

Teams of activists moved through the villages, organizing the poor in "speak bitterness" meetings to struggle against landlords . . . to punish and often to kill them, and to redistribute their land and property. Morale was at fever pitch and for those who had benefitted from land distribution there was no turning back.²

As we note the comments by Reverend Millen, please be alert to compare the techniques which he describes were used to infiltrate the minds of the Chinese people with those currently being used against the citizens of the United States.

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Millen, Leslie. "How The Communists Took China." (Audio tape recording with no production data or date available.):

In the old days in the Chinese mayor's office I used to have to go through three secretariats to get up to see the mayor. Then usually it ended with an invitation to come to my home and both of us would go back to one another's house before--after 2 or 3 days--we'd deal with our business.

The communists brushed aside all that and I attribute the success of the communists in the establishment of their regime in China to the fact they brushed aside all the red tape. As soon as you went to them you got a decision on anything that you asked for.

And now I want to tell you something: from then on I found these communists quite different from anything about which I had read, contrary to all the stories of the way that they acted. I had found these men were willing to help. There was hardly anything that I asked them that they refused. Did we want meetings? Why, of course we could have meetings. We had greater and more effective meetings than we had ever had before.

Did I wish to go into the country? They would not only arrange for that and arrange for my transport, they would arrange for the people to come and listen to what I had to say.

² "History of China." Vol. 4. Encyclopaedia Britannica. Chicago: Encyclopaedia Britannica, Inc., 1979, p.377.

Where we used to preach to great milling mobs of uncontrolled people, now, when we came under communism everybody was sitting out in orderly fashion.

I want to tell you they put on a hygiene campaign to clean up the city and they did a wonderful job. They brought down the prices of commodities, they raised the living of the workers as their wages went up and the result was that the people all began to speak for communism. It was an amazing thing.

And then you began to realize that after all, this is what these men promised they would do. They went out and arrested all the prostitutes, for China was the land of a million brothels according to Pearl Buck. And they tore down all the red lamps and they put these poor women not into prisons to make worse criminals out of them but into rehabilitation centers where they learned the truth about themselves and their past and how they had been bought by evil capitalists and placed into these houses of ill fame to make money out of them. Now the communists had come to set them free. Wouldn't you be happy if you were one of these women? And it wasn't only a matter of a couple of weeks before they were coming out onto the streets of the city telling what the communists had done for them.

They arrested all the opium addicts and where we as missionaries were glad when one opium addict found Christ as Savior and his life was transformed by the mighty transforming power of God, why we would write a whole article about it. The communists had hundreds and thousands of cures. O, of course, they used more drastic methods; they just got the men, when this urge came upon them for their opium, they tied them down to the beds until the yen had past. And of course they were broken of their opium lusts. And they came out to tell, once they were through it, what communism had done for them and what a wonderful thing communism was. Wouldn't you do the same?

Gambling was virtually wiped out. What could I do as a preacher but commend such a thing?

When the agrarian reform came and I watched the farmers file down the main street and stand before the chief of police and receive their title deeds to their property--men who never owned a thing in all of their lives--suddenly given a piece of land and the property that was on it--the buildings and farming implements suddenly became theirs. Wasn't this something to praise? The cooperation of the communists in our work. Why shouldn't I praise it?

And as they cooperated with us the communists received our just praise and I still praise them today for the way in which they kept their promises. And as they did so, we also encouraged the people to cooperate with them. When they came around and said, "We know that there are a lots of people in the community who were agents of the Nationalists. But we know they did it to make a living. There was nothing else for them to do. They had to cooperate with the Nationalist regime. Tell them to come and give themselves up to us and we'll promise you that everyone of them shall come back to their families unmolested. And they did. As they gave themselves up, others were encouraged to do the same. And virtually right through the countryside all the Nationalist agents gave themselves up. They were examined, questioned and cross questioned, then came back to their homes.

Likewise , when they came and said, "We know that there are a lots of people that have hidden arms and ammunition. Tell them to bring them all out. No harm will come to them." Very soon they had them piled up on the streets of the city. I went down and saw the piles of ammunition and arms piled so high on the main street and congratulated the winning team of soldiers who'd built the highest pagoda of rifles. I saw them pick up these arms and throw them into trucks and drive them down the main street and out through the East gate. They said they were taking them out to the sea and they were going to dump them into the sea. They'd driven the Nationalists to the sea and now they would throw away all the munitions of war. They'd come to establish peace. This was the end of war.

I want to tell you that unashamedly, I wept. Was it possible that an unchristian, antigod organization like communism, understood the only way to deal with war? Here it was. At last it took these men to bring in even a political reign of peace. And I want to tell you that I went along with them and in my broadcasts I praised them and I meant every word I said and I still do.

I want to tell you, contrary to all you expected me to say perhaps, that the communist keeps his promises. The trouble is, he doesn't tell you for how long he's going to keep them.

For three wonderful months we watched the communists attempt to build a Utopia. And during those three months they gave us all the cooperation that we could ask for to such an extent that we ourselves began to feel that the communists were not going to be a government under which we couldn't work.

And then it was, when they had all the information that they wanted, when they had caused the community to loosen up to the extent of revealing a great deal of their past... They called upon us to write out our past history during that first three months. I had to write my history out over 30 times before I got out of China. The first time was during those first months. When they asked questions, why shouldn't we answer them? They asked questions about members in the church. Why shouldn't we answer them?

