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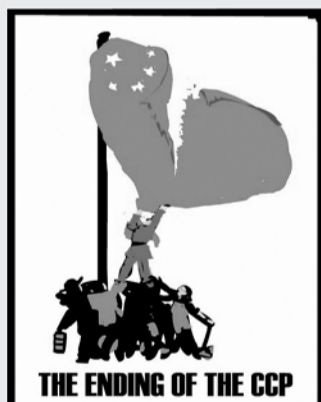
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Include address and a daytime phone number. We reserve the right to edit all letters.

## QUITTING THE CCP

Inspired by the 'Nine Commentaries',  
As of 21:40 EST, January 21st, 2009

48,697,217

Chinese people have announced their intentions to quit the Chinese Communist Party and its affiliated organizations on a special Web site established by The Epoch Times. Many others, unable to break through the Chinese Internet blockade, have posted their withdrawal statements on poles or buildings. Others have written them on Chinese currency. Read recent statements of Chinese quitting the Party, the latest news on the "Nine Commentaries," and more at

<http://www.NineCommentaries.com>

## A chance to improve the United Nations

By CÉSAR CHELALA

NEW YORK—In recent times, the United Nations has become the target of criticisms, particularly in the United States. However, the failure of the United States to pay its dues to the organization has considerably hindered its work and reduced its effectiveness. The election of a new U.S. president is a unique chance for improving the United Nations and making it even more responsive to the needs of people around the world.

Having worked as an independent consultant for several agencies of the United Nations for almost three decades, I have been able to assess its shortcomings, but also to see its achievements. It has been particularly useful for me when I compared the work of the U.N. with that of other international organizations for which I also work.

It is true that the organization is inefficient. Inefficiency, however, is not a prerogative of the U.N. Because of its failure to act more forcefully in several conflicts, the U.N. has been called irrelevant. As the one organization in which all countries can freely voice their opinions, it is now as relevant as ever. Or, to put it more clearly, the U.N. will be as relevant as the member states want it to be.

Totally absent from these pronouncements is any recognition of the organization's accomplishments and the important role it has played in world peace, health, and development.

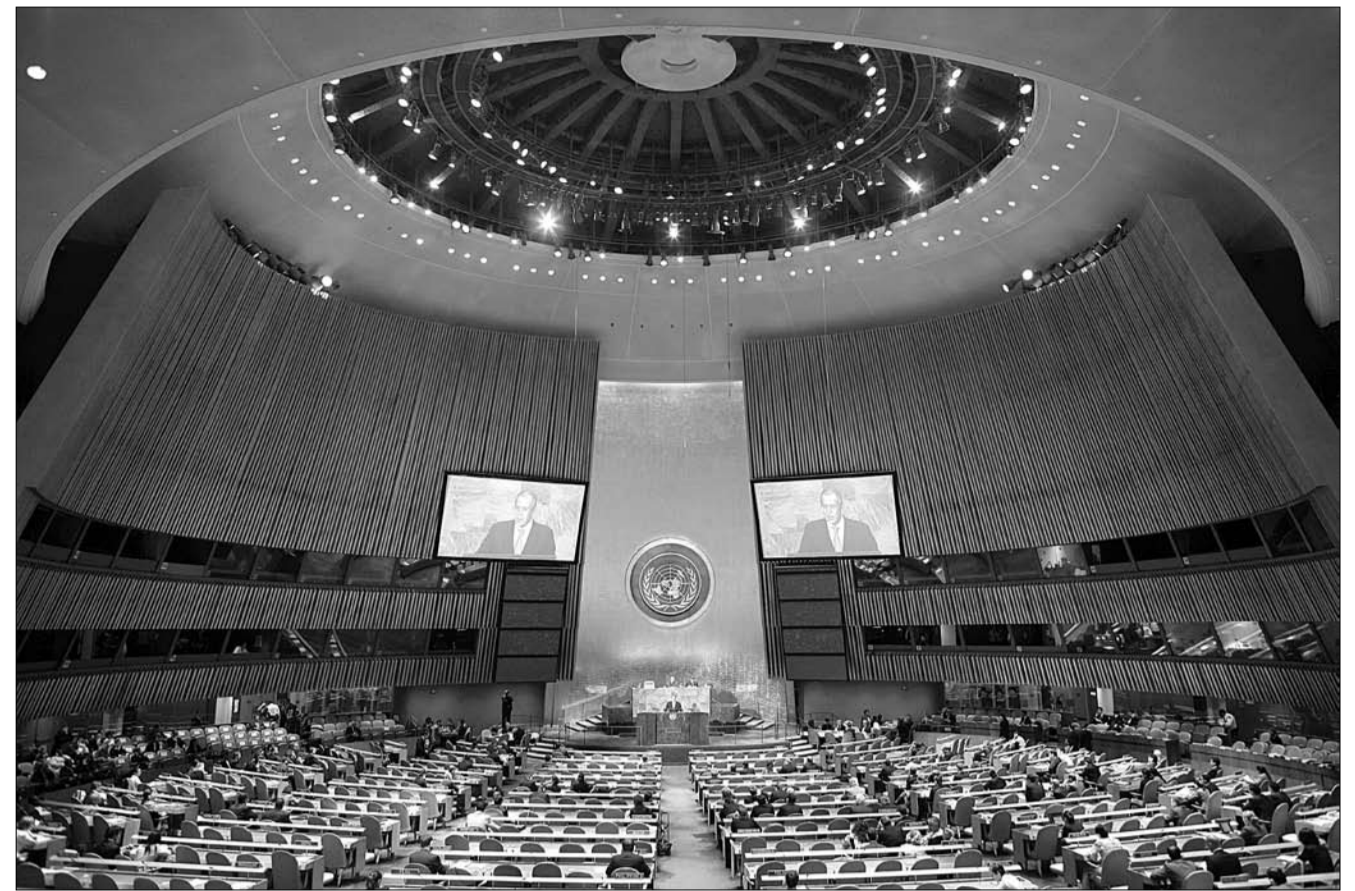
A complex group of agencies belong to the U.N., among them

