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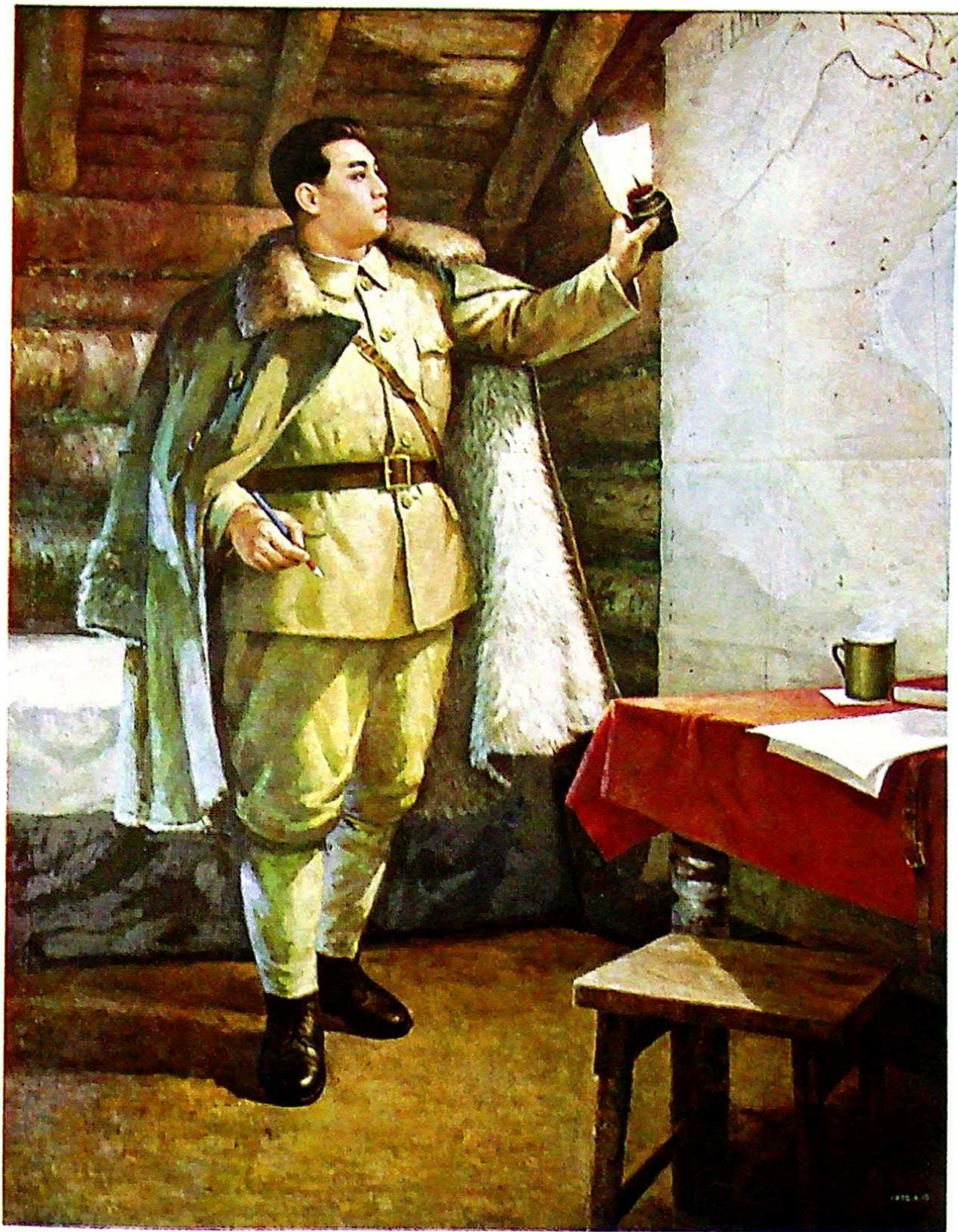
The book cover is a vibrant red color with a repeating embossed pattern. The pattern consists of a stylized figure, possibly a hero or warrior, in a dynamic pose, surrounded by a circular floral or sunburst motif. The text is printed in a bold, white, sans-serif font.

