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CHINESE COMMUNIST BODYCOUNT

The apologists for communism blithely accepted the wholesale brutality and mass murder of Lenin and Stalin with the saying, "You can't make an omelet without breaking eggs." To them, the goal communism was allegedly seeking justified any sacrifice forced on others.

With few exceptions, the scholars, writers and commentators of the 1930's and the 1940's praised the infinite genius and humanity of Stalin as he indulged his megalomania in vast programs of brutal murder. It was not until Khrushchev delivered his famous speech on the crimes of Stalin of the 20th Congress of the Soviet Union in 1956 that many admitted the real nature of the man and the system they had been exalting. It is now acknowledged that communism in the Soviet Union exterminated more than 30 million people, herded many millions of others into slave labor camps and reduced the entire population to terrorized submission.

History has a way of repeating itself. Today there is a move to glamorize the alleged achievements of Communist China and to exalt the wisdom and compassion of Mao Tse-tung while the hideous crimes perpetrated by the Chinese Communists are ignored. It is assumed that because Mao Tse-tung and the Chinese Communists govern the Chinese people just as Stalin and the Russian Communists governed the Russian people, they therefore represent them.

It is now recognized that the reports of the majority of newsmen and other visitors to the Soviet Union during the 1930's conveyed a false picture of conditions and attitudes in that country. This does not mean that those who made the reports were either incompetent or dishonest. Most of them were accustomed to operating within the framework of an open society where freedom of expression is permitted and dissent is tolerated. Unconsciously they used the same standards to judge the attitudes of the community in a closed society where open discussion is suicidal and dissent is stifled. All their information was obtained from the official spokesman of the regime. By the nature of the situation, they were compelled to be propagandists for the regime when they made their reports. They were not to blame for this situation but they should have recognized and acknowledged it.

This should be born in mind as journalists and others flock to Red China and as President Nixon prepares to make his trip. There will be no uninhibited and no unsupervised discussion with the Chinese people so any reports concerning the way in which the masses regard the regime must be unreliable.

The chief negotiator for the Chinese Communists is the Premier Choi En-lai. He is a charming personality and a superb diplomat. His success in influencing those who negotiate

with him is legendary. However, personal charm is a most dangerous quality when it serves an ignoble end. Stalin was also most charming when he wished to be so. Hitler had a magnetic personality.

Chou En-lai has been a fanatical and dedicated communist for 50 years. In the service of communism, he has risked his own life on countless occasions and has not hesitated to take the lives of others. He is now at the zenith of his power and prestige. Looking back, he has every reason to believe that his present success vindicates his past policies. Now that these policies have proved so successful that they have compelled the President of the United States to make a pilgrimage to visit him, it is extremely unlikely that he will repudiate them.

The record of the Chinese Communists is hideous indeed. It is obviously impossible to give precise figures of the number of people murdered by the communists as it is unlikely that the communists have kept the statistics. If they have, they do not publish them. However, reasonable estimates can be made. A lifetime student of Chinese affairs, Professor Richard L. Walker, has prepared a study entitled "The Human Cost of Communism in China" for the Senate Subcommittee on Internal Security. Professor Walker is Director of the Instituted of Internal Studies at the University of South Carolina. It is Professor Walker's estimate, after having studied all the evidence, that communism in China has cost a minimum of 34 million lives and that the total may run as high as 64 million. He presents the following table listing the casualties:

1. First Civil War (1927-36)	250,000-500,000
2. Fighting during Sino-Japanese War (1937-45)	50,000
3. Second Civil War (1945-49)	1,250,000
4. Land reform prior to "Liberation"	500,000-1,000,000
5. Political Liquidation Campaigns	15,000,000-30,000,000
6. Korean war	500,000-1,234,000
7. The "Great Leap Forward" and the Communes	1,000,000-2,000,000
8. Struggles with minority nationalities, including Tibet	500,000-1,000,000
9. The "Great Proletarian Cultural Revolution"	250,000-500,000
10. Deaths in forced labor camps and frontier development	15,000,000-30,000,000
Total	34,300,000-62,534,000

Continuous Communist Killing

The mass killing has continued from the communist conquest of China in 1949 to the present. Professor Walker notes:

