

# The Nine Commentaries on the Communist Party

## **Commentary 2:**

## **On the Beginnings of the Chinese Communist Party**

### **Foreword**

According to the book “Explaining Simple and Analyzing Compound Characters,”[1] the traditional Chinese character “dang,” meaning “party” or “gang,” consists of two radicals that correspond to “promote or advocate” and “dark or black,” respectively.

Putting the two radicals together, the character means “promoting darkness.” “Party” or “party member” (which can also be interpreted as “gang” or “gang member”) carries a derogatory meaning.

Confucius said, “A nobleman is proud but not aggressive, sociable but not partisan.” The footnotes of “Analects” (“Lunyu”) explain, “People who help one another conceal their wrongdoings are said to be forming a gang (party).”

In Chinese history, political cliques were often called “peng dang” (cabal). It is a synonym for “gang of scoundrels” in

traditional Chinese culture, and the meaning implies ganging up for selfish purposes.

Why did the Communist Party emerge, grow, and eventually seize power in contemporary China? The CCP has constantly instilled into the Chinese people's minds that history chose the CCP, that the people chose the CCP, and that "without the CCP there would be no new China."

Did the Chinese people choose the Communist Party? Or did the Communist Party "gang up" and force Chinese people to accept it? We must find answers from history.

From the late Qing Dynasty (1644–1911) to the early years of the Republic period (1911–1949), China experienced tremendous external shocks and extensive attempts at internal reform.

Chinese society was in painful turmoil. Many intellectuals and people with lofty ideals wanted to save the country and its people. However, in the midst of national crisis and chaos, their sense of anxiety grew, leading first to disappointment and then to complete despair.

Communism clearly carried within it the gene of dictatorship.

Like people who turn to any available doctor in times of illness, they looked outside China for a solution. When the British and French styles failed, they switched to the Russian method. They did not hesitate to prescribe the most extreme remedy for the illness, in the hope that China would quickly become strong.

The May Fourth Movement in 1919 was a thorough reflection of this despair. Some people advocated anarchism; others proposed to overthrow the doctrines of Confucius, and still others suggested bringing in foreign culture.

In short, they rejected Chinese traditional culture and opposed the Confucian doctrine of the middle way. Eager to take a shortcut, they advocated the destruction of everything traditional.

On the one hand, the radical members among them did not have a way to serve the country, and on the other hand, they believed firmly in their own ideals and will. They felt the world was hopeless, believing that only they had found the right approach to China's future development. They were passionate for revolution and violence.

Different experiences led to different theories, principles, and paths among various groups. Eventually a group of people met Communist Party representatives from the Soviet Union. The idea of “using violent revolution to seize political power,” lifted from the theory of Marxism-Leninism, appealed to their anxious minds and conformed to their desire to save the country and its people.

They immediately formed an alliance with each other and introduced communism, a completely foreign concept, into China. Altogether 13 representatives attended the first CCP Congress.

Later, some of them died, some ran away, and some, betraying the CCP or becoming opportunistic, worked for the occupying Japanese and became traitors to China or quit the CCP and joined the Kuomintang (the Nationalist Party, hereafter referred to as KMT).

By 1949, when the CCP came to power in China, only Mao Zedong (also spelled Mao Tse-Tung) and Dong Biwu still remained of the original 13 Party members.

It is unclear whether the founders of the CCP were aware at the time that the “deity” they had introduced from the Soviet Union was in reality an evil specter, and the remedy

they sought for strengthening the nation was actually a deadly poison.

The All-Russian Communist Party (Bolshevik), later known as the Communist Party of the Soviet Union, having just won its revolution, was obsessed with ambition for China. In 1920, the Soviet Union established the Far Eastern Bureau, a branch of the Third Communist International, or the Comintern.

It was responsible for the establishment of a Communist Party in China and other countries. Sumiltsky was the head of the bureau, and Grigori Voitinsky was a deputy manager.

They began to prepare for the establishment of the CCP with Chen Duxiao and others. The proposal they submitted to the Far Eastern Bureau in June 1921 to establish a China branch of the Comintern indicated that the CCP was a branch led by the Comintern. On July 23, 1921, under the help of Nikolsky and Maring from the Far East Bureau, the CCP was officially formed.

The Communist movement was then introduced to China as an experiment, and the CCP has set itself above all, conquering all in its path, thereby bringing endless catastrophe to China.

## **I. The CCP Grew by Steadily Accumulating Wickedness**

It is not an easy task to introduce a foreign and evil specter such as the Communist Party, one that is totally incompatible with the Chinese tradition, into China, a country with a history of 5,000 years of civilization. The CCP deceived the populace and the patriotic intellectuals who wanted to serve the country with the promise of the “communist utopia.”

It further distorted the theory of communism, which had already been seriously distorted by Lenin, to provide a theoretical basis for destroying all traditional morals and principles. In addition, the CCP’s distorted theory of communism was used to destroy all that was disadvantageous to the CCP’s rule and to eliminate all social classes and people that might pose threats to its control.

