

Working to Represent the People

While I was working as rector of the state university and Minister of Education, I also chaired the Mongolian Peace Committee from 1949 to 1959. I took part in several major international peace conferences in Warsaw, Vienna, Helsinki, Stockholm, and Moscow, and attended meetings of the delegations of the countries of Asia and the Pacific. On a number of occasions I also attended the anti-nuclear meeting in Tokyo and conferences of the World Peace Council of which I was a member.

World War II had ended with the loss of several million lives, and four years later there was a threat of a new war. Many internationally renowned scientific and cultural figures appealed to the people of the world to unite against the danger of war. At the initiative of the International Union of Cultural Personages and the International Women's Union, it was announced that an international peace conference would be convened. These offices made their proposals in February 1949 in an appeal to the people of all nations. Those who took an active role included the famous French scholar F. Joliot-Curie, the outstanding and well-known Frenchman Eugene Cotton, the senior English cleric H. Johnson, and the famous Soviet authors A. Fadeev¹ and I. Erenburg.²

The people of Mongolia and the other socialist countries played an active role in the world-wide struggle for peace. In 1949, a Mongolian delegation headed by Tsedenbal took part in the first peace conferences held in Paris and Prague. The wishes and aspirations of the ordinary people and the peace workers of all nations were made abundantly clear.

The first conference of Mongolian peace workers was held on September 21-22, 1949 in Ulaanbaatar, at which Tsedenbal read a report entitled "To Oppose the New Warlords and for Perpetual Friendship among Nations," which was the basis of the Mongolian Peace and Friendship Organization. Several important resolutions were made and a National Peace Committee, consisting of twenty-one members, was established. I was accepted as its chairman.

The Mongolian Peace Committee and its local organizations expressed the wishes and aims of the ordinary people and during the first few years of the peace

¹ Aleksandr Aleksandrovich Fadeev, whose real name was Bulyga, was born in 1901. He studied briefly at Vladivostok Business College and at the Moscow Mining Institute. After participating in numerous activities during the civil war, stretching from the Ussuri to Petrograd where, in 1921, he helped crush the Kronstadt uprising, he spent most of his public life in supervising literary and artistic institutions, as well as visiting various countries as a member of peace delegations. He committed suicide on May 13, 1956.

² Il'ya Grigor'evich Erenburg was born in 1891. After being expelled from high school for participating in the 1905-07 revolutionary activities, he went to Paris where he stayed until his return to Russia in 1917. After a brief stint with newspapers in Kiev, he was sent back to Western Europe as a Soviet correspondent. When the Germans invaded France in 1940, he returned to the USSR where, until his death in 1967, he was engaged in various political and propaganda activities.

movement the leadership of the MPRP organized and carried out a great deal of work to implement the resolutions of the international peace organizations.

On October 11, 1950 I read a report at a Mongolian peace conference entitled "The Mongolian People's Opposition to the New Warmongers and the Struggle for Peace." This conference appointed ten people, including myself and S. Udval, to represent it at the Second International Conference in Warsaw, which was convened on November 16, 1950.

Warsaw had suffered badly during the war, but renewal work had begun there. We were briefly informed about the contemporary situation in Warsaw, and we visited the birthplace of the famous Polish composer Chopin, which was nearby. I made a speech at the Second World Peace Conference on November 20, 1950. This conference delivered its message to the peoples of the world. On my return I reported back to a gathering of workers, and wrote two articles entitled "The Great Assembly of the Peoples of the World" and "Victory in the War for Peace," both of which were published in *Ünen*.

Our delegation was received by Boleslaw Bierut, General Secretary of the United Polish Workers' Party and chairman of the Government Council, in his own residence. Bierut was extremely interested in the Mongolian climate and in the economy and agriculture of Mongolia. When he bid us farewell, he asked us to convey his greetings to Marshal Kh. Choibalsan. During the conference, our delegation was received not just by Bierut, but also by the commanding general of the Polish armed forces, Marshal of the USSR and Poland, K. K. Rokossovskii. During the conference, Frédéric Joliot-Curie was elected chairman of the World Peace Council. As France had banned peace activities in its country, the Mongolian committee sent a telegram to the French prime minister about the defense of world peace.

I headed the Mongolian delegation at the Stockholm conference, and wrote an article in the press entitled, "The Mongolian People Warmly Support the Decision of the Permanent Assembly of the World Friendship Conference." In this article I described the third assembly of the permanent commission of the Conference for World Peace, which concluded its work on March 19, 1955 in Stockholm, the capital of Sweden. I also mentioned the decision taken to convene a peace conference in the winter of 1950. Stockholm is situated on several islands in an area surrounded by water, and its artistically constructed buildings [gained it the reputation of being] one of Europe's most beautiful cities.

The Presidium of the MPR Baga Khural issued a statement about the attention being paid to the World Peace Committee entitled "Concerning the Total Reduction and Prohibition of all Types of Nuclear and Bacteriological Weapons of Mass Destruction." Over 600,000 of our citizens signed a petition in 1950 in response to the appeal made in Stockholm by the permanent commission of the World Peace Conference. This petition called for a peace treaty between the five great powers. There was active participation by workers, herdsman, scholars, writers, teachers, clerics, and other men, women, and members of the public in activities which supported the resolution of the World Peace Council and conference.

The people of Mongolia opposed foreign aggression. Voluntary donations of money were collected to assist the fraternal Korean and Vietnamese people, to strengthen world peace, and for the struggle to end the commotion in the Gulf of Suez and the wars in Korea and Vietnam.

