

I - 36. Lecture Notes - Undated - Untitled - 35 pp.

Women

I-36

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I was once with a Chinese Army that brought in a bundle of trophies captured in battle. One document was a report from x Japanese officers to some higher commanding body. This document purported to be a study of the weaknesses and the strength of the Chinese armies. ~~There were also illuminating statements about Chinese in general.~~

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~~This document~~ interested me very much, for it was China as seen through Japanese eyes. For instance, under "Chinese ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXXXX~~ "strengthen" we read that the Japanese had to be very careful of every Chinese man, woman or child~~s~~, even in the most distant ~~places~~, ^{all over,} because of the ~~spread~~ spread of nationalist and revolutionary ideas. The intellectual class, read the report, had carried new ideas to the most distant ~~places~~. ^{places.} So, ^{Mr} continued, ~~the report,~~ "Chinese the Japanese ~~xxx~~ could not trust any Chinese, ~~are very cunning," they said. "And Koreans are about to stab~~ ~~are likely to spy on him,~~ poison his water or food, or stab him in the back.

~~This report stated in passing that, "The~~

A Japanese division ^{and} occupied the Chinese city in which he had a hospital, he talked with the Japanese commanders. They ~~also~~ ^{also} told him that the Chinese don't know how to fight. Military science is the same around the world, the Japanese officer said, but the Chinese don't ^{know} ~~understand~~ it. And that is the reason it is harder to fight and conquer them that it is to fight and conquer the Germans, for instance. This Jap officer said to Dr. Judd:

"When you Americans fought the Germans in the first world war, you could look at a ^{terrain} ~~map~~ and know just where the Germans would put their artillery, and just where their infantry would ^{strike} ~~come~~. You could make plans to repel them. But the Chinese never put their guns or their infantry in the right places. We have defeated them and defeated them and defeated them. ~~but still they won't sue for peace~~ When have the Chinese won a real victory? Not even once. But still they won't sue for peace."

~~Japanese press spokesmen in China once said similar things to foreign newspaper~~

~~CONFIDENTIAL~~

^{myself}
I once talked to a Japanese officer who was captured by Chinese guerrillas along the lower Yangtze. He was brought in, and I saw he was not wounded--which was unusual, for you generally have to wound a Japanese before you can capture him.

This officer told me that he ~~was~~ ^{had been} captured in this way: Two of his soldiers had left barracks one morning and gone out to a village to get some chickens he said. This means they went out on a looting expedition as usual. Night came and they had not yet returned. This officer went outside the barracks and climbed a hill and looked around. He saw nothing. On the hill were some clumps of brush, nothing else. Suddenly, from the brush, a pair of hands gripped his legs, and another pair of hands throttled him. Then he was carried away, and brought to the guerrilla headquarters.

This Japanese officer looked at me and in withering scorn said:

"Brave men do not fight this way!"

Once in a press conference in ~~Beiping~~ ^{Peiping},
 a Japanese military spokesman told foreign
 newspaper correspondents that the Chinese are
 so degraded, so debased, that even women sometimes
 fight them in battle. The men give the women
 hand-grenades, he said, and the women hurl
 them at the Japanese.

As a rule, Chinese women do not fight in
 battle. Yet I have seen very many who had.
~~roughly~~ In one guerrilla Army I ~~saw~~ ^{met}
~~was~~ a regimental commander, ~~who was a woman~~.
 Eventually she became ~~the~~ one of the highest
 staff officers of the entire guerrilla army.
 The Japanese knew about her, and their newspapers
 always called her "Chen Tu-fei", or "Bandit
 Chen".

In another place I met a woman had been
 one of the first guerrilla fighters of China.
 She didn't know a thing about warfare, but she
 had commanded a platoon of civilians who also
 knew nothing about war. They merely killed
 Japanese. When I met her, she was studying in
 a military training school, but I never found

out if they were improving upon her methods or not.

As a rule, Chinese women have other means of fighting than by the rifle. There are various so-called "Student Armies" ~~but they are political educators~~ There are ~~many~~ "Women's National Salvation Associations" and "Women's Anti-Japanese Associations" in the war zones, ~~and~~ In the vast territory ruled by the Eighth Route Army (one of the Communist Armies), women, even the old women, are sentries along the paths, stopping all travellers and ordering them to produce their military passes before they can ~~sign~~ pass.

