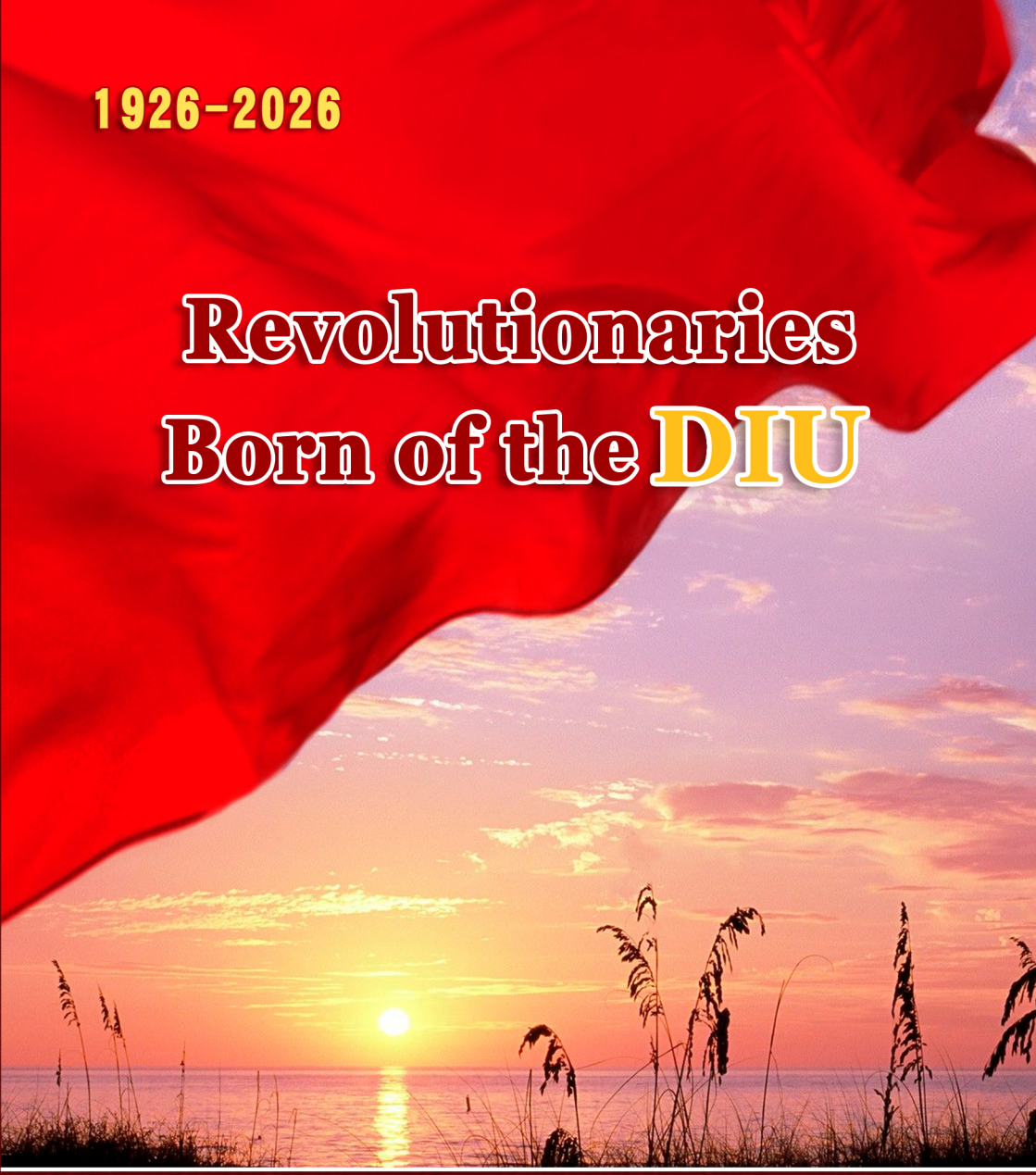
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Revolutionaries Born of the DIU



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Foreword

On October 17, 1926, the great leader Comrade Kim Il Sung formed the Down-with-Imperialism Union (DIU) with young communists of a new generation.

The DIU was a pure, fresh revolutionary organization the young people of a new generation forged in the throes of history with an aspiration to socialism and communism, for the realization of national liberation and class emancipation under the ideals of anti-imperialism, liberation and independence.

The Korean revolution, pioneered by the DIU, has followed a victorious road for a long period, and in this course the Workers' Party of Korea (WPK), the guide of the revolution, was founded and has developed into an invincible party.

In looking back upon the proud history of the WPK, we recall the forerunners who formed the DIU, its historical root, and created its traditions.

They were genuine revolutionaries who represented the first generation of the Korean revolution.

Thanks to their efforts, the communist movement and national liberation movement in Korea entered a new era when they broke with the old generation who were contaminated with worship of big powers and dogmatism, and began to march forward on the principle of independence.

The communists of the new generation never feuded because they knew no lust for position, and they never broke unity on account of

any difference in opinion.

They safeguarded the unity of their revolutionary ranks, particularly the centre of the unity, that is, the great leader Comrade Kim Il Sung, even when they were in prison or on the gallows.

And they handed the tradition down to the communists of their younger generations as their treasure.

This is the first historic achievement of theirs.

The noble and beautiful spirit of the communists of the new generation who upheld their leader and united behind him has now developed into single-hearted unity whereby all the people are firmly rallied behind the national leader by a single ideology and will.

Greeting the centenary of the DIU, the Korean people pay tribute to the revolutionaries born of the organization with a feeling of deep reverence for them.

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1. The Path Taken by Cha Kwang Su

At the dawn of the Korean revolution, Cha Kwang Su held Comrade Kim Il Sung in high esteem as the great leader of the revolution, the only centre of unity and cohesion, and rendered a substantial contribution to promoting the youth movement, transforming the masses of the people on a revolutionary pattern and laying the groundwork for the anti-Japanese armed struggle.

He was born in North Phyongan Province on April 5, 1905. The villagers said that he was a bright boy, and in his teens, he went to Japan, where he worked his way through university.

It was around that time that he read books on Marxism-Leninism and began to yearn after communism.

In those days there were not so many Koreans who studied at a university in Japan.

He was good at writing and making speeches. Being kind-hearted, he was liked by many young people and was popular as a specialist in Marxism.

He walked with his head inclined slightly to the left. He had got into this habit because he had had a boil on his neck as a child and had used to walk with his head inclined.

Regarding Cha Kwang Su, Comrade Kim Il Sung wrote in his memoirs *With the Century*:

"When I recall my Jilin days, many unforgettable faces

appear before my mind's eye. In their forefront there is always Cha Kwang Su.

"It was in the spring of 1927 that I first met him.

"It was Choe Chang Gol who introduced him to me. After Hwasong Uisuk School had closed down, Choe Chang Gol served in the Independence Army in Sanyuanpu, Liuhe County, which was a Jongui-bu base."

The following was how Choe Chang Gol met Cha Kwang Su for the first time.

One day when the commander of the company of the Independence Army to which Choe Chang Gol belonged was informed that a teacher at Liushuhezi School was propagating communism, he ordered Choe Chang Gol to arrest him at once. (The Independence Army was an armed force organized by Korean independence fighters to liberate the country from Japan's rule.)

Choe Chang Gol sent some men who were under his influence, giving them an earnest warning in the fear that they, who regarded communists as heretics, might treat the teacher badly.

The Independence Army men had supper in the house where Cha Kwang Su was staying. The supper they were served seemed to have been very humble.

Seeing the bowls of cooked millet on the table, they, accustomed to being treated well, blustered, "Is this food? Your attitude to Independence Army men is not good."

At this Cha Kwang Su said in defence of the master of the house, "This family eats only vegetables, without any grain. To offer you

hospitality he borrowed some millet from a landlord's family and cooked it for you. It is not the host who prepared the food for you who is to blame but the landlord who lent him bad millet."

Listening to Cha Kwang Su, the Independence Army men who had been shouting angrily fell silent. He had been right and they could not find fault with him.

The Independence Army men finally gave up the idea of arresting Cha Kwang Su, finding him likable. Having returned empty-handed, they told their commander that Cha Kwang Su was not a communist but a great patriot.

Choe Chang Gol said that he himself had met Cha Kwang Su and found him worth getting to know.

Comrade Kim Il Sung wrote in his memoirs:

"A spectacled young man with his head inclined somewhat to one side appeared before me a few days later when I was leaving the Young Christians' Hall after giving a lecture. He asked me if I knew Choe Chang Gol. When I said yes, he silently held out his hand for a handshake. This was Cha Kwang Su.

"That day Cha Kwang Su made me speak a great deal while he spoke only a little; he asked questions and I replied.

"He left without saying where he was going, giving me the impression that he was brusque and hard to approach."

The communist movement in Japan was on a decline when Cha Kwang Su was working his way through university, embracing the new trend.

He found it absurd to read Marx's books and plan some kind

of movement in Japan where the communist movement was on a decline.

He returned to Seoul. There he met people who were allegedly engaged in the communist movement. However there were so many groups who advocated the same Marxism-Leninism and their combination was so complicated that he could not make head or tail of them.

In order to judge which group was right in its arguments and to find the way for him to take, Cha Kwang Su took time to study the history of the early communist movement in Korea, its genealogy and its different branches. It was like working his way through a labyrinth.

The pseudo-Marxists had been engaged in an empty talk that was irrelevant to the national liberation struggle, seeking personal fame and scrambling for hegemony over the communist movement. There were many groups–parties of three here and groups of five there. The factional strife went so far that each group formed a terrorist band to counter other groups.

Cha Kwang Su lamented day and night, wondering how people who were allegedly engaged in the communist movement could degenerate to such an extent, and after serious thought he left for Manchuria.

This was because he entertained a slight hope that he could get in touch with the Comintern in Manchuria and find a new path for the Korean communist movement.

But, disgusted with the criminal acts of the factionalists in

Manchuria as well, he left for Liuhe. He decided to become a rural teacher and lead a quiet life, while implanting the national spirit in the children's minds. In the meantime, having met Choe Chang Gol, he came to Jilin with an introduction from him.

