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Yenching
Corres
Kao Chun-che 1929-1938
Kao, Philip 1928

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Kao, Chun-Che, Miss

1929-1938

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Yenching College
Jan. 18th, 1929

Dear Dr. Burgess:

I don't think you did realize that a great pleasure you have given me when you asked me to write this letter. In writing this letter I have certain aim to drive at, which might affect my future life career and my service to society, but there is something more than that. It is always ones pleasure to have others interested in knowing about you and especially by the one whom you appreciate.

I am very glad that I have been taking two courses with you this half year. You have inspired me so much to be interested in several subjects. You have also encouraged me a great deal in writing. By one or two papers I might have betrayed you and give you wrong impression to think that I might be hopeful in advance studies and kindly provide your aid. I wish I deserve your favour attention and help but I don't have a bit intention to betray you and waste your kindness and plan. As a matter of fact I don't know very clearly about myself. According to Coolidge's theory of working your self, to know oneself from the reflection of others, I am lost. During the four years of college education. Half of the Professor. who thought me would classify me as the poor student while the other half would think differently. I, myself, do not know where shall I belong, what I really can do. The best thing for me now is to analyze myself and present as much as necessary to give you a careful case study of an individual and leave the problem for you to solve.

I was born 1907 in Shanghai as the first daughter of the family, I have an elder brother, later

I got two sisters and one more brother. As a child
 I was very quiet and silent. My father used to
 have office position outside, several years in Italy
 as envoy, and was very seldom at home. My brother
 was at school. I enjoyed my quiet life and liked
 to stay home and play with my self in calling papers
 or drawing something. My mother ^{taught} a little Chinese.
 I entered low primary school when I was eight.
 The lessons were quite easy for me. I didn't have to
 study but my lessons were always good. I used
 to be among the first best ones and received
 prizes after examinations. For one and half years,
 my mother thought the lessons were too easy for me.
 She put me in another high primary school. I could
 get along but I was not among the best. In the
 next year my father was appointed as the Vice
Minister of Foreign Affairs, I came with the family
 to Peking. For one year I didn't go to school.
 I enjoyed most of the time in reading novels both
 old and modern and was very much interested in
 that. One time my father was curious about my
 reading so much, he gave me a test and found
 out that I made wrong pronunciation but I got
 the meaning. In the next year, I was sent to
 the fifth national girl school. In the high primary
 school there was only one class, the graduating class.
 That school didn't make me study and I graduated
 without getting, perhaps, anything. I took the examination
 and entered the national high school which belong to the
Girls High Normal School. During that year my father

resigned, he was not so busy as before and taught me Chinese every day, some classic and poetry. When I was about to finish the first semester of the school year, my father died of pneumonia. I stopped going school and missed the final examination and didn't go school the next term also my brother. Mother invited for us one Chinese teacher and one English teacher. Our rate of improvement were much more greatly than in school. In the fall of that year my brother went abroad to France for the study of fine art. I entered Garnwell School. Miss Cheney took my entrance examination of English. She put me in the fifth year English class while I have only studied English for five months. Both my Chinese and English were the best of the class. Sorry to say, the high school education I have received, is the one I always regret. There were very few good educators, if any, poor management few courses open. It was a school for religious purpose rather than for education. It was not good in Chinese neither in English. Very few and poor science course taught. I never knew what is laboratory work when I was in high school. There was not such a thing as library or reading room and no magazines were provided. Most of class mates were from village missionary schools. They were much older than I and didn't have previous good preparation. The class work got along very slowly, and gave me little interest. No one directed me how to study. I went to school every day and did very little school little school work. When I got home I read novels and magazines. I got very much interested in literature.

always dreamed I will be a great writer. Most of my readings are Chinese.

