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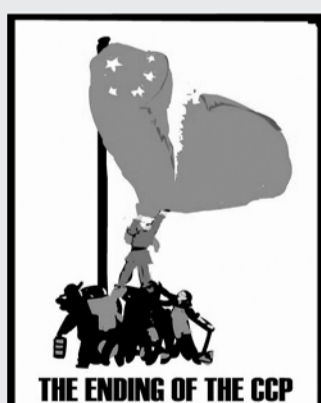
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QUITTING THE CCP



Inspired by the 'Nine Commentaries',
As of 20:07 EST, December 30th, 2008

47,576,798

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>

Failing economy will bring down CCP

By ZHANG TIANLIANG
Epoch Times Staff

On March 18, 2008, at the closing of China's National People's Congress, the leader of the Chinese regime, Wen Jiabao, stated, "This will likely be the most difficult year for the Chinese economy."

Many would consider Wen's comment to be only half right. The Chinese economy has encountered significant calamities, both natural and man-made, making for difficult situations. However, some experts say that this is absolutely not the "most difficult" time the Chinese economy will face, but just the beginning of something much worse.

This is not the first time the Chinese Communist Party (CCP) has encountered an economic crisis. The greatest was the disastrous "Great Leap Forward," which resulted in the period known as the "Three Year Famine," when 30 million people starved to death between 1959 to 1961. The famine was later falsely called a "Three-Year Natural Disaster" by the Party.

By contrast, China's current economy has a GDP that still appears to be increasing, and a relatively large foreign reserve—although much of

this is tied to foreign bonds. Moreover, the country has seen repeated increases in both the income for government officials at various levels and the national revenue.

However, despite the prosperity described above, the CCP's sense of recklessness could be even more dramatic than during the 1960s. Why?

The CCP regime's legality is built on an ideology that precedes the period of reform and openness seen during the nation's economically prosperous period. Especially after June 4, 1989, China shifted to a stronger focus on the economy. This transition is known by many.

What people still don't realize is that the CCP is using this new system to negate its old one. However, while the old ideology is being completely negated, this new system will be completely lost in this economic crisis, leaving nothing to guide the Chinese people.

The nation's reform and openness in recent decades has made a clear target of the CCP's system. People can measure the success of this new system by considering whether the economy is developed or declines, or whether people can afford medical service, housing, and schools.

This system depends upon a pros-

perous and growing economy to gain favor with the people. In order to maintain its power, the CCP must prove that it can deliver.

China has a regime so intent on demonstrating its legitimacy that it will "drain the pond to catch the fish," as the old saying goes. It has been so driven by the need for quick-paced development that severe ecological damage and moral degeneration have been brought to the country as a consequence.

Governments of democratic countries are also responsible for developing a nation's economy. Yet democratic development differs from the economic development of the CCP in three fundamental ways.

First, let's take the United States as an example: The Republican Party's defeat in the 2008 general election was directly related to the economic crisis. As a result, this party lost control of the White House. The result is not so simple for the CCP, as it will face being brought to justice if it loses power.

Second, if the U.S. economy doesn't run well, people cannot simply target all their anger toward the Republican Party and George W. Bush because Bush or the Republican Party did not have all the power,

especially after 2006, when the Democratic Party seized the majority of seats in both houses. In contrast, the CCP alone holds all the power in China and must naturally bear full responsibility for whatever befalls the country.

Third, the leader of a democratic country is chosen through elections. If the economy is bad under a certain leader, he or she can only stay in power within the duration of a term even though the economy is not good. With the CCP, however, it faces resistance and challenges from the Chinese people all the time.

Therefore, economic development has become of sole importance to the CCP. It has destroyed a host of constitutional rights, including the freedoms of belief, expression, and association, stripped millions of their homes, and taken privately owned property by force, all in the name of "economic development." Yet this "economic development at any cost" policy may be the end to the Party itself.

For decades, the CCP has encouraged people to pursue material desires, hoping an unbridled hedonism will divert people's attention from the CCP's failures. Perhaps it did not realize that when people become ob-

essed with their own selfish desires, they lose the ability to endure suffering for the ultimate good of the country.

Once their desires can no longer be met, people's discontent will be directly aimed at the CCP. The economic crisis will evolve into both a political and a social crisis.

The emergence of Falun Gong gave the CCP an opportunity to recover the moral standard once treasured in ancient Chinese society. Yet, instead of adopting the time-honored traditions, the CCP and Jiang Zemin began a brutal persecution of Falun Gong, in what may have been the most foolish action in history.