Days later Cha Kwang Su came to see Comrade Kim Il Sung without previous notice. Saying that he had been hanging around in Jilin for a while to take the air, he abruptly asked Comrade Kim Il Sung his opinion on the alliance with the nationalists.

In those days the question of an alliance with the nationalists was being hotly discussed by the communists after Chiang Kaishek's betrayal of the Chinese Communist Party. It was taken as a touchstone, so to speak, to tell the genuine communist from the opportunist.

Comrade Kim Il Sung said to Cha Kwang Su: Some degenerate Korean nationalists are advocating self-government and national reformism, giving in to the Japanese imperialists, but conscientious nationalists and intellectuals are fighting at home and abroad for the independence of Korea without yielding. The Korean nationalists who are experiencing the barbarous colonial rule of the Japanese imperialists have a strong anti-Japanese spirit. So, we should join hands with these nationalists and non-comprador capitalists.

Comrade Kim Il Sung's way of thinking and his stand of judging all problems on the basis of the actual situation in Korea and attaching great importance to revolutionary practice, not to doctrinairism, aroused Cha Kwang Su's sympathy.

Cha Kwang Su talked about his career, saying:

"Song Ju, can we conduct a movement, believing in and loving one another? I mean, without factional strife and a fight for hegemony."

Comrade Kim Il Sung wrote in his memoirs:

"This appeal reflected the experience of his life and the lesson he had learned after roaming the length and breadth of a foreign country, seeking the path of revolution.

"Holding his hand, I said with a strong feeling that we, the new generation, should closely unite in thought and purpose and take the straight path of revolution instead of taking the path of disunity like the factionalists."

Cha Kwang Su soon became a member of the DIU.

He at first took part in making the Korean villages around Jilin revolutionary and then in rallying the young people in the Korean settlements in Liuhe, south Manchuria, and in Kalun, Guyushu, Wujiazi and other areas of central Manchuria, with Jilin as the centre. In doing so he fully realized which path to take in conducting the revolution.

Comrade Kim Il Sung entrusted Cha Kwang Su with the task to work in Xinantun.

It was one of the small number of bases for the political movement among the Korean settlements in Manchuria. If the village was made revolutionary, it could provide initial access to the peasant masses.

When Comrade Kim Il Sung told Cha Kwang Su to go to Xinantun village and work there, he showed a dubious look. He asked, part joking and part in earnest, why he would be sent to

the countryside after he had come up from the countryside to join the movement. He was wondering what he could do in a small country village when others were going about in big cities conducting the movement and, unsatisfied even with this, were visiting the Comintern.

He opposed the old way of conducting the movement, but was still shackled by the accepted ideas.

Comrade Kim Il Sung said to him:

It is wrong to think that only when one is ensconced in a big city can one make the revolution. We should not draw distinctions between the city and the countryside if there are people there. The overwhelming majority of our population is peasants. A large proportion of the Koreans in Manchuria live in the countryside. Without going among the peasants it is impossible to enlist the people in the cause of national liberation or to think about the victory of the communist movement in our country. I want to go to the countryside and work there after finishing school. It is wrong to think that only those who frequent the Comintern have dignity as communists. Communists respect the Comintern because the cause of the working class assumes an international character and because only when the working class of the world is united can it break the international shackles of capital. Only when we make sincere efforts to discharge the national and international duties devolving upon us can we gain the recognition of the Comintern and hasten the longed-for day of national liberation. What if those who are allegedly making the revolution for the proletarian masses

continuously move up, leaving the masses behind? Let us go down. Let us go down among the workers and peasants.

"Let us go down instead of up," Cha Kwang Su repeated these words earnestly to himself and remained in thought for a while. Then he said aloud, thumping the desk, "What a good idea!"

Comrade Kim Il Sung led him to get rid of old ideas and to have a viewpoint that the people are teachers and that they are the main motive force of the revolution.

Thanks to Comrade Kim Il Sung's guidance and revolutionary comradeship, Cha Kwang Su became a member of the Society for Rallying Comrades, the first party organization in the history of the Korean revolution, in July 1930, later a commanding officer of the Korean Revolutionary Army and, in April 1932, the chief of staff of the Anti-Japanese People's Guerrilla Army.

During an expedition to south Manchuria, which was led by Comrade Kim Il Sung, Cha Kwang Su took part in several battles, including ambush in Xiaoyingziling and the battle on the border between Antu and Fusong counties, where he fully displayed his heroic and self-sacrificing spirit.

In October 1932, he died heroically during an encounter with the enemy.

Comrade Kim Il Sung wrote in his memoirs:

"Each of the fighters who had trodden the path of the struggle with us was a priceless being to which nothing in the world could be compared."

2. Devoted Revolutionary Poet

Kim Hyok, who nowadays is known as a revolutionary poet, made a lasting impression on Comrade Kim Il Sung in the initial period of his revolutionary activities.

Comrade Kim Il Sung wrote in his memoirs *With the Century*:

"At my first meeting with him I realized that he was a man of great passion. While Cha Kwang Su was boisterous, Kim Hyok was fiery. Usually he was calm and quiet but, once excited, he boiled like a blast furnace, and was extremely vehement."

Kim Hyok was born into a peasant family on October 11, 1907.

He grew up, experiencing the sorrow and pain of a stateless people, and worked his way through school in Seoul and Japan.

As a student, he sought a correct path for liberating his country and nation from the Japanese imperialists' military occupation. In the course of this he became a proponent of communism and met many people who claimed to be communists.

However, the so-called revolutionaries he had met were steeped in factionalism and worship of big countries. He felt disillusioned with their words and actions.

Kim Hyok wandered foreign lands far away from his homeland in pursuit of the path Korea should follow.

He wasted his life sighing, eating another's salt at a lodging house or taking part in an anti-Japanese demonstration with some

Chinese students in Shanghai.

He used to return to his lodging, wondering what was to be done next.

At that time Cha Kwang Su wrote a letter to him.

The letter read in part, "Don't waste your valuable life in Shanghai. Come to Jilin and here you will find the leader, the theory and the movement you are seeking. Jilin is an ideal place for you!"

Cha Kwang Su had written to him not once, but four times.

After reading the letter, Kim Hyok came to Jilin to see Comrade Kim Il Sung in the summer of 1927.

Recalling his first meeting with Kim Hyok, Comrade Kim Il Sung wrote in his memoirs:

"One day, as I was talking with my teacher Shang Yue in the corridor after a Chinese lesson, Kwon Thae Sok hurried up to me and told me that I had a visitor. He said that the stranger was standing with a spectacled man named Cha Kwang Su at the front gate.

"I found a young man with a girlish, handsome face, standing, a trunk in his hand, at the gate with Cha Kwang Su, waiting for me. It was the young man, Kim Hyok, whom Cha Kwang Su had been extolling as a talent whenever he had the opportunity. Before Cha Kwang Su had time to introduce him to me, he introduced himself, saying, 'I am Kim Hyok,' and held out his hand for a handshake.

"I gripped his hand and introduced myself."

Comrade Kim Il Sung shared his room with Kim Hyok for three

whole days, and they talked every night, mostly about the mission of literature and the arts.

Kim Hyok had a profound knowledge of literature and the arts in particular.

He was so much impressed by Comrade Kim Il Sung's views.

Having inspected the city of Jilin over several days after making acquaintance, he said, as he gripped Comrade Kim Il Sung's hand, "Song Ju, I will drop my anchor here. My life starts from now."

Comrade Kim Il Sung wrote in his memoirs:

"That day Kim Hyok took me by the hand and said in the following vein: Once I took part in a demonstration with some Chinese students in Shanghai. When I saw them marching the streets, shouting anti-Japanese slogans, I became excited and jumped into the ranks of the demonstrators. When the demonstration was frustrated, I returned to my lodging, wondering what was to be done next, what was to be done the following day. As I belonged to no political party or organization, there was nobody to tell me where to gather or what to do the next day, or to tell me how to fight. While demonstrating I thought how good it would be if there was somebody who would shout 'Forward!' to me when I was discouraged during the demonstration, how encouraging it would be if I had an organization and a leader to tell me what I should do the following day as I was going home after the demonstration, how happy I would be if I had comrades who, if I was shot and fell, would call 'Kim Hyok!' 'Kim Hyok!'

as they wept over me, and how good it would be if they were Koreans in a Korean organization.

…

"He spoke his mind without affectation."

This was how Kim Hyok met his leader and the organization.

After his meeting with Comrade Kim Il Sung, he was very much impressed by his outstanding ideological and theoretical insight, leadership abilities and noble traits.

Firmly convinced that Comrade Kim Il Sung was the only leader of the Korean people, he made up his mind to support him as the centre of unity and solidarity, the centre of leadership.

He had learned a serious lesson from the movement of the previous generation in which various parties and factions, behaving as if they alone were heroes, ruined the revolutionary movement through factional strife, and he had felt to the marrow of his bones that in order to win back the country the Korean people must unite, and that in order to unite in mind and purpose they must have a centre of leadership, a centre of unity.

Because of the life he had led, he composed *Star of Korea*.

In its lyrics and melody the revolutionary song depicts the happy mind and hope of the Korean people who hold up the great leader who would save the destiny of the country and the nation from Japanese rule and their will to bring the new day of Korea.

In spite of the pressure of the difficult and complex work for the revolution, Kim Hyok found time to write excellent poems.

He did not struggle with his poetic expressions on paper,

writing and re-writing them, but polished them from the first line to the last in his head until he decided that they were perfect. Then he would bang on the desk with his fist and write the poem down on paper.

His comrades, who knew that when he banged his fist on the desk he would produce a poem, were delighted at this, exclaiming that he had laid another "egg."

The man, who always approached life with warm feelings and fused it into his poetry, was also ardent in his love for his girlfriend.

He had a beautiful girlfriend named Sung So Ok.

She was daring and ready to stand on the gallows if it was in the cause of justice.

She was good at chanting poems, singing and making speeches, and she always went about in a white jacket and dark skirt, whatever the season, so almost every young man in the town of Jilin knew of her. She loved to chant Kim Hyok's poems, carrying them in her pocketbook.

For some unknown reason, however, the girl's father did not seem to be pleased with the affair. Having studied in the Soviet Union for some years, he had had some taste of modern civilization, and as such he was a particularly enlightened man.

Because such a man was against their love, Kim Hyok, though normally bold, could not help feeling embarrassed.