KIM IL SUNG

**Legendary Hero
for All Ages**

KIM IL SUNG
Legendary Hero
for All Ages

Foreign Languages Publishing House
Pyongyang, Korea
1978



The great leader Comrade Kim Il Sung elaborates a strategic plan to bring about a great upsurge in the Korean revolution



The respected and beloved leader Comrade Kim Il Sung crosses the Amnok-gang River with the lofty aim of national liberation



The respected and beloved leader Comrade Kim Il Sung receives from his mother pistols bearing his father's lofty wishes for national restoration





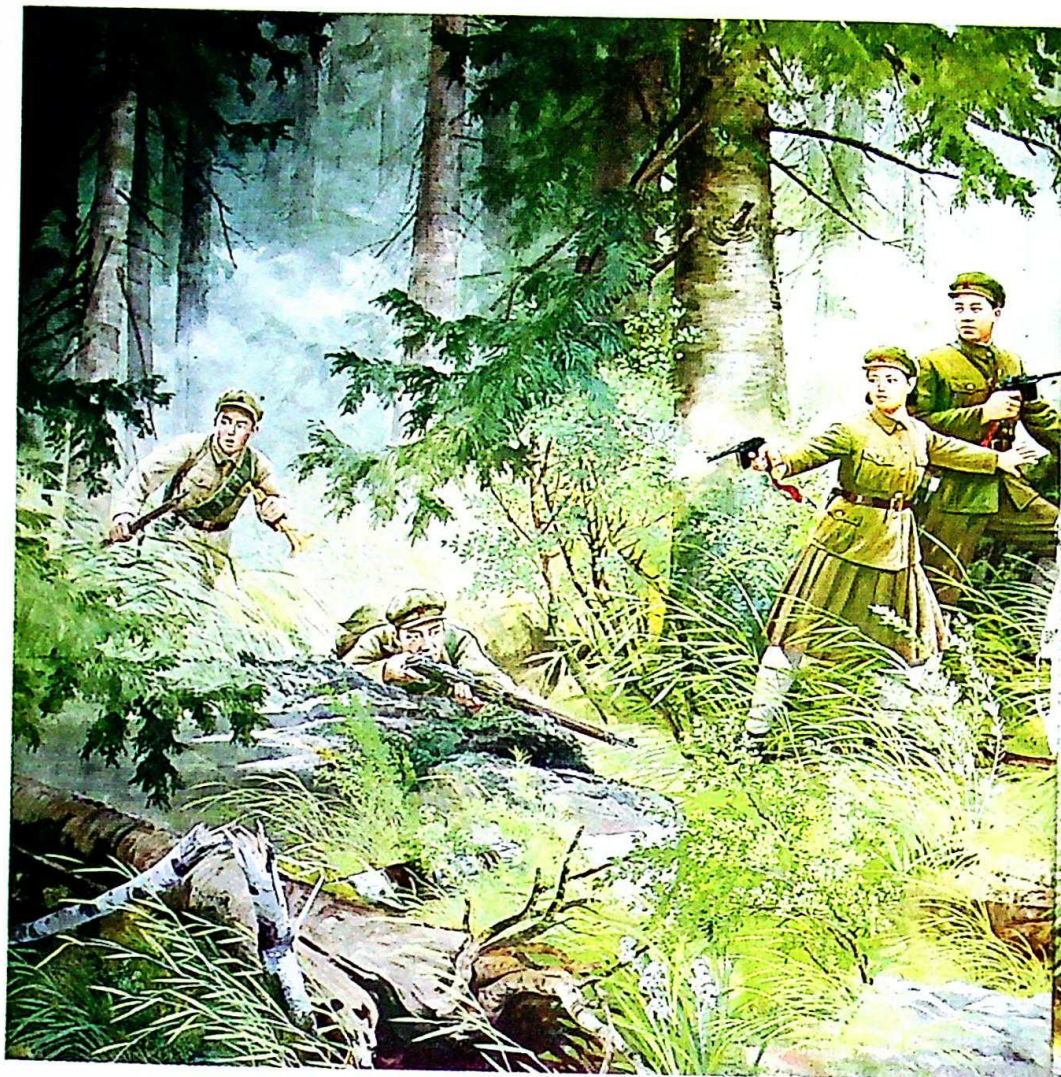
The great leader Comrade Kim Il Sung announces the founding of the Anti-Japanese People's Guerrilla Army (April 25, 1932)



The great leader Comrade Kim Il Sung, Commander of the Korean People's Revolutionary Army



The great leader Comrade Kim Il Sung, raising high the torch of national liberation in the nocturnal sky of Pochonbo, illumines the road for the Korean people to follow (June 4, 1937)