In response to the desire for peace of the Mongolian people and the peoples of

the new popular democracies, the Presidium of the Baga Khural of the MPR passed a law on February 27, 1951 entitled "A Law for the Defense of Peace." According to the first article of this law, it was proclaimed that "factions which have supported, verbally or in writing, the propaganda process to provoke another war, will be punished with ten- to twenty-five-year prison sentences." We paid much attention to expediting the call for a conference in Vienna between the five superpowers, representing the eighty-five member nations of the UN. On April 26, 1951, leading figures in our Party and government were signatories to this appeal by the World Peace Conference.

The famous Soviet author and member of the World Peace Council Il'ya Erenburg, the famous Cuban poet Nicolas Gilyen and the famous Chilean poet Pablo Neruda stopped by in Ulaanbaatar on September 15, 1951, en route to Beijing. They were received by the Mongolian Peace Committee, and discussions were held on the common struggle for peace. Afterwards, I remember meeting the Soviet author Konstantin Simonov who was visiting our country. On March 30, 1952, I made a speech at a mass demonstration in the capital opposing the use of bacteriological weapons in Korea.

The People's Republic of China, wanting to strengthen its position on the world stage, found that it was important to improve relations with the countries of Asia and the Pacific. In order to achieve this aim [the Chinese] strove to organize a meeting with the powerful and famous leaders of these nations, and a conference was organized in Beijing in October 1952 for the countries of Asia and the Pacific. During this conference, we visited famous sights such as the Heavenly Temple, the gates of Tian'anmen Square, the gardens on Wang Shu Shan mountain where the Yung Ho-Kung Buddhist temple was located, the man-made lakes of Beijing and the [Ming] Tombs on the edge of the city.

The newspapers carried articles with titles such as "Our People Fully Support the Convening of a Conference for the Sake of Peace in the Countries of Asia and the Pacific" and "In Mongolia Prior to the Conference for the Peace Workers of the Countries of Asia and the Pacific." On September 30, the host committee held a meeting in Beijing about this peace conference. It was attended by the leaders of the delegations of twenty-nine Asian and Pacific countries and representatives from organizations such as the World Peace Council. The host committee decided unanimously to convene the conference on October 2, 1952.

I arrived in Beijing on September 20, 1952, leading the Mongolian delegation as chairman of the Mongolian National Peace Committee. The delegation included M. Dūgersüren, the author Ch. Lodoidamba, the physician Dulamjav and others. The Chinese side included the chairman of the Beijing Party committee Peng Zhen,³ the deputy chairman of the permanent government commission the scholar Guo Moruo,⁴ and the

³ Peng Zhen was born in 1899 in Shanxi and became one of the earliest members of the Chinese Communist Party. Until 1949, he was mainly engaged in underground and base area work in North China. He joined the party's Politburo in 1951 and until the "cultural revolution" remained a key figure among China's leadership. Like Liu Shaoqi, he became an early victim of Mao's purge, was later rehabilitated, and in the '80s came out against expansion of Deng Xiaoping's reforms. He died in April 1997.

⁴ A native of Sichuan, Guo Moruo (1892-1978) graduated with a degree in archeology from Tokyo University in 1920. For the next seven years, he worked in various capacities for the alliance between the Guomindang and the Communists. When the alliance broke down in 1927, he fled to Japan where he stayed for ten years. He spent the war years in China's wartime capital of Chongqing. He joined the Communists shortly before their conquest of China in 1949 and until his death served in and dominated many cultural organizations,

Chinese political figure Song Qingling, Sun Yat-Sen's widow.⁵ The Soviet delegation was headed by the author B. Kozhevnikov. Each time Peng Zhen met with the leaders of the delegations of the socialist countries he said that the Chinese Communist Party Central Committee was now directing the activities of the conference.

When the conference was convened on October 3, 1952, I was elected one of its six leaders and was appointed deputy chairman of the commission in charge of the Korean problem. We played an active role in preparing the documents of the conference and in the activities of the commission. As delegation members, we decided among ourselves which subjects would be included in the speeches which represented our own people, and supported the statements put out by the conference. During the reports there were discussions on the questions involving Japan and Korea, cultural relations, the development of economic relations, the question of national sovereignty, the protection of the rights of women and children, the peace treaty between the five superpowers, the ratification and proclamation of the resolutions made by the conference, and the movement for peace in the Near and Middle East.

The main speech at the conference was given by Guo Moruo. We met with the internationally renowned S. Kitchlu of India, who had been awarded the Lenin World Peace Prize. He mentioned in his speech in Beijing that Mongolia had retained its ancient Indian traditions and culture and it would be expedient to develop this connection further.

As the conference was drawing to an end, B. Jargalsaikhan, our ambassador in Beijing, came to the Beijing Hotel where I was staying and told me that following an invitation by the Chinese government, our government delegation would soon be arriving in Beijing. Prime Minister Tsedenbal would be heading the delegation, which included Foreign Minister N. Lkhamsüren and myself as Minister of Education, and Ambassador Jargalsaikhan. I was told that, therefore, I should not return home, but instead wait for the arrival of the delegation. The delegation arrived in Beijing on September 28, 1952, and Ambassador Jargalsaikhan and I went to meet them at the airport.

The Chinese officials meeting our delegation included Liu Shaoqi,⁶ Zhu De,⁷ Zhou Enlai and other Party and government leaders. Among them was my old friend, president of the Chinese Academy of Sciences, the scholar and author Guo Moruo. He

including the Academy of Sciences. Among the most faithful of the Maoists, he was one of the few leading figures who were not purged by Mao.