After a long period of close observation of the personality of Kim Hyok, the girl's father, too, recognized him as a stalwart revolutionary and approved their engagement.

Kim Hyok's fiery character was expressed in practice in his loyalty to the revolution. As a revolutionary, he had a high sense of responsibility and loyalty.

He was five years older than Comrade Kim Il Sung and had studied in Japan, but he never revealed any sign of such things. He always accepted sincerely the assignments Comrade Kim Il Sung gave him.

On August 28, 1927, he joined the Young Communist League of Korea, which Comrade Kim Il Sung formed with the core elements of the DIU.

From 1927 he often took part in the activities of the amateur art troupe under the guidance of Comrade Kim Il Sung, rousing the masses of the people, young men and women in particular, to the revolutionary struggle. He also rendered a substantial contribution to forming revolutionary organizations and expanding them in Jilin, Kalun and so on.

After the meeting at Kalun Comrade Kim Il Sung stepped up the preparation of a new publication in real earnest.

Kim Hyok worked day and night preparing the manuscripts for the publication. The publication was called *Bolshevik* at his suggestion, and Comrade Kim Il Sung gave him advice on it on several occasions.

On July 10, 1930 the inaugural issue of *Bolshevik* was published.

Kim Hyok worked as the editor of *Bolshevik*.

It was so difficult to issue and distribute revolutionary publications without any material support and under the strict

surveillance of the enemy.

But Kim Hyok never decreased the circulation of *Bolshevik* or delayed its publication.

Thanks to his painstaking efforts the publication was distributed among the revolutionary organizations in Jilin, Changchun, Harbin, Guyushu and many other areas of Manchuria.

Kim Hyok was a member of the Society for Rallying Comrades, the first party organization in the history of the Korean revolution, and a commanding officer of the Korean Revolutionary Army.

He went to Harbin early in August 1930.

The editor of *Bolshevik*, before he left for Harbin, stayed up almost every night, writing articles for the publication.

When the group of the Korean Revolutionary Army under the command of Kim Hyok arrived in Harbin, the atmosphere in the city was dreadful.

Together with the members of the armed group, Kim Hyok went deep among the people of different strata. On the strength of his organizational skill and audacity, he gave political education to young people, enlarged the organizations, made preparations for the formation of grassroots-level party organizations and pressed on with the procurement of weapons. He also established contact with the liaison office of the Comintern, despite the enemy's strict surveillance.

Kim Hyok rendered a distinguished service in improving the work in Harbin. In charge of one district, he worked hard, moving in all directions. But at a secret rendezvous in Daoli in the city

he encountered the enemy who surprised him and fell upon him. Having exchanged fire with the enemy, he jumped from the third floor of the building he was in, resolved to die.

But his iron-like physique betrayed his resolve. Having failed in his suicide attempt, he was captured by the enemy and taken to Lushun prison. After suffering cruel torture and persecution he died in prison.

At the news of his capture Comrade Kim Il Sung spent many sleepless nights.

He wrote in his memoirs:

"The death of the talented Kim Hyok at a time when a comrade in the revolution was worth his weight in gold was a heart-rending loss to our revolution."

Kim Hyok was a prominent young man from the first revolutionary generation who gave his life and youth for the sake of the country and nation.

The Korean people remember Kim Hyok, not simply because he composed a revolutionary song and belonged to the first generation of the Korean revolution, but because he was one of the forerunners who ushered in an era of unity and cohesion in which the leader and the masses were fused into a harmonious whole in the communist movement of the country, and who, at the cost of their blood, pioneered the history of the Korean revolution.

3. A Stalwart Man

Choe Chang Gol was tall and had a good constitution, and his broad forehead and black eyebrows were very manly.

After the occupation of Korea by the Japanese imperialists, his family moved to Fushun, south Manchuria.

His father ran a small hotel in Fushun.

His father had wanted him to join the business and help him. However, Choe Chang Gol left home and joined the Independence Army in the summer of 1925 to contribute to regaining the country's independence.

When he was serving in the Independence Army his grandmother had come to his unit many times in order to persuade her grandson to go home. However, he never gave in. Each time she came, he said, "With the country ruined, it is not the time to keep our hotel."

After serving as a soldier of the Independence Army for some time, he was recommended to Hwasong Uisuk School, a two-year military and political school belonging to Jongui-bu, by Ryang Se Bong who replaced Commander O Tong Jin of the Independence Army. Jongui-bu was one of the nationalists' independence movement organizations.

As he joined the Independence Army with an ambition to liberate the country, he was disillusioned with its leaders who scrambled for hegemony and idled away their time in factional strife, without a

clear programme of struggle, and with the nationalists who engaged only in collecting war funds in the Korean villages in Manchuria and conducted themselves as if they were veterans.

He felt the same also in Hwasong Uisuk School.

Then, in June 1926, Comrade Kim Il Sung enrolled at the school.

Comrade Kim Il Sung wrote in his memoirs:

"That afternoon Choe Chang Gol from the sixth company, accompanied by more than 10 of his comrades, came to Kim Si U's home to visit me. It seemed that their first impression of me had been favourable and that they were curious and felt an urge to talk to me because I had entered the school at a very young age.

"Choe Chang Gol had a big scar on his head. His wide forehead and black eyebrows were very manly. He was tall and had a good constitution. So he could have been called handsome but for the scar on his head. There was something free-and-easy in his way of speaking and in his manner which attracted people. During our first meeting he made a great impression on me.

"His first question was 'You say you are only 15 years old, but you seem very advanced for your years. How did you come to serve in the Independence Army at your young age and how is it that you are attending Hwasong Uisuk School?'

"His eyes never left my face, and there was a smile on his lips all the time, as if he had met an intimate friend with whom he had lived for a long time under the same roof.

"Briefly I told him what he wanted to know.

"When they learned that I was the eldest son of

Kim Hyong Jik, they became more friendly towards me, expressing their surprise on the one hand and casting respectful glances at me on the other. They asked me many questions in order to learn of my experiences of the country.

"A little while later I asked Choe Chang Gol about his time in the Independence Army.

"First he told me how he had got the scar on his head. He embellished his story to make it more interesting, sometimes cracking jokes so that it was really splendid. What I remember in particular about his story was that he always spoke of himself in the third person. When he meant, 'I did so,' or 'I was deceived,' he said, 'Choe Chang Gol did so,' 'Choe Chang Gol was deceived,' thus provoking a smile from his listeners.

"'This happened when Choe Chang Gol was a common soldier under Ryang Se Bong. Once he captured a spy in the vicinity of Kaiyuan. On his way back he stopped at an inn. But that extremely careless Choe Chang Gol started nodding off with the spy in front of him. He was tired after walking many miles. Meanwhile the spy undid the rope that bound him, hit Choe Chang Gol on the head with an axe and escaped. Fortunately he did not strike very hard. The 'decoration' on Choe Chang Gol's head had this dismal history. If a man is careless, he will suffer the same fate as Choe Chang Gol.'

"After a few hours of heart-to-heart talks I found him to be a very interesting man.

"I made friends with hundreds and thousands of people in my

youth. However, this was the first time I had met such a buffoon as Choe Chang Gol who, referring to himself in the third person all the time, skilfully wove his stories."

When Choe Chang Gol, with a pistol at his side, had been working under the command of Ryang Se Bong, Cha Kwang Su taught children.

Once Choe Chang Gol said to Comrade Kim Il Sung, "I am fastidious about people, but I lost my heart to Cha Kwang Su when I first met him. He appears boisterous, but he is a man. He has ten Karl Marxes in his head."

After a pause, he added, "If I were a girl, I would not hesitate to marry that boisterous fellow. It seems the girls in Jilin are all blind."

In his days in Jilin Cha Kwang Su was still a bachelor. So, Choe Chang Gol always said he would arrange a match for Cha Kwang Su and lead his horse to his bride's house on his wedding day.

Whenever they met they would joke openly with each other, one claiming to be older than the other, so the other should respect his elder. Their friendship was intimate and deep enough to stir the envy and jealousy of everyone else.

Choe Chang Gol was an inherent adventurer and optimist.

When Comrade Kim Il Sung formed the DIU on October 17, 1926, Choe Chang Gol attended the relevant meeting and became a member of the organization.

All its members acclaimed Comrade Kim Il Sung as the leader of the DIU.

Later Choe Chang Gol went to Liuhe according to the decision

of the DIU.

After the closure of Hwasong Uisuk School, he went back to his former company and, serving as adviser to the Independence Army, devoted all his energy to expanding the DIU's influence in Liuhe and in the wide area of south Manchuria. In other words, he was a representative of the DIU in south Manchuria.

Liuhe had been under the strong influence of the factionalists and the conservative nationalists who were indulging in an anti-communist conspiracy. They were instigating the young people there to division and confrontation.

The rapid expansion of the ranks of the DIU in Liuhe, Xingjing and other places in south Manchuria could be attributed in part to the titanic struggle and the efficient and seasoned working ability of Choe Chang Gol.

He went into the Independence Army, a forbidden area for the new ideology, and did not hide the fact that he was a communist while he lived among them; on the contrary, he actively awakened the progressive Independence Army soldiers to consciousness and transformed many of them into adherents of communism.

Despite the grave situation in Liuhe, he formed an organization of the Anti-Imperialist Youth League with the young people in the region and made effort to expand its ranks rapidly.

The factionalists tried to find fault with him, saying that the AIYL in Liuhe was not a proper organization since the General Federation of Korean Youth in China was the one and only organization of the Korean youth in China. They even formed a terrorist organization

called Cudgel in an attempt to attack the core members of the AIYL organization. Choe Chang Gol took necessary steps for checking their shameful act and saving the young people.

He did not retaliate against the provocations of the factionalists by resorting to arms. By nature, he was broad-minded in his approach to people and in handling affairs.

Later, he said that he was very surprised that he had not lost his reason and had refrained from opening fire when he saw AIYL members spitting blood and having their flesh torn by the cudgels of the factionalists.

He worked hard to expand the ranks of the Young Communist League of Korea (YCLK) and the AIYL in the areas of Liuhe, Xingjing and Tieling. He set up enlightenment organizations called the institute of social sciences in several other counties in south Manchuria.