Then there are nearly 1,000 women nurses and doctors in the Chinese Red Cross Medical Corps, who serve in the military hospitals right at the front. In the New Fourth Army, ~~another guerrilla Communist Army,~~ I met a very interesting woman surgeon, one of the staff, and twenty women trained nurses who were doing the work of doctors and were helping train hundreds and men of educated women/for ~~mental~~ ^{medical} work in the Army.

I watched these women nurses and this woman doctor ~~and~~ examine ~~a whole division~~ of guerrilla soldiers in the field. That was a revolution--a part of the vast social revolution that ~~is going on~~ has gone on in China since the war began. Before the ^{war} ~~war~~, ~~no~~ NO woman was attached to any Chinese Army, least of all in a medical capacity. Men did all such work. But Chinese women have leaped over a century of development in these past six years.

Of all the warriors of China, none ~~are~~ ^{are} more unwavering, more embittered, more filled with hat^{red}, than the ~~Chinese~~ women. Women suffer much more than the men ^{by war. If captured} ~~by war.~~ The men are merely ~~killed~~ killed by one means or another. But the women are outraged by whole squads of ^{Japanese} soldiers, then the older ones or the ugly ones killed. The young ^{handsome} ones are put in Japanese Army brothels called "Consolation Houses of the Great Imperial Army."

I have seen many women who have escaped from the Japanese. Some are insane, some white

haired. I have seen little girls with white hair-- they also have escaped from the hands of the Japanese. Some ~~xxx~~ such women and girls give birth to half-Japanese ~~babies~~ babies. The babies or drowned or strangled at birth.

~~_____~~

~~_____~~

I was once in a town, Suencheng, along the lower Yangtze. The Japanese had just been driven out of the town by a ~~Chinese~~ nationalist division and a detachment of ~~Chinese~~ communist guerrillas.

With an armed bodyguard, I entered the town one evening at dusk, walking along the muddy roads. For we always walk in the war zones-- there are no means of transport. The rain was ~~xxx~~ falling and we all were soaked to the skin.

The town had once had a population of about 100,000, but now ~~ixxxxxxxxxxxxx~~ only a few hundred had ~~returned~~ returned. Some had been caught by the Japanese ~~in the town~~ ^{when they occupied it} and when ~~they~~ ^{they} ~~got there~~ ^{were driven out,} the wells were filled with their dead bodies ^{of Chinese civilians and soldiers.}

rain was falling. ~~xxxx~~ Out of the gathering
~~darkness~~ I saw arising about me the ruins of
 Suncheng
~~what~~ had once been a city, but was now nothing
 but charred ruins and rubble in which ~~the~~
 derelict artillery pieces, motor trucks, and
 Red Cross ambulances were mingled in confusion.
 We crossed a bridge over a ^{river,} ~~xxxxx~~, walking
 cautiously on broads that had been thrown
 across the broken spars, and entered ~~what~~
 what had once been an ~~xxxx~~ city ^{with a}
~~xxxx~~ history ^{of} ~~xxxx~~ a thousand years.

A short street of houses had been repaired
 and my party of armed guards and I put up
 for the night in a partially destroyed
 building that had once been the headquarters
~~in the region~~ for an American oil company.

~~xxxx~~ The room I had leaked and I could
 look down through big cracks onto the street
 below. The furniture ~~xxxx~~ consisted
 of two broad boards across two saw-horses.
 That and nothing else. At night ~~xx~~ I opened
 my paper umbrella ~~xx~~ over my face to shield
 myself from the dripping rain.

On ~~that~~ ^{the few} ~~same~~ ^{of an arrival} night, I was taken to a
 regimental training camp of a ~~regular~~ division,
 and in the total darkness spoke to rows of dark
 shadows--soldiers drawn up to hear some message
 of comfort from the western world. The Japanese
 had strong garrisons just five miles to the north
 of us and they had an airdrome ^{from which} ~~that~~ could send off
 bombers ~~against us with~~ ^{could reach us within a few minutes -}

~~long, bitter heart,~~ I tried to give those
 soldiers a message of comfort from my country.

