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yet they are a part of the folk lore of China. According to these tales, the Taipings fought for the poor against the rich; confiscated and divided land amongst the peasants; fought for principles of human brotherhood in so far as these were conceived in those days. Missionaries supported the Taipings when the Rebellion started, because the Taiping ~~king~~ leader had been influenced by Christianity; but when it became clear that the Taipings were trying to overthrow the decadent Manchus, weak and convenient tools of foreign imperialism, foreigners intervened against him and missionaries ceased to speak favorably of them. The Englishmen, Chinese Gordon, and the American Frederick Ward, organized mercenary armies of foreign riff-raff and adventurers and helped defeat the Taipings with their so-called "Ever Victorious Army". In China, I was always amazed to see that Americans made ~~yearly~~ annual pilgrimages to the grave of Frederick Ward, south of Shanghai.

Dr. Sun Yat-sen, father of the Chinese Republic, <sup>was</sup> ~~had also been~~ influenced by the Taipings, though he was much more deeply influenced by the political ideas of American and British democracy. He was branded as a traitor by the Manchus and lived years of his life in exile. While he had supporters in America and England, in China itself foreigners called him a crack-pot and a trouble-maker. The 1911 Revolution which he led, and the Republic which he and his followers founded, had to struggle for years against internal reaction and foreign imperialist influences.

Many people still ask why China remained backward, whereas Japan emerged as a great power which today challenges the world. This is sometimes explained by Chinese patrician scholars who hold that China possessed no ruling class, like Japan, which could consolidate resistance to foreign aggression. I do not agree. China had a ruling class. The scholars who believe such theories think in terms of their own status in China. They themselves are above all classes, only in so far as they are greatly respected by all classes of the people who honor them for their

learning. This gives them a kind of extra-territorial status. But in my twelve years in China, I saw class interests divide the ranks of the scholars. Some became advisers, secretaries, or apologists, for landlords; ~~and some joined the Chinese social revolution~~ <sup>ruling Party, the Kuomintang, and some the Communist Party.</sup>

I believe it was China's great size and rich natural resources and potential wealth, far in excess of anything the small Japanese Islands had to offer to rising foreign imperialism of the time, <sup>that explains China's different development.</sup> To foreign imperialist nations, China, not Japan, was like a huge barn filled with mice, to be devoured. The British Opium War of 1839 ended in the unequal treaties of 1842 which ~~reduced~~ <sup>reduced</sup> China to ~~the imperialist cart~~ <sup>a semi-colonial status.</sup> ~~Progressively~~ Chinese customs, salt, and other resources, fell under foreign ~~control~~ <sup>control</sup>; and foreigners used them ~~in~~ in their own interests ~~and, when challenged, used~~ <sup>and, when challenged, used</sup> ~~gun-boats, and, at times, with armed~~ <sup>to enforce their</sup> ~~interventions.~~ The ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ indemnities imposed upon China following the Boxer Uprising, and the many forced loans, <sup>thereafter, as well</sup> and the support of war-lords by various foreign powers, further yoked China to the imperialist cart.

We Americans like to think of ourselves as different from the other great powers in that we returned our share of the Boxer Indemnity to China and founded Tsinghua College, <sup>where</sup> we trained Chinese in American ideals and ideas. But many Chinese believe today that we tried to produce good imitation Americans, not Chinese patriots. Most educational institutions established by foreigners in China aimed at producing Chinese to serve our own interests and ideas, not China's. We speak of the Open Door policy as having prevented the dismemberment of China. It served a good purpose, but it was primarily the instrument of our Business interests who claimed ~~xxxxxxxx~~ equal rights with other foreigners to share equally with them in all they did in China. While we did not develop a form of imperialism that conquered Chinese territory, we did develop economic imperialism. ~~xxxxxx~~ In all my years in China, I

see almost no difference between the attitude of our business and banking interests, ~~xxxxxxx~~ nor those of missionaries, ~~to that of xxxxxxxxxx~~ <sup>from those of</sup> other imperialisms. All regarded the Chinese as inferiors, as "natives".

As a result of the unequal ~~xxxxxxxxxx~~ treaties and all the insidious developments that followed in their wake, Chinese industries could not develop or compete with foreign industries, and those that did grow up were little more than auxiliaries <sup>to</sup> foreign banks or business institutions. Statistics compiled by Chinese research scholars <sup>even</sup> in the past two decades have shown that 75% of the manufactured products on sale even in the most remote inland villages of China, were of foreign manufacture.

It was only the jealousy of the great powers of one another that saved China from dismemberment and subjection. Had Japan been worth the trouble of subduing and conquering, the foreign powers would have conquered it. It was small and <sup>weak</sup> ~~insignificant~~. And this is the reason Japan was <sup>able to</sup> industrialized whereas China was not. In 1932, a Japanese revolutionary newspaper man said this to me:

"The white imperialist powers wish China to remain in a semi-colonial position. Japanese imperialism wishes to reduce it to the status of a full Japanese colony."

