most influential are Qu Qiubai's translation of the Internationale and Yun Daiying's translation of class struggle. According to the existing historical materials, Qu Qiubai was the first to translate the Internationale into Chinese, in which “get up, be insulted and cursed! Get up, slave of hunger and cold! “Most of the comrades in Huangpu Military Academy” know Qu Qiubai's translation of the Internationale “and” sing the Internationale together in two languages more than once, “chelepanov recalled. Similarly, Yun Daiying's translation of class struggle also had a great influence on the revolutionary youth. In 1936, Mao Zedong said to Edgar Snow, an American journalist visiting Northern Shaanxi: “there are three books deeply engraved in my heart, which established my faith in Marxism.” These three books are: Manifesto of the Communist Party, translated by Chen Wangdao, the first Marxist book published in Chinese, class struggle, written by Kautsky; history of socialism, written by Kirkpatrick. The class struggle read by Mao Zedong is exactly the version translated by Yun Daiying.

2. The Revolutionary Spirit of Daring to Fight Against the Mistakes in the Party

When the three heroes of Changzhou were engaged in revolutionary work, the Communist Party of China was still in its infancy. They lacked a clear understanding of the combination of Marxism and the specific practice of the Chinese revolution. Neither the revolutionary theory nor the strategy of struggle were mature. They made some mistakes in exploring the path of the Chinese revolution. The three heroes of Changzhou had no guarantee for the mistakes of some comrades in the party. What is left is pointed out and resolutely corrected. One of the most typical examples is their rightist criticism of Chen Duxiu and Peng Shuzhi during the Fifth National Congress of the Communist Party of China in 1927. At that time, on the issue of national revolution, Chen Duxiu put forward the theory of second revolution, while Peng Shuzhi put forward the theory of sustainable revolution, especially on the issue of revolutionary leadership. In August 1925, Chen Duxiu said in his article “how can we continue the fight against imperialism”: “in the fight against imperialism, the working class should not only support their own interests, but also protect their own interests, and for the petty bourgeoisie and the peasants, we should understand their interests, examine their situation, and try our best to guide them to fight against imperialism. As the working class advances, we should not make them retreat halfway. “The working class here only plays a guiding role, not a leading role. In June 1926, Chen Duxiu thought in his article on revolutionary Shanghai that “under the leadership of the revolutionary working class. But in September, Chen Duxiu thought that “the Communist Party's acquisition of political power is a matter of the proletarian revolutionary era, and this kind of problem will not occur in the era of the national revolution.”. Although Peng Shuzhi pointed out that “in China's national revolution, only the Chinese working class is qualified to be the leader, and only it can be the leader”, he also believed that “the revolutionary and consciousness of the Chinese working class against imperialism and warlords are natural, so the Chinese working class is

naturally the leader of the national revolution”, which is the so-called “natural leadership” thought.

Focusing on the theories of Peng and Chen, Qu Qiubai made a comparative Refutation in his article “the debate in the Chinese Revolution: the third international or the zero international”. He made such an analysis of the issue of revolutionary leadership: “the advantages of the Chinese proletariat are the opposite of the weaknesses of the Chinese bourgeoisie. Many of the factory owners in China are foreign capitalists and their running dogs, but the workers in these factories are all Chinese workers, the most revolutionary class. The Chinese proletariat has a huge number of allies. The Chinese proletariat has the assistance of the great international proletariat. Therefore, the Chinese proletariat must be able to strive for the leadership of the revolution. “Later, he also criticized Peng Shuzhi's” natural leadership “thought:” the working class is naturally the leader of the national revolution. “. --Since it is “natural”, there is no need to strive for it any more. “If this theoretical mistake is not corrected, all Peng Shuzhi's policies will naturally go against international resolutions and tend to be opportunistic.”. In fact, Qu Qiubai has pointed out that although Peng Shuzhi and Chen Duxiu have different views on the issue of leadership, there is a tendency to weaken or even give up the revolutionary leadership in essence. Qu Qiubai's criticism of Peng Shuzhi is actually a criticism of Chen Duxiu.

As for Qu Qiubai's article, Yun Daiying praised it: “the title is well written and sharp, and the five major questions in the catalogue are also clearly mentioned: is the Chinese revolution? Who will change whose life? Who can lead the revolution? How to fight for leadership? What about the leaders? That's a good question! “ During his speech at the meeting, Zhang Tailei also fiercely criticized Peng Shuzhi on the issue of leadership. Peng Shuzhi believed that the Chiang Kai Shek incident (referring to the April 12 incident) should be separated from the consistent policy of the Communist Party of China. The cooperation between the Kuomintang and the Communist Party is our party's consistent and correct policy. Without cooperation, there would be no victory in the northern expedition. Zhang Tailei retorted: cooperation should be separated from policy, and the party's policy should not be tilted to the right just because of cooperation, such as not engaging in the peasant movement, the peasant movement has gone too far, the workers are not allowed to arm themselves, and everything has to accommodate the Kuomintang in order to survive legally, etc.

3. The Critical Spirit of Facing the Ideological Contradiction

At the turn of the old and the new in Chinese society, many early revolutionaries of the Communist Party of China did not believe in communism at the beginning. Some believed in education to save the country, some believed in utopian socialism, some believed in nationalism, some tried to find a way to save the country from traditional culture, and some even thought about promotion and wealth at the beginning. But the most valuable thing of these revolutionaries is that when they come into contact with Marxism, they dare to face the contradiction between their original thought and Marxism, dare to deny themselves, and then turn into real Marxists.