The institute had the mission of studying and propagating Marxism-Leninism and the guiding theory of the Korean revolution. As for its mode of operation, it summoned young people and gave them lectures for about a fortnight at the end of the farming season and enlightened its members by giving them lessons at home once every few months and by posting the necessary study materials to them for the rest of the year.

Like Kim Hyok, Choe Chang Gol was a member of the Society for Rallying Comrades, the first party organization formed on July 3, 1930, and a commanding officer of the Korean Revolutionary Army.

In those years, upholding Comrade Kim Il Sung's line of armed struggle against the Japanese, he formed party organizations and expanded various mass organizations in the wide region of south Manchuria and commanded a unit of the Korean Revolutionary Army, making the material preparations that were necessary for conducting an armed struggle.

In the spring of 1931 he renamed the Jijiang command of the KRA the eastern revolutionary army and took command of it.

He was killed by the Right-wingers of Kukmin-bu, which was one of the nationalists' organizations.

He was a communist operating under the eyes of the reactionaries, within the framework of Kukmin-bu which had begun to regard terrorism as an all-powerful means. He was on Kukmin-bu's blacklist, so to speak.

Towards the end of 1929 the Kukmin-bu reactionaries attempted to arrest six young communists, including Choe Chang Gol, and execute them. Later they lured and killed him in February 1932, before spreading the rumour that they had executed him because he was a secret communist agent.

Comrade Kim Il Sung wrote in his memoirs:

"I was so furious that I could neither speak nor cry.

"How could he, one of the builders of the DIU who had at all times been passionate and considerate, leave us without a word of his death! This caused further overwhelming grief for us after our bitter experience on a nameless hill on the border between Antu and Fusong counties.

"The death of such a loyal comrade-in-arms as Choe Chang Gol at the historic juncture when the armed struggle had started with the birth of the Anti-Japanese People's Guerrilla Army and when the rumbling of its guns was heralding the advent of a new era over the vast area of Manchuria, was a heart-rending loss to our revolution.

"Cha Kwang Su, sitting beside me on the grass that had withered under the scorching sun, was shedding copious tears."

4. Hero of the "Kumgang Restaurant Incident"

Whenever the Korean revolution was in a predicament, the members of the DIU, as hardcore elements of the Korean revolution playing the leading role, always found a way out wherever they worked, even if it meant sacrificing themselves.

One of them was Kim Ri Gap.

As the hero of the "Kumgang restaurant (Taesong restaurant) incident," Kim Ri Gap was introduced in the book *A Short History of Korean Revolutionary Movement Overseas*.

He joined the Independence Army with a determination to devote his all to winning back his motherland, by starting his service in a company based in Wangqingmen, Xingjing County.

As he was unusually enthusiastic about the activities of the Independence Army, the commanders of the army often praised him for his fervent patriotism, saying that he was very promising and would play a pivotal role in the army.

Later he was admitted to Hwasong Uisuk School.

However, what was taught at the school was only nationalist ideas and outmoded military training.

The young people, who enrolled at the school with an ambition of joining the anti-Japanese movement, were dissatisfied with its bourgeois nationalist education.

The same was the case with Kim Ri Gap.

He met Comrade Kim Il Sung in June 1926 and decided to become one of his comrades.

He was among the first members of the DIU.

In front of his fellow members of the DIU, he said, "In the past, we shed blood on alien land while going on with our independence movement. It was because we had no outstanding leader of the movement. Now we have our leader. Comrade Kim Song Ju is the only leader whom we must hold up and support. I am determined to support him faithfully and sacrifice myself for him at any time."

Until the last moment of his life he remained faithful to Comrade Kim Il Sung, doing his best to defend his ideology and leadership.

Later, he was sent to south Manchuria, where he worked hard to expand the organizations of the Anti-Imperialist Youth League.

The following happened in the autumn of 1929, when he took part, as an observer, in a conference hosted by Kukmin-bu in Wangqingmen.

The conference was aimed at merging the General Federation of Korean Youth in east Manchuria and the General Federation of Korean Youth in south Manchuria.

In the belief that the dispersion of the youth movement should be prevented and unified guidance ensured in the movement in view of the objective situation in which the three "bu" organizations (Jongui-bu, Chamui-bu and Sinmin-bu) had been merged, the leaders of Kukmin-bu sponsored the conference in an attempt to form a single organization called the Youth League of Korea.

They tried, through this conference, to prevent the infiltration of

a new ideological trend into the youth organizations and to bring all the Korean youth organizations in Manchuria under their control.

The factionalists, too, tried to use their influence over this conference. Comrade Kim Il Sung thought that owing to the schemes made by the nationalists and factionalists, this conference might lead the youth movement to division. He decided to take part in the conference in order to prevent the young people from being divided and to exercise a positive influence on the representatives of the youth organizations.

Before the conference Kukmin-bu held a preliminary meeting attended by the representatives of the youth organizations from various areas. The meeting elected the members of the preparatory committee for the conference. Comrade Kim Il Sung was a member of the committee.

From the day after his arrival in Wangqingmen, he worked among the youth representatives. As the first part of this work he held a meeting of young people in the playground of Hwahung Middle School.

At this meeting he emphasized that Korean young people must unite in ideology and purpose to achieve true cohesion in their movement, and that such cohesion must be based on the new, progressive thought.

Apparently his speech was brought to the notice of the Right-wingers of Kukmin-bu a short time later.

The following day Kim Ri Gap informed him of the fact that they had become nervous and were watching his activities.

Comrade Kim Il Sung wrote in his memoirs:

"Kim Ri Gap, one of the first members of the DIU, stayed at the house of Jon Kyong Suk, his fiancee, not far from Wangqingmen, after Hwasong Uisuk School had been closed, and he was making this area revolutionary. He was a man of courage and with a strong drive; he did his work boldly. It was not easy to infuse communism into people in the area where nationalists shouted anti-communist slogans whenever they had the chance.

"He was staying in Wangqingmen to attend the conference as an observer. The day after I made a speech at the school he called on me and invited me to dinner at his fiancee's house. He said he wanted to share past experiences with me, but in fact his aim was to inform me of the attitude of Kukmin-bu.

"He told me that the people of Kukmin-bu were plotting to arrest all the members of the preparatory committee. He said that I had better escape as soon as possible before they started the arrests and expressed his intention to leave Wangqingmen that night if the situation got worse. Hyon Muk Gwan, he said, had proclaimed to the Kukmin-bu cadres that Song Ju had a different idea, so they should end their relation with him."

Kim Ri Gap was so happy to meet Comrade Kim Il Sung at Wangqingmen but he was worried all through the time about the Right-wingers of Kukmin-bu.

So, he entrusted the students of the Hwahung Middle School with the task of keeping a sharp watch on their movements.

Having made regular checks on their vicious schemes, he came

to know that the Right-wingers of Kukmin-bu were plotting to arrest all the members of the preparatory committee, since the draft resolution drawn up by the latter was not to their liking.

He told Comrade Kim Il Sung about this fact and advised that he had better leave Wangqingmen as soon as possible.

Comrade Kim Il Sung said no, adding that it was not the solution and what was urgent was to expose Kukmin-bu's unjustifiable stand and despicable manoeuvres so that the participants in the conference and other young people would distinguish right from wrong.

Kim Ri Gap realized that he could not persuade Comrade Kim Il Sung to change his mind. He, together with Cha Kwang Su, took necessary steps for ensuring Comrade Kim Il Sung's safety.

In 1927 Comrade Kim Il Sung realized the need to make a base at a traffic junction which afforded easy access to the different parts of Manchuria and began to send hardcore elements of the Young Communist League to Kalun to explore it.

With Kim Won U, Cha Kwang Su, Kim Hyok and other young communists, Kim Ri Gap did everything to revolutionize Kalun.

Before they arrived, the local people were divided into the southern provinces group and the northern provinces group and lived with their backs turned on each other. Once the two groups had a gang fight over water from the River Wukai.

When the people from the southern provinces group blocked the irrigation ditch to reclaim their field, the people from the northern provinces group came rushing out with their shovels and reopened the ditch, shouting that their paddy fields were drying up. Even their

children were divided into two groups and would not play together, which was very sad.

Kim Ri Gap, together with Kim Hyok, Kim Won U and others, made a great deal of effort to straighten out the situation. They put an end to the gang fight through persuasion, formed various mass organizations and set up a school in Kalun to provide free education.

As a result, Kalun was turned into a reliable base for young communists, a revolutionary village where they could realize the ideals of the DIU.

On June 30, 1930, a meeting was held in Kalun and the Society for Rallying Comrades was formed at Jinmyong School in the village on July 3.

Kim Ri Gap was a member of this first party organization.

He worked strenuously to expand anti-Japanese revolutionary organizations and obtain weapons.

In those days he worked at Changchun where a grave situation prevailed.

The Japanese imperialists, while speeding up their preparations for an invasion of the continent, set up a consulate in this area and covered it with a police and secret service network in an attempt to stamp out the revolutionary movement there. They even bribed the Kuomintang warlords and urged them to cruelly suppress the activities of the young communists.

Despite the enemy's desperate moves, Kim Ri Gap worked with devotion to realize Comrade Kim Il Sung's ideas and intentions.

He went among the broad masses to give wide publicity to Comrade Kim Il Sung's greatness and worked day and night to rally them around various revolutionary organizations.

Meanwhile, he made positive efforts to obtain weapons in following Comrade Kim Il Sung's line of armed struggle.

Maintaining contact with Choe Hyo Il who had been active in Changchun and Gongzhuling, he obtained weapons and ammunition and transported them to Guyushu.

One day he was charged with raiding the Kumgang restaurant (Taesong restaurant).

It was quite a big restaurant and its owner was a vicious stooge of the Japanese imperialists, who, keeping close ties with the Japanese consulate, would inform against revolutionary organizations and revolutionaries.

Kim Ri Gap and Paek Sin Han warned the owner not to commit treachery, and they made full preparations for raiding the restaurant to secure enough money for the purchase of weapons.

At night, when the restaurant was empty, they sneaked into the restaurant and barred the gate.

As the owner was being questioned about his crimes, the Japanese police swooped on the restaurant.

Kim Ri Gap and Paek Sin Han hid themselves behind a wall and shot the enemy.