“It is worth remembering that at the very moment in June 1971, when reporters were commenting on Mao Tse-tung’s creation of the new Chinese man (see, for example, Seymour Topping’s dispatches in the *New York Times*), troops of the People’s Liberation Army were machine-gunning scores of their fellow Chinese who were attempting to escape to Hong Kong from Mao’s new paradise. Many of the youths drowned in the attempt, and others—the few who made it—told stories which were reported in the Hong Kong press, but were omitted in the euphoria that surrounded the first American direct access to Communist China for journalists and a few specialists in more than two decades. The number of casualties occasioned by attempts to flee China, though not included in the preceding table, cannot be considered insignificant.” Page 17

Great Cultural Revolution

China is just emerging from the horror of the Great Cultural Revolution which began in 1966. This was a period characterized by juvenile lynch mobs who were deliberately unleashed against the Chinese people by Mao Tse-tung and his followers. The carnage and chaos they created became so great that ultimately they had to be repressed by the People’s Liberation Army. How many were killed will never be known. Professor Walker reports:

“There have been the struggles waged in the wake of the Cultural Revolution, such as that in Kwangsi in the summer of 1968 where an estimated 50,000 were killed in the city of Wuchow alone.” Page 10.

Mass Trials

“Millions were executed in the immediate post-power period in Communist China. Many of the executions took place after mass public trials, in which the assembled crowds whipped up to a frenzy by planted agitators, called invariably for the death penalty and for no mercy for the accused. During this early period, Mao and his colleagues made no effort to conceal the violence course being followed. On the contrary, the most gruesome and detailed accounts were printed in the Communist press and broadcast over the official radio for the purpose of amplifying the condition of mass terror the trials were clearly intended to induce.” Page 11.

I remember listening with horrified fascination to the reports of missionaries who had just returned from China following the communist conquest of that country. After all the years, one report lingers with me. The missionaries would be informed they must not leave their house on a certain day. The reason for the order became clear when the bands started down the street early in the morning. Following the bands there would be a group of prisoners with their hands tied behind their backs. These prisoners were adorned with placards telling the crimes of which they were allegedly guilty. Behind the prisoners, soldiers marched. The people followed. The procession was proceeding to a pasture where the prisoners were to be executed. Mothers were compelled to take their babies in arms to witness the mass execution of these prisoners.

The missionary reported how some Christian mothers hid their children so that they would not be compelled to witness the hideous spectacle. If these mothers were caught, they were punished as enemies of the people.

Professor Walker reports many examples of such mass executions. Here is one report:

“The third account of the mass executions which have characterized communist rule is of particular significance because it was written by one of the leaders who initially participated in Mao’s coalition government and after several years escaped to Hong Kong.

“The gates of the Bureau of Public Security opened, and out came a police truck with about twenty policemen standing on it, guns in hand, followed by twenty-odd trucks carrying prisoners and four police guards each. The trucks went slowly past our hostel, and I saw that every prisoner had been stripped to his pants and had his wrists tied behind his back. They were crouching on the trucks, still and lifeless, and, at first glance, gave one the impression of so many pigs going to slaughter. The loudspeakers began to boom, ‘Shoot the counterrevolutionaries’ and the crowd shouted and clapped. All around me, people were calmly chatting and laughing. After the trucks went by, the huge crowd closed in after them and followed them to the execution ground.

“That day, more than four hundred so-called counterrevolutionaries were shot. I did not go to the execution ground, but I was told that the place was packed and that after each execution, the crowd, under direction, applauded.

“That night, I borrowed a copy of Dickens’, A Tale of Two Cities, from another member of the Mission who happened to be a writer. As I read, I could understand why it was possible for the French to derive pleasure from killing. They hated the French aristocracy. But what I had seen that day was different. The masses had no quarrel with those who were executed, yet they shouted and applauded the Government-sponsored massacre. I think in their hearts they must have been frightened.” Page 13.

The Great Leap Forward (1958-60)

Mass killings did not end with the first decade of communist rule. The report states:

“The second decade of Chinese Communist rule began in the midst of the most grandiose of all Mao Tse-tung’s campaigns, the ‘Great Leap Forward’ of 1958-60. This mobilized tens of millions of the Chinese to smelt iron in primitive and ineffective backyard furnaces (a testament of the Chairman’s ignorance of the modern scientific world) and sought to push the Chinese peasants into communal-type militarized living, replete with, in some cases, separation of sexes and families, communal dining halls, and abandonment of all personal and family items.” Page 13.