Because Chinese industrial life remained weak and dependent, ~~xxxxxxxx~~ a strong middle class that might have developed and fought through to the completion of the democratic revolution, also remained weak and dependent. I believe, therefore, that China's semi-colonial position was the reason that ~~that~~ China was not modernized and that the Chinese Republic floundered for years, losing its way in internal ~~xxx~~ strife, and at times all but perished.

The first thing that impressed me <sup>in</sup> upon going to China was the tremendous power of foreigners. Foreigners spoke of the sanctity of ~~foreign~~ life and property which was threatened by the nationalists. Never once did I hear anyone speak of the sanctity of Chinese lives and property.

When I expressed horror at the poverty ~~with~~ and degradation of the people, foreigners often challenged me by saying:

"Well, they seem to like it; what are you crabbing about."

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And woe to the Chinese who <sup>was</sup> shocked that they didn't like it--or woe for any foreigner who did the same. Then we heard tales of "riots" and "anarchy", of the danger to "peace and order". What I saw was the peace and order of a cemetery. Of a whole people nailed to the cross.

For decades the modern educated classes and the weak industrialists struggled as best they could; they drew comfort from their own history and civilization, and they drew political principles from the American revolution. A few missionaries were a modernizing influence in so far as they advocated social reform such as the equality of women, the unbinding of feet, ~~and other social evils~~. They did pioneer work in introducing modern medical institutions into China, but these were but centers of Christian propaganda. Before these medical institutions, I have always questioned the usefulness or desirability of missionaries. The word "heathen" heard on the lips of a missionary always horrified me; it sounded like the word "Nigger" in this country. I took a little comfort from the images of monsters which guarded the entrances of some Chinese Taoist temples, for the Chinese had given these monsters blue eyes.

*Do you mean  
to believe the  
3 these medical  
institutions?*

In regard to China and all Asia, and perhaps to the world, the Russian Revolution of 1917, opened a new era in world history. This revolution brought the dispossessed <sup>ed</sup> working class to power to take the place of the owning classes. It proclaimed the ~~emancipation of the~~ ~~oppressed and dispossessed, and the~~ right of subject peoples to equality and independence. ~~with~~ ~~it threw down the gauntlet to imperialism. It~~

~~practiced what it preached, and~~ One of its first acts in China was to make new, equal treaties, give up extra-territoriality and ~~territorial~~ concessions. The Soviet Union, therefore, was branded by writers as <sup>many Occidental</sup> "the enemy within the gates of the white world". The old cry of the

serious breaches within the ranks of the party, but these were temporarily patched up. Powerful political cliques arose within the party. From 1925-27, this still united national revolutionary force, with its new army, swept all before it in its march through south China to the Yangtze. Peasant Leagues, trade union and student unions, arose to welcome it in gigantic general strikes. And the workers of Shanghai had ~~armed themselves~~ <sup>armed themselves</sup> ~~armed themselves~~. <sup>to a certain extent,</sup> But Shanghai was the stronghold of Far Eastern imperialism, and also the center of Chinese nascent industry. Chinese ~~industrialists~~ industrialists thought it quite all right for workers ~~in foreign factories~~ to strike and demand shorter hours, higher wages, and civil rights, <sup>from foreign factories,</sup> but when their own workers did the same, that was a horse of another color. And Army officers in the revolutionary army whose families were landlords viewed with growing hostility the demands of the Peasant Leagues, ~~on the land~~. The Peasant Leagues demanded, for instance, that Dr. Sun Yat-sen's plan for a reduction of rent by 25% be put in force, instead of the landlords taking 50% of the crop and exacting usurious interest on loans.

A combination of all such factors, with countless others, led to a split of the Kuomintang, in Shanghai, in 1927. The terror to purge China of Communists began. And almost anyone with revolutionary ideas, Communist or non-Communist, was hunted down and, if captured, <sup>imprisoned or</sup> killed.

I arrived in China on New Year's day, 1929, when this had been going on for a year and a half. The country seethed with turmoil. There was a congealed hatred such I had met for the first time in my life. The foreign police of Shanghai hunted down rebels, branded them as Communists, and turned them over to the Chinese <sup>authorities</sup> to be imprisoned or killed. Then they used what they called Chinese barbarity as proof that extra-territoriality should not be ~~abolished~~ <sup>abolished</sup> and foreigners brought under Chinese law.

The conservatives within the Kuomintang had founded a new Chinese Government in Nanking, which had been almost immediately

recognized by the great powers--all except the Soviet Union. The new ~~Nanking~~ Nanking Government had broken relations with the Soviet Government and driven the Russian advisers from the country on the ground of interfering in Chinese affairs. Madame Sun Yat-sen, widow of Dr. Sun, and many other middle-class intellectuals of leftist or democratic outlook, had fled to Europe in exile.