The enemies fell one after another, but they were numerically superior.

Under such critical circumstances Paek Sin Han was more

concerned about his comrade's safety and their duty. He urged Kim Ri Gap to escape and report to the organization, saying that he would remain there to contain the enemy.

But Kim Ri Gap pushed him back, saying that he should protect him.

After some minutes they were encircled by the enemy.

Paek Sin Han took a few steps forward to lure the enemy, and in an exchange of fire, was shot dead.

Following this incident, the Japanese imperialists got all the more vicious in their moves against Korean revolutionaries.

The enemy resorted to every conceivable means to arrest Kim Ri Gap, who had slipped out of the restaurant.

However, Kim Ri Gap worked harder even at the risk of his life.

Seeing him acting bravely as a member of an armed group, his comrades advised that he should be careful.

He once said to them, "As the enemy is now targeting the heart of our revolution, I cannot think of my safety alone. On behalf of Comrade Paek Sin Han, I will support Comrade Kim Il Sung better."

Later, he went to Jilin and conducted political and military activities there.

In the spring of 1930, the Japanese consulate police, disguised as Chinese, broke into the house of O Sang Hon (O Chun Ya) in Fuxing Street, Jilin.

They arrested Kim Ri Gap, who was staying in the house, and took him to Changchun, gagged and bound hand and foot.

The enemy resorted to cruel torture and appeasement in trying to make him surrender, but he was firmly resolved to keep his revolutionary faith and remain loyal to Comrade Kim Il Sung.

Later, he was sentenced to nine years in prison and taken to Dalian.

Now a prisoner behind bars, he was grieved to think that he could no longer conduct the revolutionary struggle. However, he grew firmer in his determination to keep the pledge he had made for the revolution and remain loyal to Comrade Kim Il Sung.

Yearning for the great leader days and nights, he fought unyieldingly behind bars.

At the last moment of his life he inwardly asked his comrades to support Comrade Kim Il Sung faithfully.

His revolutionary career lasted only for a few years, but he was a model revolutionary, who was fully convinced that only when one supports the leader of the revolution with pure loyalty and remains faithful to his cause can one say that one loves one's motherland, defend the revolution and keep one's dignity.

Though he died in his twenties, he is still remembered as a true revolutionary.

5. With Unshakeable Conviction

Ri Je U hailed from Hwanghae Province.

His father conducted the independence movement in Changbai under the guidance of Kim Hyong Jik, the outstanding leader of the anti-Japanese national liberation movement in Korea.

As a child, Ri Je U crossed the Amnok River with his father.

He joined the Independence Army at a young age, fighting bloody battles with the Japanese in the wilderness of the Changbai area, crossing and recrossing the Amnok River on a fund-raising mission.

Yet, the prospects of national liberation seemed bleak.

Despite the enemy's harsh suppression, Korean patriots continued their strong resistance. What Ri Je U felt deeply through this bloody struggle was that only when they were led by an outstanding leader, they could drive out the Japanese and win back their country.

Through the bitter lessons drawn from the anti-Japanese national liberation movement and the early communist movement, he keenly realized this truth of the revolution and yearned for the appearance of a great leader.

It was in June 1926 when he was studying at Hwasong Uisuk School that he met Comrade Kim Il Sung.

While studying with him at this school, he was fascinated by his ideological and theoretical insight, wisdom and outstanding

personality.

It happened during a class seminar on the world history of the revolution.

After carefully listening to the students' speeches, Comrade Kim Il Sung asked a student, who had just taken the floor, what type of society should be built in Korea after it won its independence.

The student replied without hesitation that Korea should take the capitalist road.

Some students held that the feudal dynasty should be restored, and some others said, as they sat with their arms folded, that the country to be built should be discussed after the country became independent.

Comrade Kim Il Sung said to them: Capitalist and feudal societies are ones where people with money lead a luxurious life by exploiting the working people. After Korea becomes independent we should not build such an unfair society. It is wrong to consider only the development of a technological civilization without taking the malady of capitalism into account. It would be absurd to restore the feudal dynasty. Who can support the dynastic rule which sold the country to foreign forces? What have the kings done? They bled the people white and beheaded or banished loyal subjects who spoke the truth. What more did they do? After making Korea independent, we should build a society free from exploitation and oppression, a society where the workers, peasants and other working people lead a bountiful life in their homeland.

Many students expressed sympathy with this assertion.

Listening to what Comrade Kim Il Sung had to say, Ri Je U looked back on his days in the Independence Army from a new perspective.

At that time, nationalists were loudly talking about Korea's independence, but instead of seeking a way to fight the Japanese imperialists by pooling their efforts, they were engrossed in raising war funds in Korean settlements under their charge, and some of the Independence Army cadres were using military funds for private use.

And yet, there was no unity between the upper classes, and there was only a struggle to expand their spheres of influence.

They remained at odds with each other, even fighting among themselves.

Ri Je U was convinced that Comrade Kim Il Sung was a great man whom the Korean nation had been yearning for.

When facing a difficult problem in his study and life, he would consult him and ask for his advice.

He was admitted to a secret study group, along with such comrades as Choe Chang Gol, Kang Pyong Son, Kim Ri Gap, Kim Won U and Kye Yong Chun.

Comrade Kim Il Sung often called Ri Je U and told him about the essential weaknesses and limitations of the nationalist movement and the early communist movement in the country and the ways for carrying out the Korean revolution.

He lent Ri Je U Marxist-Leninist books, which the latter secretly read by the River Huifa during the day and in the hostel of the school

at night.

On October 17, 1926, Ri Je U attended the inaugural meeting of the DIU as one of its first members.

On the historic day, Ri Je U and other members of the DIU rushed hand in hand to the River Huifa and, singing a song, made a grim resolve to share life and death on the road of the revolution for the motherland and the nation.

That day he said to his comrades, "Our motherland is groaning in utter despair and a new dawn is breaking for it. We now have a great leader. Kim Song Ju is the true leader of our nation and he will lead our motherland and our people. From now on I will support him only and devote my all for him."

This was an outburst of his conviction that he would hold the great leader in high esteem as the sun of the nation and the leader of the revolution to achieve victory in the revolution and shape the future of the country.

From then on, he worked with passion in faithful support of the great leader.

The following happened in December 1927, when Comrade Kim Il Sung organized the Paeksan Youth League with the core young people in Fusong.

He wrote in his memoirs:

"After our departure from Huadian I met Ri Je U again when I was organizing the Paeksan Youth League in Fusong. At that time I discussed with him the matter of forming a branch of the Paeksan Youth League in Neidaoshan village."

After the formation of the Paeksan Youth League, Ri Je U, who was active in Fusong, launched a dynamic struggle to expand the organization into a wide area around Mt Paektu, as intended by Comrade Kim Il Sung.

One day, he set out for Neidaoshan to enlarge the organization.

It was nearly 80 miles from Fusong to Neidaoshan.

If one views Neidaoshan from China it is the last village in Manchuria. However, if one sees it from Korea it is the first village on the other side of Mt Paektu. Nobody lived within 25 miles of Neidaoshan.

Comrade Kim Il Sung sent Ri Je U to Neidaoshan with instructions to rally the young people of the area in a revolutionary organization. He did so because he intended to make the area around Mt Paektu a major revolutionary base, a base for armed struggle, by taking advantage of its favourable location nearest to Korea.

Trekking through the primeval forests of the Paektu wilderness covered with snow was arduous.

When seeing him off, Comrade Kim Il Sung had told Ri Je U that he would go to the village, too.

So, the latter directed close attention to selecting the safest route. For this purpose he decided to learn about the topographical features and the movements of the villagers and even the passers-by.

After arriving at the village, he first asked in detail about the composition and opinions of the inhabitants and selected a house where Comrade Kim Il Sung would stay.

His primary concern was Comrade Kim Il Sung's safety under any circumstances.

Neidaoshan village was very difficult for outsiders to establish a foothold.

Most of the inhabitants of the village had the surnames Choe, Kim and Jo. They shunned the outside world and married among themselves.

Because marriages were conducted in this way in a small village in a valley, all the people in the village were related and addressed one another as "Sister," "Brother," "Uncle" and "In-laws."

Most of the people in this village believed in the religion of Chonbul.

They had built a 99-bay temple called Tongdok Palace, which they visited twice a year to offer up prayers.

Ri Je U said that the Chonbul religion was a source of trouble in the Neidaoshan area. He disliked the Chonbul because of his simple conception that religion was opium.

Comrade Kim Il Sung came to the village and went to see the founder of the religion.

After having talks with the latter, he went deep among the villagers to learn about their opinions and other specifics.

Ri Je U said to Comrade Kim Il Sung, "Because of the damnable religion of Chonbul the people of Neidaoshan have all gone crazy."

He grumbled thus and confessed that he sometimes felt the urge to set fire to the Tongdok Palace which he felt was taking the soul out of the people of Neidaoshan.

Comrade Kim Il Sung said, "Do you think it right to brand as opium Chonbul, a religion which prays for dealing out divine punishment to Japan and blessing the Korean nation? I regard the Chonbul faith as a patriotic religion and all the believers in this religion as patriots. Our only task is to rally these patriots into a single force."

They exchanged opinions seriously. In the course of this they reached the conclusion that they should not destroy the religion of Chonbul but actively support the anti-Japanese feelings of the believers in it.

Later, Ri Je U worked hard to enlighten the villagers, rallying not only the peasants but also the religious believers into a revolutionary force.

Comrade Kim Il Sung wrote in his memoirs:

"With Ri Je U, Kong Yong, Pak Jin Yong and others who had been absent at the foundation ceremony of the Korean Revolutionary Army we decided to form an operational group to work in the homeland and to assign it the task of forming revolutionary organizations among the broad masses by going to North Phyongan Province by way of Singalpha and the Rangnim Mountains. Ri Je U was to lead the group.

"In 1928 we gave instructions to those who were operating in the areas of Fusong and Neidaoshan to move their operational base to the Changbai area where there were many Koreans. On these instructions Ri Je U moved to the Changbai area where he organized people and conducted activities for the political

enlightenment of the masses, going deep into the homeland."

Ri Je U was sent to work in the Changbai area and then in Kapsan and other areas of Korea.