the United Nations Children's Fund (UNICEF), which has a remarkable record of improving children's lives; the World Health Organization (WHO), which has led a sustained effort for better health throughout the world; the United Nations Development Program (UNDP), which has supported the development efforts of poor countries; the United Nations Population Fund (UNFPA) and UNIFEM (United Nations Development Fund for Women), which have dramatically improved the lives of women worldwide.

Among the criticisms leveled at the organization in the United States is the size of the U.S. financial contribution. The United States is the main contributor to the U.N. system, with close to 25 percent of the total budget (including the regular and peacekeeping budgets.) However, when contributions are considered as a percentage of the industrialized countries' gross national product, the United States is at the bottom of the list.

When the U.N. Charter was ratified, all member states agreed to finance the costs of the organization as apportioned by the U.N. General Assembly. In spite of that, the United States has failed to pay its U.N. dues on time and in full for several years.

This jeopardizes valuable work, such as U.N. peacekeeping operations. In addition, unilaterally withholding dues—which former President Jimmy Carter has called a disgrace—engenders unnecessary resentment among other member states that struggle



GENERAL ASSEMBLY: A view of the U.N. General Assembly on Sept. 27, 2008, at U.N. headquarters in New York City. MICHAEL NAGLE/GETTY IMAGES

to fulfill their obligations.

As of March 2008, the United States owed more than \$2.4 billion in longstanding arrears to the United Nations. In addition, the United States, which habitually is late in paying its dues, is deeply indebted to U.N. peacekeeping operations. This situation not only threatens efforts to stop the violence in Darfur, but also the effectiveness of 16 other U.N. peacekeeping operations around the world, even as the United States votes for new and larger missions.

To underscore the fundamental responsibility of the United States to fund the U.N. should not deter us from recognizing the shortcomings of this organization. Yes, the U.N. should be more efficient,

overlapping tasks should be eliminated, and system-wide coordination should be improved. But any streamlining should be preceded by a serious reassessment of priorities and objectives.

The universality of the U.N. as an instrument to preserve peace and security is as valid now as it was at the time of its creation in 1945. No group of nations or "league of democracies" could play such a role. To do that, however, the United States, as the most powerful country in the world, should allow and understand dissent from other member states.

The U.N.'s job is not rubber stamping any member country's policies. However, as Tony Blair famously declared during his last

visit to the United States as prime minister, "Powerful nations want more effective multilateral institutions—when they think those institutions will do their will. What they fear is effective multilateral institutions that do their own will."

Despite its shortcomings, the U.N. is still the best guarantee for world peace. Rather than advocating actions that would precipitate its demise, steps should be taken to strengthen it and facilitate the completion of its complex tasks.