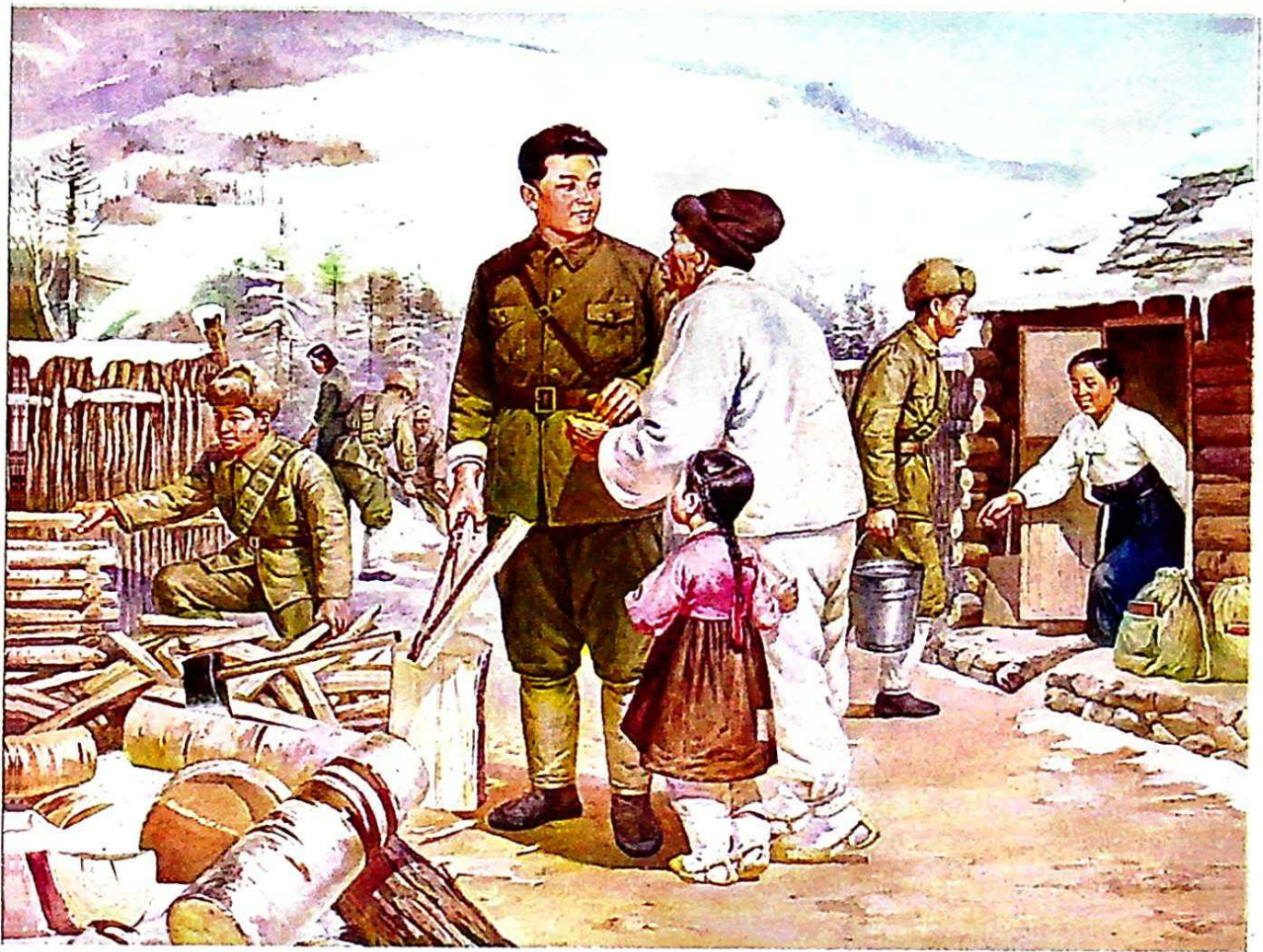


The great leader Comrade Kim Il Sung commands the bat
in the innermost recess of Tashaho





The fatherly leader General Kim Il Sung warmly receives the people who have brought the aid goods bearing their best wishes



The respected and beloved leader Comrade Kim Il Sung gives a helping hand to a farmhouse during a brief rest from a march, saying: "The Commander is also a son of the people"





The great leader Comrade Kim Il Sung organizes and leads the arduous march to victory, standing in the van of the revolution



The respected and beloved leader Comrade Kim Il Sung parcels a bowl of parched-rice flour, his ration, among his men during the arduous march



The respected and beloved leader Comrade Kim Il Sung takes a warm paternal care of his men dispatched to different places in the period of small unit activities

Editor's Note

The last few years saw many noted socio-political figures, writers, scientists, men of the press and people of various strata in foreign countries write hosts of articles paying high tribute to the anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il Sung. These articles were published in book form or printed in various publications.