Consider this: Since the CCP seized control of China in 1949, major events have occurred in every year ending in nine. The year 1959 was marked by the Great Famine. There was a war between China and the Soviet Union in 1969, the Sino-Vietnam War in 1979, the Tiananmen Square Massacre in 1989, and the suppression of Falun Gong in 1999. We are now at the dawn of another chapter—2009. Despite continued promises of success and prosperity, for several decades, the CCP has brought repeated disasters to China.

Afghanistan faces public health emergency

By CÉSAR CHELALA

NEW YORK—Afghanistan is going through a serious public health emergency, exacerbated by the unstable political situation in the region. This is the verdict of international aid agencies in the country, such as the World Food Program (WFP), which last January had already recommended a sharp increase in food assistance.

More than 1.6 million children under the age of 5 and thousands of women could die in 2009 as a result of the lack of food and medical care, particularly in terms of proper services for women and children, according to the Afghan Ministry of Health.

These are troubling statistics not only because of the human suffering involved, but because they indicate that the millions of dollars poured into the country to date have not reached its most vulnerable citizens.

Food shortages and inclement weather could leave 8 million Afghans—30 percent of the population—on the brink of starvation, unless more effective aid is provided soon. Lack of food is an actual threat not just in the remote regions of Afghanistan but also in its urban areas.

Recent price increases in basic foods, particularly wheat, have adversely affected millions of Afghans, primarily in rural areas where domestic production cannot satisfy people's needs.

For example, in 2005 an average household was spending 56 percent of its income on food. Now that figure has risen to 85 percent, according to Susannah Nicol, a spokeswoman for the WFP.

The security situation in Afghani-

stan continues to deteriorate, affecting the population's access to food and health aid. Attacks on food convoys in Afghanistan and Pakistan are making it more difficult to bring supplies to the people. It is estimated that 141 of 328 districts are high or extreme safety risk areas.

At the same time, the government, its partners and aid organizations have failed to meet the needs of millions of people returning from Iran and Pakistan, according to a new report by the Afghanistan Independent Human Rights Commission (AIHRC).

Children are particularly vulnerable. They are not only affected by lack of food, diarrhea, acute respiratory infections, and vaccine-preventable diseases are important threats to children's health.

Diarrhea and acute respiratory infections account for approximately 41 percent of all child deaths in this desperately poor nation of 26 million people, while vaccine-preventable diseases—such as measles, polio, and diphtheria—account for another 21 percent, according to UNICEF.

The tragedy is that 80 to 85 percent of these diseases can be avoided by implementing preventive measures and appropriate and timely health care.

Afghanistan rates low in practically all health indicators. As a result, it has one of the world's highest infant and maternal mortality rates. Hospitals in most of the country are in deplorable conditions and lack enough trained doctors or medical equipment for even the most basic surgeries. Life expectancy is 42 years, according to figures from the World Health Organization (WHO).

A survey of 800 Afghan house-



IN DANGER: Afghan children line up for food distributed by UNICEF at Maslakh refugee camp, approximately six miles west of Herat in western Afghanistan. BEHROUZ MEHR/AFPG/GETTY IMAGES

holds led by Dr. Barbara Lopes Carodo of the U.S. Centers for Disease Control (CDC) shows that a majority of Afghans, including children, suffer from depression and anxiety, and almost half from post-traumatic stress disorder.

The researchers also found that although violence and war were important factors in the Afghans' deteriorating mental health situation, so were the daily stresses of dealing with shortages of food, water, shelter, and lack of medical care.

In spite of this evidence, mental health remains one of the most neglected public health areas in the country, and so do statistics on mental health problems. WHO's Project ATLAS showed that in 2001 there were only eight psychiatrists for the

entire country for a population of 25 million.

The number of disabilities caused by failing medical conditions must also include those injuries caused by millions of landmines and unexploded ordnance that contaminate the country, among the highest rates in the world. During continuing hostilities, several previously de-mined areas have been re-mined, thus undermining the possibility of getting rid of this menace.

Although health care has been one of the main focal points for much of the humanitarian aid in Afghanistan, the country's health situation remains serious. Women and children, particularly, have seen a dramatic deterioration of their psychological, social, and family life for

the past two decades.

Improving the Afghans' health situation remains one of the most serious and unresolved issues confronting aid agencies. Addressing health needs of children and women remains a priority. And so is the need to rebuild infrastructure, de-mining the country, and creating law and order while simultaneously respecting Afghans' customs and traditions.

This is a tall order for a country ravaged by violence and lawlessness but a situation the new U.S. administration can do much to remedy.

Dr. César Chelala is an international public health consultant. He is the foreign correspondent for the Middle East Times International (Australia).