~~But~~ ^{But in} those days there
 was no comfort ^{for China, from the western world}
~~people~~ ^{tragedy in such manner to strengthen}

~~of heart and soul that would enable them to go~~
~~them for continued struggle~~
~~on and fight and stand on their feet with~~

~~too~~

Two days later, ^{soldiers,}
~~armed~~ armed peasants, and workers
 from surrounding villages, packed the old square
 of the city, where I was to speak. The ^{ruins}

~~of the city~~ resounded to the march of feet and
 the clank ~~of~~ of rifles, and the sound of soldiers

of men against woman's equality.

As she talked, I kept listening for that dangerous distant ~~droop~~ of approaching bombers which I knew ~~all too~~ ^{so} well. If the bombers had come that day, they could have killed thousands of people, for we would not have had time to get out of the city. But those people disregarded all this. On that platform stood Army officers speaking of the certainty of final victory, and a woman spoke on the ~~new~~ ^{new} women of ~~China~~ ^{China}.

In another region, about a year later, I was in a ~~XXXXXX~~ mountain base of a regular Army, which happened in this instance to be the 21st Group of Armies. The Japanese were to the south, east and north of us, and they were trying to close in from the west. But we held the mountain base far and near and the armies ~~XXXX~~ and a powerful guerrilla ~~XXXXXX~~ ^{detachment}, had cleared all Japanese from a vast ^{interior} region ~~XXXXXX~~ ^{then transformed} which they had ~~turned~~ into a gigantic military-political-cultural

base of operations against the enemy. In that mountain base the provincial governor had his capital. The original capital had been destroyed in fighting, but the Army and the people had thrown up great barracks made of bamboo, ~~and~~ ^{plastered} ~~plastered~~ the outer walls with mud to camouflage them. The roofs were of straw and over them quick-growing vines had grown as camouflage. There were five great training schools, or camps in that region, where thousands of men and women studied ^{military science,} ~~the~~

~~administration~~ ^{Finance, espionage, and political subjects} ~~to be held in liberated places.~~

~~There~~ There was also a so-called People's Mobilization Committee of 1500 ^{educated} men and women --professors, teachers, ^{elabor,} writers, artists, musicians and actors.

Under this People's ~~SMX~~ Mobilization Committee was a Woman's Committee ~~whose~~ whose duty it was to organize women of the ^{entire} ~~region~~ ^{region} into Women's Anti-Japanese Associations. These ~~Associations~~ Associations were small battering rams ^{for} ~~the~~ the defence of the country and ~~for~~ educational and general cultural

development. ~~these are~~ ~~no motor~~
~~cars of any kind in the war zones, and the~~
~~railways were in the hands of the enemy.~~

Of the Woman's Committee,
Groups of women organized into what they called
Mobile Work Corps, ~~moved~~ *walked* constantly over the *entire*
province, organizing women, ~~presenting~~ *men and* lecturing,
presenting patriotic plays to the armed forces
and the civilian population. Apart from ~~these~~
~~exclusively~~ women, ~~there~~ were two "Student
Armies" of ~~well~~ educated men and women, *who*

~~some~~ were attached to various regiments
and guerrilla forces, as educators and morale
~~builders~~ builders. They also had the duty,
during times of battle, to ~~lead~~
~~population~~ ~~to~~ help evacuate ~~the~~
women and children *and all food stuffs* from threatened towns or
villages, ~~and~~

The men were organized to carry ammunition up to
the fighting units and to bring back the wounded to
the rear. ~~some~~
~~some~~

~~the barracks~~

~~In the liberated regions, four women were already the mayors of towns, and ~~more and~~ women teachers had organized ~~many~~ high schools ~~in~~ in which 15,000 students studied. The students, ~~men and women~~ alike, all dressed in soldiers uniforms of faded blue-gray or green and they lived in ~~bamboo~~ barracks just like the soldiers, doing all their own work - buying their rice and clearing and cooking it, clearing their own barracks. They had two uniforms a year - an unlined one for summer, a padded one for winter.~~

In that mountain base the Woman's Committee called a conference ~~while I was there,~~ and I was the main speaker. Women walked for two ~~or~~ three weeks to reach the place of the conference, ~~the~~. We gathered in ~~the~~ in a bamboo-mud barracks-like hall. There were ~~a few~~ *a few hundred* women present, over half of them in military uniform. The rest were civilians. ~~Just as the conference began we~~

heard the roar of approaching bombers, ~~and~~ ^{but}
 dared not leave the building lest the enemy
 locate ~~us~~ ^{us}. We sat in dead silence,
 listening as the planes droned overhead,
 --and this time they passed us by again.

