

The Epoch Times

'A FRESH LOOK AT OUR CHANGING WORLD'

PUBLISHER:
Cindy Gu

BUSINESS MANAGER:
Helen Li

ISSN: 1712-6487

Toronto
The Epoch Times Media Inc.
201 Consumers Road, Suite 103
Toronto, ON M2J 4G8
Tel: 416-298-1933
Fax: 416-298-1299

Vancouver
210 - 5481 Kingsway,
Burnaby, BC V5H 2G1
Tel: 604-439-9777
Fax: 604-439-9779

Ottawa
988 Pinecrest Rd.
Ottawa, ON K2B 6B5
Tel: 780-428-8657
Fax: 613-820-8107

Edmonton
#106, 10510-121 St.
Edmonton, AB T5N 1L4
Tel: 780-428-8657
Fax: 780-988-5911

Calgary
P.O. Box 21072
Calgary AB T2P 4H5
Tel: 403-512-3329
Fax: 403-508-9933

ADVERTISING:

Toronto
Adam 416-298-1933 Ext 223
Helen Li 647-899-8748
canada_ads@epochtimes.com

Vancouver
Andrea Hayley 604-715-0334
van_contact@epochtimes.com

Ottawa
613-853-7494
ottawa@epochtimes.com

Edmonton
780-428-8657
edmonton.ca@epochtimes.com

Calgary
403-512-3329
calgary.ca@epochtimes.com

Regina
Gary Yang (306-596-5488)
sask_ads@epochtimes.com

Editors: Jason Loftus, Matthew Little, Joan Delaney, Jim Fogarty, Jeffrey Thompson, Lishanthi Caldera, Rahul Vaidyanath, Cindy Chan, Franklin McCoy, Tanya Harrison, Ryan Moffatt, Anna Skibinsky, Elisabeth Reynolds, Cary Dunst, Titus Hsu, Sandra Shields

QUITTING THE CCP



Inspired by the
'Nine Commentaries',
as of July 29, at 10:42 p.m.

58,805,219

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>

Iran's Government is wrong on rights

By CÉSAR CHELALA

As if rigged elections were not enough, the new Iranian government has compounded its breach of the law by the systematic abuse of Iranians taken prisoner after the June 12 presidential election.

Nobody in Iran is immune to the government's brutality. Only a strict following of the law, the punishment of those guilty, and the release of those whose only crime was to protest the recent election results will bring the government the international respect it so desperately seeks.

The prisoner-abuse accounts by relatives and opposition Web sites have provoked outrage not only among supporters of Mr. Mousavi (the opposi-

tion candidate) but even among some prominent conservative clerics, some of whom have relatives who have been brutally tortured by the Iranian police.

Recently, the government released 140 prisoners, President Mahmoud Ahmadinejad urged the judiciary to show "Islamic mercy" to the detainees, and Iran's supreme leader, Ayatollah Ali Khamenei, personally intervened and ordered the closing of a notorious detention center. The government actions can only be described as "cosmetic" gestures aimed more to appease the growing opposition to its tactics than to restore a respect for the law since abuse continues in an unending dragnet of brutality.

The critical point that galvanized and widened the opposition was the

case of Mohsen Ruhlomani, son of an adviser to the conservative presidential candidate Mohsen Rezaei. Mr. Ruhlomani died in prison after being severely beaten by the Iranian police. His death comes shortly after the death of Neda Agha-Soltan, whose death during a demonstration against the government sparked protests around the globe and made of her an iconic figure in Iran.

Mr. Mousavi reacted with predictable anger at these abuses. "They cannot turn this nation into a prison of 70 million people," he said. Senior clerics have joined in the protests, indicating that if the government continues to tolerate such abuses, the future of Iran's theocracy is in danger.

Torture to prisoners is not new to Iran's government. In 2007 alone, the U.N. Special Rapporteur on torture and other cruel, inhuman, or degrading treatment or punishment, sent 24 joint communications and one urgent appeal describing human rights abuses.

The Iranian authorities denied any allegations of torture and responded that fair trials had been conducted in all cases.

