

Leslie Millen: "How the Communists Took Over in China" (part 1); B. K. Eakman: How Psychographics & Demographics Influence Behavioral Science in Academia

Millen, Leslie. *How the Communists Took Over in China*. Radio Library. Soquel, Cal. Compact disc: 00:46:44-01:12:44:

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 two or three 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. 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 into the streets of the city telling what the Communists had done for them.

They arrested all the opium addicts and whereas 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 passed. 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 had never owned a thing in all 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 lots of people in the community who were agents of the Nationalists [the Kuomintang headed by Chiang Kai-shek]. 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 every one 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 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 in 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 un-Christian, anti-God 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 thirty 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 heyday in the schools.

NOTE: It is important to interrupt Reverend Millen's speech at this point to document a similar process of information gathering has been taking place in the public schools since the nineties. A brief description of this is provided by:

Eakman, B. K. *Cloning of the American Mind: Eradicating Morality through Education.* (Lafayette, La.: Huntington House Publishers, 1998), 16, 18:

If one checks the listing in Webster's *New World Communications and Media Dictionary*, it states that *psychographics* means "the study of social class based upon the demographics ... income, race, color, religion, and personality traits." These are characteristics, asserts the dictionary, which "can be measured to predict behavior." This, of course, brings up a panoply of civil rights and other ethical questions when applied to persons in captive, compulsory settings like elementary and secondary schools.

Behavioral scientists are combining these with psychiatry to reform education. In the process, two factions of behavioral science evolve, clash, then come together, to accomplish what no extremist group or power elite has been able to do in the history of the world: hold an entire population hostage to a set of quasi-political, psychological criteria. How so? By predicting children's job prospects on whether or not they hold "acceptable" worldviews and opinions.

What certain unsavory elements within the education establishment have discovered is that they can use state-of-the-art technology to target political advertisements to children, to obtain personal information about youngsters and their families, then get into the *belief systems* of the students and correct the viewpoints they find distasteful.

Such is possible only because the technologies of computerization and advertising have evolved to the point where analysts are able to predict probable future behavior and turn their findings over to those in a position to act on such predictions. (p. 16)

Researchers can overlay public records like census data, and put the whole business through a statistical modeling process that isolates and compares the various data points in ways that enable analysts to provide a profile of your neighborhood or family to marketing experts—who will, in turn, come up with an advertising plan.

Thus have educators adopted not only their terms, but the strategies, of marketing psychology. In the end, marketing strategists will redirect the attention of the community away from the actual level of learning among students and toward such intangibles as "getting along with others," "working in groups," and expressing "environmental responsibility." Professional consensus-builders—using the tactics of political "agitators" [remember Alinsky's *Rules for Radicals*—will be brought into the community to ensure support for this agenda, employing specific strategies of group manipulation. (p. 18)