After my graduation from high school in 1924, I took Yenching entrance examinations though I didn't wish, that time, to enter Christian school anymore as I couldn't enter the National University. I was very fortunate to pass the examinations and study here. In the required courses I had mathematics and physics. I had not yet cultivated interest in natural science at that time. I liked only literature or something about thought and philosophy. I thought science will have no use for me. My cousin, Kao Han, who graduated in the same year as my high school graduation, from Tsing Hua, wrote to me from America. He told me the importance of science. He said this is the world of science. If you want to talk about or to solve any problem you must have the knowledge of science. In any land, advance study there needs scientific knowledge, scientific method and one also ought to have her thinking scientifically. He said even the newest social sciences as sociology and psychology need science and mathematics for method and experiment, also statistics. The present tendency of knowledge is from quality to quantity, ^{has} mathematics increase in importance. He also advised me that it is too early for me to bother about what I am going to specialize in. He said he hope me to pay more attention on language, science, and mathematics, as the basic preparation for general

knowledge and look for specialized study. I took his
 advice and tried to study hard on mathematics and
 physics. In the Freshman year I have six credits
free for election. I elected 4 credits of mathematics,
 two credits left, not enough for any natural science.
 I took general sociology in Dr. Hays' class. I didn't
find interest in sociology. I liked psychology in
 the required courses. The poor mark I received that
 year was on history. I thought I studied and
 understood everything but I was not trained in
 the high school to study hard and to memorize
 anything steadily and accurately. So I couldn't write
 examination questions very well. In the summer
 vacation after Freshman year, I studied French
 with a French lady. The whole family left for
Pei Tai Ho I stay home for the study of French, at
the same time I taught two girls in English.
 About one and half month, my brother came
back from France. He asked me to go Pei Tai Ho
 with him and ^{with} promised me to teach me French
there. I went ^{with} him ^{and} with the French book. But
 the lovely sea there had attracted me so much I did
 not want to study any longer. When I came
 back to the university I took an examination and
 passed the first year French and took the second
year French. One and half month of French cannot
 take the place of one year school work in French.
 I had hard time in catching up with the class and
 received poor mark. In that year I also took general
biology. I was very much interested in that. I also

fit into my schedule. I took 3 credits of Chinese Poetry. I studied very hard on Biology as I read as much references as time was provided. I felt I understood every thing. But when I come to the hour of examinations I got confused and could not answer as well as those who studied only notes and text book. Chemistry was not too hard, but I failed in the final examination. In the next semester in place of Chemistry I took Mr. Tan Tsu Shan's Primitive Culture and Dr. Newell's Social Progress. It was not because I thought I will be interested in them but they are the term courses fit into my schedule. I found myself I was very much interested in Primitive Culture also Social Progress. In the end of the term I wrote a paper on Primitive mentality. It was one of the best papers of the class and my paper on Chinese Poetry was also good. Though I have been spending so much time on Biology I can not make very successful examination. In the end of the sophomore year I decided to change my major into Sociology. There were two reasons for the change. First I want to be graduated. Second I want to spend the last year in the best way I can as I might not have chance to study more in college. And also I thought about my family finance in relation to my future study, which I didn't think so much before. Also my friend Mr. Wu Kuo I ge, a Yenching sociology graduate last year, pointed out to me that the line of social sciences are much wider than natural sciences. Natural science study can only be taken

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had sociology 3-4, social problems taught by Dr. Han in the first semester and Mr. T. B. Tu in the second semester. I got still less interest in sociology and thought I should not take sociology any more. In the beginning of my sophomore year (the year of suffering more), I made up my mind to choose biology as my major in college. I thought that literature is something so very indefinite, it depends mostly on genius rather than on hard studies or technique to be learned. If I give my life to literature I should write very uninspiringly, if I am not gifted - that my work will worth nothing. I was not sure of myself I didn't want to take that risk. It would be better if I can take one kind of knowledge and work hard on it. When I have leisure time I can enjoy myself with literature. I knew I was not well trained in the habit of study, I am very careless, inaccurate, do not like hard or memory work, only like to make abstract, indefinite thinking or imagination and easy reading as novels or other kind of literature. I ought to take some course to cultivate myself in being careful and accurate, and also to train myself in concrete definite thinking and reasoning. So I decided to study Biology, though I didn't think I will devote my life to that. I took 4 credits of Invertebrate zoology, 4 credits of vertebrate anatomy, 4 credits of parasitology and 4 credits of Anatomy. In the first semester I took two courses in Biology and 4 credits of organic chemistry. I could not take any more French because of conflict, I had rec. laboratory periods each week, it was rather hard to get any courses

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under favorable condition when there is a ^{laboring} ^{time} and only when you can engage most of your ^{time} in it. Social sciences can be studied under not so limited situation. I made my plan with Dr. Hsu about the changing to sociology, right after the term examination and stayed school for the whole summer vacation and read in the library as much as I can. This year I took 16 credits in sociology and two credits in econo ^{micro}. I get very much interested in sociology, especially social theory and social philosophy. I studied in Miss Hsu's, Miss Pratt's and Dr. Young's classes beside of your classes. I have no difficulties in my work except I don't have time to work on my thesis and outside readings. Miss Pratt gives me the impression that she considers me as the best one in the class. In Miss Hsu's not especially good but above median. In Dr. Young's class not very much class work have been done. I am also very much interested in the Senior Fellowship work of having sociological thesis.