⁵ Song Qingling (1893-1981) was one of four children of the influential Song family of Shanghai, all of whom became politically prominent. After 1927, however, while her brother and her two sisters became closely allied with Jiang Jieshi (Chiang Kai-shek), who married her sister Meiling, she sided with the Communists and stayed on in China after 1949.

⁶ Born in Hunan in 1898, Liu briefly visited the Soviet Union in 1921. Upon returning to China that same year, he organized underground labor unions. During the second world war, he was chiefly responsible for creating and coordinating Communist base areas behind Japanese lines, and by the end of the war, Liu was second only to Mao Zedong in party standing. In addition to holding many high positions in the party, he became China's president in April 1959. He became Mao's chief victim during the "cultural revolution" and died in prison in 1969.

⁷ Zhu De (1886-1976) started his adult life as an officer in one of the many warlord armies in the 1910s. After joining the Chinese Communist Party in 1922, he worked in a variety of military positions in the new Guomindang army. When the alliance between China's two main parties broke in 1927, he helped Mao Zedong establish a base area where he rose to become the chief military officer. From then until his death, he remained at the top of Communist China's armed forces.

introduced me to Zhou Enlai, explaining to him that I was a member of the Mongolian delegation and Minister of Education, rector of the state university, and chairman of the Mongolian Peace Committee.

Zhou Enlai was a tall, well-built figure, wearing a blue shirt and blue trousers. He had wide black eyebrows and white, un-Chinese teeth. He made very rapid movements. On being introduced to me, he said that two students from China were studying at our university and, as this was insufficient, asked me if it would be possible for more students to study there. "That's possible," I replied. Guo Moruo and I had met in Moscow in 1946 at the 220th anniversary of the Soviet Academy of Sciences, and after that we always used to meet at international peace conferences. While I was in Beijing he twice invited me to his home where we had some close discussions.

Meanwhile, we could hear the hum of aircraft engines not far away, and before long the Soviet Ilyushin-14 touched down. The delegation was cordially greeted according to official protocol and accommodated in a special residence. Zhou Enlai, Liu Shaoqi, and Mao Zedong met the delegates in order. The delegates were all present at a reception on October 4, 1952 in honor of Mao Zedong, chairman of the Chinese central government, and Prime Minister Tsedenbal of Mongolia. Mao walked in a slow, gentle manner and used to look up only to speak a word or two at a time. He liked to use humorous phrases based on old Chinese proverbs.

During the discussions, I had thought that a treaty could be established for the mutual recognition of the sovereign independence of the two countries and in the field of friendship and cooperation. However, in accordance with Mao's wishes, discussions were conducted on economic and cultural cooperation between the two countries. This led to an agreement on economic, cultural and educational cooperation which was signed by Prime Ministers Zhou Enlai and Tsedenbal in Beijing on October 4, 1952. Clear agreements were also made between the respective official bodies concerned with agriculture, trade, culture, and education. It was mentioned that the agreements would remain valid for ten years.

On October 17, 1952, the Mongolian delegation returned home from Beijing. On my arrival I wrote an article entitled "The Conference for Peace Workers of the Nations of Asia and the Pacific." On June 7, 1955, a Mongolian national Baga Khural was held on the question of preserving peace. I read a report there entitled "The Struggle for the Sake of Peace for all Peoples and the International Situation." It was also confirmed that the Peace Assembly to be held in Helsinki "would be attended by the Mongolian representatives B. Shirendev and Ts. Damdinsüren."

As chairman of the Mongolian Peace Committee, I led the delegation which took part in the conference for the Peoples' Defense of Peace which was held in Vienna on December 12, 1952. Vienna was located in the Danube Alps. The lives and achievements of the famous composers W. Mozart and L. Beethoven were commemorated in many places in that city. Later, when I visited Vienna again I toured famous places such as the Vienna Woods, where the outstanding musician Johann Strauss used to live. He was buried in a forest on the edge of the city.

I made a speech at this conference on December 17, 1952 in which I spoke about the urgent need to stop the bloodshed in the wars continuing in Korea, Vietnam, and Malaya. It was even more important to conclude a peace treaty between the nations of America, France, the Soviet Union and China, which was one of the fundamental subjects under discussion. I assisted Professor F. Joliot-Curie and Mr. Farge with their

suggestions.

As a result of the peace movement, there was a cease-fire in July 1953 in the Korean war, which marked a major coup for the peace workers. I made a speech at this conference in which delegations from sixty-eight countries were taking part. Important decisions were made on disarmament, socio-economic organization, and cultural relations between the peoples of the world.

I was proud to be able to attend the Stockholm conference and the Moscow conference on disarmament at which decisions of historical importance were made. The city of Helsinki is located on the Gulf of Finland, and from an architectural point of view is an amazing city.

I also took part in the Friendship Congress of African and Asian Peoples which was held in Cairo in December 1957, and in the Sixth Anti-Nuclear Conference held in Tokyo in August 1960.

Mongolia's representatives who took part in these meetings and conferences contributed actively to the work of the conference and its commissions, and in formulating the documents of the conference. Our delegation explained the peaceful policies of our own government from the platforms of these conferences and meetings, revealed the peaceful aspirations of our people, and repeatedly demanded that Mongolia should become a member of the United Nations.

These demands were put forward by our delegations at the Sixth Anti-Nuclear Conference held in Tokyo and in the resolutions and decisions made at the Asian and African Friendship Congress in Cairo. While the efforts of the Mongolian peace organizations were closely connected to the other mass organizations of the country's workers, youth, students and women, the cooperation and ties with the peace organizations of other countries became even wider and stronger.