The new Chinese government then tried to introduce a new era of industrialization and modernization, ~~was~~ <sup>mostly</sup> on capitalist lines. It tried to nationalize ~~public~~ public utilities--an act that aroused the hostility of foreigners, just as <sup>did</sup> the demand ~~of the government for~~ <sup>for</sup> the abolition of the unequal treaties. No foreign power <sup>except the USSR, agreed to</sup> ~~abolish~~ the old treaties, but <sup>instead</sup> tried to guide China in the way they wished it to go. Their interference in ~~China's~~ China's internal affairs seemed to them quite all right. German military advisers were attached to the new Government, Americans were financial advisers, and an Englishman, Sir Ferderick Whyte, was adviser to the Ministry of Foreign Affairs. ~~The~~ The new Government came up against foreign entrenched power and privilege at every step, and was too weak to throw it off.

One of the first things I heard in those days was of the rising Chinese Red Army. This Army was referred to as "Red bandits". It arose in this way: when the terror against the mass movement began in 1927, some of the Kuomintang armies with Communist or leftist commanders had revolted, ~~and fought~~, and tried to fight their way back to Canton in the south and make <sup>Canton</sup> ~~the~~ the base of a new revolutionary government. They were defeated in a series of running battles, but the remnants, under General Chu Teh, one of the early Kuomintang revolutionaries who had become a Communist, had assembled in the mountains of Kiangsi Province in the south. Mao Tse-tung, a peasant leader, had led ~~thousands~~ thousands of peasants and a few hundred troops to join this new revolutionary Army. Mao became the supreme political director of the

It seems to me that they call themselves Communists because they are <sup>an owning</sup> Communists. They do not try to consolidate ~~xxxxxxx~~ class in power, and <sup>use?</sup> became they conceive of history, ~~xxx~~ not as a static force, but ever-changing to more advanced forms of society.

Their political theories were ~~widely~~ widely propagandized among the common people and within the ranks of their Red Army, which had a powerful and all-permeating Political Department whose duty it was to educate and inform the troops and inspire them with a consciousness that they were the advance guards of the oppressed in the struggle for ~~xxxx~~ progressive forms of life. The Army was taught that it was an instrument of history.

Neither in those years, now today, are all soldiers in the Chinese Red Army Communists. How many Communist Party members are within its ranks only the leaders of the Party itself knows. ~~xxxxxxxxxxxxxxxx~~ Most of the commanders were Communists, and all the Political workers were members. The Party itself guided the Army and the regions which the Army guarded.

I myself have always considered the social revolution, as represented by the Chinese Red Army and the Communists that led it, as one of the most supreme manifestations of the triumph of the human mind over the most bitter material difficulties. Had it been a bandit army, as its enemies charged, it could have been crushed. The people alone would have crushed it, and every man's hand turned against it. As it was, only the ~~xxxxxxxxxxxxxxxxxxxx~~ owning classes of all nationalities were turned against it, believing ~~as~~ they did that it threatened their pocket-books and their power. Which it did. But many Chinese of property themselves joined this new force--another manifestation of the power of ~~xxxx~~ intellectual conviction over everything else.

In those days in China, I often thought of our own Thomas

for their rights to manhood. I should think that every Chinese, regardless of class, would be proud of their own common people; and I believe that future generations of Chinese will be.

But this Red Army of China was eventually defeated, though by no means destroyed. They were defeated in a series of battles in 1934. The strategy leading to the defeat of the main Red Army in Kiangsi Province was formulated by General von Seeckt of the German Reichwehr, and his corps of German military assistants. If you want to know what kind of human being helped defeat the Chinese poor, please look at <sup>the Nov. 22<sup>nd</sup></sup> this week's issue of Life magazine and find von Seeckt's photograph. It says more than anything I might say.

After defeat, 100,000 of the Chinese Red Army started on their epic "Long March" across from 8,000 to 12,000 miles of Chinese territory, through the mountains of Sibat and Sikong, toward the far northwest. They had to fight powerful armies every step of their way. After nearly two years it emerged into the far northwest, where other Red Armies joined it from other parts of the country. On the Long March, more than half of the 100,000 men who had started from Kiangsi had been killed or had died of starvation ~~and~~ or cold. Arriving on the plains of Kansu and Shensi, the war against them continued to rage until the Sian Incident of December, 1936, brought it to an end. Under the clouds of Japanese imperialism, the national united front was then again reformed, each side making concessions. The Red Army agreed to change its name to the 8th Route Army and come under the general command of the National Defence Council <sup>and</sup> to give up its policy of land confiscation. It refused to surrender control of the political department within its ranks, for they called ~~this~~ this department its "life line". It also demanded that the Chinese Government take the first steps to the introduction of democracy. A deadlock occurred there and has continued ever since.