I have now just get interested in sociology. This is the time for me to begin a line of study, but here comes the college graduation and a problem for me to face if I am going to continue in study. The only problem is finance. I have been thinking of to go to study in America or Europe, but that seems to be impossible unless I can get a scholarship as my family can not afford to do that. To study in Yenching does not seem to be expensive, \$400 will be enough for one year. But if I go out for a job of \$60 per

months that will make \$720 per year. If study spend \$1000, when work get \$720 that means if I study I take out \$1120 from the family budget. That is not a large sum but will mean something in the present condition of my family. My father died with one small house left for us and several thousands dollars in the form of shares of Commercial Press. The interest of Commercial Press is pretty good. My mother makes very careful plan in using money. She brought another house, and rent the old one. For 11 years we have been living on the interest and the rent. My brother studied in France for seven years, I have high school and college education, my sister and brother are also studying. At first we thought when my brother would come back, perhaps will be able to support the family. As a result fine art is not a profession that is sufficient for supporting family. He became teacher in Shanghai Fine Art School and became dean but he does not receive salary regularly. He was also recently married. What he got is only sufficient for them. Also now there are so much troubles and strikes in Commercial Press now the interest is not as before. So many people are going south our house is left unrented for more than half year. The life standard is growing higher and higher. My sister's education also need more money than before. I find out now I am the one who should support the family rather than to depend on the family. I will be too selfish to use up money for study without considering about the future and the plan for my sister and

brother's education who are still in junior high school and grammar school. If I can not support my family right after my college graduation I should be at least self supporting. Now there is \$1000 in the form of shares signed in my name. My mother doesn't want me to use it at present if I can avoid it, and I don't think I should use it as I am already able to be self supporting. It should be left for the family and the younger ones. But if I can get a chance to go abroad for study by the support of a scholarship I would like to take opportunity and go and use this thousand dollars. (the shares can be easily transferred into money) and I shall make the return to the family when I come back. If thousand dollars is not enough for the travelling expenses I shall plan with my uncle perhaps he will be able to borrow for me some hundreds.

If I can get to America I will like to continue in the study of sociology. When I study more I will choose my line and specialize in it. I would like to stay from two to four years if possible. My life work will be teaching and writing in sociology.

I also will be very glad if I can get a scholarship to study in Yenching. I will also be willing to give half time work and half time study. So far as I can study and can support myself will be good for me.

If all the above opportunities close for me. I would like to get some kind of job which I will be interested in and can do it well,

or I can receive high salary that I will be able to study again after one year of work.

Now Miss Pruitt is asking me to be a social worker in P. U. M. C. Case work occupies an important position in applied sociology and also it is a pioneering profession in China. But at present I am more interested in theory than practice social work, I feel I don't have enough theory studied. A high school in Tsuchoo also had an idea to ask me to teach there, but I don't like to go there as I am not an education student and I don't like to leave home for that kind of job. My uncle may be able to find me some job in Hankow or Shanghai. Up to the present case work seems to be best related with my study and Dr. Hsu recommended me strongly for that profession.

Tsing Hua is going to have ten scholar ships for men and women. And examination is open for sociology students. It is almost hopeless for me as so many Chinese students will go. I have just started in the study, I know so very little. Anyway I will be brave enough to face the failure if I don't have other better chances. It is worthwhile to make the trial.

There is also a little height Cay in France as my cousin Kao Lee ^{7/10} is already appointed envoy there, he promised to make plan for me if there ^{will} be such a chance. But that is also very unreliable and I don't think France is the good place for the study of sociology.

I have written such a long, dry story. You must be tired in reading it. I shall not

write very more.