*César Chelala, a cowinner of an Overseas Press Club of America award, is a public health consultant for several international organizations.*

## The unreality of the 'real' business cycle

By ROBERT SKIDELSKY

LONDON—Testifying recently before a United States congressional committee, former Federal Reserve Chairman Alan Greenspan said that the recent financial meltdown had shattered his "intellectual structure." I am keen to understand what he meant.

In his memoirs, Greenspan revealed that his favorite economist was Joseph Schumpeter, inventor of the concept of "creative destruction." In Greenspan's summary of Schumpeter's thinking, a "market economy will incessantly revitalize itself from within by scrapping old and failing businesses and then reallocating resources to newer, more productive ones." Greenspan had seen "this pattern of progress and obsolescence repeat over and over again."

Capitalism advanced the human condition, said Schumpeter, through a "perennial gale of creative destruction," which he likened to a Darwinian process of natural selection to secure the "survival of the fittest." As Greenspan tells it, the "rougher

edges" of creative destruction were legislated away by Franklin Roosevelt's New Deal, but after the wave of de-regulation of the 1970s, America recovered much of its entrepreneurial, risk-taking ethos. As he notes, it was the dot-com boom of the 1990s that "finally gave broad currency to Schumpeter's idea of creative destruction."

In classic business-cycle theory, a boom is initiated by a clutch of inventions—power looms and spinning jennies in the eighteenth century, railways in the nineteenth century, automobiles in the twentieth century. But competitive pressures and the long gestation period of fixed-capital outlays multiply optimism, leading to more investment being undertaken than is actually profitable. Such over-investment produces an inevitable collapse.

Banks magnify the boom by making credit too easily available, and they exacerbate the bust by withdrawing it too abruptly. But the legacy is a more efficient stock of capital equipment.

Contemporary "real" business-cycle theory builds a moun-

tain of mathematics on top of these early models, the main effect being to minimize the "destructiveness" of the "creation." It manages to combine technology-driven cycles of booms and recessions with markets that always clear (that is, there is no unemployment).

How is this trick accomplished? When a positive technological "shock" raises real wages, people will work more, causing output to surge. In the face of a negative "shock," workers will increase their leisure, causing output to fall.

These are efficient responses to changes in real wages. No intervention by government is needed. Bailing out inefficient automobile companies like General Motors only slows down the rate of progress. In fact, whereas most schools of economic thought maintain that one of government's key responsibilities is to smooth the cycle, "real" business-cycle theory argues that reducing volatility reduces welfare!

It is hard to see how this type of theory either explains today's economic turbulence, or offers sound instruction about how to

deal with it. First, in contrast to the dot-com boom, it is difficult to identify the technological "shock" that set off the boom. Of course, the upswing was marked by super-abundant credit. But this was not used to finance new inventions: it was the invention. It was called securitized mortgages. It left no monuments to human invention, only piles of financial ruin.

Second, this type of model strongly implies that governments should do nothing in the face of such "shocks." Indeed, "real" business-cycle economists typically argue that, but for Roosevelt's misguided New Deal policies, recovery from the Great Depression of 1929-1933 would have been much faster than it was.

Equivalent advice today would be that governments the world over are doing all the wrong things in bailing out top-heavy banks, subsidizing inefficient businesses, and putting obstacles in the way of rational workers spending more time with their families or taking lower-paid jobs. It reminds me of the interviewer who went to see Robert

Lucas, one of the high priests of the New Business Cycle school, at a time of high American unemployment in the 1980s.

"My driver is an unemployed Ph.D. graduate," he said to Lucas. "Well, I'd say that if he is driving a taxi, he's a taxi-driver," replied the 1995 Nobel Laureate.

Although Schumpeter brilliantly captured the inherent dynamism of entrepreneur-led capitalism, his modern "real" successors smothered his insights in their obsession with "equilibrium" and "instant adjustments." For Schumpeter, there was something both noble and tragic about the spirit of capitalism. But those sentiments are a world away from the pretty, polite techniques of his mathematical progeny.

*Robert Skidelsky, a member of the British House of Lords, is professor emeritus of political economy at Warwick University, author of a prize-winning biography of the economist John Maynard Keynes, and a board member of the Moscow School of Political Studies. Copyright: Project Syndicate, 2009.*

The 'Nine Commentaries' is the book that is disintegrating the Chinese Communist Party (CCP) and changing China. This award-winning Epoch Times editorial series discloses the true history and nature of the CCP. Now it is serialized here.