I saw the Red Army for the first time in January, 1937.

I asked myself then, and ask it still: "what is thing bundle of flesh and bones which we <sup>call</sup> can the human body? What is the power of the human spirit?" I glimpsed dimplly, as we all can glimpse but dimplly, the ~~xxxxxxxxxxxx~~ power of human intelligence and conviction over flesh and bones. For I saw veterans of ten years of civil war and of the Long March, men who had once been the poorest of the poor--and still were the poorest of the poor. I had expected to find dejected, desperate, half-dead men. Instead, ~~if I~~ found young, happy men with gleaming eyes, imbued with a boundless conviction that ~~xxxxxxxxxxxx~~ the future victory would be theirs. They were the most literate Army in China. They carried books and pamphlets and newspapers in their packs; they published their own text-books, newspapers and magazines; they sang eternally--songs of conviction and triumph. One of the first questions some of these soldiers asked me was:

"What's the latest news from Spain". And this at a time when most Chinese did not even know that Spain existed.

They all knew that Hitler and his hordes had come to power, --and they knew what Fascism meant. They knew about the conquest of Abyssinia by Italian Fascism, and of the Fascist attack on the Spanish Republic. They were convinced that these events, with the Japanese invasion of Manchuria in 1931, were the prelude to the second world war in which all countries eventually would be drawn.

This line of thought, with its innumerable connotations and expressions, was the fruit of the Political training carried out in that Army. But an idea that is not realized, and idea with no force behind it, is an empty thing and can be conquered by an armed force. They were an armed conviction.

The Red Army, then re-named the 8th Route Army, and now known as the 18th Group of Armies, was ordered by the Chinese Government to penetrate to the rear of the Japanese Army of occupation in north China. It did so. I went with it. Then I watched it utilize its famed

guerrilla warfare, which it had perfected as a powerful technique to inflict defeats upon an enemy many times its strength in weapons of war. To this technique it wedded its political indoctrination to give its troops the conviction that they were fighting for a cause worthy even of death.

Springing from the masses, as this Army had, it had also perfected a technique of mass organization, training and education of the common people which enabled it to mobilize, train, and lead millions of the common people in north and northwest China. In later months, the New Fourth Army, a branch of the old Red Army, carried out the same tactics along the lower reaches of the Yangtze. The political workers in the Army, most of them intellectuals who poured by the thousands to this Army, began to organize Anti-Japanese Associations of peasants, merchants, youth, women, and children, and in this way drew every person into the war of resistance. In liberated areas ~~xxxx~~ great Training  <sup>camps</sup> were established through which tens of thousands of men and women have since studied. It was a vast, all-permeating system. After the Chinese Industrial Cooperatives began to be organized in 1938, this Army seized upon this technique and covered the liberated areas in the north and northwest with industrial cooperatives to manufacture essential supplies for the Army and the people.

Our press often reports on internal conflicts in China, and official Chinese charge that the Communists have again introduced Soviets within the territory they control. Since I spent months with the various Communist armies, this is what I saw:

When the Japanese occupied north China, they defeated and drove out the regular armies. Many wealthy people and officials retreated with the regular armies. The Japanese established their own power and put up puppet governments in the towns and villages. The 8th Route Army went in, defeated the Japanese and recaptured countless places, and wiped out

bitter, and the soldiers would have to <sup>be</sup> imbued with great intellectual <sup>conviction</sup> to enable them to fight for years against a power such as the Japanese Army. China would have to make up in spiritual conviction for what it lacked in armament. So Political Departments were formed within the ranks of most of the nationalist armies and men were put through a course of training to direct these departments. The system of political training in the nationalist armies followed the form of the Communist-commanded armies, but the content was not the same. In some of the more backward armies, the political departments did not exist at all, or were but a paper plan. In armies commanded by reactionary Generals, the system of political training has seemed to closely parallel that of Fascism. Slogans in the territory of reactionary armies, for instance, are often this:

"One country, one party, one leader."

Simultaneously with the formation of Political Departments in the nationalist armies, Generalissimo Chiang established a training center in which officers from the regular armies were taught guerrilla and mobile warfare. Some of the instructors in these institutions were from the 18th Group Army.

The fall of Nanking led to further great developments which I class as a part of the social revolution now taking place in China. Chief of these was the formation of Chinese Industrial Cooperatives. As the coastal regions fell to the enemy, people carried out what machinery and tools they could, to the far west, and when Hankow fell in late 1938, the same procedure was followed. Today there are 2,000 Industrial Cooperatives, owned and managed by the men who work in them. They manufacture some US\$1,550,000 worth of essential goods each month, and support about one million people, most of them refugees or men and women made destitute by the war. These Industrial Cooperatives have made a radical break with the past in that they are the seed-bed of

political and economic democracy. Not only do they manufacture essential supplies for the Army and the people, but they maintain schools, health centers, newspapers, and small theatres, and, like the armies, ~~publicly~~ ~~themselves~~ create their own songs. They are a tremendous development proving man's creative capacity on a voluntary, instead of forced, basis.