Many foreign peace delegations and famous personages were invited by the Mongolian peace organizations to visit Mongolia. They included the Brazilian author Jorge Amadu, the Cuban poet Nicolas Gilyen, the French peace worker Yves Farge, the famous English figure Ivor Montagu, the head cleric of Canterbury Cathedral Hewlett Johnson, the Soviet author I. Erenburg, and the Japanese artist Maruki, who was severely afflicted by the atomic bomb dropped on Hiroshima by the American aggressors.

Some poems about Mongolia were composed by Amadu and Gilen and these were published. Montagu and Johnson were awarded the Mongolian Altan Gadas medal. When they visited Mongolia, these people were very interested in finding out about Mongolian history, culture, and current affairs. Ivor Montagu wrote a book on contemporary Mongolia entitled *Land of Blue Sky*.⁸ They made speeches at international peace conferences and meetings to assist our entry into the United Nations, and wrote about Mongolia in their own countries.

Later, when I myself visited England, Ivor Montagu traveled a long distance to meet me. When I was on vacation in Bulgaria in 1980, I happened to be reading about the trial and investigation of Georgii Dmitrov in Leipzig and the reminiscences of the revolutionaries, when I came across an interesting article by the young Ivor Montagu who was a reporter at that trial.

During the world peace conferences and meetings the Mongolian delegation met

⁸ *Land of Blue Sky: A Portrait of Modern Mongolia*. London : D. Dobson, 1956.

with famous peace workers on many occasions, and exchanged ideas on important problems in the world peace movement. I was a member of the World Peace Council from 1957 on, and as elections to the Bureau of the World Peace Council were being held from 1957 to 1963, I had several opportunities to meet with these people.

They included the Belgian woman Isabella Bloem, the famous English scholar J. D. Bernal, the Soviet writers A. Fadeev, A. Korneichuk, and N. Tikhonov, the Brazilian Jorge Amadu, the Turkish poet Nazim Hikmet, the Indians Ramashveri Nehru and Ramesh Chandra, the Ceylonese priest U. Saranankara, the black Canadian priest James Endicott, the Frenchman Eugene Cotton, and others. There were also other personages such as the clever scholar Joliot-Curie whose ideas greatly influenced world culture and science, and the charming and friendly A. Fadeev. All these personages were always modest and attentive to our thoughts and ideas. Famous figures, such as the determined woman Bloem and the compassionate and intelligent Ramashveri Nehru always used to exchange ideas with our delegates on the struggle for peace. Y. Farge, A. Amadu, N. Gilen, the Turkish poet Nazim Hikmet, and likewise James Endicott continued to discuss Mongolia with interest. Although the delegates at successive conferences each had distinctly different ideologies, professions and social standing, they shared a characteristic way of expressing their views on peace.

The speech I had made at the World Peace Assembly in Helsinki was published in *Ünen*. Soon afterwards, a Mongolian committee of the Afro-Asian Solidarity Association was established. There were thirteen members, including B. Shirendev, Sh. Luvsanvandan, B. Rinchen, L. Tsogzolmaa and Y. Yadamsüren. I was elected its leader.

While I was in Moscow studying for my doctoral thesis in October 1957, some of my colleagues and I took part in the organizing committee of the Cairo conference of the Afro-Asian Solidarity Association. We attended this conference in December 1957.

After we had familiarized ourselves with the city of Cairo, our delegation went to visit the 140-meter high pyramids which were built from square stones shaped like *tsats* [religious clay figure] and piled up into the shape of a *suvara* [stupa, a sometimes multi-story religious edifice]. The remains of the pharaohs of the early, middle, and later kingdoms of Egypt were interred in these stupa-like structures. Near the pyramids there was a monument called the Sphinx, carved out of solid rock. It had a lion's body and the head of a man. The delegation also visited the main center of Egyptian culture in the city of Alexandria. The city was named after Alexander of Macedonia, who founded the city around 300 BC. Famous people lived there, including the mathematician and philosopher Archimedes, the mathematician Euclid, the astronomer Ptolemy, and Aristarchus.

That conference was attended by public and political figures, scholars and journalists from many Asian and African countries. Around the time of the meeting of the organizing committee, our government issued instructions that I was to attend an official meeting with the president of Egypt, Gamal Abdel Nasser, along with some of my colleagues and P. Tserentsoodol who spoke French.

We explained the importance of establishing diplomatic relations between our two countries. Nasser said that there were no difficulties in establishing relations between our two countries, and that the ambassadors in Moscow or Beijing could assume concurrent responsibility. Following this discussion, our foreign ministry made contact with them and later on diplomatic relations were established. We repeated our discussion with Nasser to the Egyptian Prime Minister and the Foreign Minister.

The leaders of the delegations traveled to Damascus in order to inform the Syr-

ian government leadership of the aims of the conference. We went there along with a group of leading figures from some of the other countries. We were instructed by our government to meet with Syrian President Kuatli Shkuri, the Prime Minister and Foreign Minister to raise the matter of establishing relations between our two countries.

Around that time there was a campaign going on in Egypt to unite with Syria to become a united Arab nation, and as this was about to happen, the Syrian leadership suddenly avoided making any decision about establishing diplomatic relations with us. They would ask us, "How did your discussions go with President Nasser? We can rely on his views on the subject." Together with the Soviet delegation we paid a visit to the Central Committee of the Syrian Communist Party where we were received by the Secretary of the Party Central Committee, Khaled Bagdash. Our delegation also visited memorable places in Damascus, the Syrian capital.