Despite the government denials, the International Campaign for Human Rights in Iran has verified several reports of systematic torture and abuse of opponents after the recent presidential elections. There are also allegations of the rape of prisoners, which is aimed at humiliating and dehumanizing prisoners—particularly serious abuses in a traditional society such as Iran. According to this organization, the widespread, planned, and systematic nature of these crimes since the June 12 elections could be rising to the level of crimes against humanity under international law.

On Aug. 9, 2009, Gen. Ismail Ahmadi Moghaddam, Iran's police chief, acknowledged that protesters were beaten by their jailers at Kahrizak detention center, but blamed an outbreak of disease for their deaths. The police

chief's explanation was flatly denied by several conservative clerics. In addition, Iran's Prosecutor General Ghorban Ali Dorri Najafabadi called for the trial and punishment of those responsible for mistreating prisoners.

There have been reports of family members finding "hundreds of corpses" in a Tehran morgue. The police prevented them from retrieving the bodies of their relatives unless they certified that the deaths were due to natural causes.

Iranian lawyer and Nobel laureate Shirin Ebadi urged Iran's government to release those citizens accused of involvement in the country's post-election unrest, and so did other Nobel laureates such as Archbishop Desmond Tutu, Mairead Maguire, and Jody Williams.

If the Iranian government continues to ignore these calls to justice and freedom for those unjustly detained, it will justify the role of "pariah" government among the civilized nations that they so strenuously reject.

César Chelala, M.D., Ph.D., a co-winner of an Overseas Press Club of America award, is the foreign correspondent for the Middle East Times International (Australia).

Life in Prague under Soviet communism

By BOZENA HAJDA

I was born in Czechoslovakia in 1948 and lived there until my husband and I escaped two decades later.

Before the end of WWII President Franklin Roosevelt, Prime Minister Winston Churchill, and Josef Stalin met in Jalta from February 4 to 11, 1945. At this meeting it was decided that most of Soviet occupied Eastern Europe was to be made into Soviet-controlled states, including Poland, Hungary, Czechoslovakia, Romania, Albania, and later East Germany.

My father ran the family bakery that employed about 12 people. Our family attended church regularly. As such, we were targeted by the communist regime as "bourgeois capitalists." The firm and assets were appropriated, and my family was blacklisted and put under surveillance. Files were kept on us by the secret police.

My father could no longer find employment befitting his university credentials. He had to relegate himself to menial labour in the construction field. My mother had to settle on any odd job available. This, while providing for four daughters and an elderly parent.

As early as grade three, we were required to learn the Russian language. My early education was nothing but state-sponsored communist indoctrination. We were not even allowed to see movies from Western countries. Only Soviet propaganda movies were shown in the cinemas.

I managed to tolerate this situation by attending the classical music concerts offered at our city theaters, opera centres, or concert halls. Only there, in the operas of Antonin Dvorak and Bedrich Smetana, could I feel my Czech heritage.

The Dubcek period in the spring of 1968 saw an easing of rules and a taste of democratic reform for the Czech people. This represented a moment of joyful expectation on my part. It all ended when soviet tanks crushed the democracy movement in the streets of Prague.

During this time my husband and I helped hang up protest posters,

banners, and pictures. Street signs were covered over so the Russians wouldn't know where to go and political cartoons ridiculing the Soviet regime were posted on the outside of buildings. I still tremble with fear when I think about how narrowly we escaped being shot or arrested for our activities.

This was a sad time but I still remember that the common people were considerate and kind to each other.

I was fortunate to make it to Austria (under the pretext of a belated honeymoon) on 13 September, 1968, and with the help of the Canadian Embassy flew to Canada with a plane-load of Czechoslovakian refugees on 13 October. For this I am forever grateful.

Meanwhile, in my home country I was sentenced in absentia to two years in jail by the judicial process of the communist regime. My remaining family members were harassed by the secret police to pressure them into seeking my return.

This is the first time that I have revealed my past in print. My father always told me not to say anything openly and I had learned at an early age that you couldn't trust anyone to not betray you. This distrust stayed with me for many years even though I haven't lived under a communist system for 40 years.

As an adult, my role model was Vaclav Havel. He was able to demonstrate courage and bravery by speaking out about the repressive political state in Czechoslovakia.

