



盧溝橋事件是共產黨員策動的！

The Marco Polo Bridge incident was instigated by

The Chinese Communist Party

The Enduring Legacy of the Republic of China

Lecture summary by 辛灝年 | Xin Hao Nian

Xin Hao Nian, a pen name derived from the Xinhai Revolution, personally experienced the Great Leap Forward's devastating effects as a child, enduring starvation alongside his villagers in Nanking. The Cultural Revolution further

impacted his youth, with classmates becoming Red Guards and persecuting teachers, leading him to abandon schooling for agricultural work. These early hardships under Mao Zedong's leadership fuelled his antipathy towards the Chinese Communist Party and shaped his orthodox view of the Republic of China's history. As the Cultural Revolution subsided, he dedicated himself to education and held various positions, including teacher, Education Bureau executive, and Cultural Bureau creative director, while also pursuing literary endeavours. Debuting in 1976, he joined the Chinese Writers Association in 1982 and held positions in youth federations. After graduating from Wuhan University in 1987, he served on the Standing Committee of the Anhui Province People's Congress. In 1994, he became a visiting scholar at the University of Toronto, later conducting research in Taiwan at the request of 《Yeonhapbogye (聯合報系)》. He eventually fled to Taiwan, obtained citizenship, and now resides in the United States. Xin Hao Nian argues that loving China is distinct from loving the Chinese Communist Party, contrary to the party's insistence that the two are synonymous.

Lecture summary:

As a soldier of the Communist Party for the past 12 years, I felt compelled to attend the invitation of this lecture. This year marks the 40th anniversary of the People's Republic of China's People's History Reflection Movement, a movement that has allowed for a re-evaluation of our history, including the roles of Chiang Kai-shek and the Kuomintang, as well as the Communist Party of China. This anniversary fills me with excitement, as does the recent participation of old businessmen, led by Fang Zheng and Feng Zhongde, in the opening ceremony of the anti-Japanese war under the Chinese Democratic Education Foundation.

For over 40 years, overseas civil society organisations have held numerous seminars, but discussions about who truly led the anti-Japanese war have been notably absent. Mainstream public opinion overseas often fails to acknowledge the Kuomintang's leadership or the Communist Party's role. Therefore, I am heartened by the shift in

public opinion initiated by the old businessmen, which I hope will extend to New York. As a Republican and a participant in the anti-Japanese war for 40 years, I express my gratitude.

Reflecting on my experiences giving speeches, it has been challenging to discuss the true history of the war and the complexities of anti-communism overseas. Invited to Canada by the University of Toronto in 1994 and later to the United States by the University of Columbia, I published an article titled "The Glorious End of the Chinese Revolution Commemorating the 84th Anniversary of the Republic of China," which presented my understanding of modern history. This article led to an invitation from the State Department to speak about a new revolution and the true leaders of the Korean War. Despite facing opposition and attempts to distort the narrative, I remain committed to sharing the truth about our history and honouring those who fought for our nation.

"The Sorrow of Chinese Intellectuals." In this article, I discussed the disillusionment many Chinese intellectuals felt after the Tiananmen Square incident. They had placed their hopes on the West, on democracy, but they found that the reality was much more complicated.

I remember one particular incident that struck me deeply. I was at a dinner party in New York, and I was seated next to a prominent Chinese scholar. He had been a leading voice for democracy in China, and he had suffered greatly for his beliefs. But as the evening wore on, I noticed that he seemed increasingly withdrawn and bitter.

Finally, I asked him what was wrong. He looked at me with a sad smile and said, "You know, Qin, I used to believe that the West held all the answers. I thought that if we could only bring democracy to China, everything would be alright. But now I see that it's not so

simple. The West has its own problems, its own contradictions. And I'm not sure that it has the answers for China."

That conversation stayed with me for a long time. It made me realize that the struggle for democracy in China was not just a political struggle, but also a spiritual one. It was a struggle to find a new way of being Chinese in the modern world, a way that honoured our traditions while also embracing the values of freedom and human rights.

And that, I believe, is the challenge that we still face today. How can we build a China that is both strong and free, a China that is both prosperous and just? It's not an easy question, and there are no easy answers. But I believe that if we are willing to confront the truth about our past, and if we are willing to learn from our mistakes, then we can create a better future for ourselves and for our children.