The authors unanimously described the record of the hard-fought struggle personally waged by the great leader who was born in a most patriotic, revolutionary and popular family and embarked upon the road of revolution in his early age, as a heroic epic that has given birth to the legends of our times, unknown to human history. They wrote on a broad and deep scale about the content and meaning of his fighting exploits as well as about their impressions on them.

We have collected some of their articles in this book. We have also appended the reminiscences of former army men, police and officials of Japanese imperialism.

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A LEGENDARY HERO FOR ALL AGES

Hose Francisco Aguilar Bulgarelli

Chairman of the Central
Committee of the Socialist Party
of Costa Rica

The Korean people are extolling Comrade Kim Il Sung, President of the Democratic People's Republic of Korea, prefixing a number of honorific titles to his name. Everyone who knows the potent role the great leader has played in the present century both in the Korean and in the world history may grasp the wide meanings these honorific titles acquire.

In this article written as a token of respect for Marshal Kim Il Sung we should like to explain only a few honorific titles prefixed to his name.

Needless to say, it is hardly possible to record all of the exploits achieved by President Kim Il Sung in a short article. His life is full of important events, his voluminous works have made him one of the great revolutionary theoreticians of our times.

To begin with, I should like to stress the fact that Comrade Kim Il Sung was born on April 15, 1912 into a revolutionary family which had waged a patriotic struggle for the freedom of the country through generations.

Already in the 20's when the Korean nation was going through the hardest trial full of sufferings, the great leader Comrade Kim Il Sung was in a position to lead a struggle for national liberation though he was very young.

At that time, the vicious Japanese imperialists cracked down harshly on the Korean people. They ran amuck to obliterate with bayonets Korea's several-thousand-year-long culture and history that would further flourish if her people won independence and freedom.

The Japanese aggressors were simply merciless. They plunged all the Korean people into the quagmire of humiliation and poverty, starvation and nonrights, trampled down their life and dignity and bled them white. The Koreans were prohibited even from speaking their mother tongue at school. A mere recollection of their most priceless tradition was liable to incur

a severe punishment. They were even denied the right to own a patch of land to be buried after death.

Tens of thousands of Koreans were forced to quit their native land in bloody tears leaving behind all their beloved ones and go to faraway foreign countries in search of the means of living.

But their hearts were afire with patriotic feelings. Soon after there were demonstrations and struggles against the aggressors who made vain efforts to bring Koreans to their knees.

We can cite thousands of examples of bravery and heroism displayed in this trying period. But success was little in the struggle against the Japanese aggressors. One defeat followed another and losses were great. The lack of correct guidance was keenly felt in struggle. Every defeat cost the blood of numerous brave patriots and left bitter lessons alone.

Any country engaged in a great struggle for its freedom needs the appearance and leadership of a true leader who is able to analyse every process of struggle correctly and scientifically. In those days the Koreans were aware that no effort could bear fruit without the appearance of the great leader of people.

In those days the peoples of other countries too began to feel the need to fight against the aggressive tentacles of the imperialist powers in order to win their complete independence, and they eagerly hoped they would be led correctly in that direction.

A great number of nations were marking time in revolutionary struggles because the peoples of the oppressed and dependent countries were held by the idea that they could not gain freedom with their own might and because no one showed them the proper perspective of struggle.

Just at this juncture a great leader of the people appeared in Korea. From the start he set the correct theoretical objective and showed personal examples in the struggle to attain it. This helped him win the admiration and respect of the people from his early years.

Comrade Kim Il Sung did not wage a revolutionary struggle on impulse. He knew that a thoroughgoing theoretical basis was essential to the successful fulfilment of the difficult task to save his people from oppression. Therefore, he made a deep study of the ideas and theories concerning the liberation struggle of peoples of many countries as well as of successes and defeats in their history of struggle analysing every reality scientifically. In this way he could correctly interpret the Korean reality and build up a basis necessary to oppose not only the imperialist enemy, but also the opportunists of all hues.

Through our study of Comrade Kim Il Sung's works we come to the conclusion that already at that time his thought attained full maturity and he was indeed the greatest thinker who would exert a decisive influence upon the history of the Korean people and the oppressed peoples the world over.

Without question the Juche idea has made a most important contribution to the world revolution and its vitality has been verified by the successes of the Korean people since its creation. Today the Korean people have become an example for all the oppressed peoples of the world, very clearly showing them that there is no other way but to rely on their own strength in attaining freedom and independence.

Young Comrade Kim Il Sung came to undertake the task of analysing and summing up the shortcomings and limitations of the nationalist movement of Korea and the erroneous viewpoints of the early communist movement which failed to properly appraise the process of revolution in Korea.