Because of the democratic nature of the Cooperatives, powerful groups have feared their future power. Such conflicts have now been settled. This has been due to the democratic influence exercised by a number of Americans who are deeply interested in the Industrial Cooperatives. In such instances, American influence has been all to the good.

Another facet of the social revolution in China consists of such scientific medical institutions as the National Health Administration and the Chinese Red Cross Medical Corps. I was a publicity worker and a field worker in the Red Cross Medical Corps from its inception in Hankow in 1938. This organization grew out of nothing, but had no money and no medical supplies. The lot of the Army sick and wounded was horrible, and China's ancient indifference to the lot of soldiers weighed upon the country like a corpse. The medical personnel of the Chinese armies consisted of some 200,000 men, of whom 20,000 held the rank of medical officer. But only a few, even of the medical officers, had scientific medical knowledge, while the vast majority had no more than first-aid training. An ordinary nurse in a missionary hospital could become the chief medical officer in a Chinese Army in those days, and even perform operations.

The armies were miserably equipped with surgical instruments and medical supplies. The foreign medical supplies sent to China by America and England and other countries were given to the missionary

hospitals and missionary stations. The American and British Red Cross Societies would not help the Chinese Armies, nor even the Chinese Red Cross Medical Corps. Only the Soviet Union and, later the ~~XXXX~~ Red Cross Society of Scotland, helped the Chinese Red Medical Corps. Only shortly before Pearl Harbor did the American Red Cross begin aiding their Chinese colleagues. I must tell you that this aroused great bitterness among many Chinese, just as it did in my own heart. I considered that we were responsible for the Chinese wounded soldiers, as for the air-raid victims, because it was our war materials which had made Japan's invasion possible.

The Chinese Red Cross Medical Corps, in cooperation with the National Health Administration and a number of excellently trained medical men in the Army Medical Service, had to depend on overseas Chinese for money and medical aid. The Chinese of Java ~~XXXXXXXXXX~~ for years defrayed the entire expenses of the Chinese Red Cross Medical Corps. One American institution helped us: it was the American Bureau for Medical Aid to China, whose organizer was a Chinese professor of Medicine in New York; he worked with a number of men of the Rockefeller Foundation; and to that extent we again were a good influence in China.

The Chinese development of the medical care of the Army sick and wounded and for the masses of civilians, is one of the great sagas of this age. It is a story of dramatic heroism, unheralded and unsung. Suffice to say here that today the foundations of socialized medicine have been laid in China, with free clinics over great areas, opened to all. There are now nine great military medical training schools located near the various fronts, in which thousands of medical officers and others from the various armies get the necessary emergency training to equip them for military medical service.

In connection with the Red Cross Medical Corps, another civilian

organization, the "Friends of the Wounded Society" grew up. It became a civilian auxiliary branch to the Red Cross Medical Corps and the Army Medical Service. Innumerable people have now changed their ancient indifference to the lot of the wounded. Generalissimo Chiang Kai-shek once issued an order to the country, for all civilians to salute wounded soldiers. The soldiers felt new dignity and the civilians learned new responsibilities.

Compassion for the unfortunate is not universal in China, by any means, any more than in our own country. Less by far. If it be said, as it often has, that the Chinese lack compassion, then must I reply that ~~compassion is a product of leisure~~ after the economic needs of people have been satisfied. It is a flower that blossoms on the leisure margins of our human existence. In the past, Chinese poverty has permitted ~~no~~ leisure. Compassion grows and flourishes in relative prosperity, provided that ~~prosperity is~~ enlightened with universal vision. And without vision, as has been said, mankind will perish. (See back of ~~last~~ page 19 opposite)

Yet, even ~~without~~ though they had never enjoyed leisure or any measure of prosperity, now harvested the fruits of education, still I often saw common soldiers in all the armies of China, helping their wounded with great tenderness. Soldiers carried their comrades from the battlefield, ~~and the lightly~~ and the lightly wounded struggled to help the severely wounded. I saw peasant stretcher bearers, walking in bitter winter weather under their burdens. They had removed their jackets and spread them over the wounded, while ~~the upper parts of their own bodies were~~ ~~the upper parts of their own bodies were~~ bare to the bitter cold.

Two of my most precious friendships in China were with Dr. Robert K. Lim, director of the Chinese Red Cross Medical Corps, and Dr. Loo Chih-teh, Surgeon-General of the Army Medical Administration. Though they had looked upon millions of the dead and dying, they had never grown indifferent or callous to suffering. Both men, and countless others like

them, might have fled the horrors of war and held high medical positions in this country. Dr. Lim himself is the only foreign member of the American Academy of Science. Instead, they chose to remain in China and do what Chinese call "eat bitterness" with their people. Would that all the aristocratic refugees from the world, now in this country, might learn something, at least, from them.