May I ask you how long will you stay in Shanghai? Do you have any business in Shanghai that my uncle can help you? My uncle, Kao Meng Tan 高夢潭, an old member of Commercial Press, one of the founders, and he used to be the manager. He is visiting this year, but his thought is quite is quite up to date from my point of view. He knows most of the literary people in Shanghai. Please call on him if there is anything he can do for you. Tell him, you are my teacher. I am sure he will be very glad to see you. I will ^{with his address} include an introductory letter. If you don't have time or there is nothing he can do for you. Please don't bother about that.

Finally I wish you will have a beautiful, pleasant voyage! Please bring my best wishes to Mrs. Burgess and the rest of the family. Also bring my regards to Mrs. Frame when you see her. I will write you again.

Very sincerely yours,

Kao Chün Ché 高君 1/2

If you and Dr. Den want to see my uncle. You may either bring the letter or appoint time and send the letter, or he will appoint time.

P.S.

March 29, 1929

Miss Chun-Che Kao
Yenching University
Peking, China

Dear Miss Kao:

I have been very neglectful in not answering your most fascinating and interesting letter sooner. I appreciate very much your confidence in outlining the development of your intellectual interests in such detail. It seems from what you have said that after trying several different lines you have finally specialized on the subject where your abilities are. I do not think, however, that your specialization for a while on Biology is a handicap at all. It is rather a great advantage to have had a good background of natural science. Your brother was quite correct that the social sciences are more and more depending upon the methods of the natural sciences.

I am not at all sure that a scholarship will be available here in America. My suggestion would be that you keep on another year as a graduate assistant provided Dr. Hsu can make a place for you on the staff - that is if we are not able to secure a scholarship here. One thousand dollars Chinese money is, of course, not a large amount. It would only pay your fare one way from China to America. The question would be where would the return fare come from even if we could get a scholarship while you were here.

As you will see from the enclosed letters I am taking up the matter in the three schools that I think would be the best for you to study in should you come to America. I do not recommend Columbia as a place to take graduate work in Sociology.

I think you are right in keeping in the theoretical side if you have not the interest in case work. However, if it is necessary for you to find employment you would be certainly not wasting time to be studying with Miss Pruitt, who is unquestionably the best social case worker in China. If I hear from any of these colleges that I have written to favorably, I will cable you so that you can make your plans accordingly. It is of course doubtful that we will get a favorable reply. Possibly too you may have been successful in your examinations for a Tsing Hua Fellowship.

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With regrets for not writing you sooner, and very great hopes for your success, and pleasant memories of my association with you in the study of Sociology, I am

Very sincerely yours,

P.S. - I am enclosing an outline list of the lectures I have been giving here, which may be of interest to you. I was unfortunately unable because of pressure of time - only two days in Shanghai - to look up your uncle. I should like to have made his acquaintance and the acquaintance of others through his introduction. Because of the delay of three days on the Yangtse River my schedule was put back and I had almost no time in Shanghai.

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12, Tung Tsung Pu Hutung, Peiping.
Oct. 6th, 1929.

Dear Dr. Burgess:

Your both letters of March and May came to hand duely. I, myself, could hardly believe that for such a long time I didn't answer your letters relative to the effort you made for the finding of a scholarship for me, though I have been thinking to write you a letter all the time. You will believe that your kindness is highly appreciated and I am still anxious to get a chance to go abroad for study. It is not because of that I am exceedingly busy, I failed to complete the letter, it is due to my stupidity and poor English. Many times when I was about to write or even started to write I thought to wait for a longer and freer time so that I will be able to write a long letter to express what I want to tell you fully and with as little mistake as possible. But my circumstances does not often provides me times that I think to be sufficient for such a letter. Your first letter arrived when I am buzying for my graduate thesis which I have written about thirty-three thousand words in Chinese. In writting that thesis I read nearly all the references you appointed before you left with some other additions, and I used your books a great deal, either from the library or Mr. An-Che Lie. I am sorry I can not write English as easily as Chinese, otherwise I would write the thesis in English to get your valuable criticism and corrections. I will try to translate the outline of my thesis "The Biological School of Sociology since Spencer", sometime, in order that you may get a general idea of what I wrote and give your instruction. Your second letter arrived when it is the time for final examination. July 1st, few days after my commencement day I assumed my work and become a member of the Social Research Department of China Foundation. From then on I undertake the work to make a study of three thousand old case records of the Social Service Department of P.U.M.C. 1921-1927, under the instruction of Dr. L.K. Tao. When I began to make the study I read most about statistic and general medical knowledge but now I get more interrested on social work and read most along this line. I plan to continue this line of study for a while. I haven't written any paper since I left college. I have many interesting topics in mind, I think I will try to write when I can arrange my time for that.