They came along and asked people in their homes about their neighbors. Why shouldn't they answer? These men were cooperating; they went around without revolvers. They didn't molest anybody. Why shouldn't they have our cooperation?

And in the schools they went to the young people and they said, "Now we want you to write essays on yourself and your past life. Be perfectly frank. Tell us all the bad things as well as the good things." "Come clean!" went out the cry across the land. "Come clean! And they did.

Then they said, "Now I want you also to tell us about your brothers and sisters, your fathers and mothers, your relatives, your neighbors." And (the students) wrote essay after essay.

Little else was done in the schools. All sorts of other studies were excused except these thoughts and going out into the fields and looking after them. Otherwise, the young people had a ~~hard~~ day in the schools.

But at the end of three months the curtain fell. It was then that we learned the real difference between Marxist philosophy and Bolshevik terrorism. In your mind I want you to draw a line of distinction. The word Bolshevism was stamped out of the communist vocabulary and from all official documents after about 1945 or '46. Since then you won't find them using it. As a result, on this side of the world you'll find none of the newspapers or magazines ever use the word. The communists said don't use it because it has a stigma attached to it so of course we want to be kind to the communists so why should we use the word?

But let me tell you what Bolshevism really is. Because lots of people have said. "Surely it's a different brand of communism that's being offered to the United States. It's the American brand, adjusting itself to the American communities."

But I want to tell you there is no difference. Once the curtain fell, then we understood. But it was too late then. The day was past when anything could be done about it. It was then the "fellow travelers" (collaborators) learned the truth. They were the first to be arrested. They were taken off to an indoctrination course. It was now the communists talked about indoctrination centers. This was when they spoke of the People's Courts. Now they spoke of the purge, they spoke of reactionaries. These words hadn't been used in their vocabulary for the first three months. For you must remember that the communists came in with an army. The army took over, elevated the "fellow travelers" into places of responsibility--all people who were known to the community and whom therefore nobody feared.

Then when the soldiers left and moved on it was then when the change took place. And in place of these men of leadership in our city, we now found the communists left behind what were called the cadres: men who had been trained as political leaders. Of these there was a great army.

It is estimated that there were 350,000 trained communists shock troops that faced the Chinese Nationalist Army. The Nationalist army was German trained, by and large, and had a total of about 1.5 million soldiers. It took only 350,000 to drive them out. But behind that army of uniformed men of the communist army, it is estimated that some 4 million trained cadres, trained in the arts of psychological warfare and re-establishment of a community as a communist community--agents who were first trained to disarm the communities and then afterwards to suppress them--these were the men who did the real job in China.

Let us never forget this: the Lenin Schools are established for the purpose of training the great army of psychologically prepared cadres so that they may re-establish communities under communism.

People can't see how it's possible for there to be two such complete sides to communism. But you see, the communist front is what you want. The communist-Bolshevik back is what they want. They'll give you what you want to begin with--everything you can ask for. They'll promise you the sky. And when they have taken over and when they have the authority, it's then when they put on the clamps.

Now they started through the communities. And then it was that accusations were the order of the day. Young people called upon to accuse their parents. The People's Court was set up outside our front door. They had their execution platform with its back to our boys school wall. And there they would perpetrate the executions.

Many of the children found themselves in the awful position of having to read the essays that they had written in their classrooms as accusations against their own relatives. I can never forget the sight of a little girl whom I first knew when she was only three years of age. I still have a little Bible which this little girl tore when I was on my knees in prayer and she would come in and kneel beside me. She had torn the little Bible in Ephesians 2 and I did my best to explain to her what it meant. Never tired of trying to tell this little child the wonderful love of the Lord Jesus for her. But she never responded to that message. And when she was about 11, my wife and I noticed a tremendous change in her. We couldn't understand it. She was in our school.

We never dreamed that right in our own Christian school there were teachers who were working for the communists. Yet this child came home with what I now understand to be direct communist thoughts: insubordination, opposition to parents, refusal to do what father and mother said.

I used to have these children up to do my best to love them to Christ and also speak to them quite straightly about their condition and how they were disappointing their parents. Never did I dream that the vice-principle of our Christian school with his wife were actually organizing communist cell groups in their home on our campus. And after school hours, when I thought this vice-principle was looking after the backward students and giving them extra training or special tutoring, never did I dream that they were being taught Marxism.

This little girl had been well indoctrinated. For by the time the communists came in she was then around 13. She also had written essays about her parents. And now her mother was put on trial. And her mother was taken to the platform. This little girl was called up on the platform and she stood in front of the microphones and asked to read the accusations against her mother. She couldn't get through it. She broke down. She turned to the communists and said, "Why should I have to do this? This is my mother. Why should I have to accuse her?"

And the communists said, "You don't understand. We'll teach you." And they took her away. About three months later that same girl stood before the microphones and this time the communists had done what they wanted to do. There was no life in her voice, there wasn't a sign of life in her eyes, she just seemed not to be there--and she read in a monotone voice the accusation against her mother. And when she'd finished she called for a show of hands and as the hands went up she turned around and took up the knife that was on the table beside her and turned to her mother who was in an emaciated condition behind her. She tore aside her mother's dress and plunged that knife into her breast. And then one after another, the members of the family had to take up that knife and plunge it into her body.

I'm speaking to you of twentieth century communism. And I'm not speaking to you out of a book. I'm telling you what we saw with our own eyes. Communism has not changed. And if it comes to the United States, it has the same things to offer.

(See Doc: C:\WP\JBG\90SP-J4.61 for continuation of study at p. 1201.)