Before the conference began, ~~when~~
 the audience arose and sang national songs,

~~and one of the songs was "The Ballad of the Heroes"~~

~~Then a woman read a poem of welcome~~ ^{To me}

~~first lines of which are:~~

You have never forgotten us,
 We who have been trampled under men's feet
 For thousands of years,
 Heavy even in every breath,
 Daring not to look upward with our
 pale eyes.

You, friend, have come to the enemy rear
 To help us shoulder guns,
 Unbind our feet,
 And achieve our four-fold duty
 In our war of liberation.

after ~~this~~ ^{which} the Children's Army arrived and
 remained outside the hall. Through the open
 doorway, ~~packed with~~ and beyond the windows
 packed with listening men I could see rows
 of little boys in tiny military uniform, drawn
 up like a regiment. There were 700 of them,
 all of them war orphans which the 21st Group

had "adopted", ~~and~~ maintain ^{ed, and educated.}

~~and~~ ~~the Army~~ ~~and~~ ~~the~~ ~~women~~ ~~to~~ ~~teach~~ ~~the~~ ~~children~~

Three little boys from the Children's Army came into the ^{conference} hall and up on the platform and presented me with a bouquet of wild flowers which they had gathered from the hills. ~~They~~

~~They~~ They were ~~all~~ all children whose parents had been killed by the Japanese, they told me. Now they were growing up, ^{they said,} "strengthening their bodies and educating their minds" so they could become good soldiers in the war of liberation. ~~These children asked~~ ~~me to tell the American children all these things~~ ~~and so tell American children~~ ^{some day} ~~that they would~~ ~~fight~~ ~~with~~ ~~us~~ ~~in~~ ~~the~~ ~~war~~ ~~of~~ ~~liberation~~.

^{When} ~~the~~ children ^{had delivered their message,} came a delegation of wounded soldiers, ~~xxxxxxx~~ They flattered me greatly, for they called me the "mother of Chinese wounded soldiers". They had heard that I was engaged ~~in~~ in work for the wounded-- which I was. For I was a roving field inspector for the Chinese Red Cross Medical

Corps, and I was a publicity agent for the Medical Corps--which means that I was a kind of glorified beggar trying to get medical supplies for the Chinese wounded.

and in the weeks that followed
 In that woman's conference I saw much that was magnificent in the new women of China, ~~they~~ ^{They} had taken their place side by side with ~~men~~ men in the war of liberation. They ~~organized~~ organized and educated women, published a magazine, wrote and produced plays with their men colleagues, ~~wrote and taught new~~ wrote and taught new patriotic songs, ~~organized and taught~~ organized and taught schools, were administrators of towns and villages, and a number of them were in a medical training school, ~~preparing~~ ^{preparing} ~~to become~~ ^{military} medical workers in ~~the~~ hospitals.

I also saw something of the backward social conditions which these women also had to fight. For instance, ~~in some regions~~ there was still an old custom by which ~~girls were~~ ^{families affianced their daughters and sons} ~~married~~ ^{marriage took place} in childhood, ~~after both~~ ^{only after the couple reached maturity.} ~~reached maturity, they would be married.~~ The girl brides, however, were sent in childhood to

the home of their future mother-in-law to grow up and learn housework and the duties of a wife. They were generally servants to the mother-in-law, and they were sometimes very badly treated.

The Woman's Committee of that region, led by educated modern women, ~~was~~ was forever going into ~~the~~ homes and rescuing "girl brides" who had been badly treated by their mothers-in-law. These girl brides ^{were taken} ~~were~~ taken to the ^{of the woman's committee} headquarters to live and grow up until they were ~~at~~ old enough to marry. Then the girls were given a choice--whether to marry the man whom their families had arranged for them to marry, or not.