My main interest in China was the Chinese armies, so this talk of mine emphasises the changes that have taken place in the minds of the soldiers. In our country, the civilian population is always more progressive than the armed forces. But in China, I found the soldiers and officers at the front more progressive, on the whole, than officials and ~~XXXXXXXXXXXXXXXXXXXX~~ some civilians in the rear. I would not say that an Army is always reactionary. But I would say that it need not be. When combined with political training, it can become a great force for good. Our own Army seems to be afraid of political training of the troops, and many people are afraid that demagogues will take advantage of our armed forces after the war and use them to introduce a concealed brand of Fascism in this country.

From what I have read, it seems to me that George Washington, an aristocrat, recognized the great value of political ideas in an Army. Tom Paine was with Washington's Army, ~~writing~~ writing speeches, articles, and ~~xxxxxx~~ pamphlets on a drum. These speeches Washington had read to his troops to keep up their courage and determination. One of Tom Paine's famous documents had these words, which we may well ~~xxx~~ apply to the present: that "these are the times that try men's souls. The ~~XXXXXXXXXXXX~~ summer soldier and sunshine patriot will in this crisis shrink."

In China, the armies are another seed-bed of new thought about the future. When you stand under the shadow of death, men think long thoughts. What is it all for? Are we fighting for something better

than we had in the past? And, remember, ~~for~~ for over a hundred years, China has eaten bitterness. If poor men are asked to give their lives for their country, ~~they~~ as have five million Chinese soldiers, they have the right to a future ~~that~~ that guarantees all their people a decent life.

As I said, there are two systems of political training in the Chinese armies--that in the Communist-commanded armies, and that in the nationalist armies. But numberless soldiers in the nationalist armies also know of the democratic conditions prevailing withing the 18th and New Fourth Armies. News travels by word of mouth.

I once asked General Li Chung-jen, <sup>and a democrat,</sup> a nationalist/ and commander-in-chief of the Fifth War Zone, what he considered China's gains in the war. He replied:

"We have traded space for time. By surrendering space we have gained time in which to develop guerrilla and mobile warfare and wage a war of attrition. We've reformed our administrative and educational institutions, built new industries and schools; and though we have lost territory, still ~~the~~ national consciousness has increased with every step of Japanese advance."

Nationalist commanders repeatedly stated that the greatest gain in the war was the development of national consciousness. Millions of civilians have been driven from their homes by the Japanese, to toil for thousands of miles to safety. Millions of soldiers, drawn from villages, have moved over the entire face of the country. ~~Wherever~~ Political Departments in the armies have done their duty, wherever "Student Armies" and the student "Front Service Corps" had been permitted to operate to educate and inform the soldiers, the soldiers have learned not only about their own nation, but also about all the countries of the world. They have learned patriotic songs and seen patriotic plays, heard lectures and participated in discussions, and their ideas ~~in~~ in turn

have been communicated to the civilians in whose homes they live. There are no tents in China and the soldiers live in the homes of the people wherever ~~the~~ homes exist. There is a direct connection between the extent of political training in the various Chinese armies and in their fighting strength. The well-trained armies have been a great force in the awakening of the people.

A new, good, idea, in China, acts like a weapon. So the greatest struggle going on in the country is for the control ~~of~~ or direction of thought. The soldiers are all the more important because they have guns in their hands.

I consider this <sup>one of</sup> the reasons the Chinese Government has demanded that the Chinese Communist armies dissolve and enter the ranks of the nationalist armies--and this is the reason the Communists will not. There are 500,000 men under arms in the 18th Group and New Fourth Armies, but their ideological influence reaches far beyond their armed strength. It can be said that these troops, with many others in the nationalist armies, will not willingly lay down their guns after the war and return to their pre-war status under the landlords, nor to the factories in which trade unions are either non-existent or only figments led by officials. In this connection, it must also be remembered that the Communist Armies take in only volunteers, whereas the nationalist armies are conscripted. And I must add that rich men's sons are not conscripted, though many of them have volunteered to get officers training. ~~At the same time~~

~~the Communist armies are not only fighting the Japanese but also the nationalist armies.~~

So the political training in the Communist-commanded armies is a thorn in the flesh of the Government. Official charges that these armies do not fight is not true. The Japanese see to that. At least a third of Japan's armed strength in China is constantly used against them.

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Commander Chen I, of the Communist New Fourth Army, once published a significant article in the Army's monthly magazine, Resistance. Consider the connotations behind his words, which made a survey of the state of learning among his troops. One paragraph read:

*A* man who has spent years in this Army will have listened to thousands of reports, attended thousands of conferences, read hundreds of books, and taken part in tens of hundreds of battles. If, after this, he has not yet learned to drive forward to create a new world, there is something wrong with him, not with the system of training.