The leader of the Korean people was convinced that struggle must be waged in reliance upon the strength of the popular masses and every problem be explained to them. He went among the popular masses to find a correct way for the national and class liberation of the peoples and relied on them.

The Juche idea shows the oppressed peoples the way to extricate themselves from exploitation and oppression for ever and lead an independent and creative life.

No doubt the Juche idea is an idea which has made the

most important contribution to the revolutionary development of the peoples in the present era and this is an acknowledged fact. For this reason, I say the revolutionary movements in all continents are applying the Juche idea in practice more actively.

Now we clearly see that the popular masses are the master of their own fate and that they must carve out their fate independently and creatively.

Comrade Kim Il Sung formed the Down-with-Imperialism Union in October 17, 1926 when he was just 14 years old. Now as the leader of his people he delivered a meaningful speech which clearly shows us his firm standpoint, correct viewpoint and profound idea. Referring to this historic event President Kim Il Sung said:

“The formation of the Down-with-Imperialism Union, the first genuinely communistic revolutionary organization in our country, was a historic announcement of a new beginning for our revolution. With the formation of the DIU our people’s revolutionary struggle began to proceed in accordance with the principle of independence, and this was when our Party began to strike its glorious roots.”

Another historic event of weighty importance occurred in Chialun in June 1930. The 18-year-old leader Kim Il Sung laid down the Juche-oriented revolutionary line before his people on the basis of the Juche idea. He defined the character of the Korean revolution as the anti-imperialist, anti-feudal, democratic revolution and put forward the flawless line of the anti-Japanese armed struggle.

Comrade Kim Il Sung was not only a theoretician who set forth these lines but also a bold and wise practitioner of theoretical propositions. In order to translate the people’s will into reality he stood in the forefront of the people from the beginning, taking his brilliant ideological weapon in one hand and his military weapon in the other. Having found their long-awaited leader, the people followed him with respect and adoration from the start.

Holding aloft the banner of freedom and justice and illuminating a new historic way with the great Juche idea Comrade Kim Il Sung always fought together with the people and always took the van in the sphere of ideology and in the battlefields. Thanks to this, he has earned all those honorific titles now being prefixed by every Korean in praise of him.

The struggle was very arduous. When the organized people started dealing a blow at the enemy, the latter brought harsher suppression upon the former.

Comrade Kim Il Sung did not slacken his revolutionary activity even a moment. He always found himself where he should be, winter and summer, no matter whether it was biting cold or it was in steep mountains. The great leader inspired the spirit of combatants, told women and children hopeful stories, led them along the right path and took the lead in battles.

The revolutionary history of the leader who won every battle under the revolutionary red banner of Juche to save his fatherland and people, eloquently tells the validity of the lines formulated by him.

Clearly manifested in this period of ordeal was the grace of Comrade Kim Il Sung as a leader. Many forces were leagued to oppose Japanese imperialism. Besides true revolutionaries, there were "gentlemen" who put up the anti-imperialist banner for form's sake and pseudo-Marxists who joined the popular force in an opportunistic way. These self-styled "patriots" and "revolutionaries" gave up struggle, surrendered, betrayed their people and fled away when the situation became harder and the result of the struggle was not striking because of the intensified suppression by Japanese imperialism.

But the struggle was the people's cause. The people renewed their determination to free themselves from the oppressors once and for all, braving all dangers, with the confidence that they could defeat the powerful enemy on their own. At the head of the people stood Comrade Kim Il Sung, a true Communist and the great leader of the popular struggle. He believed his people, firmly convinced of the triumph of struggle, and exact-

ly grasped what he had to do. He never shrank back even one step, nor showed weakness, nor doubted victory. He braved every danger and always jumped into it before anyone else.

The disposition of a political leader is occasionally tested. Many revolutions have lost determination and suffered defeats because their leadership failed to believe in their people and their own strength and found all kinds of theoretical pretexts to cover their inability and cowardice.

But, Korea had the leader who from the first inspired his people with confidence and led them along. On this arduous road the true revolutionaries alone could reach a goal line and scored a triumph, while the weaklings and cowards dropped out of the ranks.

Let me recall the following important remark made by the great leader of the Korean people at that time:

We, the Korean youth, cannot merely sit back and remain onlookers while our beautiful land and beloved compatriots, our brothers and sisters, are being trodden underfoot and persecuted by the Japanese imperialists. We must drive them from our soil, liberate Korea and win independence.