The one point I would like to make, based on my experience with the Soviet Block, is that if the Western countries would curtail the ongoing economic support of the Chinese Communist state it would collapse like a house of cards—just like the Berlin wall did in 1989.

I am now living in Ottawa and wanted to share my story so people will know that when a Communist government is established people's lives become miserable and all of their most basic human rights fly out the window.

Cory Aquino's legacy of freedom

By PRESIDENT FIDEL V. RAMOS

MANILA—The death of President Corazon Cojuangco Aquino—"Tita Cory" to most of the 92 million people of the Philippines—left behind a precious inheritance: a legacy of freedom that the Filipinos came to share with oppressed peoples around the world.

For her revolution was the first of the wave of "velvet revolutions" that liberated countless millions from Manila to Seoul to Johannesburg to Prague, Warsaw and Moscow. President Aquino's "People Power" revolution, indeed, is among the proudest moments in my country's history, and the distinctive contribution of our people to the saga of mankind's long struggle for freedom and dignity.

Cory Aquino motivated ordinary Filipinos to peaks of daring and selflessness at a time when their spirit had almost been broken by a 14-year dictatorship. While her husband Ninoy Aquino lived, she—as the unassuming but caring housewife—was the stabilizing influence that tempered his dynamic personality. But after the assassination of Sen. Ninoy Aquino in August 1983, she stepped resolutely into his role as political leader of my country's democratic opposition to an entrenched despotic regime.

Devoid of histrionics, without pretension—"simply by telling people what the dictator has done to this country"—she touched the hearts of freedom-loving Filipinos everywhere. The pain of the traumatic murder by the regime of her husband evoked in them memories of their own suffering and thwarted hopes.

It was in her name that concerned Filipinos mobilized families and neighbors to confront the tanks, guns, and barbed wire of the dictator's cohorts. And in God's infinite wisdom, the militancy of common people burst forth in

the non-violent revolution that overthrew Ferdinand Marcos.

We, the soldiers and policemen who backed her, were reinforced by Cory's steel core of values and principles. In crisis after crisis during her presidency, she exemplified unwavering firmness in the democratic exercise of power as a servant-leader. Cory provided policy guidance as commander-in-chief, but trusted the Defense Department and the Armed Forces to carry out their missions in the face of nine coup attempts, which were all frustrated. These mutinies were all death-dealing situations that threatened national stability, and yet she never flinched.

Prayer and spiritual devotion were important components of Cory's daily endeavors—and a major influence in her decision-making and personal relations. Her inner reserves of faith, indeed, kept her going through every hardship. Her spiritual strength arose out of her deep and abiding reliance on the grace and boundless mercy of the God she believed in.

In the tumult of the post-revolutionary period, she presided with surprising even-handedness over the unavoidable rivalries among different sides of the political spectrum. More importantly, Cory sparked the momentum for the Philippines to regain a position of respect, dignity, and even admiration in the community of nations.

So Cory Aquino's death has, in many ways, orphaned the Filipino nation. We who are left behind owe her the duty of safeguarding her legacy of freedom—and of enriching it with social justice and unity in nation building. For until the very end of her battle with cancer, she continued to speak out for individual transformation and, on the part of those elected to lead us, for their selfless stewardship.

The finest tribute Filipinos and other freedom-loving peoples can offer to

Cory's memory is for responsible citizens to work towards the vision of an empowered, bountiful future for which she and Ninoy aspired. Irrevocably, their names will forever be intimately intertwined with the peaceful revolution of 1986, which restored our liberty and democracy.

But the liberation she brought to us was just one battle in the generational struggle the people of the Philippines must wage to secure their liberation from poverty, inequity, and injustice. Success in that war is not pre-ordained, but can only be won through willing sacrifice, faithfulness to duty, and concerted action for our people's well-being.

These are the internal wars every nation and society, no matter how big or small, must win. Cory Aquino's lifetime of service and sacrifice provided the tools and a model for how to win that seemingly eternal struggle. To sustain such a treasured legacy and defend democracy wherever it is threatened is our collective responsibility.