When will you come back, Dr. Burgess? Why didn't you come back for the Formal Opening of our college? You must be very busy in raising money for our social sciences department. I hope I can study more with you. I think I might when you come back. I attended the Formal Opening and heard the social sciences papers read by the authorities. They inspired me very much and make me think more to strive for knowledge and also warmed my hope to go abroad to have a share of the richness of western civilization. I believe my dream will come

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to be past some time in my life. Chances will be open if I can have sufficient scholarship and worthy accomplishment. It is hard for you now to find any scholarship or fellowship for me as there is nothing in me deserve the rare chances but you will help me when there is possibility and when the time comes, will you?

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→ Your letters and copies of letters you wrote to the three colleges which offer scholarship were sent to my uncle. He appreciate your kindness very much and said he will be responsible for the travelling expenses for to and fro if I can be helped to get a scholarship generous enough for study in America. I learned something about the Barbour's Fellowship of Michigan granted for Oriental women. I don't know the detail. Do you think I can get any chance there?

I would like to hear from you very much and I will try to write you more in spite of my poor English. I will send you my papers if I write any.

With sincereist regards to you and yours.

Very sincerely your student,
Chun-Che Kao.

p.s. Please excuse me for my poor typewriting which I have just begun to practice.

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Chun-chen, Cao

China's Stake in Democracy

The topic assigned to me is China's Stake in Democracy.

^{Eleven} ~~Nine~~ days ago we Chinese people observed the 2nd. ~~year~~ anniversary of the Sino-Japanese undeclared war so do Japanese people. This has been the biggest war we ever fought in our history, the bitterest struggle especially ^{involving the} as ^{unarmed} civilians. The catastrophe, the calamity are tremendous. Yet to my ^{in New York City} surprising interest when I read the news account ^{of the two nations} last Saturday, July 8th. on the observance of that 2nd. ~~year~~ anniversary of ~~the~~ ^{in New York City} ~~the two people in Japan and in China~~ I found there were quite different ~~spirit~~ ^{expression} of spirit among the two peoples. In Japan there was a great deal of ^{grave} solemnity, sadness and hatred especially toward Britain. In China there was faith and hope, optimistic, courageous and undefeatable. In fact this has always been our spirit, in spite of all the suffering and hardship we fight on with the faith that the final victory is ours. We are optimistic indeed. You ~~may~~ like to ask why. Why Chinese people, knowing and ^{already} experienced the arm force of Japan

can stand the risk to fight and you may
want to ask how. How can Chinese people be
optimistic. The answer is very simple. We
are sure. We are sure that what we are doing
are the thing the whole nation agree to do. We
are certain. We are certain this is the only
way out, there is no alternative. For the
freedom of the four hundred million we must
fight. For independence ^{of the nation} we can die but not
to forfeit. For a world democracy we have
to shed our blood. Psychologically speaking
the whole nation is one. There is one purpose,
and one spirit. Every body shares the responsibility
and finds a full opportunity of expression. Fight
for democracy is the fundamental principle of
the present united front. The People's
Political Council is a concrete manifestation
of that. The People's Political Council
is a representative group of the people
from different parts of the country and
represent different occupation groups.
The total membership is two hundred. They
met once in a few months ^{for several days} time. During the
session reports were made by the members
of the government concerning economic
reconstruction, political readjustment and the
military situation. Then the representatives
ask all sorts of questions concerning the policy

and ~~frustrate~~^{improve} the government officers. They give³ their ^{answers and} explanation. The representatives may give severe criticism, protest or constructive suggestions to be put into action. Usually during war there is no place for public opinion but our government ~~invited~~^{welcomes} people to criticize and express their idea for a full opportunity for expression and participation. A people's government is a political form of democracy.