Comrade Kim Il Sung assigned him the task of settling in the Changbai area first and then going deep into Korea by way of the Rangnim Mountains to form revolutionary organizations among the broad masses and expanding them to urban areas.

Ri Je U moved to the Deshui village in Changbai County, where he, under the guidance of Kim Hyong Gwon, set up regular and evening schools to awaken the people to revolutionary awareness and stepped up preparations for forming organizations.

Soon afterwards, revolutionary organizations were formed in Tokgol, Jolgol, Yaksudong, Imsugol, Diyangzi and other parts of the Changbai area.

The Paeksan Youth League entrusted the task of taking charge of its Changbai area organization to Ri Je U. He discharged this heavy responsibility with credit.

One day, Ri Je U, together with his comrades, discussed the issue of forming a revolutionary organization in the homeland.

Several good opinions were made, but some comrades suggested that even though it was very urgent to form an organization in the homeland, the situation there was so harsh and it would be good to push ahead with the work at the right time in future.

Ri Je U said in a determined tone:

"To expand revolutionary organizations into the homeland is the first and foremost task given by Comrade Kim Il Sung. However

harsh the situation may be, we must not retreat. If we retreat, we will be betraying his ideas and intentions. We must not give up on our revolutionary duty, even if it means risking our own life."

The members of the organization were greatly impressed by this staunch attitude.

Ri Je U was consistent in his resolve to realize Comrade Kim Il Sung's intentions and wishes, come what may.

In the summer of 1928, Ri Je U and other members of the group led by Kim Hyong Gwon formed branch organizations of the Paeksan Youth League in Sinpha and Pochon.

Later, Ri Je U made a tangible contribution to forming underground revolutionary organizations in Hyesan, Kapsan, Samsu and other parts of Korea.

Revolutionary organizations sprang up one after another in Korea, and entering the 1930s, the above group increased to have dozens of members.

But at that time the Japanese imperialists played the trick of sending an armed group of blackguards disguised as mounted bandits to rob a Korean village to lure out Ri Je U and his group. But Comrade Kim Il Sung had warned them to be wary of mounted bandits, so they did not allow themselves to be caught in the trap.

Later the soldiers of a reactionary warlord, in league with the mounted bandits of the Japanese imperialists, launched a surprise attack on the armed men of Ri Je U causing a great damage. Pak Jin Yong died a heroic death during the battle and Ri Je U was taken prisoner.

In an attempt to escape the disgrace by killing himself, Ri Je U, though bound hand and foot, thrust a kitchen knife into his throat, but he failed.

To him, it was regrettable that he could not fulfil the revolutionary duty entrusted to him by Comrade Kim Il Sung.

On the day when he was being taken to the Hyesan police station, Ri Je U said to the teary-eyed people in the street, "Wipe away your tears. Korea will surely win independence as long as Comrade Kim Il Sung, the great leader of the Korean people, leads our revolution. Please fight bravely till that day."

The enemy's brutal torture, appeasement and deception could not break Ri Je U's strong faith.

They could not dampen the indomitable spirit and heroic mettle of the young communist, who was determined to remain faithful to the revolution true to his pledge.

Ri Je U was taken to the Sodaemun prison in Seoul, where he was sentenced to death.

But he was not in the least pessimistic.

Ri Je U died in the prison, having fought unyieldingly for the day of national liberation.

Long years have passed since his death, but his immortal exploits and ennobling revolutionary spirit still remain in the memory of the people.

6. Faithful to the Leader of the Revolution

It was one night in October 1926 when the Korean revolution was at its burgeoning stage.

A young man, overwhelmed with joy and passion, was writing something in the diary by lamplight.

Looking at his name *Kim Won U* he had written with care, he felt excited.

As a child, Kim Won U left his native village with his parents and wandered about Manchuria.

Once impressed by the prevailing communist trend, he met some people who claimed themselves as "leaders" of the communist movement.

To his disappointment, they preached that their factions were at the centre of the revolution. Engrossed in factional strife and empty talk, they were laying obstacles in the way of the independence movement.

His final decision was to enrol at Hwasong Uisuk School, since the nationalists were putting up an armed resistance and had self-government bodies scattered in the vast area of Northeast China.

To his regret, the subjects taught at the school were not good, and the speeches made at the school by the so-called leaders of the nationalist movement were not inspiring.

Some advocated terrorism and some others argued that the Korean nation should cultivate its strength before fighting at an opportune time.

Still others called for soliciting help from foreign countries.

Given these doctrines, Kim Won U concluded that such was not the way to achieve Korea's independence.

Other students of the school and many other people were groping for a new path.

One June day in 1926 Choe Tong O, the then headmaster of Hwasong Uisuk School, entered the classroom with a young man.

He was introduced as Comrade Kim Il Sung.

Kim Won U wondered how such a young man had served in the independence army.

Those admitted to Hwasong Uisuk School were servicemen on active duty selected from companies under Jongui-bu, so they were not so young.

That afternoon Kim Won U, with Choe Chang Gol and other friends, went to Kim Si U's house where Comrade Kim Il Sung was lodging.

Comrade Kim Il Sung was pleased to see them and gave answers to their questions.

Being told that his father was Kim Hyong Jik, the outstanding leader of the anti-Japanese national liberation movement, Kim Won U came to entertain special expectations of Comrade Kim Il Sung.

As the days went by, his expectations grew bigger.

From the first day of his enrolment, Comrade Kim Il Sung

mingled well with the students and excelled in all subjects.

Furthermore, his insight was extraordinary.

He was soon held in respect by both students and teachers.

Almost all of the students asked him for advice in study, training and life.

He led them to pursue progressive ideas as a way of clearing a new path for the national liberation struggle.

More and more students were admitted to his study group.

He had them read such books as *The Communist Manifesto*, *Biography of Lenin* and *The Fundamentals of Socialism*. After reading the books, the students had discussions about them in combination with the Korean revolution.

He began to meet individually those with whom he could share his idea, purpose and destiny. He gave them a detailed account of the situation in the independence movement, explaining why they should pursue communism in their fight to achieve national independence and build a country where the working masses are well-off.

Kim Won U was convinced that the struggle for his country's independence, which had undergone twists and turns, entered a new stage.

He absolutely agreed on Comrade Kim Il Sung's argument that they should pursue progressive ideas to clear a new path for national liberation by the concerted efforts of the Korean people themselves.

This was how he decided to follow Comrade Kim Il Sung with a

single mind and support him faithfully as one of his men.

On October 17, 1926, as he attended the inaugural meeting of the Down-with-Imperialism Union, he was very proud of becoming a member of the first revolutionary vanguard organization of a new type in Korea.

After Comrade Kim Il Sung left Hwasong Uisuk School in mid-course, Kim Won U went to Jilin. As a student at Jilin Yuwen Middle School, Comrade Kim Il Sung was making positive efforts to give revolutionary education to the students and other young people there and unite them in an organization.

Very pleased that Kim Won U came to Jilin as he had promised, Comrade Kim Il Sung tasked him with setting up a library to educate Korean students in the town in progressive ideas and lecturing on the Korean language during their summer vacation.

As instructed by Comrade Kim Il Sung, Kim Won U also went to Jiangdong, Dahuanggou and other rural areas near Jilin to learn about the Korean students and other residents there.

Comrade Kim Il Sung's trust in him was great.

When the DIU was reorganized into the Anti-Imperialist Youth League, a mass-based organization of young people, and when the Young Communist League of Korea, a revolutionary vanguard organization, was formed, Kim Won U attended the inaugural meetings as one of their core members.

Later, Kim Won U and some other members were sent to Kalun.

He was reluctant to leave Comrade Kim Il Sung, but he was determined to carry out the task given by him.

In Kalun he was assigned to work as a teacher at Jinmyong School. Upon arriving at Jiajiatun, he gave a lecture to the villagers in the evening.

He said: Now many of us Koreans live in this alien land that is far away from our beautiful country with fertile fields. This is because the Japanese imperialists have deprived us of our motherland. In order to win back our country all Korean people should fight the enemy on the strength of single-minded unity.

He continued to explain about Comrade Kim Il Sung's anti-Japanese patriotic ideas and his warm love for the nation, adding that revolutionary organizations of a new type led by him were active in Jilin and other parts.

That day the villagers were very excited to hear this lecture.

Later, he made efforts to implant an anti-Japanese spirit and class consciousness in the students of Jinmyong School and other villagers. Also, he often told them about the activities conducted by the Association of Korean Children in Jilin and the Ryugil Association of Korean Students under Comrade Kim Il Sung's guidance.

As a result, the villagers cherished deep respect for Comrade Kim Il Sung, even though they had not met him.

Kim Won U and other members of the revolutionary organizations made preparations for reorganizing the existing enlightenment organizations in Kalun into revolutionary organizations such as the Peasants Union, the Anti-Imperialist Youth League, the Children's Expeditionary Corps and the Women's

Association.

They organized an amateur art troupe and prepared songs, drama and other numbers. Its performances in Jiajiatun and other nearby rural villages were quite successful.

Comrade Kim Il Sung wrote in his memoirs:

"Kim Won U rendered great service in exploring Kalun, Guyushu, Wujiazi and other areas. He did a lot of work in leading the youth and student movement in Jilin.

"In the spring of 1928 we dispatched him to the rural communities in the Changchun area to make them revolutionary. At the time he was teaching at Jinmyong School and educating the young people by touring the Kalun and Guyushu areas. Beginning in the spring of 1930 he took part in the preparations for the formation of the Korean Revolutionary Army, helping Cha Kwang Su. As he had a handsome face we once disguised him as a woman and sent him to do underground work, 'pairing' him with Hyon Gyun as wife and man.

"When he went about to buy weapons after the formation of the Korean Revolutionary Army, he was arrested by the enemy and imprisoned for several years. Even behind bars he fought staunchly."

During the Kalun meeting Kim Won U spent several sleepless nights to ensure Comrade Kim Il Sung's safety.

The Japanese imperialists, having smelled out that a large number of young communists had gathered in central Manchuria, dispatched many secret agents to the counties of Changchun,

Huaide and Yitong.

Some secret agents carried a photograph of Comrade Kim Il Sung with them and asked where he was.