What is more important is that when he was 14 years old he bore on his shoulders the task of wresting back the fatherland from the clutches of the Japanese aggressors and saving the people. Other self-styled leaders were awe-stricken, lacked determination and evaded that task. But 14-year-old Comrade Kim Il Sung undertook it. Herein lies the great meaning of his history.

This history tells us that in the period when everything had to be begun anew and there was neither highway nor lane Comrade Kim Il Sung reached a great determination and began to pave the way ahead and that he nurtured fresh communist nuclei free from the influence of the evil aftereffects of factionalism, rallied rank-and-file workers and peasants and founded the Anti-Japanese People's Guerrilla Army to defeat the aggressors with the simple-minded fighters who came from

among the people and armed themselves with the people's thinking, courage and determination.

In the period of the anti-Japanese revolutionary struggle Comrade Kim Il Sung came to hold the glorious title of legendary hero. The anti-Japanese armed struggle was not a few days' combat but a 15-year-long true revolutionary war. The Anti-Japanese Guerrilla Army fought the strongest enemy in the worst condition. At that time it was known to the world that the Japs had a strong army equipped with all sorts of up-to-date weapons and material and economic means.

The warriors of the Korean people started to fight with no material means under the guidance of the great leader Comrade Kim Il Sung. They wrested weapons from the enemy or made them by manual labour in the mountains. They fought poorly clothed in the depth of winter. They marched on and on in the biting wind, crossing over steep mountains and pushing their way through unbeaten forests. They had to fight both the enemy and the rages of nature on empty stomachs at the risk of their lives. Such an arduous struggle lasted for 15 years.

Comrade Kim Il Sung always took the van in the struggle. The Korean people were cocksure of victory, for they put faith in such a leader who would appear in a battlefield now and a few weeks later in another faraway battlefield, and who imbued his units with conviction of victory suddenly appearing in the east or in the west and inspired his people with hope, striking terror into the enemy.

His title of legendary hero was not presented by anyone but won by himself through numerous battles for 15 years. In these battles he bore the brunt of danger, always stood in the van and emerged ever-victorious. Legendary hero is an honorific title tantamount to thousands of titles, that came from the price of his blood and sweat paid in rain and wind, from his effort, love, bravery and wisdom.

We, numerous peoples in many places on the globe, call Comrade Kim Il Sung a legendary hero with a feeling of the utmost reverence and affection and are proud of the fact that

we are his friends. It is because he symbolizes a true revolutionary.

We must know that the anti-Japanese armed struggle was not a road strewn with roses but a road of 15-year-long struggle pregnant with great difficulties. The enemy was strong and materials were in short supply. Besides, sneakers into the revolutionary ranks caused troubles and stood in the way of the march.

Tracing the then annals, we recall the hard course of struggle from Antu to Laoheishan, talks with Commander Wei and Wu I-cheng, the hysteric fuss with which national chauvinists and factionalists caused a grave trouble in the anti-“Minsaengdan” struggle, the grim ordeal of the “Jehol expedition” forced by the “left” adventurists, the “Arduous March” accompanied with repeated fierce battles against the enemy, the temporal vacillation of some people occasioned by the conclusion of a neutrality pact between the USSR and Japan, the frenzied general politico-military offensive of Japanese imperialism, etc.

Braving this storm and stress, Comrade Kim Il Sung led the revolution along the one path of victory and uninterrupted upsurge.

In the first half of the 40's this struggle went through the last arduous trial.

The outbreak of the Second World War caused a number of unbearable troubles. Nevertheless, Comrade Kim Il Sung very wisely guided the struggle not only in the battlefields but also in the sphere of politics and waged a decisive battle at that time. Thus he achieved the great cause of national restoration.

By defeating the strong Japanese imperialists and liberating the country, Comrade Kim Il Sung, the legendary hero, regained his country and sovereignty and enabled his people to realize their long-cherished desire for the building of a new society secure from exploitation and oppression and pave their way for an independent and creative life.

In the period of building a new society, too, Marshal Kim Il Sung, the legendary hero, played a decisive role. The former brilliant military strategist now became a mature and intelligent leader in the equally important struggle for people's happiness and material well-being.

Embedded in the heart of every Korean as an eternal fresh memory are the efforts, concern and pains on the part of Comrade Kim Il Sung in the period of the anti-Japanese revolutionary struggle.

The people now began to call him an iron-willed brilliant commander. This may need some explanation. The Korean people had to measure swords with a really strong foe which was regarded as the Asian "shock brigade" of fascism and a blood-thirsty army trained for an aggressive war.

The Japanese army fought by the Korean People's Revolutionary Army was equipped with up-to-date technology.