In the speeches I made at the meetings of the organizing committee in Cairo and when speaking with the people present there, I resolutely condemned the anti-Egyptian English and French imperialists and the despotic attack made by Israel. I revealed the solidarity which existed between the Mongolian people and the peoples of Asia and Africa, whose independence we supported.

During our conference speeches, our meetings with the many other delegations and in official talks, we continually discussed how we could obtain help to become a member of the United Nations. When this question arose, Tang Minzhou, the plenipotentiary Chinese representative, met with us and said, "You do not need to pursue this matter. In due course, our two countries will gain entry to the United Nations." When I explained to him the importance of pursuing this question he replied, "In that case do not express your opinion on China."

During the conference, our delegation became well acquainted with the internal and foreign affairs of the Asian and African countries which had sent delegations. We used everyday examples to illustrate some of the problems concerning the development of our own country and its foreign relations. Having visited Egypt and Syria, my participation in the organization of the Afro-Asian Solidarity Association and its conferences was recorded in great detail in the archives of the Ministry of Foreign Affairs.

The famous French scholar Frédéric Joliot-Curie and the famous international figure Eugene Cotton were continually accompanied by many famous people at the World Peace Conferences held from 1949 to 1967. I had a chance to shake hands with them but not to hold a conversation. I did, however, hear them speak on several occasions at the conferences. Joliot-Curie was a public figure with a scholarly appearance who used to discuss those ideas and principles which had profound meanings. Eugene Cotton appeared to be an ordinary sort of person who used to talk about the compassionate views of women.

The English scientist J. D. Bernal gave talks in public on important theoretical research being carried out in nuclear physics. When the English journalist Ivor Montagu introduced me to J.D. Bernal, Bernal had already asked Montagu to brief him on Mongolia's geography and its recent economic and cultural achievements. He asked me to verify a few things for him and expressed his wish to visit Mongolia.

The questions raised by the conference were discussed by people from many different backgrounds. They included the black Canadian priest James Endicott, the senior English cleric Hewlett Johnson, the Belgian political figure Isabella Bloem, the popular Indian figures S. Kitchlu, Ramashveri Nehru and Ramesh Chandra, and the

Japanese scholar Usun Kouri. We always had a working relationship with the scholars and writers of the socialist countries.

We avidly read some of their works including A. Fadeev's "Young Guard," K. Semenov's "Wait for me" and "All Day and Night," I. Erenburg's "Storm" and "The Fall of Paris," and B. Polevoi's "Story about a Real Person." The last work was about A. Mereshev, whom we had met on many occasions at international peace conferences.

I also obtained advice from Soviet authors on many occasions during peace conferences held from 1949 to 1957. Among them were A. Fadeev, A. Korneichuk, A. Surkov, B. Polevoi, M. Turszade, K. Fedin, N. Tikhonov, and I. Erenburg. I also often met with different authors to talk about the conference activities. They included Korneichuk's wife Vanda Vasilevskaya, The East German writer Anna Seegers, the Czechoslovak poet Jan Dradaa, G. Fuchkova, wife of the author G. Fuchik, the Chinese authors Guo Moruo, Ding Ling, Mao Dun, Eh Mi Hsiao, the Korean author Jan Ser Ya, the Indian writer Anand, the Polish scholar Infil'd, and the American singer Paul Robeson.

Fadeev, Korneichuk, and Erenburg gave us advice on the ideas discussed at the conference. Fadeev was succeeded by Korneichuk as deputy chairman of the World Peace Council. Erenburg was a member of the World Peace Council executive committee. Fadeev once remarked to me, "It's good that our Mongolian friends are taking an active part at the conference. In addition to participating in the meetings of the commission, it would be ideal if, having met with the delegates of the Asian and African nations, you could get them to understand as much as possible about some of the questions discussed at the conference and to familiarize them with your own wishes."

Korneichuk said, "Because the conferences are attended by people of all parties and opinions, they deviate from the topics clearly under discussion and they talk about their own views on matters. As representatives of socialist countries we must face the problems from the standpoint of the policy of our Party and government and it is important to discuss our ideas in language everyone can understand."

Once, when I asked Erenburg for advice on ideas for a speech, he replied, "It would be a good idea if you, my friends, concentrated your attention on peace in Asia and the threat to this continent posed by the imperialists." As Erenburg was fluent in French, he often participated for the Soviet side in the Commission for Conference Resolutions and at the meetings of the Presidium of the Peace Council. The audience was drawn to his lively speech and witty proverbs criticizing the anti-peace elements. Every time I met him he seemed to be chain-smoking cigarettes or puffing at his wooden pipe.

From 1958 until 1959, I took part in the meeting of the Presidium of the World Peace Council held in Warsaw. I flew there with the Soviet delegation, but as Warsaw was fog-bound, we were diverted to a town northeast of the city. We waited there until the evening, but as the fog had not yet cleared, that night we set off from the town by bus towards Warsaw, which we were determined to reach before the conference started in the morning.

We had been traveling for just over a hundred kilometers when one of the rear tires burst and we came to a stop on the road. The bus driver waved down a passing car and returned to the town to find another tire. He came back around dawn and managed to fix the wheel with the help of the traveling delegation. We set off again behind schedule and finally arrived in Warsaw at about eleven.

As we had not slept during that cold December night we all felt tired and it was

impossible for us to take part in the morning session of the conference. Erenburg, who was the most senior among us, was extremely tired, and having run out of his own cigarettes began to smoke ours. On arrival, we checked into our hotel, and were immediately invited to have breakfast. I sat at a table with Erenburg and some of the other Soviet delegates.