The Enduring Stain: Commemorating the Republic of China's Legacy

"The Glorious End of the Chinese Revolution Commemorating the 84th Anniversary of the Republic of China" This article represents a culmination of my understanding of modern history, specifically the authoritarian coups that have plagued China. From Yuan Shikai to Zhang Xun, and most significantly, the CCP, these power grabs have defined eras. The CCP's extended authoritarian rule, spanning over seven decades, marks a prolonged "era of coups." It was this perspective that I first articulated in the United States, leading to an invitation from the State Department to discuss a new revolution. In 1995, during the 50th anniversary of the Anti-Japanese War, I questioned who truly led the Korean War, a topic inspired by a controversial book published by the People's Liberation Army National Defence University Publishing House.

My speeches and writings challenged the conventional narrative, particularly regarding the Kuomintang's (KMT) role in the war. I

highlighted the emotional impact of historical revisionism, recounting instances where students were deeply affected by the revelation that the KMT, not the CCP, might have been the leading force. This revisionism extended to the 60th anniversary of the War of Remembrance, where Hu Jintao's claim of the CCP being the "backbone" of the anti-Japanese war prompted me to question, **"Who is the backbone?"** These discussions, though impactful, sometimes faced resistance, as seen during a speech in Texas where individuals attempted to disrupt the event.

Delving into specific battles and historical accounts, I argue that the CCP's war record is questionable. I cite examples of battles where the CCP's reported successes appear exaggerated or fabricated.

Furthermore, I raise **the issue of Mao Zedong's alleged collaboration with the Japanese, including the claim that he thanked them for invading China.** This collaboration, I contend, **involved secret agreements and compromises that ultimately served the CCP's interests at the expense of national integrity.** The establishment of the Chinese Soviet Republic in Ruijin under Stalin's order further underscores the CCP's allegiance to foreign powers and its **willingness to undermine Chinese sovereignty.**

CCP operation in Taiwan:

In Taiwan, a man named Xie Xuehong quickly created a government in Taichung. He sent people to stir up protests in the countryside and organize workers in factories.

Back then, not many workers or farmers supported the February 28th Movement. Most workers were on the government's side, and farmers didn't really care. Xie Xuehong took food from the army and government to give to poor farmers, hoping they would join him.

Xie Xuehong's actions followed the CCP's instructions, turning a small event into a big revolt. When he created the government in Taichung,

it was a clear attempt to bring communism to Taiwan by giving land to farmers and arming them. But because workers and farmers didn't really support him, the revolt seemed fake and driven by outside forces.

The events of February 28th show a mix of political plans, clashing ideas, and old resentments. The Communist Party, using people like Xie Xuehong, tried to use Taiwan's problems to achieve its goals. Meanwhile, the government struggled to stay in control. This period still affects Taiwan's identity and its relationship with China, reminding everyone of how the past can influence today's politics.

Some people believe that the Communist Party of China (CCP) has greatly influenced Taiwan's politics. They say that events like the 228 Incident and support for Taiwanese independence movements were planned by the CCP to weaken the Kuomintang and the Republic of China. They even claim that Taiwan showed socialist tendencies in the 1960s and 70s because of CCP ideas. According to this view, the Democratic Progressive Party (DPP) now encourages groups that support communism and Japan, all with the goal of making Taiwan independent.

It is argued that the DPP and CCP work together to get rid of the Republic of China. They also point out that many Taiwanese politicians and intellectuals follow Marxist ideas, suggesting the CCP's strong influence. Allegedly, the DPP twists historical events and promotes independence to help the CCP's goals.

In conclusion, some people advocate for a democratic revolution in China to remove the CCP, which they see as a foreign and treacherous power. They believe that democracy is the key to reviving China's true identity and national spirit, uniting the country against foreign ideas and building a truly democratic nation. The mission is to implement Three People's Principles.

In Summary:

The Marco Polo Bridge Incident was a catalyst ignited by the Chinese Communist Party (CCP), designed to plunge China into the Second Sino-Japanese War and strategically weaken the Kuomintang (KMT) forces. The enduring legacy of the Republic of China is inextricably linked to the atrocities committed by Unit 731 and the Nanking Massacre, painting a stark picture of the CCP as betrayers of the Chinese people. This perspective offers a preliminary understanding of modern history, particularly concerning authoritarian overthrows.

https://www.youtube.com/watch?v=3QNr3r7e_K0