However, they fell in with the people who were not only ready to fight for their freedom to death but also guided by the wise leadership of a true Commander. Therefore, the enemy dispatched the most cruel, ferocious crack troops called the "Kwantung Army" one million strong. The Japs called their army the invincible "Japanese Imperial Army" armed with the "Japanese spirit," and an army virtually charged with the mission of realizing the dream of the "Greater East Asia Co-Prosperty Sphere," a dream of occupying the whole of the Asian Continent.

The Japanese army, trained for an aggressive war militarily and psychologically, believed that they could bring the people to terms only by way of compulsion, suppression and massacre.

They trampled other people under their jackboots everywhere, burning villages and cities to ashes. They tried to destroy and plunder all national wealth and do away with cultural relics, and resorted to a terrorist rule. Just at the time when this imperialism with a mighty force was throwing a scare into many countries of the world and when numerous peoples re-

regarded its army as invincible and its occupation of the whole of Asia as inevitable, a 20-year-old youth of Korea, a colonial and small country, united workers, peasants and youths, turned them into the biggest and strongest army and declared before the whole world an armed struggle against the Japanese imperialists who professed themselves to be the mightiest. Anyone who is not clear about the Korean history and the events thereafter may take this as a legend rather than a reality.

As national-liberation struggles were just in the incipient stage at the time, there was no profound scientific analysis of their theory and revolutionary practice. This problem rested with the creative initiative of the people who were paving the way of their own revolution.

Many people regarded the anti-Japanese struggle as a mere war for liberating the country from its colonial yoke and thought that they could win it only by raising patriotism.

However, Comrade Kim Il Sung knew from the start that patriotism alone was not enough and that a correct theory with which to guide the struggle ideologically should be developed in order to build a better and more righteous country after liberating it from the occupation of a foreign country.

He laid stress on driving the Japs out of the Korean land and then building a country free from exploitation and poverty after liberation. In other words, he attached a true revolutionary conception to the struggle.

The ideological instrument was needed to lead the people to fight the strong enemy and to inspire them with the conviction of victory in the arduous war. Here the Juche idea propounded by Comrade Kim Il Sung played a really important role.

Thanks to the Juche idea the Korean people, a colonial people, could find in themselves the strength to fight the self-styled invincible enemy.

This is the very new road paved in Korea. The example of Korea, the thought of Korea, has opened a new prospect for the countries under the yoke of imperialism. It successfully serves

as the basic orientation of struggle for the peoples who are striving for their liberation in conformity with their national conditions under the guidance of the great revolutionary idea of our time represented by the great Juche idea of Marshal Kim Il Sung.

Comrade Kim Il Sung showed the Korean people the only way to fight the aggressive Japanese army. The legendary hero said in those days that in order to beat down the strongest army the Korean people, subjected, maltreated and with bare hands, must declare war against it and that no matter how strong that imperialism might be, they must fight it to the last with arms in hand under the banner of independence and win victory by the united efforts of the whole nation.

In other words, the Korean leader, a talented brilliant commander, showed the path of victory, the path of national-liberation war in colonies—the path of direct armed showdown with imperialism.

In the period of that hard struggle, the prospect looked gloomy at times and there arose new difficulties, new situation, which demanded extraordinary speculation for an instant solution.

With the military outlook of a great strategist and commander, Comrade Kim Il Sung who fathered the Juche idea mapped out the strategy and tactics, methods of guerrilla struggle and successfully solved every new problem arising in each stage of the armed struggle which was the first national-liberation war ever waged in colonial countries.

Thus, as the commander of the Korean People's Revolutionary Army he originated new flexible tactics befitting the extraordinary situation in those days and proficiently applied to each occasion the diversified strategies of guerrilla warfare which could be found neither in any military books nor in any war history. These strategies were mapped out in conformity with the specific problems raised by the Korean situation and with her actual conditions.

Comrade Kim Il Sung was not only a talented brilliant

commander who mapped out the strategy and tactics suitable to the theory of liberation war but also a hero who always stood at the most dangerous militant post and led his combatants with his exemplary deeds.

The Japanese army who had been proud of their being "invincible" suffered defeat after defeat. The story about Comrade Kim Il Sung began to be a legend. It was because he came off in all battles. He infused the people with the militant spirit with which they could defeat even the strong army. He was a theoretician, a fighter and a hero. Wrapped in the embrace of the people he was fighting down foreign aggressors.

He had the better of the militarily, technically and numerically superior Japanese army by the proper strategy and tactics. One can see how great the exploits of the Korean army is in contrast with the Japanese army. The Japanese army was trained with the up-to-date weapons, fed well and ideologically prepared for destruction, massacre and occupation. It convinced itself of being an invincible army numbering over one million. Against it fought the small army which had neither weapons and technique nor external support besides its own strength and most of which was organized with workers and peasants.