Commander Chen called upon the troops to emulate a "China's ancient spirit of learning". He quoted maxims which are like termites in the Chinese language, indicating the methods by which poor men have struggled for knowledge. Some of these maxims were:

Tie your head to a pillar by your belt to prevent falling asleep while you study.  
Put a pin in the back of your jacket.  
Cut a hole in your wall and steal light from a neighbor.  
Study by the reflected light of snow.

In that same Army I saw many slogans painted on walls, and all of them reflecting ideas and goals. Some read:

China fights for world democracy.  
Where there is no struggle, there is death.  
Only by knowledge can youth be strengthened to reconstruct the new world.  
Men should be proud of all things constructed by labor and intelligence.  
Realize all of Dr. Sun's three principles: national liberation, democracy, improvement in the livelihood of the people.  
There must be a more equitable bearing of burdens.

I was once with a detachment of Commander Chen's army not far from the Japanese-occupied city of Nanking, and one day watched a review of a detachment of 1,000 men. This detachment had once been composed entirely of Red Army guerrillas from the civil war days. Wishing to know how many such men were left, Commander Chen asked for a raising of hands. Just 45 hands went up. Others had been killed or maimed. The others were new volunteers from the villages.

I talked with some of the soldiers to see what they had learned since joining the Army. One young soldier of 20 was typical.

He was a poor peasant, who, before he had joined up two years before, had been able to read his own name and about a dozen words. He couldn't write. Now he could read the Army's weekly newspaper but not yet its advanced monthly magazine. He could write for his batallion's wall newspaper. He had learned the essentials of Chinese and world geography, but could not work with maps. The detachment had no maps.

He didn't know the world was round, and smiled at me and asked:

"Well, what of it?"

To me also it didn't matter if the earth were round or flat.

This boy had fought in twenty large battles and innumerable smaller skirmishes, had been wounded twice and had had malaria once. He didn't know what caused malaria, but thought Florence Nightingale and Pasteur had something to do with it. He had heard ~~xxxx~~ about these two great foreigners because the Army celebrated Florence Nightingale's anniversary annually as a means of spreading scientific medical knowledge. The doctors and nurses had composed a song for the occasion which ran:

Preserve the spirit of Nightingale  
And the achievements of Louis Pasteur.

This young soldier knew nothing of the laws of science, but explained it that a man could not learn everything within two years. He hoped to study in the Army Training Camp where courses in natural science were among those given.

But when it came to general political knowledge, the young lad had learned a lot. He knew which were the Fascist countries, and what made them Fascist. He said they had theories of racial superiority and advocated war and the conquest of weaker and smaller countries like China. In Fascist countries, he explained, great landlords and industrialists owned the means of life and the people had to obey them. ~~R~~

Discussing the Soviet Union, he said ~~xxxx~~ it was a socialist country where there were no landlords and industrialists who owned

political subjects taught in the New Fourth Army:

Principles and Tactics of the National United Front.  
 History of the Chinese Revolution.  
 History of China's relations with Japan and other countries.  
 The Three People's Principles of Dr. Sun Yat-sen.  
 The History of Human Progress.  
 The Japanese language.

There are a great variety of other subjects, including hygiene, ~~psychology~~ physiology and anatomy, natural science, propaganda tactics in the ranks of the enemy army, and all aspects of mass mobilization. Please note the subject: "History of Human Progress". Studying note-books, I saw that this course traced the history of human society through stages of savagery, barbarism, feudalism, and capitalism, with the big finger of history pointing toward Socialism. I noticed the emphasis placed upon Darwinism. In lectures on the "History of China's relations with foreign countries", I noticed sub-headings such as "military, political and cultural aggression against China," and under the heading of "cultural aggression", I noticed that Christian missionaries were put on the spot. *I think this should be briefly outlined & explained - by the socially conscious Chinese student masses*

This is a subject too long to take up here. Let us turn to the regimental training camps of the nationalist armies or the bigger Training Camps maintained by the most advanced of nationalist armies such as the Kwangsi Army. The basic political thought in these armies was the three principles of Sun Yat-sen--nationalism, democracy and improvement in the people's livelihood. The Communists taught these principles also, but insisted that they all be carried out during the war to strengthen resistance and give the people the status of citizenship. The nationalist armies emphasized only national liberation and, under Government direction, left democracy and internal reforms to the Government after the war.

Other subjects taught in the advanced nationalist armies were these:

but private gain; such men are political morons who should be stripped of all power and influence. Our State Department has just announced proudly that it knew as early as 1937 that the Japanese planned to conquer all Asia. Knowing this, ~~xxxxxxxxxxxx~~ the country was not informed and we did nothing. When my ship steamed into San Pedro Harbor in June, 1941, I watched three big Japanese tankers, lying heavily in the water and slowly steaming out to the Far East.