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

II. How the Communist Party sabotages traditional culture

Everything the CCP does serves a political purpose. In order to seize, maintain and consolidate its tyranny, the CCP needs to replace human nature with its evil Party nature, and the Chinese traditional culture with its Party culture of "deceit, wickedness, and violence."

This destruction and substitution includes cultural relics, historical sites, and ancient books, which are tangible, and such intangible things as the traditional outlook on morality, life, and the world. All aspects of people's lives are involved, including their actions, thoughts, and lifestyles.

At the same time, the CCP regards insignificant and superficial cultural manifestations as the "essence," retaining them, and then puts this essence up as a façade. The Party keeps the semblance of tradition while replacing the real tradi-

tion with Party culture. It then deceives the people and international society behind a façade of carrying on and developing Chinese traditional culture.

Simultaneously extinguishing the three religions

Since traditional culture is rooted in Confucianism, Buddhism, and Taoism, the CCP's first step in destroying traditional culture was to extinguish the manifestation of the divine principles in the human world, eradicating the three religions corresponding to them.

All three major religions, Confucianism, Buddhism, and Taoism, encountered destruction in different historical time periods. Take Buddhism for example. It has suffered four major tribulations in history, which are historically known as the "Three Wus and One Zong" persecution of Buddhist devotees by four Chinese emperors.

Emperor Taiwu of the Northern Wei Dynasty (A.D. 386–534) and Emperor Wuzong of the Tang Dynasty (A.D. 618–907) both tried to extinguish Buddhism in order to have Taoism prevail. Emperor Wu of the Northern Zhou Dynasty (A.D. 557–581) tried to extinguish

Buddhism and Taoism together, but venerated Confucianism.

Emperor Shizong of the Later Zhou Dynasty (A.D. 951–960) tried to extinguish Buddhism merely to use the Buddha statues to mint coins, and did not touch Taoism or Confucianism.

The CCP is the only regime to extinguish the three religions simultaneously.

Soon after the CCP established a government, it began to destroy temples, burn scriptures, and force the Buddhist monks and nuns to return to secular life. Neither was it any softer in destroying other religious places.

By the 1960s, there were hardly any religious places left in China. The Great Cultural Revolution brought even greater religious and cultural catastrophe in the campaign to "cast away the four olds" — old ideas, old culture, old customs, and old habits.

For example, the first Buddhist temple in China was the White Horse Temple (Bai Ma Temple) built in the early Eastern Han Dynasty (A.D. 25–220) outside Luoyang City, Henan Province. It is honored as the "cradle of Buddhism in China" and "the founder's home."

During the campaign to "cast away the four olds," the White Horse Temple, of course, could not escape looting.

"There was a White Horse Temple production brigade near the temple. The Party branch secretary led peasants to smash the temple in the name of 'revolution.' The more than 1,000-year-old clay statues of the Eighteen Arhats built in the Liao Dynasty (A.D. 916–1125) were destroyed.

The Beiye scriptureⁱⁱ that an eminent Indian monk brought to China 2,000 years ago was burned. A rare treasure, the Jade Horse, was smashed to pieces.

Several years later, Cambodian King-in-Exile Norodom Sihanouk made a special request to pay homage to the White Horse Temple. Zhou Enlai, the Chinese premier at the time, hurriedly ordered the transport to Luoyang of the Beiye scripture stored in the Imperial Palace in Beijing and the statues of the Eighteen Arhats built in the Qing Dynasty from the Temple of Azure Clouds (Biyun Temple) located at the Xiangshan Parkⁱⁱⁱ in suburban Beijing. With this bogus replacement, a diplomatic difficulty was 'solved.'^{iv}

The campaign to "cast away the four olds" was a campaign in the mid-1960s during the Cultural Revolution in China. In August 1966, the Red Guards declared "a war against the old world" and announced the intention to "smash all old ideas, old culture, old customs, and old habits," "including barbershops, tailor's shops, photo shops, used-book stores, and so on, with no exceptions."

In the Dai language, the Beiye scripture is pronounced "Tanlan." Beiye is a subtropical plant belonging to the palm family. It is a tall tree with thick leaves, which are mothproof and very slow to dry out. In ancient times before paper was invented, the Dai's ancestors imprinted letters or articles on the leaf. The letters carved on the leaf are called the Beiye correspondence, and the scripture is called Tanlan (Beiye scripture).

Xiangshan Park, also called Fragrant Hills Park, is located 28 kilometers (17 miles) northwest of downtown Beijing. Initially built in 1186 in the Jin Dynasty, it became a summer resort for imperial families during the Yuan, Ming, and Qing Dynasties.

From "How Many Cultural Relics Were Committed To Flames," by Ding Shu.