## Nine Commentaries on the Communist Party

## Commentary Six (cont.)

On how the Chinese Communist Party destroyed traditional culture

Buddha Shakyamuni attained supreme and complete enlightenment through "precept, concentration, wisdom." So before his nirvana he instructed his disciples to "uphold and observe the Precepts. Do not fall short of them or violate them."

He also warned, "People who violate the Precepts are abhorred by heaven, dragons, ghosts, and the divine. Their evil reputation spreads far and wide. ... When their lives end, they will suffer in hell for their karma and meet their inexorable doom."

"Then they will come out. They will continue to suffer by bearing the body of hungry ghosts and animals. They will suffer in a circle like this endlessly with no relief."

The political Buddhist monks turned deaf ears to Buddha's warnings. In 1952 the CCP sent representatives to attend the inaugural meeting of the Chinese Buddhist

Association.

At the meeting, many Buddhists in the association proposed to abolish the Buddhist precepts. They claimed that these disciplines had caused the death of many young men and women.

Some people even advocated: "People should be free to believe in any religion. There should also be freedom for the monks and nuns to get married, to drink alcohol, and to eat meat. Nobody should interfere with these."

At that time, Master Xuyun was at the meeting and saw that Buddhism was facing the danger of extinction in China. He stepped forward, opposing the proposals and appealed for the preservation of the Buddhist precepts and dress.

Master Xuyun was then slandered and labeled as "counter-revolutionary." He was detained in the abbot's room, and denied food and drink. He was not allowed out of the room even to use the toilet.

He was also ordered to hand over his gold, silver, and firearms. When Xuyun answered that he had none, he was beaten so badly that his skull was fractured and bleeding and his ribs broken. Xuyun was 112 years old at the time.

The military police pushed him from the bed to the ground. When they came back the next day and found Xuyun still alive, they brutally beat him again.

The Chinese Buddhist Association was founded in 1952, and the Chinese Taoist Association was founded in 1957. Both clearly declared in their founding statements that they would be "under the leadership of the People's government."

In reality, they would be under the leadership of the atheistic CCP. Both associations indicated that they would actively participate in production and construction activities, and implement government policies. They were transformed into completely secular organizations.

Yet the Buddhists and Taoists who were devoted and abided by the precepts were labeled as counter-revolutionaries or members of superstitious sects and secret societies. Under the revolutionary slogan of "purifying the Buddhists and Taoists," they were imprisoned, forced to "reform through labor," or even executed.

Even religions spread from the West, such as Christianity and Ca-

tholicism, were not spared. "Based on the statistics given in the book 'How the Chinese Communist Party Persecutes the Christians,' published in 1958, even the limited number of documents that have been made public reveal that among the clergymen who were charged as 'landlord' or 'local bully,' a staggering 8,840 were killed, and 39,200 were sent to labor camps. Among the clergymen charged as 'counter-revolutionary,' 2,450 were killed, and 24,800 were sent to labor camps."

Religions are a way for people to remove themselves from the secular world and cultivate themselves. They emphasize "the other shore" (the shore of perfect enlightenment) and "heaven." Shakyamuni used to be an Indian prince. In order to seek "mukti," a state in which one can obtain peace of mind, higher wisdom, full enlightenment, and nirvana,<sup>11</sup> he gave up the throne and went to a wooded mountain to cultivate by experiencing hardships and toil.

Before Jesus became enlightened, the devil brought him to the top of a mountain, showed him all the kingdoms of the world in all their splendor. The devil said, "If

you will bow down and worship me, I will give you all these things." But Jesus was not enticed.

Yet the political monks and pastors who formed united fronts with the CCP made up a series of deceptions and lies such as "human world Buddhism," and "religion is the truth, and so is socialism." They claimed "there is no contradiction between this shore and the other shore." They encouraged Buddhists and Taoists to pursue happiness, glory, splendor, wealth, and rank in this life, and changed the religious doctrines and their meaning.

<sup>11</sup>From *Taisho Tripitaka Vol. T01, No. 7, "Mahayana Mahaparinirvana Sutra." Provisional translation subject to improvement.*

<sup>12</sup>Translated from "The Theory and Practice of the Chinese Communist Party's Suppression of Religions," by Bai Zhi. Web site: [Dajiyuan.com/gb/3/4/15n300731.htm](http://Dajiyuan.com/gb/3/4/15n300731.htm) (in Chinese).

<sup>13</sup>*Nirvana, in Buddhism or Hinduism, is a state of blissful peace and harmony beyond the sufferings and passions of individual existence; a state of oneness with the eternal spirit.*