These family marriage arrangements ~~are~~ ^{and} are sanctified by custom ~~and~~ ^{regarded} as legal, ~~and~~ ^{So} the families were forever bringing the Women's Committee, or the families of the "girl brides," to court. Sometimes there were honorable settlements, ^{sometimes not} ~~but~~ ^{But,} whether one way or the other, ^{the fact remained that} the ancient social fabric of China was being ripped wide open by ~~the~~ modern ~~forces~~.

Sometimes the girl's family bought her free.

women.

Sometimes the "girl brides" not only refused to marry into the families to which they had been ~~pledged~~ ^{pledged}, but they married other men. I knew of girls married to soldiers who were fighting at the front. However, families ~~to whom the girl had been~~ ^{originally pledged} in childhood ~~organized~~ ^{captured the} their male members and ~~captured the~~ young woman ~~off~~ by force and imprisoned her in their home, ~~trying~~ ^{trying} to force her to marry their son. ~~Family feuds arose--~~ ~~and sometimes the girl's family sought her~~ ~~our Kentucky and Tennessee mountains~~ are not the only places where family feuds exist.

You have undoubtedly heard charges about "free love". In China, ~~the~~ foreigners used to accuse the Communist armies of practicing free love. They did, and these modern women practiced the same. But the term "free love", in China, means free choice in marriage for both the boy and girl, ~~and~~ ^{and} without any exchange of money by one side or

other. So when you hear a charge of "free love" brought against any group in China, ^{le} ~~it~~
~~is wrong.~~ It means ^{that} ~~that~~ ~~men and women demand the right~~
~~to choose their life partners.~~ men and women demand the right
 to choose their life partners.

~~Before the war began, Chinese women were already on the march toward new social relationships. But after the war ~~in China~~ ^{they} ~~in China~~ ^{face this problem at every turn.} ~~as I said,~~ ~~Before the war, only educated women in the great cities, studied nursing or became doctors and took care of ~~many~~ men or wounded soldiers. ~~But~~ Since the war ~~is~~, it was primarily the women in the Red Cross Medical Corps who took care of wounded soldiers. ~~There are~~ ^{few of them. But} ~~I~~ I saw thousands of women in the war zones helping wounded soldiers in every way they could--by giving them beds, providing ~~them~~ with food and water, or doing educational work in the hospitals. In only one Army, the New Fourth, were women trained nurses and one woman surgeon organically a part of the Army.~~~~

about 1,500 men and women were ~~in~~^{under} constant training, in relays, the women destined primarily for political and mass organizations work. *Mass training schools*

~~Our~~^{field} hospital was in a valley, and just over the ~~the~~ range of wooded hills from us, was the battlefield over which the guerrillas and the Japanese were in perpetual conflict, *almost* fighting on each other's laps.

In this valley, the Army women had organized the Woman's National Salvation Association, and eventually an old peasant lady 68 years of age became the leader. This old lady's name was Mother Tsai, a widow with three sons, two of them soldiers ~~xx~~ in the guerrilla army, and one a boy of fifteen who had remained ~~at home~~^{at home} to help her till the fields.

Mother Tsai was unusually tall for a woman of the region. She was ~~xxxxxxxxxxxx~~ gaunt, ~~and~~^{hard} and brown from a lifetime of ~~hard~~ labor. Her hands were almost black from hard labor and the tendons on her hands stood out like whipcord. Her hair was thin and

~~hands were almost black from hard labor, and~~
~~the tendons on her hands stood out like whipcord.~~
~~Her hair was thin~~ and rolled into a neat knot
 at the base of her neck.

~~She was the mother of three living~~
~~sons, two of them in the guerrilla army on the~~
~~partisan line, and the third a boy of fifteen~~
~~who helped her till the fields.~~ I often saw
 her walking, tall and erect, along the narrow
 paths between the rice fields, going from
 village to village on some mission connected
 with the Women's Association.

One day I was sitting in my tiny room
 in the hospital when my door was shoved open
 and I looked up and saw Mother Tsai, with
 four or five young women. They did not knock,
 for it is not the custom of the common people
 to knock. They came in and bowed, and I bowed,
 and an orderly brought in benches and, soon
 after, ceremonial bowls of tea for all of us.

The women were dressed in their
 Sunday best. They wore dark cotton trousers and
 clean white or blue jackets buttoned up about
 the neck.

