

The Rise of Reaction in Wuhan

(Continued From Last Issue)

III.

The Theoreticians of Reaction.

THERE follows a series of confusion injections by such eloquent confusionists as Wong Ching Wei, in the form of a series of articles dealing with the Kuomintang and the masses, and the land problem and the class struggle, and the U.S.S.R. and China and capitalist countries, and everything under the sun except the burning question whether the destruction of the labor and peasant movements—which was going on while Mr. Wong Ching Wei was writing his articles and pronouncing his speeches—and the wholesale executions of labor and peasant leaders, were what he, the self-styled apostle of "pure Sun Yat Senism" considered to be in accordance with the principles of Dr. Sun.

IT is typical of this self-styled heir of Sun Yat Senism that he defines the National Revolution simply as "the struggle of an oppressed people against imperialism." More than that he does not see and does not want. The social revolution does not exist for him. The class struggle to him is a crime.

Let the toiling masses, the workers and peasants be good and help the Chinese bourgeoisie beat im-

SZ-TOH-LI of the Pan-Pacific Trade Union Central Bureau has furnished **THE DAILY WORKER** with four articles describing the betrayal of the liberation movement by the Wuhan leaders and the horrible butcheries and suppression which followed their surrender to Chiang Kai-shek and the other militarists.

By documentary evidence the writer shows that the Wuhan "moderates" took the same attitude toward the labor movement and the peasant organizations as did imperialists and their militarist allies.

Written the first of August, the general predictions made by the writer have been confirmed fully by subsequent events.

perialism in order that it may itself have the monopoly on exploiting the Chinese working class and the peasantry—and Mr. Wong Ching Wei will thank them. (See "People's Tribune" of Aug. 8 and 9).

THE height of confusion and learned stupidity is reached in another series of articles published during the same period of preparation for the reactionary coup by Kou Meng Yu, the Minister of Education.

Mr. Kou throws the terrible bugaboo of Nihilism into the discussion, and quotes Dostoyevsky himself—and Bakunin and even Marx—in an effort to prove that the present actively revolutionary labor and peasant movements in China lead to Nihilism which is opposed to Sun Yat Senism.

THE trio of petty bourgeois theoreticians and ideologists of "Na-

tionalist Revolution" is completed by Sun Fo, Minister of Communications, who also ventures into theoretical discussions (read: justification of the reactionary coup) which furnish a splendid shield to all the dark forces at present operating at Wuhan.

Mr. Sun Fo who seems to have learned mighty little from his revolutionary father Sun Yat Sen, poses as attorney-general against the masses.

He accuses the masses of no less a crime than "the illegal usurpation of political power" from the Kuomintang and the Government. "... The great responsibility for the illegal activity of the people (!) falls upon the shoulders of persons who are leading the mass movement. In order to avoid such a crisis and the defeat of the Revolution, we must get rid of the misrepresentations of the theory of National Revolution..." (See "People's Tribune July 15).

INDEED the gods must laugh to hear this self-satisfied and vainglorious son of a great man accuse the masses of "usurping political power." The masses! With what contempt these little puppets who were brought to light by the same masses he now despises, speak of the masses!

As if the masses of workers and peasants who constitute the overwhelming majority, perhaps 95 per cent of the population, could "usurp" anything! Between the masses and Mr. Sun Fo it is not difficult to find the usurper. . . .

IN another "theoretical" article ("P. T." of July 20), entitled "The only way for the Nationalist Revolution," Mr. Sun Fo points out three possibilities: Fascism, Bolshevism or Sun Yat Senism. He pretends to reject the first of these. But let us ask our complacent theoretician whether the destruction of the labor movement and the execution of labor leaders is nearer to Fascism than it is to Sun Yat Senism. Or does Mr. Sun Fo so understand the three principles enunciated by his father that he could shelter the counter-revolutionary la-

bor policy of the last few months under the label "Pure Sun Yat Senism?"

The Practitioners.

WITH such ideological preparation, the events which followed came as no surprise to anyone. With three such ideologists standing intellectual guard to the out-and-out militarists who first wrecked the labor and peasant movement in Hunan (the hated reactionary General Ho Chen of the 35th Army), every obstacle seemed cleared away for them in Hankow and in the Wuhan cities.

General Ho Chen becomes garrison commander of Hankow. He orders his soldiers to raid and destroy all the trade unions in the city. (For a complete list of trade unions so dealt with see statement of Hupeh General Union in "People's Tribune" of July 23).

THE trade union leaders are forced to flee; they are hounded by the soldiers and spies of Ho Chen, who apes his intellectual masters mentioned above and also indulges in theorising on National Revolution.

IN an open proclamation (see "Hankow Herald" July 19) General Ho Chen asks a series of questions and gives the answers to them: "... Is the mission to break all the national systems, eliminate all classes and to establish a socialistic order—National Revolution? No! National Revolution has for its object the overthrow of imperialism, emancipation of the people and the establishment of an independent state—why should we then place under the revolutionary banner all the anti-humanity and anti-national practices, systems and thoughts such as advocating prostitution, overthrowing moral teachings, beating down the learned class, overthrowing the system of merchants, supporting local rascals and overthrowing all family conceptions. . . ."

IN another manifesto issued to his troops Ho Chen gives a long list of crimes committed by the labor lead-

ers: "... ancestral temples confiscated, executions, posters urging women to forego their husbands, students' slogans denouncing their own parents, chaos, anarchy, grave tombs removed—and the preaching of the class struggle. . . ." This manifesto ends with the slogan: Support Wong Ching Wei, Sun Fo, Tang Shen Chi, support Buddhism and Confucianism. . . ."

WE congratulate Messrs. Wong Wei, Kou Meng Yu and Sun Fo on the splendid results of their tutorship. . . . The militarist Ho Chen who has the lives of hundreds of workers and peasants on his conscience, and the super-militarists of the same type (Tang Shen Chi Co.) are now the honorable executors of the will of Dr. Sun—as Messrs. Wong Ching Wei and Sun Fo understand and interpret it. . . .

Woe to that national revolution which depends on "practitioners" such as Ho Chen and such theoreticians as the trio above mentioned!

THERE is one phrase in Ho Chen's proclamation which gives away the whole show: "Preaching the class struggle" . . . That is precisely where the dog lies buried. . . . It is not because temples have been confiscated or prostitution advocated, or women urged to leave their husbands (how familiar all these stupid accusations sound to those who are conversant with the counter-revolutionary press which vituperated in the same manner about the Russian Revolution), no—it is not because the labor movement and the labor leaders threatened to "break up the family" (how familiar again!), but it is because the revolutionary labor movement of China did not abandon the class struggle, that the reactionaries of all colors and shades found themselves together in the cause of exterminating the revolutionary labor and peasant movements.

That is where Mr. Wong Ching Wei and Ho Chen and Sun Fo and Fou Meng Yu and Tang Shen Chi and Chiang Kai Shek and Li Chi Hsin and all the militarists and reactionaries and brief-holders for the bourgeoisie find themselves under the same quilt dreaming like dreams. . . .

(To Be Continued)

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