“This brief recounting of the Maoist ‘rule by drives’ is enough to make one marvel at the resilience of the Chinese people. Already in 1959 there were estimates that the first decade of the People’s Republic of China had brought the extermination of thirty million people. The additional cost in casualties and suffering since the Great Leap Forward and the Cultural Revolution have yet to be measured.” Page 14.

Forced Labor

In addition the casualties by forced labor must be considered. The report states:

“On the score of forced labor, as with casualties, figures are imprecise. The United Nations’ report of 1955 listed some 20 to 25 million in regular labor camps and another 12.5 million in corrective labor camps.” Page 18.

“It is probable that the Chinese forced labor camps have exacted a higher toll in human life than the mass executions—as Robert Conquest has shown to be demonstrably the case in the Soviet Union. Food supplies and the precarious nature of life in China anyway hardly offered hope for decent treatment for slave laborers.” Page 18.

One who escaped reports:

“On wintry morning, as a chill wind swept in from the north, 170 labourers were marched to work as usual. On arrival at the work site, the supervisor on duty, a fellow name Fang Yu, nicknamed ‘The Star of Pestinence,’ ordered the men to wade into the cold water. He blew his whistle three times, but the workers were reluctant to move. He then fired into the air threatening to shoot to kill if the men dared ignore his order. My two friends and I had luckily been assigned to fell trees on the slope. But the shot scared both of the, and they took shelter under a dense cluster of bushes. I didn’t follow them, but hid behind a sizeable tree-trunk and observed what happened subsequently.

“Workers in threes and fives began to strip off their clothes and were driven into the icy water like cattle. But a few of them failed to get into the water fast enough. This enraged the supervisor who grabbed a submachinegun from the nearest guard and let loose a barrage of fire which instantly killed several of them. A number of others leapt into the water with their clothes on. But the shooting was too much for them and they all stampeded, breaking away in all directions and running for cover.

“The situation threatened to get out of control and the armed guards joined in the shooting. A short while later, the whole company of the border defense troops was rushed to the spot and deployed around the whole area. Order was quickly restored, at the price of more innocent lives.” Page 19.

Will President Nixon remember the dead as he meets with their executioners?

A COMMUNIST VIEW OF PRESIDENT NIXON’S VISIT TO RED CHINA

The following article is reproduced from the *Guardian*, August 25, 1971:

“China trip—U.S. white flag?

“Newspapers in the People’s Republic of China have not carried much news of President Nixon’s projected visit to China next year. Last week, however, Chinese papers reprinted a lengthy editorial on the visit which originally appeared in *Rodong Sinmun*, leading newspaper of the Democratic People’s Republic of Korea. Here are excerpts, supplied by Korean Central News Agency:

“Nixon’s visit signifies the bankruptcy of the policy of “strength and the hostile policy of isolation and blockade which he—together with other rulers of U.S.

imperialism—has so far pursued against the People’s Republic of China. It reveals to the world’s people that the U.S. imperialists, who began going downhill with their defeat in the Korean War, are now floundering in the bottomless morass of reverses. . .

“‘It is not the People’s Republic of China which has been isolated [by Washington’s “containment” policy] but the U.S. imperialists who have been isolated due to their hostile policy against China.

“‘All the facts go to prove that the days have come when the U.S. could force its aggressive aims upon other countries. The system of imperialism headed by Washington is crumbling beyond retrieve and the fate of U.S. imperialism is sealed like that of all reactionaries.

“‘Nixon’s visit to China is not the march of a “victor” but a trip of the defeated. It reminds us of the sight of defeated U.S. generals who turned up with a white flag at Panmunjom when they could not hold out any longer under hard blows from our people.

“‘Commenting on the Nixon trip, Premier Kim Il Sung said: “This is a great victory of the Chinese people and a victory for the world revolutionary people. . .”

“‘The confusion created among the U.S. ruling class and its allies and puppets in connection with the trip reflects the serious unrest in the imperialist camp, who see the sun sinking in the Western sky. . .”