Mother Tsai was the spokesman, and the younger women always yielded leadership to her, for native ability had marked her for leadership, though life had cast her in an isolated valley far removed from all streams of culture. In a harsh, firm voice, Mother Tsai began to speak *to me*:

"Today is March 8th, International Woman's Day," she began, and her hard old hands grasped the cotton trousers across her thin knees. Then she continued: "On this day, our Women's Association thought it proper to come to you to express our solidarity with the women of your country and other foreign countries. We want you to tell the women of America that we Chinese women struggle to emancipate ourselves and our country. We women must arise and struggle together. You, a foreign woman, show the high spirit of womanhood by your willingness to eat bitterness with us."

I assured her that I ate no bitterness, but that the women of China were the ones that ate bitterness.

All the women protested politely, and Mother Tsai insisted that I had come to the battlefield to face danger and death with Chinese women.

"Where is there not danger and death, today," I replied. "People no longer have any choice save the choice of our battlefields."

"True! True! We have no choice save a choice of battlefields," Mother Tsai replied, "and we Chinese women appreciate it that you have chosen ours. To express our appreciation we have brought you some gifts; for it is only right that women should exchange gifts on International Woman's Day."

One of the young women went outside brought and brought back a live chicken and ten eggs in a little basket and presented them to me. I bowed and accepted the gifts with deep gratitude, for I felt deeply moved. I protested that I did not need them so much as they.

"Do not stand on ceremony," Mother Tsai replied. "Take them--eat."

Then she asked me ~~why~~ to give the

Woman's Association advice about their work. I replied that they should first tell me what work they were doing. Mother Tsai explained that ~~about~~^{over} 100 women in ~~the~~ our valley were members of the Association. ~~The~~ Study classes had been formed for women who did not know reading and writing. The old lady explained sadly that she was illiterate, and was too old to learn now, but she had helped organize the literacy classes for young women. Some day, after China was liberated, she said, all Chinese women would be literate and many would be writers or medical workers such as I was.

The Women's Association also had lectures which were addressed by Army women and Army commanders, who talked about methods of aiding the war, and about the problems of China and of the world. They were ~~xxx~~ also hearing lectures on ~~China's~~ the history of the Chinese revolution, on the history of China's relations with Japan and other countries, and on the history of the working

classes--including farmers--of the whole world.

Mother Tsai explained that ~~the~~ ^{in her valley} women ~~did~~ ^{thus relieving} very much field work, ~~the~~ young men ~~could~~ ^{to} fight and older men ~~carry~~ ^{to carry} ammunition and other supplies up to the fighting fronts, and bring the wounded back on stretchers. When the ~~the~~ season for field work began, all women worked in the field, she explained. Each woman also undertook to make ~~make~~ at least one pair of shoes a month for the Army, and ~~make~~ more if possible. The Women's Association had also "adopted" the hospital, and went very often to take presents of food to the sick and wounded soldiers. They often went to the hospital also to ~~sing~~ talk to the wounded and comfort their hearts, and to sing them songs which the women had just learned.

"You are doing very much work," I told ~~the women~~ ^{Mother Tsai}. "I do not see how you can do much more."

"There is still very much to be done,"

they explained. "In our valley there are some lazy and useless men who do nothing but gamble all day long and waste money which should be given to the Army. One merchant has just opened an opium-smoking den, and many men are going to it. We women must stop this. We have already gone to the gambling and opium places and told the men that they have no face, no shame. We have argued with them with love in our hearts, telling them that if they have money to waste they should give it to the Army."

"Do they listen to you?" I asked.

"No," she replied bitterly. "They only tell us that we are only women and should go back to our kitchens and act like women instead of trying to step out into public places like men. But we have told them that we women have arisen, and we are now full citizens with full responsibilities of citizens, like men. But they only insult us because we are women."

Mother Tsai then
~~Then the women~~ asked me again what

advice I could give them.

I told ~~them~~^{her} that the hospital had no pillows or pillow cases, and I thought each women could make a pillow and a pillow case and present them to the hospital. I proposed that they embroider words to comfort the hearts of the wounded on each pillow, such as "Heroes of the Nation", or "For the final victory".

The women liked this idea very much. Again they complimented me proudly, because I was a woman. Old Mother Tsai added:

"As the Army woman says who leads one of our discussion classes, we fight for the people of the world. Our cause is one. You prove it."