A woman who spoke Russian arrived on behalf of the Polish Peace Committee and sat with us. She turned to Erenburg and handed him a tiny notebook saying, "Would you please write something memorable with your signature?" The travel-weary Erenburg took it and asked her for her name which was Lyuba. Erenburg's composition read, "Lyuba, I will never forget the night and the morning I have spent in your country." The Polish woman was not aware of what had happened, and she gratefully accepted his bitter recollection of the tiring journey.

The struggle for peace conducted by the ordinary people was not in vain. Thanks to the influence of the forces of peace and the efforts of peace lovers in the Soviet Union and the fraternal socialist countries, the Korean war was stopped and a major risk of war provoked by English, French, and Israeli aggressors in the Near East and Suez regions was averted. Furthermore, the peace movement contributed greatly towards increasing the trust between peoples and relaxing the dangerous international situation and the Cold War.

Although I was transferred to another post in 1960, I continued to take part in the work of the peace and friendship organizations and for over thirty years I remained a member of the World Peace Council and the Mongolian Peace Committee.

I headed the Mongolian delegation at the sixth International Anti-Nuclear Conference for Complete Nuclear Disarmament which was held in Tokyo on August 2 -9, 1969. On our way to Tokyo, the delegation stopped at the Chinese city of Hong Kong. We spent several days there with Almaas, our Japanese-language interpreter, while we waited for our visas from the Japanese consulate in Hong Kong. We were staying in a somewhat uncomfortable hotel of average quality. Since the price of the meals there was outside our budget, we saved some money by eating in a tiny Chinese restaurant at the edge of the city center.

We were eating there one day when we overheard two elderly, casually-dressed European men enjoying themselves at the next table. They were speaking in Russian, and as this was my first trip to Tokyo, I wanted to introduce myself, thinking that they might be fellow travelers on their way to Japan. I was very keen to find out about the flight from Hong Kong to Tokyo and about Tokyo itself. However, without an introduction, it was not easy to talk to them or to make their acquaintance. I noticed that there was a copy of *Pravda* on their table.

When I went over and asked them, "May I have a quick look at your paper?" the two of them looked at me in amazement and replied, "All right," and handed me their newspaper. I glanced at it and returned it to them, thanking them. They too looked as if they wanted to talk with me. I took that opportunity to question them, "Are you both going to Tokyo?" "No, we are on our way to Canada. We are staying in the city for a few nights. That's our friend over there," said one of them, pointing in another direction. "We have lost our passports and so we are having to stay here." "Have you been here long?" I asked. "We sent our families to Canada ahead of us, and we have gotten into a mess trying to follow them," he replied.

I assumed that they were Soviet citizens who were on a long journey to Canada

but had lost their passports. "Doesn't your country have a consulate here?" I asked. The pair looked at me in astonishment and asked, "What would we have a consulate here for?" "In that case, how will the two of you get passports?" I asked. They replied that if they could not get them back after making a few inquiries through the police, they would buy some passports. "With enough money, it can be done," they said.

I doubted very much that they were seamen. I asked them what transport they would use to get to Canada. "We have sent half our luggage with some people we trust, and so the two of us have only a little luggage between us." I then wondered if they were conveying trade goods. Then they asked, "Have you been to Soviet Russia and if so, where have you visited and what is your nationality?"

I told them the truth, that I was traveling to Tokyo from Mongolia. This seemed to intrigue them. "Is that so? We know your country well. We once traveled through the khoshuus of the northern part of Sain Noën Khan aimag, and on to Da Khüree. We spent quite some time in your country." I was pleased to think that these two men were the blood brothers of the Soviet troops who were helping us at that time. "When you were fighting against Ungern, which unit of the Soviet army were you with?" I asked. "We weren't with the Soviet units. Instead, having fought alongside Ungern's troops, because our Baron General's army was defeated, we barely managed to escape with our lives into northern Manchuria."

Now I too understood what had happened. I realized I was not with friends, but rather that I had been chatting with the enemy. "How did you manage to get here?" I asked. "Well, like many others we settled in northern Manchuria, where we made a living. We established an enterprise which made a red wine called Temple Wine and while we were trying to make it profitable, we were caught up in the revolution in China, just like the one in Russia. Our winery was forced to pay heavy taxes and we were faced with closure. For this reason, a group of us sold the winery, our capital and our belongings. We are using this money to leave for Canada." Having fled from the October Revolution, and after fighting against the Soviet government, these people had become stateless and were in great difficulties, with nowhere to go.

Our interpreter Almaas had gone to the Japanese consulate on several occasions to inquire about our visas but always returned with the reply, "Not here yet." However after we had sent him there again one day he returned with the joyful news that permission for our visas had arrived. He told us that we were to go to the consulate straight away, and we both left the hotel in a fluster.

While we were walking in that direction a rickshaw suddenly drew up alongside us, pulled by a man who was groaning and panting. "I'm available now. Where do you want to go? I will take you there," he said. We had previously heard about these carriages, which we had seen in films. We thanked him but we declined to participate in that Hong Kong custom of using transport drawn by people.

We carried on until we reached a tiny building made of blue bricks and enclosed by a low Oriental-style rampart. There was a line of men and women stretching for several hundred meters from the main gate of the courtyard to the consulate building. They appeared to be European tourists waiting for their visas.

While we stood there at the end of the line, a young Japanese man approached us and asked, "Are you from Mongolia?" and after greeting us, promptly escorted us through the entrance of the consulate. There was a low partition stretching right across the middle of the room on the other side of which several officials were examining and

stamping the visas and passports of the tourists. The young Japanese man who was accompanying us went up to a short gray-haired man sitting beyond the partition who handed him a small visa application form printed in Japanese and English. Almaas completed the Japanese part of the form and I filled in some details in English before giving it back to the Japanese official.