The Chinese knew all this. The Chinese nationalist divisional and regimental commanders were often of a very high type. Their speech was permeated with progressive ideas, often of a Socialist nature. Perhaps they didn't know they were Socialist, or they didn't care. They judged ideas by their worth. In evenings around candle lights, around camp fires, or in my quarters, for hours we all discussed the future of China and of the world. A ~~great~~ deep feeling of human solidarity and love grew up between us. One divisional commander, Major-General Chung Yi once asked me a series of questions with other commanders in other places asked in other words. They were:

"Do you believe that America, France, and Britain really wish us Chinese to win this war and emerge a strong, independent country? Aren't they, instead, afraid of the effect of our victory upon the people of India, Indo-China, and the Dutch East Indies? How else can we explain the sale of war materials to Japan? Do they not hope that both <sup>and Japan</sup> China will become so exhausted by war that we can be more easily exploited in the future than in the past?"

This man, and other asked me a thousand questions. Some were: the state of various political parties in America; the difference between the Republican and Democratic Parties; the effect of the Hearst press upon American public opinion; Japanese propaganda and espionage in America and its effects; they asked me if members of the American Congress

had been bribed by the Japanese to prevent the fortification of Guam; if I thought China should adopt the capitalist system which led to wars of conquest and could not even take care of its own people. Some suspected me of being a Christian. Not that they were intolerant of any religion; they were not. But Christainity in China has generally be associated with imperialist aggression. I found that Chinese resented the fact that America thought China might be worthy of equality only because a few of its leaders were Christians.

Now, what of the future? Well, I haven't been back in America long enough to ~~make~~ make prophysies--which I consider a kind of fortune-telling to take the place of study and thought. So I can't say what will happen in China, except to say that it depends on what happens or does not happen to meet the demands of all informed people for the introduction of democracy. Nor do I believe people will wait until the ruling class has consolidated its power sufficiently to continue dominating the country. There is deep bitterness over war-profiteering, and this is not merely widespread among the people, but there are some democratic men within the ruling party, the Kuomintang, who have no use for corruption. Such men are progressive democrats, but they hold no power.

Much that happens in China will depend also upon what America does, and what steps we take to make our country worthy of emulation. We hold the purse-strings and weapons of war must come from here. Shall they be given only upon certain stated or implied conditions that the Chinese Communists, for instance, must be suppressed. Or shall we exercise ~~exercise~~ a genuinely democratic influence? \* Our support of the Chinese Industrial Cooperatives is valuable; Recently the American Red Cross has been able to transport 43 cases of medical supplies<sup>s</sup> to the 18th Group Army, the first it has received within three years because one of the pro-Fascist armies in China blockade that Army and have prevented even

\* This support is individual not governmental - is it?

medical supplies from reaching the sick and wounded men of the 18th Group Army. This was a ~~xxx~~ violation of Red Cross agreements and of international law generally.

If powerful American business try to invest and take over China, directing it in ~~xxxx~~ the way of capitalism, that also will meet with widespread hostility in China; yet some of our moronic business men are planning some such move.

At least one clause of Dr. Sun Yat-sen's last will: "the awakening of the people" has been fairly well achieved in China. And many men are afraid of an enlightened, awakened people. In any case, China stands at the most decisive point in its history, as does the world in general. Remember Tom Paine's words: "These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis shrink."

Wang Ching-wei, leading Kuomintang member and former Premier, ~~snrank~~ in this hour of crisis, became a traitor and joined the Japanese. Behind his action were many things, one of them ~~xx~~ the fear of an enlightened, awakened and organized people with guns in their hands. So he has accepted the Japanese slogan of anti-Communism and has these words across his banner: "Chinese people's anti-Communist Government."

In our attitude toward China, I think we should remember our own revolutionary history; remember our soldiers who were once ragged and hungry and lousy and without adequate medical care. Unlike China, the seas protected us from enemies that banded against us. China's struggle is much harder than ours because of this, and we are not helping even ourselves when we listen to some writers who lay booby-traps for us such as the idea that we must leave Japan with strong bases sufficient to counter-balance China and the Soviet Union. With Wallace, I believe this should be the future of the common man, and with Jefferson I believe that the genius of the common people has been buried in the rubbish heap, and

that we must rescue it and prove that men can govern themselves instead of forever relying on the accident of tyranny.

In our relations with Asia, we can, if we have lost the vision without which we will perish, become another Holy Alliance against new progressive ideas and social forms. If so, we will only hamper China's progress, but in the long run we will not succeed. Not only will Chinese revolutionaries of all classes, but many Americans, help defeat such attempts.

With that, wanliao, or finished, as the Chinese say.

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