Behind of deed and action there is always a philosophy. The fundamental philosophy of our government and our people is that the present war of resistance is depending China's existence as a democratic unit among world nations. The life and death struggle of a nation can not be a temporary expression. A philosophical ideal, a moral force has its history. It is antecedently cultivated and deep rooted. The time would not allow us to go into the democratic idea of our great teachers and philosophers was told the rulers to put the people in the first consideration in their ruling. With the democratic idea already prevalent in our philosophy we caught the western idea of democracy very readily. The keynote of our past half century history was a struggle for democracy. The social aspect of democracy, equality, human rights and the dignity of the individual struck us first. From social ideology we came to political ~~force~~ action, ^{as} the revolutionarily

movement of the Kuo-ming-tang party under the leadership of Dr. Sun Yat-sen. The political movement was aimed at a people's government for the people. The Kuo-ming-tang had not only overthrown the emperor in 1911 and established a republic. It also worked toward the ^{positive} direction of giving people equal opportunity for development and self expression. Besides of every effort of constructing work education and women suffrage were given very high ^{place} consideration. At the beginning of the revolution women were given a place, they took an important part. Schools opened up for women as well as men. All kinds of professions were opened for women. The women have the rights for property inheritance just as the same as men. ^{Our} constitution make no discrimination between men or women. Cultural movement, educational development especially mass education movement have been quite a center of interest. This reveals the fact that the social aspect of democracy were manifested just as much as political revolution. The change of family life, the interest in quality rather than quantity, and have been ^{evolutionary} phase of the social aspect, all these movements ^{which} were closely tied up with political movement.

If you allow me I would like to call your attention to the fact that in spite of our long history of imperial sovereignty how in a surprisingly short period the idea

of democracy had got strengthened among our people. The feudal militarist failed in their two attempts for restoration movement. The people did not want ~~any~~ monarchical central any more. The political movement has not only been a movement within the nation. It has also been a revolution outward toward international relationship for an independent China. It has been ~~all~~ desire to abolish all unequal treaties and to do away with extraterritoriality of foreign countries in China. We looked for supports from friendly countries especially U.S.A. for international justice. During the world war we joined the allies in 1917. ~~Both~~ The leaders of Kuo-Ming Tang and the Chinese people as a whole were under the illusion that the allies' victory over Germany would bring relief to China and that after the war the unequal treaties would be revised and annulled. We expected that the Versailles Peace Conference would at least restore to us Shantung Peninsula and the Port of Tsingtao which previously had been seized by the Germans and which were occupied by the Japanese during the war. At the opening of the conference President Wilson promised that as soon as the League of Nations was established every assistance would be given to China to enable her to emerge from ~~the~~ state of inequality and

to help the Chinese republic to become an absolutely independent state. In spite of these expectations the Versailles Treaty formally transferred all German rights and privileges in Shantung to Japan. As soon as these decisions reached China a powerful wave of popular protest rose up against the signing of the treaty, against the Japanese imperialist. The agitation led by Peking University students, other university students and other high school students followed.

On May 4, 1919 a demonstration parade of 15,000 students was held in Peking. The ~~stronger than the~~ mass movement grew stronger and stronger. Student union was organized and a wide anti-Japanese campaign was initiated. A boycott of Japanese goods was declared. The student movement assumed wider dimensions it became a mass movement. This May 4th movement also precipitated the new culture movement. A host of new publications came into being all advocating democracy and emancipation. The Chinese Renaissance ~~also came into existence~~ ^{took place} during this period. Dr. Hu Shih ambassador to U.S.A. ^{at his friends} advocated simple ~~for~~ vernacular written language ^{for the purpose of making} popular education. This period indicates a political movement leads into a mass movement.

though intellectuals and students took lead. (7)

A democratic movement can not be said to be complete without effort on economic equality. The Ku-Ming-tang party did not neglect that. Dr. Sun-Yat-Sen's People's Livelihood is one of his three people's principles. But it was very difficult to achieve economic equality before political independence could be achieved. Stressing economic equality, the Communist movement in China came into the picture. On July 1919 the Soviet Government had ~~made~~^{created} quite an impression in China ~~by~~ ~~people~~ by issuing a manifesto addressed to both the Chinese nation and the Chinese government. In the manifesto it declared to abolish all treaties concluded between the former government of Russia and China, abandon all conquest of Chinese territory and all Russian concessions in China to restore to China without compensation. These declarations ~~were met~~ ~~with~~ ~~enthusiasm~~ ~~by~~ ~~the~~ Chinese people. Later a treaty was signed. The only treaty China has ever concluded with other nations on the basis of complete equality and genuine friendship. In July 1921 the first Chinese Communist Party was formed in Shanghai under the leadership of Professor

Chen Tu Hsin and Li Ta Chao. Their propaganda was especially directed to the workman in Shanghai. Their efforts resulted into increasing activities of workers in the growth of anti-imperialistic struggle.