The Japanese official recorded in our passports that we had permission to enter Japan by way of Tokyo, and having stamped them, invited us in for coffee in an adjacent room which was comfortably furnished with low tables. We chatted there for a while and drank a black infusion called coffee together with the Japanese consul-general and a Japanese official who held the rank of colonel.

When we inquired about the route to Tokyo he asked, "Which aircraft [airline ?] will you be taking there?" We replied that we would be taking a [Cathay Pacific ?] Boeing aircraft. Whether the Japanese official was performing his duty to promote his country, or whether it was for his own personal profit he remarked sarcastically, "Our own national airline isn't bad, you know." "Naturally, of course, on leaving home, we had booked on the first airline we came across," we replied

Later on, it turned out that this Japanese could speak Russian and I asked him how he learned to speak the language so well. "Of course, I speak it well. I studied Russian when I was working in the espionage department of the Kwantung army in northern China. I am forgetting my Russian now. At the time I also tried to learn Mongolian," he replied, and he said several sentences in perfect Mongolian.

The sixth World Anti-Nuclear Conference was particularly significant as it coincided with the fifteenth anniversary of the bombing of Hiroshima and Nagasaki. Delegations from twenty-nine countries and about ten organizations from the world democracies took part. When the conference was convened, people gathered there from all regions of Japan. I fulfilled my role as deputy chairman of the main session.

We obtained help from some Japanese public figures who were at the meeting and from the Soviet delegation. Concerning Mongolia's membership in the United Nations, we ensured that this item was to be included in the main resolution from that conference.

The main content of the conference resolutions related to the important demands on the American, English, and French governments to reduce their troop numbers and weapons, to bring about the permanent cessation of the manufacture of nuclear weapons and their testing and usage, to nullify the cruel treaties joining Japan, America, and other despotic military regimes, to stop the attacks on foreign countries, and to unite the two Germanies, the two Koreas and the two Vietnams based on democratic principles.

Tokyo was a city which had both Japanese and European characteristics. It was founded in the fifteenth century on the southeastern coast of Honshu island and used to be merely Japan's eastern capital. The city had rich industrial companies, shops, apartments, and palaces along with many poor people. Although there were plenty of goods for sale, the ordinary people had limited means to buy things, and the monetary exchange rate was said to be weak.

In 1962 I took part in the World Peace Conference which was being held in Moscow that year. The reinforcement of world peace and the further calming of the international situation, together with an awareness of the danger of war were reflected in the most positive measures undertaken by the Soviet peace program. This corresponded with the critical interests of mankind as voiced by the conference participants.

Mongolia contributed to the calming of the international situation and the strengthening of peace for the countries of Asia and the rest of the world. The MPR struggled continuously to limit the proliferation of weapons. An idea was proposed by the Mongolian government on the joint formulation and signing of an international non-aggression pact of the countries of Asia and the Pacific. This won wide support from all the leaders of world peace.

The Mongolia-Poland Friendship Society was established on July 21, 1960. I served as its chairman until 1981. Following the establishment of diplomatic relations between Mongolia and Poland in April 1950, the fraternal parties and governments of the two countries grew closer as did the friendship and cooperation between the two peoples. Party and government representatives of the two countries took part in all the major party conferences, anniversaries of revolutions and important government matters on a reciprocal basis. The economic, cultural, and scientific links between the two countries grew stronger every year.

At the invitation of the Polish-Mongolian Friendship Society, I took part in a conference held in Warsaw for representatives of the socialist countries. I was invited by the Polish Academy of Sciences to travel to Poland on several occasions for the signing of agreements between our two academies on joint projects carried out during 1971 and 1972. I had an opportunity to become well acquainted with the activities of the Polish people and its scholars.

Every year, this society organized a conference or meeting with a special agenda which coincided with a noteworthy day or a national holiday in both countries. There would be radio broadcasts and articles published in the press, arrangements would be made to exchange representatives and so forth. Also taking part in this were the Mongolian workers and Polish specialists who worked at the ferro-concrete factory in Darkhan, and at the timber-processing factory which were both built with Polish loans and aid. Embassy staff and Mongolian specialists who had graduated from Polish colleges also took an active part in these activities.

The 500th anniversary of the famous Polish scholar N. Copernicus was widely proclaimed in our country in May 1972 when the Polish Prime Minister G. Yablonski paid us a visit and personally took part in a ceremony to establish a monument to Copernicus. The activities of the Friendship Society were highly valued by the Polish side and the Polish government decorated me and some others on two occasions in 1966 and 1972. I was awarded the Five Star and Commander Cross medals in 1972.

From 1972 to 1981 I was the chairman of the Association of Mongolian Graduates of the Soviet Union. It was the intention of the presidium of this association that all students who had been educated in the Soviet Union from the first year of the revolution until 1981 would be registered with the association. Permanent links would be set up with their particular educational establishment.

Some of the graduates of the Soviet colleges were invited to dinner parties and seminars which were aimed at improving the education of Mongolian specialists working in organizations such as the Ministry of Health and the Ulaanbaatar Railway. Occasionally, some highly qualified specialists from Moscow, Leningrad, and other cities came to do this work here. Likewise, some highly qualified lecturers in mathematics and physics went to Irkutsk to study and improve their qualifications. Activists in the association repeatedly traveled to the Soviet Union in order to learn about its economic and cultural achievements, and they had discussions and meetings with the Mongolian students and

representatives living in several Soviet cities.