At that time Kim Won U was in charge of the guard at the village and commanded the members of the Children's Expeditionary Corps and the AIYL. Even when he was attending a meeting, he would leave stealthily and patrol the village to check the guard. When Comrade Kim Il Sung sat up at night because of the pressure of work in the classroom of Jinmyong School, Kim Won U kept watch outside. Sometimes at night he roasted potatoes in the fireplace in the kitchen of the night-duty room of the school, and offered them to Comrade Kim Il Sung.

For Kim Won U, the Kalun meeting was very significant.

In those days he was firmly convinced that Comrade Kim Il Sung was the centre of leadership, the centre of unity and cohesion, around whom the Korean people should unite in one mind and purpose.

Kim Won U was deeply impressed by the ideological and theoretical wisdom and profound ideas of Comrade Kim Il Sung, who created the Juche idea and advanced the Juche-oriented revolutionary line.

He was admitted to the first party organization, and some days later, to the Korean Revolutionary Army which was founded in Guyushu.

He was arrested by the enemy while fighting to obtain weapons as a member of an armed group.

He was subjected to brutal torture, yet his faith did not waver.

He was ready to lay down his life for Comrade Kim Il Sung, who led him on the road of revolution and took warm care of him.

As the enemy grew more desperate in trying to make him surrender, Kim Won U hardened his resolve to keep the pledge he had made on the day of the formation of the DIU.

After undergoing preliminary interrogation, he was held in custody in the Hamhung prison and then the Sodaemun prison.

In the summer of 1937, several years later, he was released from prison. But he was too weak to go on with the revolutionary struggle.

After some years of recuperation, he went to Manchuria in order to evade enemy surveillance. There he rejoined the anti-Japanese struggle, but he failed in his attempts to make contact with the revolutionary organizations.

In 1945, when he returned to the liberated country, he went to Pyongyang to meet the great leader Comrade Kim Il Sung he had long yearned for.

But he went back to his hometown, thinking that he could be a heavy burden because of his serious illness and he would not be effective in assisting the leader in the work of building a new country.

After settling in Jongju, he devoted his all for the building of a new country with unshakeable loyalty to the leader.

Every New Year's Day he sent a New Year card to the great leader, in which he did not specify his name and expressed his best wishes for the leader's good health.

He did not tell his family members about his association with the leader.

For so many years he kept unsullied the honour of being an anti-Japanese revolutionary fighter.

Comrade Kim Il Sung wrote in his memoirs:

"When the internal and external situation was complicated after the Korean war, Kim Won U fell at the hands of the factionalists while fighting in defence of the Party's line in the provinces. At that time factionalists plotted in various ways to harm those who were faithful to the Party.

"His original name was Pyon Muk Song."

Indeed, he, like other members of the DIU, was a model revolutionary who kept loyalty to Comrade Kim Il Sung as his lifeblood.

7. “Long Live the Korean Revolution!”

Choe Hyo Il was a strong fighter.

It was not long after he embarked on the revolutionary struggle that he was killed by the enemy.

However, in such a short period, he performed an extraordinary feat.

Born in August 1906, he lived in abject poverty while experiencing the sorrow of a ruined nation. As a young man, he left his native place and crossed the Amnok River.

As was the case with other fighters, he wandered about in search of a true path for the national liberation struggle and, on the recommendations of the organization, came to see Comrade Kim Il Sung.

When preparations were being made for the anti-Japanese armed struggle, he performed the greatest feat in the procurement of arms.

Formerly, he worked as a salesman in a Japanese guns shop in Tieling. At the time many Japanese dealt in firearms in Manchuria. They sold guns both to bandits and to Chinese landlords. Choe Hyo Il was a young man with only a primary school education, but he was proficient in Japanese. When he spoke it, he was so fluent that nobody could tell if he was a Korean or a Japanese. Because he was so bright for a shop assistant and because he spoke Japanese so well, the owner of the shop put great trust in him.

While working at the guns shop, he made an acquaintance with the members of the DIU, who were active in the areas of Changchun, Tieling and Gongzhuling.

From that time on he conducted activities among the enemies in Tieling.

At first, he sold weapons to the Chinese and then to the Independence Army men and, in the end, turned the Japanese shop in Tieling into something of an exclusive shop for supplying and delivering weapons to the communists. His world view changed in the course of this.

Although the owner of the shop knew that the weapons sold by Choe Hyo Il were going to Koreans, he was so eager to boost his sales that he showed no signs of knowing about it.

Comrade Kim Il Sung wrote in his memoirs:

“In 1928 or 1929 Choe came to Jilin to see me. I found him handsome, with the fair complexion of a young girl. Nevertheless, despite his looks, he was a heavy drinker. According to the criterion of a revolutionary, this was something of a drawback. We dined together and talked for many hours in a hotel. When he, imitating the insinuating voice of a Japanese ‘madam,’ told me some scandal about the emperor and high-ranking military and political figures of Japan and the five quisling ministers of Korea, I held my sides with laughter.

“He had a wife of rare beauty and was looked on with envy by others, but he was carefree and quite indifferent to the comforts of home. For all this, he was amazingly bold and

strong-willed in the revolutionary struggle, which belied his fair, girlish features.

“It was on the eve of the Kalun Meeting that he fled to Guyushu with his wife, bringing ten or so firearms along with him from the Japanese shop. He was given a hearty welcome because he had come when we were busy preparing for the formation of a small military and political organization as a temporary step towards building a permanent revolutionary armed force.”

As Comrade Kim Il Sung recalled, Choe Hyo Il made every effort to obtain more weapons and hand them over to the organization.

It was not so easy secretly to obtain weapons and send them to the organization.

Involvement in this might lead to death.

Choe Hyo Il, however, acted boldly to procure weapons, even at the risk of his own life.

In the daytime he was as busy as a bee, working as an assistant at the above shop. After dusk fell, despite the enemy’s strict surveillance, he walked several miles to carry weapons to Guyushu and other regions. After handing them over to the organizations there, he returned to the shop and worked as usual in the morning.

Despite the difficulty of the task he grew bolder in obtaining weapons.

In July 1930 he became a member of the Society for Rallying Comrades, the first party organization, and later a commanding officer of the Korean Revolutionary Army.

On the day when the first party organization was formed, he delivered a speech in an excited tone and said to Comrade Kim Il Sung, “Song Ju, if we were not in a classroom but on a mountain, I would like to fire a salute in memory of this occasion!”

Comrade Kim Il Sung told him that he should fire a gun to his heart’s content on the day they confronted the Japanese, adding that the day was not far off.

Comrade Kim Il Sung wrote in his memoirs:

“We felt the urge to fire big guns, not just pistols, in commemoration of the formation of the first party organization. Indescribable indeed were our joy and pride as we solemnly pledged to the times and history that, being party members of Korea with their own party organization, we would devote our lives to the revolution.”

In August 1930, as a member of an armed group of the Korean Revolutionary Army, Choe Hyo Il went to the homeland.

On the 14th, on its way to Tanchon, after crossing the Amnok River, the armed group stopped for a while in the blueberry fields of Hwangsuwon near Phabal-ri, Phungsan County, where they were regarded suspiciously by the wicked police sergeant Opashi (real name Matsuyama) who was passing on a bicycle. The fellow was a devil who came to Phungsan in 1919 and had been tormenting the Koreans ever since. So the local people called him by the nickname Opashi (stinging bee). The inhabitants of the area harboured a deep-seated grudge against this villain.

As the armed group was passing in front of the police sub-station

this Opashi called them into his office.

No sooner had he set foot in the room than Kim Hyong Gwon, the head of the armed group, fired and killed the scoundrel. Then he made an anti-Japanese speech openly before the people.

The armed group which had left Phabal-ri after the shooting captured a motor coach carrying the head of the criminal section of the Phungsan police station at the approach to the valley of Pongo. They disarmed the police officer and then made an anti-Japanese address to him and the other passengers. They proceeded to Munang-ri, Riwon County, and talked to the charcoal burners in the valleys of Paedok and Taebawi and in various other places to enlighten them politically. They worked actively all the time in spite of the difficult conditions.

On their way to Pukchong, they divided the armed group into two teams–one led by Kim Hyong Gwon and the other by Choe Hyo Il. They agreed that the two teams would meet in the town of Hongwon before going on their way.

Kim Hyong Gwon's team raided the Kwangje Temple on Mt Taedok, Pukchong County, where an enemy search party was ensconced and then, while moving towards Hongwon and Kyongpho, encountered an enemy squad in the vicinity of the Jolbu Rock. There they shot the head of the Jonjin police sub-station dead.

On the other hand, Choe Hyo Il's team went to Choe Jin Yong's house in Hongwon, where the two teams agreed to meet.

Choe Jin Yong had been a member of the Independence Army.

When the Japanese imperialists showed signs of invading Manchuria, Choe Jin Yong returned to the homeland on the excuse that he was too old to work for the Independence Army any longer. Soon afterwards, he became a secret agent of the Japanese imperialists.

Choe Hyo Il did not know this. Choe Jin Yong informed against Choe Hyo Il's team, and the enemy swooped on the latter.

When Kim Hyong Gwon arrived, Choe Jin Yong hid him in a corner of the yard on the pretext that the enemy was keeping a sharp lookout, and then rushed off to the police station and informed them that the armed gang from Manchuria was staying at his house.

The members of the armed group were detained in Hongwon, and they were soon transferred to Hamhung and then Seoul. Meanwhile, despite the enemy's brutal torture and appeasement, they refused to surrender.

Kim Hyong Gwon, who was in charge of the armed group, inspired his men to continue fighting the enemy.

Choe Hyo Il asserted that he was responsible for everything that had happened.

"What is your duty? Who killed Matsuyama?"

The enemy tortured him with red-hot irons, but he shouted, "You swine! I shot Matsuyama to death. And I killed your men in Phabal-ri and Hongwon."

He was determined to remain faithful to Comrade Kim Il Sung as befits a soldier of the Korean Revolutionary Army, even if his

body was torn to pieces.

There was a trial at the Hamhung local court, in which he faced such questions as who the head of the armed group was and where he was, who the mastermind was and whose pistol it was, and who killed Matsuyama.

Choe Hyo Il shouted at the judge, “Listen, we are Comrade Kim Il Sung’s men. We are soldiers of the Korean Revolutionary Army, who are fighting to win back our country. And that pistol is mine. I killed the villain Opashi and I am the head of the group. I did everything and you cannot charge anyone else.”