Then the women told me that on this March 8th, International Woman's Day, the Women's Association was ^{again} bringing presents to the wounded in the hospital.

I went outside with them, and under a tree I saw ~~over 100~~^{a large gathering of} women, with many men. The men had come along to carry their

gifts for the wounded. These gifts included a freshly-slaughtered hog, and big bamboo baskets filled with eggs, cakes, and noddles. The men carried the slaughtered hog strapped to a long bamboo pole.

I went with them into the hospital wards. They carried their gifts down the long aisles between the hard board beds, and the wounded exclaimed with pride and joy at the presents.

"Their hearts are comforted," Mother Tsai told me, as we stood near the door. Then the women went from bed to bed, bent over the sick and wounded soldiers, and talked to them. They talked shyly, as country women of China do, for they are very modest.

Then they ~~women~~ gathered in a group in the ~~near~~ huge ^{ward} ~~room~~ of the hospital and sang ^a ~~the~~ song called "Consolation for the Wounded." This song told the wounded that they had suffered the wounds of war for millions of women and children, and that they were men of honor.

~~Some of lines read like this:~~
~~Tractor, airplane, bombs, all~~
~~Our homes are turned to dust,~~
~~The common people are~~

~~We will shed our last drop of blood~~
 To free our country from the enemy.

^{women}
 When they had finished singing, the wounded soldiers shouted and cried out words of approval, ^{and} one wounded soldier replied in a short speech, and then all of them sang a patriotic song. ~~They sang~~

~~Then~~ ^{finally} Mother Tsai made a speech on behalf of women. She told the soldiers that all of them were the sons of the Women's Association. She spoke of the new women of China. ~~what~~ She ~~was~~ used new words which had come to the valley since the war began: words like "citizenship", "full rights and responsibilities" and ^{she} ~~we~~ told them that "we ^{women} guard the rear of the Army so no enemy agents of spies can strike you from the back. She spoke of International Woman's Day and the role of women throughout the world. ^{New world ideas.}

After this ceremony, we left, and I gave Mother Tsai a sum of money to start the fund for making pillows and pillow cases for the hospital. Then I forgot all about the matter. ~~for weeks.~~ 5

A couple of weeks later, one of the Army doctors called me out of my room, and in the treatment room I saw old Mother Tsai lying ~~stretched out~~ on a stretcher. As the doctors examined and worked with her, ~~she told me~~ ^{she told me in} ~~her~~ ^{her} weak voice told me what had happened.

The Women's Association, she said, had argued "with love in their hearts", with the men who gambled and smoked opium. When all else had failed, they had gone in a body to the gambling and opium dens and ordered the men to go home. When the men insulted them, old Mother Tsai led the attack. ~~she carried sticks. They~~ ^{raised a stick and} Old Mother Tsai struck the first blow. She brought her stick down across one gambling table, scattering the money and the mah-jong cubes all over the room. Other women did the same.

Then there was pandemonium. The men began to fight, and some of them tore up the tables and beat the women terribly with the table legs. There was hardly a woman in the village but that was beaten, and Mother

Tsai ~~the worst of all.~~
~~After treating her,~~
 We carried Mother Tsai back to her home,
 where women took care of her. But the whole
 valley was in an uproar. The wives, daughters
 and mothers of almost every family had been
 beaten, and ~~the men~~ their menfolk, and the
 Army men, went to the local official and
 demanded a settlement. The official had to
 close down the gambling and opium dens, and
 arrest and imprison the men who had beaten
 the women.

One day I went to see old Mother Tsai and
 found her sitting up in bed, surrounded by
 a group of happily chattering women. ~~xxxx~~

"Oh American comrade," Old mother
 Tsai called to me. "The rotten elements
 beat us, but we have had a great victory.
 Now you are a writer. So write to the
 American ^{Women} National Salvation Association and
 tell them that we Chinese women have arisen
 and are struggling for victory."

~~xxxx~~ I was glad for all this, but
 expressed my sorrow for Mother Tsai's

injuries.

"It is nothing," she said. "I am old, and I cannot get well as quickly as younger women. But we have had a great victory, and there can be no victory without sacrifice."

A month or so passed, and one day my door was again pushed open, and there stood Old Mother Tsai and her group of women again. They had returned to the battlefield. This time they did not talk, but merely said:

"American comrade, come".