When Qu Qiubai was five years old, he went to a private school to study some enlightening books, such as Hundred Surnames, thousand character essay, and children's prodigy poem. When he was 11 years old, he studied in Changzhou Fu middle school. “Primary school (Philology) already had a lot of knowledge, and he had studied all kinds of impressions for a long time. Yu music can play Dongxiao. In traditional Chinese painting can do landscape. In 1917, when Qu Qiubai began to learn Russian, he did not know that Russia had b

een revolutionized in 1912, and learning Russian was just a way to earn a bowl of rice for the future. At this time, although he has “learned a truth from real life that the core problem of today's social problems is the inequality between the rich and the poor”, he can only “study Buddhism to try to solve the problem of life, and have the desire of Bodhisattva's behavior to make Buddhism human”, which is still decadent and the so-called “repentant aristocracy” mood. However, only two years later, the outbreak of the May 4th Movement in 1919 broke Qu Qiubai's “lonely life”, and he devoted himself to the movement with “incredible enthusiasm”. In the same year, Qu Qiubai, Zheng Zhenduo and others founded the new society magazine in Beijing. In their words, they pointed out: “the purpose and means of our transformation are to investigate the disadvantages of the old society, to engage in the transformation movement in a peaceful and practical way, so as to realize the new society of democracy.”. It can be seen that Qu Qiubai hoped to solve the social problems by improving the methods. In April 1920, No.17, No.18 and No.19 of new society published whose sharp weapon? La Greve, IA sabotage, who knows? “The gospel of the end of labor”, “the pan Labourism view of Burer”, “the new world labor day, the new China Labor Day”, put forward “fierce reform movement revolution fundamental transformation, so as to eliminate the bourgeois monopoly” honor “and” spiritual wealth “ Since then, Qu Qiubai began to turn into a Marxist. In February 1922, Qu Qiubai officially became a member of the Communist Party of China.

Like Qu Qiubai, Yun Daiying and Zhang Tailei have completed similar ideological changes in their respective life paths. Yun Daiying entered a private school at the age of 6 and read books such as Hundred Surnames, three character classic, spring and autumn. In 1917, Yun Daiying came into contact with the magazine New youth when he was in University. Although the articles in the magazine touched Yun Daiying's thoughts to a certain extent, his ideas were more conservative during this period. From his article dream of the future (October 1920), we can see one or two things: “we need to transform this world.” The world We need to work together We should have strength and fight with capitalists. How can we fight with capitalists? Of course, we can organize trade unions, advocate strikes and use the class war as a means of overthrowing capitalists. But if I want to seek a final solution for the world, it is not enough to rely only on the simple nature of advocating for survival. It is best to use the principles of economics to build a big capital serving the society. On the one hand, I use strength to subdue capitalists, and on the other hand, I use the principle of mutual assistance to enlighten the general class. And by this expansion of common life, the whole world will become a socialist paradise. We are wrong to believe in the new village of individualism, and the strike of the trade union of individualism is not a fundamental good law. “. Yun Wenzhong's views on mutual aid and coexistence and socialist heaven are strongly reformist, anarchist and utopian. In response, Chen Duxiu criticized: “before the overthrow of an economic organization and production system at the end of the whole society, there is no room for a person or a group to transform itself. Is it true that the new village movement since Fuliye, such as Beijing work study mutual aid group and Yun Jun's dream of the future, is just a dream?” With the criticism and help of Chen Duxiu, Liu Renjing and other friends, Yun Daiying soon realized his ideological shortcomings and abandoned his unrealistic fantasy. In July 1921, he presided over the purpose of the coexistence society, that is: “to actively and realistically prepare for class struggle, the realization of labor and peasant politics, in order to achieve a complete human coexistence.” at this time, Yun Daiying finished his farewell to reformism, anarchism and utopian socialism, and then joined the Communist Party of China, thus turning into a Marxist.

At the age of seven (1905), Zhang Tailei accepted his father's teaching of cultural knowl

edge, and took the Three Character Classic, hundred family names and Tang poetry as text books. In December 1915, Zhang applied to Tianjin Beiyang University, hoping to become a lawyer after graduation, and his family also expected him to shine. But Zhang soon abandoned such an idea. On November 7, 1917 (October 25, Russian calendar), the October Revolution broke out in Russia. Zhang Tailei later recalled: “in the unforgettable October, the Russian proletariat began the struggle for world liberation.”. In November 1918, Li Dazhao published “the victory of Bolshevism” and “the victory of the common people”, warmly eulogizing the October Revolution and propagating Marxist thought, which had a great influence on Zhang Tailei. During this period, Zhang Tailei secretly translated socialist revolutionary literature in his daily self-study time, which made him “addicted to another new standard of life, abandon the old way of life, and take a firm attitude.”, Later, the May 4th Movement liberated Zhang Tailei's thoughts. He met Li Dazhao, Chen Duxiuji and others, studied a large number of Marxist books, was baptized by Marxism ideologically, and became a Marxist. He said: “to be a man, we need to change our whole life. I will not be a lawyer in Shanghai in the future Only by following the path of the October revolution can China be saved. “. In February 1921, Zhang Tailei went to work in the Far East Secretariat of Irkutsk, Soviet Russia. Before he left, he wrote a letter to his wife Lu Jinghua. He said: “I think it's better to live independently and not let others control my life. So I'm determined to go abroad to seek some advanced knowledge and seek my own independent life. I used to want to be an official and get rich, so I want to wait for the higher civil service examination next year, but now I realize that wealth is harmful. If I become an official and make a fortune, it's hard to ensure that my morality is not bad. “. Although Zhang Tai Lei did not say what “profound knowledge” was, it was easy to judge it by combining the historical background before and after writing the letter “Profound knowledge” is Marxism. In fact, Zhang Tailei joined the early organization of the Communist Party of Beijing in October 1920 and became one of the earliest members of the Communist Party of China. Zhang Tailei, who went to Irkutsk this time, was also the first Chinese Communist to be sent to the Communist International.

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