A huge amount of assistance for this was received from our old acquaintance V. P. Elyutin who was president of the Mongolian-Soviet Friendship Society and Minister for the Soviet Higher and Special Intermediate Level Institutes, his deputy N. N. Sofinskii, and other colleagues. Our association carried out many useful measures which helped to establish the Soviet Palace of Science and Culture in Ulaanbaatar. These included meetings with famous Soviet scholars. The Mongolian graduates of Soviet colleges also organized concerts and film shows which were useful in helping us to learn about life in the Soviet Union. As chairman of the Association of Graduates, I was also a member of the presidium of the Mongolian-Soviet Friendship Society.

When we celebrated the fiftieth anniversary of the first attendance of Mongolian students at schools in the Soviet Union, the Central Committee of the MPRP decided that a report would be presented at the Conference of People's Representatives in Ulaanbaatar, and it was the intention that the anniversary celebrations would be headed by the representatives who had been sent to carry out activities in Moscow.

As a member of the administration of the Mongolian-Soviet Friendship Society, I tried to organize the activities of this association along the lines of the Academy of Sciences, which was my own specialized field of work. The events of the conferences included the 100th anniversary of the birth of Lenin, the 50th and 60th anniversaries of the October Socialist Revolution, the fortieth, fiftieth, and sixtieth anniversaries of the Mongolian People's Revolution, the anniversaries of the discussions on the establishment of friendly relations between the Mongolian People's Republic and the Soviet Union in 1921, the 1946 friendship treaty between the Soviet Union and Mongolia, with the establishment of talks on joint cooperation, and the 250th anniversary of the USSR Academy of Sciences. I took part in the organizing committees of the academy, which were working on the events commemorating the above mentioned anniversary celebrations. I presented reports at the meetings which were held in Ulaanbaatar and Moscow, and these were published in the media at the time.

From June 25 to July 5, 1967, I headed a delegation which was attending a "Mongolian Cultural Week" taking place in Soviet Azerbaijan. We visited Baku and several other towns and regions where we learned about their work.

Azerbaijan had heavy industries, including mining, metallurgy, petroleum, chemicals, and electricity generation. There were also many types of agriculture. It was definitely one of the booming republics of the Soviet Union. The Azerbaijani capital, Baku, was recorded as having been founded in the seventh century. Later on, it became a major center for petroleum.

We visited a town on the slopes of the high Caucasus mountains where the mountains and forests combined to produce a beautiful, natural climate. There were tea, tobacco, and silk industries, factories with modern equipment, three state farms, and over twenty cooperatives, all with good incomes. While we were there we learned of their great achievements in painting, architecture, and music.

The people of Azerbaijan were also highly talented when it came to composing poetry, playing music, and singing. Everywhere we went we were greeted from afar and they performed their national music, sang songs for us, and wished us well. We also met many famous figures in the Party, government, science, culture, art, literature, industry, and agriculture. We had close discussions with them and we both learned about each others' work.

During the Mongolian-Soviet friendship month held in our country every year, delegations arrived from the Soviet Union, including leading workers and engineers, public figures in the Party and government, scholars and writers. On their arrival we had friendly meetings with them, and forged links in the areas of work with which they were concerned. This invigorated the work of our Friendship Society.

At the second congress of the Mongolian Writers' Union in 1956 I was recruited to become one of its members. I was also elected a member of the plenum of the Writers' Union, and I became a member of the Presidium of the Committee of the Writers' Union at its third congress held in 1963.

Two short books of mine, *Mongol nutag* [Mongolia] and *Baigaliin üzesgelen, khünii bayasgalan* [An Exhibition of Nature, the People's Wealth] were published under the auspices of the Writers' Committee. These publications included poetry, stories, cinema dialogue, dances and plays. We took care in the poetry, dialogue, and stories to draw the attention of young people to the need to cherish the beautiful natural wealth of our country.

Thanks to the promotion of the music of the Mongolian people, and the growth in numbers of talented actors, singers, and musicians during the years after the revolution, the modern arts flourished and dance composition began to develop. We were careful to gather together and portray those events which arose out of the relationships between our old and new societies, the thoughts and feelings of the people and aspects relating to those people who were close to nature. These topics could be seen in the above-mentioned texts in the form of literature, poetry, dialogue and short stories.

During the 1984 conference of the Committee of the Writers' Union, someone in a responsible position in the Party Central Committee happened to be looking at the list of committee members and remarked, "Why have you not removed Shirendev's name from the membership list?" My subsequent expulsion from membership in the Writers' Union was reported in the newspaper *Utga Zokhiol Urlag*. However, in 1988 during a regular session of the Writers' Union, the authors J. Byamba and S. Erdene wished to reinstate me as a member. I was elected a representative and was asked to make a speech at the meeting.

From 1952 to 1955 I was deputy chairman of the committee in charge of state prizes. When the State Award Commission was transformed in 1955, I was appointed deputy chairman in charge of the scientific-technical branch of that commission. Following my appointment in 1963 I worked as a member of the Higher Commission for Academic Awards which was linked to the Council of Ministers. From 1961 to 1966 I chaired the council which coordinated academic research in Mongolia, and I was its deputy chairman from 1966 to 1971. In 1966 I became chairman of the coordinating council which led the movement to utilize space research for the sake of peace. From 1969 I was editor-in-chief of the project to compile a Mongolian encyclopedia and I was deputy chairman of the Mongolian Society for the Preservation of Nature. In 1989 I became deputy chairman of the commission for the protection and restoration of historical monuments. In May 1981 I was appointed to the post of chairman of the National Committee of Mongolian Scholars.