COMPULSORY HOMOSEXUALITY

The prevalence of homosexuality indicated the degree of degeneracy in a society. The biblical history of Sodom and Gomorrah tells of the homosexuality which was the prelude to divine destruction.

In certain branches of the current radical revolutionary movement, homosexuality is not only permissible, it is compulsory. This is reported in the *Guardian* of August 25, 1971. The report is as follows:

Gays Dominate Mayday Meeting in Atlanta

“‘Some 250 activists from various Mayday collectives, gay liberation groups, women’s liberation groups, and radical youth organizations met here August 10-17 for a weeklong ‘gathering of the tribes.’

“‘The Mayday tendency was formed last Spring when thousands of white youths descended on Washington with the intention of shutting down the capital.

“‘The primary thrust of the gathering,’ said the pre-conference literature, ‘will be to discuss Mayday as an ongoing national organization and to plan for the Fall antiwar offensive.’ In addition, the meeting was to be preceded by a three-day meeting limited to woman and gay liberation activists.

“‘What happened, however, was quite different.

“The main political thrust of the meeting, at least for the first five days, was directed by the homosexual activists present and centered on the proposition, ‘You can’t fight imperialism until you first fight sexism.’ What this meant was innumerable caucuses, workshops and small group meetings on the theme of ‘gay consciousness’ and how best to bring to the surface ‘the gayness in all of us.’

“The intended purpose of the workshops, at least for the ‘straight men,’ was how best ‘to prove to our gay brothers and sisters by our practice in the next few days that we’re struggling with our sexism.’

“Several participants objected to this focus, stating that while they were completely opposed to all forms of male supremacy and the oppression of homosexuals, the main reason they had come to the conference was to discuss plans for a Fall antiwar offensive.

“What upset a number of ‘straight’ activists, however, was that in the view of many of the gay liberationists, the only way to ‘prove by their practice’ that they weren’t anti-gay was to ‘come out’ themselves and express their own ‘innate gayness.’ To this end, several larger gatherings, termed ‘coming out sessions,’ where gay organizers would hold testimonials, encounter sessions and non-verbal communication ‘to help our brothers and sisters that are struggling to come out,’ were held.

“Since a sizeable number of ‘straights’ didn’t believe that they had any gayness that needed bringing out, they were left in a quandary: Either they admitted not having any gay feelings and were then ‘trashed’ for being ‘sexist,’ or they sat around on the grass with nothing to do, since to call a workshop of their own would automatically exclude gays and be denounced as ‘sexist’ as well.

“One of the churches used was that of Rev. Ralph Abernathy of the Southern Christian Leadership Conference. Here, one of the most tumultuous scenes of the conference occurred when Abernathy addressed an evening session of the group and was hissed and booed for mentioning the names of former Democratic Senator Eugene McCarthy and Daniel Ellsberg who purloined the Pentagon Papers. Following this, a black gay participant denounced the reaction as racist and walked out, followed by the rest of the gay men who had agreed earlier that if any of them left, all would leave. This led in turn to one outburst after another and the evening ended in chaos.

“Finally, on August 15, with only two days remaining, a small groups of activists called for a workshop simply to inform the participants of various Fall antiwar proposals that were being considered. About 80 people showed up and, after some protest by one of the organizers of the gay men’s caucus who objected that ‘only 20 women and 4 gays were present,’ the conference had its first discussion of the Vietnam war and the antiwar struggle.

“What emerged from the discussion were two outlines for a Fall action. The first, termed the ‘New York City—Give the Man a Heart Attack—proposal,’ called for a national, mass civil disobedience action to shut down the New York stock exchange. This would take place November 8, following the November 6 mass march and rally called by the National Peace Action Coalition and the People’s Coalition for Peace and Justice.” Page 3.

“Any overall evaluation of the ‘gathering of the tribes,’ however, would have to conclude that the meeting marked a political crises within the white radical youth movement and an organizational and leadership crises for Mayday. Not only was the conference hamstrung time and time again by the anarchism in the outlook of its participants, but also little in the way of new ideas was presented, or even a summing up and critical evaluation of past experience. The meeting itself was unrepresentative: about a third were gay, all but six were white and very few were students.” Page 6.