The growing popularity of the Soviet Union and the rapid growth of a wide national movement in China caused considerable alarm among the powers especially Great Britain and the U.S.A. Washington Conference was called to weaken Japan to prevent the further growth of the liberation movement in China. The countries represented were U.S.A., Great Britain, France, Italy, Japan, Belgium, Holland, Portugal and China. ^{so it was also treaty call nine powers treaty} The Conference took place from Sept. 1921 to Feb. 1922. In which the treaty Japan had undertaken to respect the integrity and the sovereignty of China and to maintain the principle of open door. Though Japan was a signatory of the treaty she still proceeded with her aggression in China. At the same time under the influence of the communist party the labor organization became more and more strengthened. The most notable incident was Hongkong seamen's strike which broke out on Jan. 1922. At the end of Jan. 30,000 men were on strike. The strike spread to other branches of industry and

trade. Starting as an economic struggle it soon assumed the form of a national struggle of the Chinese laborers against British imperialism. The government of San-Yat Sen which was in power in Canton at the time openly supported the strike. Collections for the strikers were made in all the towns of South & Central China. After 55 days of victorious fight gave a strong impetus to the further development of the working class movement and to the growth of the trade unions. ^{The communist party also organized farmers.} Gradually the workers came to the awakening that their economic struggle must be linked up with the political struggle against international imperialism. The communist had then decided to join the Kuo-Ming-Tang for a united imperialist front. From Jan. 1924 until June 1927 there was close cooperation between the ^{both} Kuo-Ming-Tang and the Communist Party. They want to achieve independence of China through the awakening of the people.

All the above facts point to us that the democratic movements in China has assumed all the three dimensions social, political and economic. These have not only been participated by politicians, intellectuals, students but also laborers and farmers. And there has been a real awakening for democracy in the nation as a whole. Democracy has really become our philosophy and ideal.

If we stop for a moment to contrast the 10
condition in Japan these points will be even
clearer. The western influence on Japan has a very
different effect as to what it has done to China.
It has modernized Japan. Modernization in
Japan is far more ahead of us. But modernization
in what sense? Industry, in materialistic sense
but not in ^{the sense} democracy. The political dictatorship
the domination of military men are not the
only indications. As a woman my thought
naturally lead to our sisters in Japan. Japanese
women have nothing to do with politics. From
Japan year book under the Education Section
I got that there are 45 universities in Japan
but none open to women and I found the
statement in the year book that, "the higher
~~school~~ ^{education} is primarily an institution whose
object is to complete the general education
of young men. No woman is admitted." As
to my backward country all the universities
and colleges, ~~except~~ ^{but} two, are open to
women as well as men. The Japanese women
are denied for higher education, for political
participation yet strange enough the doors
of factories are wide open for them. In the
same year book under the section of
labour, the total number for men labourers is
10 millions and women labourers 9 million

The women's wage scale is much lower than the men's. What does this mean? Well, Japan is industrialized. The industrialization has not brought economic equality to her people, they are not even given a living wage. The wages are so low that ~~the Japanese~~ ^{the Japanese} ~~women~~ ^{women} and children have to go to factories for a lower income to supplement their family income. According to recent statistics from Tokyo 77% of all employed women are working for the purpose of supplementing their family income. The productions are not for the people's use but for export, for foreign market, for imperialistic achievement. I protest for Japanese women they are denied higher education yet they shouldered all the burden for industrializing Japan. The profit is not for their higher living standard but for armament, for preparation of war to send their husbands, ~~brothers~~, sons to war front. The sense of modernization is certainly ~~different~~ ^{different} from the revolution taking place in China. We have been more taken to the revolution for ^{the} people and the independence for the nation. Do you think the philosophical, ideological and actual democratic development in China can be crushed by conservative materialistic, capitalistic and imperialistic Japan?..