After that, Kim Hyong Gwon stood up to accuse the Japanese imperialists of their crimes, loudly declared that armed burglars should be fought off with arms.

The court turned into a theatre for denouncing the Japanese imperialists for their brutal atrocities.

The judges delivered a verdict in haste.

Choe Hyo Il was sentenced to death, but he shouted the slogans “Long live the Korean revolution!” and “Down with Japanese imperialism!” before loudly singing revolutionary songs.

The Japanese imperialists, after their bitter experience at the trial in Hamhung, heard the case behind closed doors in Seoul, without an audience. They sustained the decision of the Hamhung local court.

Choe Hyo Il was executed shortly after the judgment.

Bidding his last farewell to his comrades, he said in a low and earnest voice, “I am not afraid of death, but I feel regretful about not being able to carry out the task entrusted to us by Comrade Kim Il Sung. And it is painful for me to leave him so early. I don’t think this is the end of my life. I will remain forever on the road of the revolution. I hope you will fight bravely on my behalf.”

With a smile on his face, he walked slowly, shouting “Long live the Korean revolution!”

Choe Hyo Il’s revolutionary career was not long, but his image is etched in the memory of the Korean people–a revolutionary soldier of indomitable will, who cherished respect for his leader as an element of his faith and who was fully convinced of the validity of his revolutionary cause.

8. Remaining as Faithful as She Was in Jilin

Han Yong Ae was also a member of the DIU, whom the Korean people still remember.

She led an honourable life to her dying day.

Comrade Kim Il Sung wrote in his memoirs:

"Han Yong Ae, too, was a benefactor I have never forgotten. She was a kind woman who called on me in adversity and helped me, at great personal risk."

In the mid-1920s Han Yong Ae's family emigrated to Manchuria in search of a living. Later, she was enrolled at Jilin Girls' Middle School, far away from her house in Jiaohe.

It was in the spring of 1927 that Comrade Kim Il Sung first met her at a meeting of the Korean students in Jilin.

Later she became a member of the Anti-Imperialist Youth League. A girl with a strong sense of responsibility, she was simple, reticent and passionate.

On August 28, 1927, she was admitted to the Young Communist League, together with Kim Hyok, Cha Kwang Su, Choe Chang Gol, Kim Won U, Kye Yong Chun, Pak So Sim, Pak Kun Won, etc.

From then on, she acted as a core member in the YCL.

Comrade Kim Il Sung wrote in his memoirs:

"Han Yong Ae, as a member of the Ryugil Association of Korean Students, had fallen under our influence during art

performances and at the gatherings where impressions on books were swapped. Later she became a member of the Young Communist League. A pupil of Jilin Girls' Middle School, she was good-natured but reticent and usually passed unnoticed.

"However, she carried out every task given her, be it difficult or irksome, for the sake of the revolution."

Han Yong Ae was fascinated by the greatness of Comrade Kim Il Sung, and under his guidance, she grew up to be a woman revolutionary.

In October 1928 Comrade Kim Il Sung organized a massive demonstration against the railway project between Jilin and Hoeryong and then a campaign against Japanese goods.

Comrade Kim Il Sung wrote in his memoirs:

"She stayed up almost every night preparing for the demonstration. She took a mimeograph to a barn of a house and, with a few Children's Association members, duplicated tens of thousands of appeals and leaflets. She was known as a girl orator for the fiery speeches she made in Korean and Chinese to hundreds of people in the street."

Having been tempered in the flames of the above demonstration, she worked harder with great pride in being a revolutionary.

She returned to Jiaohe, in which her family lived, after leaving school in Jilin early owing to her family's circumstances towards the beginning of 1929, but continued to maintain contact with the revolutionary organization.

Before and after August 1, 1930, the international peace day, the

factionalist sycophants caused a reckless revolt in the areas along the Jilin-Dunhua railway.

The revolt placed a serious difficulty in the path of the revolution. Even those organizations that had gone deep underground after the May 30 Uprising were exposed to the enemy.

Comrade Kim Il Sung covered a long distance to restore the ruined organizations and save the revolution from the imminent crisis.

Despite the enemy's strict surveillance, he went to different parts of Manchuria including Jilin, Hailong, Qingyuan and Jiaohe to find out comrades whose organizational line was broken and give the direction of their future activities.

When he was at Jiaohe, the situation there was also grave.

He needed a temporary hiding place there, so he went to see a former independence champion, who was one of his old acquaintances. The latter was delighted to see him but did not invite him to hide at his home.

So, Comrade Kim Il Sung headed towards the house of another former independence champion.

As the enemy's white terrorism was raging, the latter considered the trouble that might befall him. After treating Comrade Kim Il Sung to a meal at a restaurant, he suggested that they part.

Regarding his feelings at the time, Comrade Kim Il Sung wrote in his memoirs:

"From this I learned a serious lesson. Father's friends, too, counted for nothing without ideological cohesion. I drew the

bitter lesson that the revolutionary struggle cannot be shared only by relying on friendship of the past or sympathy."

Comrade Kim Il Sung then headed for Han Kwang's house.

Han Kwang was an uncle of Han Yong Ae, so Comrade Kim Il Sung thought that he could meet Han Yong Ae there and, through her, know the whereabouts of the members of the organization, who were in hiding in the area of Jiaohe.

But neither Han Kwang nor Han Yong Ae was at home. When Comrade Kim Il Sung asked their next-door neighbour where they were, she said that she did not know.

In the meantime he saw some policemen on his heels; he guessed that someone had informed on him to the police. At this critical moment the woman living next door to Han Kwang saved Comrade Kim Il Sung from the danger.

She said to him, "You seem to be in danger, though I don't know who you are. Be quick and go into the kitchen." Quickly she put on his back the baby she was carrying on hers. She said, "I will answer the door. Sit quietly and tend the fire."

With the baby on his back, he tended the kitchen fire with a poker as she had told him to.

The police opened the kitchen door and asked her, "A young man just came this way. Where has he gone?"

The woman replied with composure, "What kind of young man? No one has come to my house." Then she said in Chinese in a casual manner, "There is no one inside. Please come in and have a meal if you like."

The police talked among themselves, wondering where the young man had gone and whether they had missed him, before heading for another house.

After they had gone, the woman said with a smile, "Please act as if you are my husband until the police leave the village. My husband is out in the field. I will call him home. Stay here and don't worry. When he comes back, let's discuss what we should do."

After inviting him to a meal, she went to the field and later returned.

After a while the police came back and shouted at him to come out as they wanted to send him on an errand. She said calmly, "How can this sick man run an errand? If you have some urgent errand, I will do it in his place." Then she went on the errand in his place.

Thus, with her help he escaped from the critical situation.

Comrade Kim Il Sung wrote in his memoirs:

"An unstained and sound sense of duty as a comrade to which revolutionaries could entrust their lives without hesitation was found among the working people. So, I always told my comrades-in-arms to go to the people when difficulties arose while making the revolution. I told them to call on the people when they were hungry or thirsty and when misfortune befell them.

"She was a good woman. If she is alive, even now I would like to bow before her."

Soon afterwards, Comrade Kim Il Sung met Han Yong Ae.

He said to her, "The Japanese will soon invade. We should not stand by with folded arms but rise and prepare to fight them, shouldn't

we? We should restore the organizations as soon as possible and awaken the people ideologically. We should not remain in hiding out of fear, should we?"

He suggested going to Harbin together, adding that he would contact the organization for her.

She was delighted at this, for she had been unsure what to do, having lost contact with the organization.

Upon arriving at Harbin, she discovered the members of a branch of the Young Communist League in Harbin, who were in hiding, and explained to them the line of the Kalun Meeting.

She was arrested by the Japanese police in the autumn of 1930, while carrying out the assignments given by Comrade Kim Il Sung.

After being transferred to a prison in Korea, she defended her revolutionary faith even in the face of brutal torture.

One day, while she was still behind bars, a traitor came and said to her, "You'd better work with me and persuade your revolutionary comrades to join our 'submission work team.'"

She reproached him to his face, saying, "That will not do. How can we commit such a filthy betrayal? If I am in no position to make the revolution after my release from prison, I may not take part in it. But I will not do such a thing."

Several years later, after being released from prison, she tried hard to make contact with the organization while working as a shoemaker at a rubber factory in Dandong, China. After failing in her search for the organizational line, she returned to the homeland and, later, tried to go to Manchuria again. While working as a factory worker,

she disseminated among the Korean people the revolutionary songs of the Jilin days and roused them to the struggle in defence of the workers' rights and interests.

She married belatedly. She buried herself in her family life, but did not abandon her conscience and the principle she had adhered to in the years when she had worked to make the revolution in Jilin. When the Korean People's Revolutionary Army beat the enemy in the Mt Paektu area, she prayed inwardly for its victory, calling her comrades of the Jilin days by their names one by one.

After Korea's liberation she worked hard for the country and the people, and in August 1951, during the Fatherland Liberation War, she was killed in an enemy bombing raid.

Comrade Kim Il Sung wrote in his memoirs:

"Han Yong Ae led an honourable life to her dying day. She lived her whole life with the spirit of the Jilin days. When singing, she sang the songs of the Jilin days.

"Revolutionaries, even on a solitary island, should, like Han Yong Ae, not lose faith or abandon their conscience.

"I had not met her again before liberation as I was engaged in the anti-Japanese war. But still vivid in my memory is the way she went about in the sweltering heat to obtain Chinese clothes for my disguise, the way she protected me, deftly overcoming crises when the police examined the passengers on the train, and the way she divided a piece of a pancake into two and quietly placed one half before me.

"All the services she did me were the result of a pure, unselfish comradeship transcending feelings of love.

"I deeply regret that she was killed in Pyongyang in the bombing without seeing me.

"Fortunately a photograph of her in her younger days which survived miraculously came into my hands. When I think of my late benefactors, I admire her noble spirit which left a deep impression on me in my youth and express my heartfelt gratitude to her, as I gaze at her photograph."

Over half a century has passed since Han Yong Ae died.

The Korean people, however, still remember the woman revolutionary, her exploits remaining etched in the history of the Workers' Party of Korea.

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