The CCP adopted the Industrial Revolution’s destruction of belief as well as the more complete atheism of communism. The CCP inherited communism’s denial of private ownership and imported Lenin’s theory of violent revolution. At the same time, the CCP inherited and further strengthened the worst parts of the Chinese monarchy.

The history of the CCP is a process of its gradual accumulation of every kind of wickedness, both domestic and foreign. The CCP has perfected its nine inherited traits, giving them “Chinese characteristics”: evil, deceit, incitement, unleashing the scum of society, espionage, robbery, fighting, elimination, and control. Responding to continuous crisis, the CCP has consolidated and strengthened the means and extent to which these malignant characteristics have been playing out.

### First Inherited Trait: Evil

Marxism initially attracted the Chinese communists with its declaration to “use violent revolution to destroy the old state apparatus and to establish a dictatorship of the proletariat.” This is precisely the root of evil in Marxism and Leninism.

Marxist materialism is predicated on the narrow economic concepts of forces of production, production relations, and surplus value. During the early, underdeveloped stages of capitalism, Marx made a shortsighted prediction that capitalism would die and the proletariat would win, which has been proven wrong by history and reality.

Marxist-Leninist violent revolution and dictatorship of the proletariat promote power politics and proletarian domination. “The Communist Manifesto” related the Communist Party’s historical and philosophical basis to class conflict and struggle.

The proletariat broke free from traditional morals and social relations for the sake of seizing power. From their first appearance, the doctrines of communism were set in opposition to all tradition.

Human nature universally repels violence. Violence makes people ruthless and tyrannical. Thus, in all places and all times, humanity has fundamentally rejected the premises of the Communist Party’s theory of violence, a theory that has no antecedent in any earlier systems of thought, philosophy, or tradition. The communist system of terror fell upon the earth as if from nowhere.

The CCP’s evil ideology is built on the premise that humans can conquer nature and transform the world. The Communist Party attracted many people with its ideals of “emancipating all mankind” and “world unity.” The CCP deceived many people, especially those who were concerned about the human condition and were eager to make their own mark in society.

The CCP forgot that there is a heaven above. Inspired by the beautiful yet misguided notion of “building heaven on earth,” the members of the CCP despised traditions and looked down upon the lives of others, which in turn degraded themselves. They did all of this in an attempt to provide the CCP with praiseworthy service and gain honor.

The Communist Party presented the fantasy of a “communist paradise” as the truth, and aroused people’s enthusiasm to fight for it: “For reason thunders new creation, ‘Tis a better world in birth.” Employing such an absolutely absurd idea, the CCP severed the connections between humanity and heaven, and cut the lifeline that connects the Chinese people to their ancestors and national traditions. By summoning people to give their lives for communism, the CCP strengthened its ability to do harm.

### Second Inherited Trait: Deceit

Evil must lie. To take advantage of the working class, the CCP conferred upon it the titles of “the most advanced class,” “selfless class,” “leading class,” and “pioneers of the proletarian revolution.”

When the Communist Party needed the peasants, it promised “land to the tiller.” Mao applauded the peasants, saying, “Without the poor peasants there would be no revolution; to deny their role is to deny the revolution.”

When the Communist Party needed help from the capitalist class, it called them “fellow travelers in the proletarian revolution” and promised them “democratic republicanism.”

When the Communist Party was almost exterminated by the KMT, it appealed loudly, “Chinese do not fight Chinese” and promised to submit itself to the leadership of the KMT. As soon as the war against Japan (1937-1945) was over, the CCP turned full force against the KMT and overthrew its government.

Similarly, the CCP eliminated the capitalist class shortly after taking control of China and in the end transformed the peasants and workers into a truly penniless proletariat.

The notion of a united front is a typical example of the lies the CCP tells. In order to win the civil war against the KMT, the CCP departed from its usual tactics of killing every family member of the landlords and rich peasants and

adopted a “temporary policy of unification” with its class enemies such as the landlords and rich peasants.

On July 20, 1947, Mao Zedong announced that, “Except for a few reactionary elements, we should adopt a more relaxed attitude towards the landlord class...in order to reduce hostile elements.” After the CCP gained power, however, the landlords and rich peasants did not escape genocide.

Saying one thing and doing another is normal for the Communist Party. When the CCP needed to use the democratic parties, it urged that all parties “strive for long-term coexistence, exercise mutual supervision, be sincere with each other, and share honor and disgrace.” Anybody who disagreed with or refused to conform to the Party’s concepts, words, deeds, or organization was eliminated.

Marx, Lenin and the CCP leaders have all said that the Communist Party’s political power would not be shared with any other individuals or groups. From the very beginning, communism clearly carried within it the gene of dictatorship. The CCP is despotic and exclusive. It has never coexisted with any other political parties or groups in a sincere manner, neither when it attempted to seize power nor after it gained control. Even during the so-called

“relaxed” period, the CCP’s coexistence with others was at most a choreographed performance.

History tells us never to believe any promises made by the CCP, nor to trust that any of the CCP’s commitments will be fulfilled. Believing the words of the Communist Party—no matter what the issue may be—will cost one one’s life.

[1] Xu Shen, “Shuowen Jiezi” (Xu Shen d. A.D. 147 in the Eastern Han Dynasty)