Fidel V. Ramos succeeded Corazon Aquino as president of the Philippines, 1992–1998. Copyright: Project Syndicate, 2009. www.project-syndicate.org

4
PUZZLES PEACE

Suggested Solution

Ex-wife

Presented By



FREE THE CHILDREN

PUZZLE ON P2

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 Seven (cont.)

On the Chinese Communist Party's history of killing

Stalin once said that the death of one man is a tragedy, but the death of 1 million is merely a statistic.

When told that many people starved to death in Sichuan Province, Li Jingquan, the former Party secretary of Sichuan Province, remarked, "Which dynasty didn't have people die?"

Mao Zedong said, "Casualties are inevitable for any struggle. Death often occurs." This is the atheist communists' view on life. That's why 20 million people died as a result of persecution during Stalin's regime, which constitutes 10 percent of the population of the former USSR.

The CCP has killed at least 80 million people, which was also nearly 10 percent of the nation's population [at the end of the Cultural Revolution]. The Khmer Rouge killed 2 million

people, or one-quarter of Cambodia's population at that time. In North Korea, the death toll from famine is estimated to be over 1 million. These are all bloody debts owed by the communist parties.

Evil cults sacrifice people and use their blood to worship evil specters. Since its beginnings, the Communist Party has continued to kill people—when it couldn't kill those outside the Party, it would even kill its own people—to commemorate its "class struggles," "inter-party struggles," and other fallacies. It even put its own party general secretary, marshals, generals, ministers, and others on the sacrificial altar of the evil cult.

Many think the CCP should be given time to improve itself, saying that it is quite restrained in its killings now. First of all, killing one person still makes one a murderer.

Moreover, because killing is one of the methods the CCP uses to govern its terror-based regime, the CCP would then ratchet up and ratchet down its killings according to its needs.

The CCP's killing is, in general, unpredictable. When people lack a

Random killing is the most powerful way to maintain terror.

strong sense of fear, the CCP could kill more to increase their sense of terror; when people are already fearful, killing a few could maintain the sense of terror; when people can't help but fear the CCP, then announcing the intention to kill, with no need really to kill, would be enough for the CCP to maintain terror.

After having experienced countless political and killing movements, people have formed a conditioned reflex response to the CCP's terror. Therefore, there is no need for the CCP to even mention killing, even the propaganda machine's tone of mass criticism is enough to bring back people's memories of terror.

The CCP would adjust the intensity of its killing once people's sense of terror changes. The magnitude of killing itself is not the goal of the CCP; the key is its consistency in killing for the sake of maintaining power. The CCP

has not become lenient, nor has it laid down its butcher's knife. Conversely, the people have become more obedient. Once the people stand up to request something that goes beyond the tolerance of the CCP, the CCP will not hesitate to kill.

Random killing is the most powerful way to maintain terror. In the large-scale killings that took place previously, the CCP intentionally kept vague the standards according to which those to be punished were chosen, the "crimes" defined, or the sentences determined.

To avoid being included as the targets for killing, people would often restrict themselves to a "safe zone" based on their own judgment. Such a safe zone was sometimes even narrower than the one that the CCP intended to set.

That's why in every single movement, people tend to act like "a left-

ist rather than a rightist." As a result, a movement is oftentimes "enlarged" beyond its intended scale because people at different levels voluntarily impose restrictions on themselves to ensure their own safety. The lower the level, the crueler the movement became. Such society-wide, voluntary intensification of terror stems from the CCP's random killings.

In its long history of killing, the CCP has metamorphosed itself into a depraved serial killer. Through killing, it satisfies its perverted sense of the ultimate power of deciding people's life and death. Through killing, it eases its own innermost fear. Through killing, it suppresses social unrest and dissatisfaction caused by its earlier murders.

Today, the compounded bloody debts of the CCP have made a benevolent solution impossible. It can only rely on intense pressure and totalitarian rule to maintain its existence until its final moment. Despite occasionally disguising itself through restoring the reputation of its murder victims, the CCP's bloodthirsty nature has never changed. It will be even less likely to change in the future.

Letters to the Editor



Please send letters to the editor to letter_ca@epochtimes.com. Include address and a daytime phone number. We reserve the right to edit all letters.