I have been contrasting Japan and China now I must get into world relationship. We say the peace of Asia and the world democracy depends on the independence of China. Do you believe that? During Marco-polo time we were quite self sufficient. We were not interested in the lives beyond our boundaries. The west wanted to trade with us, we were uninterested. But the west insisted of going into China. It certain writers said the westerners went into China with a bible, then opium and then guns. In spite of all these painful experiences we feel we are benipited by our contact with western culture. The western culture had influenced all phases of life in China. Many social changes have been developed in our society. Among all of them democracy as an ideal is the greatest gift we got from the West. All the time I have been telling how we have deemed this a prior truth as President Jefferson had named democracy and how this idea has affected the whole nation especially during the last quarter of the century. According to Professor Laski in Seventeenth Century men protested against systems, The notion of equality

13.

points the way to the essence of the democratic idea. A serious democratic theory on any considerable scale developed until the 18th Century in France. In the close of 19th Century came a democratic awakening in the ancient Empires like China.

After all we say after world war democracy comes to a standstill and is threatened with dictatorship. A British authority John caused a burst of a series of actions which had thrown the world back perhaps a thousand years when he thought of the aggression in Manchuria. This was followed by Italian conquest of Abyssinia and German invaded Austria and Czechoslovakia and intervention in Spain. When the West takes a defensive standing for ~~safe~~ democracy we Chinese people struggled with flesh and blood against arms for an offensive position standing for democracy.

$$\begin{array}{r} 17 \\ 7 \\ \hline 10 \end{array}$$

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Kao, Philip
1928

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In April 1939
Dr. Stuart reported that
this young man was going
blind from sleeping sickness
Philip Kao
Ricketts Laboratory.
April 28, 1928.

Dear Dr. Stuart,

My thoughts have recently gone through a stage of confusion and perplexity, much to my temporal distress. Happily, after a hard struggle to harmonize my new impressions with old ideals, the much twisted mind begins again to be straightened. I realize now that after all the truth which I once found holds at all times. It was only due to the wrong superficial influences that my thoughts were led astray. Life with all its possibilities is God's great gift to each one of us. With the privilege of living comes the duty to serve and to share. It is our duty to serve with our best in the advancement of human happiness and comfort and to share all we have with one another. — no one is to be ^{however} slightly neglected. These

are beautiful thoughts. They appear more real in silent meditation and prayer than in ordinary thinking.

Prayer is a source of infinite joy. In praying I gave myself entirely to God and reached beautiful and happy realizations. These happy realizations appear, however, to be less real in our daily life. The moment we forget our prayer, outside material influences push in and devastate our innocent mind. I have a great apprehension that as I grow older and older, I tend to be colder and harder toward the beautiful and innocent ideals, which are seemingly impractical in our material civilization. We have to adjust ourselves to practical side of life, which is far removed from our true innocent ideals. Every time I come to prayer, I come to my innocent thoughts and send the material life to a great distance. As soon as the facts of material life accumulate in my mind, the warm and earnest yearnings in my prayer turn cold.



It is very difficult for an inexperienced thinker to compromise the two extreme philosophies of life — the one trying to be practical, basing upon the daily matter-of-facts; and the other assuming to be idealistic, ascending to the realm of spiritual hopes. How can I be happy when these two conflicting ideals keep on struggling in the mind. I come now to the conclusion that I must, for all my life, hold firmly to the truth I once found, and then face all facts boldly with the ideal of converging them toward the truth.

The truth is that I must keep myself constantly in communion with the great loving power from God, and learn to live faithfully as a devoted servant of mankind to which I belong.

Through all these days of ~~thoughts~~^{thoughts} and dreams, I was brought face to face with the practical question "What service can I actually perform when I return to China?" I realize the importance of health program in China. And I am now patiently paving my way through medicine and especially preventive medicine and health education.

Your recent visits in Chicago have left a deep impression upon my life in America. My words are insufficient to express my gratitude for your kind thoughts and loving attitude toward me. One of the greatest joy in my life is to witness our friendship and all the beautiful fruits that are growing ^{out} from it. I love to recall the first Christian Student ^{Summer} Conference on the Western Hills in Peking, in 1919, as the starting of all the happy relationships between us.

your affectionate friend,

Philip Hao