I went outside, and under the spreading tree saw a large ~~crowd~~ ^{crowd} of women and ~~women~~ ^{men}. The men carried great bundles of pillows from the ends of carrying poles. I followed them all into the hospital wards, and Mother Tsai made the speech of presentation of the pillows. Then the women began going from bed to bed, presenting each wounded soldier with a pillow. The wounded accepted them and read the beautiful words embroidered on them. The women had thought up all kinds of

ideas to "comfort the hearts of the wounded.")
 These were embroidered in colored silk, and
 about them were embroidered pine needles and
 flowers. The pillows were small and filled
 of rice chaff
 with saw dust, /for the Chinese use hard pillows.
 Some of the words on the pillows were "Heroes
 of the Nation," others were "Defenders of the
 Nation", "Toward the Final Victory," and
 "Sons of the Women of the Nation."
 But the women had brought ~~some~~ too few pillows
~~for~~ on this day we had just received

many new wounded men, and among them were two
 new Japanese prisoners of war who were wounded.
 These Japanese prisoners lay side by side with
 the Chinese, ~~wounded~~, and were treated the same,
~~as the Chinese.~~

I saw old Mother Tsai go to ~~some~~ ^{two} of
 the Chinese wounded and ask them to give their
 pillows to the Japanese, ~~to~~ to show that the
 Chinese people did not hold ~~the~~ individual
^{Japanese} soldiers guilty of the war, but regarded ~~them~~
 merely as helpless tools in the hands of
~~their~~ ^{their} militarists. The Chinese soldiers
 surrendered their precious pillows, and Mother
 Tsai assured them that she would make others

for
them.

I ~~watched~~ ^{watched} the old ~~max~~ lady go to the Japanese prisoners and bend over and present the pillows to them. They accepted ~~these~~, and since Japanese and Chinese writing is almost the same, they could read the words of consolation on them. They smiled in amazed embarrassment.

Then Mother Tsai sat down between the ~~beds~~ ^{of the Japanese} and began asking them about their mothers, wives and sisters. She assured them that they were welcome; ~~in a Chinese way~~, and that the ^{Chinese} people did not hold them individually responsible for the war. She wanted them to know that there could be ^{no} final peace ^{until} ~~the~~ the common people of ~~the East and of the West~~ all nations treated each other as brothers and overthrew their war-lords.

Since Mother Tsai ~~was~~ had become an ardent feminist, she never missed an opportunity to talk of women's rights and responsibilities.

~~The Japanese women are the most sympathetic and oppressed of all women, and~~ this was all new to the Japanese soldiers. They listened

with open mouths. In fact, they had to listen about women's rights, for they were wounded and lying on their backs.

I watched all this with amusement, and laughingly told a doctor that the Japanese deserved just what they were getting--a lecture on woman's rights.

I saw Mother Tsai in action for many months, walking from village to village to mobilize the women. I saw her when she made her first public speech, ^{in a great Army mass meeting} ~~she~~ She was the first civilian woman in the region to do this.

~~She had prepared her speech, which was delivered before a huge mass meeting of the Army and the civilian population. All the women sat in the front seats and the men had to sit in the back.~~

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~~She~~ walked out firmly to the center of the stage, ~~then~~ prepared to ~~begin~~ speak. But she got stage-fright and turned helplessly toward the wing of the platform. An Army woman walked quickly to her, took her hand ~~in hers~~ and talked ~~xxxxxxxx~~ calmly to her. What she Army woman said I do not know, but

Mother Tsai turned to the audience and spoke. Her old voice was firm and strong, and she spoke on the duties and responsibilities of women in the war and in building a new, democratic China free of corruption and injustice.

"We women have arisen," she said, "and we will fight by your side until the final victory."

She started to leave the stage, but stopped in amazement to stare. All the soldiers had arisen, and had ~~ris~~ raised their rifles high in the air, shouting and singing. She seemed to gasp, then left the stage, walking firmly and proudly, another milestone turned in the struggle of women for emancipation.

~~I have told you this story to show the ^{same} ~~spiritual~~ problems of Chinese women at war, and to show the spirit with which they meet their ~~other~~ problems.~~

It is these women who are helping build a new China, building it in bitter toil