Heavy was the task shouldered by Comrade Kim Il Sung. It was because the Korean people committed the leadership over that struggle to his hands, believed him and invariably followed his teaching whose validity was displayed from the outset.

His basic policy stated below was correct from the start:

"Guerrilla warfare is a method of armed struggle which will enable us to deal heavy political and military blows to the enemy while preserving our own forces, and to defeat the numerically or technically superior enemy even with small forces."

Comrade Kim Il Sung demonstrated that the swift manoeuvrability of the small guerrilla units in face of the Japanese military apparatus in slow movement could bring a priceless fruition to the great cause of the people. One day he would ap-

pear in a place in Korea to impart victory and gratification to the people and a week later, in a faraway place he would frustrate the worn-out traditional war scheme of the Japs. It was in this way that there was formed a legend concerning a national hero who employed the ever-victorious method of struggle for the first time with great originality.

If we write the details of every military action of the Anti-Japanese Guerrilla Army it will form many books. It is because this war lasted 15 years, testing the creative initiative, theory and courage of the Korean people, primarily those of their great leader who took the leadership of this struggle upon himself.

Explaining the strategy and tactics of that period in his talk with Choe Hyon, one of the then commanders of the guerrilla army, Comrade Kim Il Sung said:

The Anti-Japanese Guerrilla Army should become a true people's armed force that fights the Japanese imperialist aggressors and their running-dogs for the independence and liberation of our country.

The ardent desire of us Korean people is to wipe out the Japanese imperialist robbers as soon as possible and win the liberty and independence of the country. The Anti-Japanese Guerrilla Army, therefore, should unfold the armed struggle on a still larger scale by mustering the revolutionary forces that are opposed to Japanese imperialism, and thus bring into reality the ardent desire of the Korean people. But we cannot stop at this.

We Communists set it as our immutable goal to put an end to all kinds of class oppression in Korea, emancipate the workers and peasants from the yoke of exploitation and convert our homeland into a happy society free from exploitation some day.

The Anti-Japanese Guerrilla Army should become a Marxist-Leninist army whose invariable basic mission it is to carry out this task. We fight for the accomplishment of this just goal, and so will grow and strengthen into an ever-victorious

revolutionary army before long with the unreserved support and assistance from the people even though we are now a small force.

The armies like the Righteous Volunteers' Army and the Independence Army that were active in the past, too, are said to have fought for the independence of Korea. But in essence they were no more than nationalist armies representing the interests of the landowner and other propertied classes. Their struggle, therefore, could not have the support of the people and, in the end, could not hold out in the face of the vicious attack of Japanese imperialism.

Our Anti-Japanese Guerrilla Army is fundamentally different from that kind of nationalist armies not only in its mission but also in its composition.

What is the composition of the Anti-Japanese Guerrilla Army?

The Anti-Japanese Guerrilla Army is organized with best sons and daughters of the workers and peasants who are prepared and ready to lay down even their lives without hesitation in the struggle against Japanese imperialism and its lackeys.

They are people who have lost their homes and lands and whose parents, wives and children were murdered under the oppression and plunder of Japanese imperialism and its lackeys; they are people who are deprived of all their political freedom. They are full of a burning determination to drive out the Japanese imperialist robbers from our territory at any cost.

The anti-Japanese guerrilla units are led by the Communists who possess a mastery of Marxist-Leninist strategy and tactics.

But can the Anti-Japanese Guerrilla Army grow strong of its own accord just because this armed force has a just goal of struggle and is composed basically of workers and poor peasants? No, it cannot.

To build up the Anti-Japanese Guerrilla Army, we should capture weapons from the enemy in hard battles of wiping out the Japanese imperialist occupationers and arm ourselves more

closely in future. Unlike the time when we had to tackle the enemy barehanded to wrest weapons out of him, we can now capture weapons much more easily and in a large quantity at a time. At present we have a considerable amount of arms obtained at the cost of the blood of our comrades and also are possessed of bombs we have made ourselves.

Relying on this asset, we should capture more weapons from the enemy and build up our fighting capacity with the captured weapons. For all that, it is understood that we cannot arm ourselves as well as the Japanese imperialists. But even if our armament is meagre, we are fully capable of winning the battle with the Japanese imperialists if every guerrilla fighter is brimful of an iron-strong fighting will to devote his all to the struggle for defeating Japanese imperialism and for the independence and liberation of the country.

In the course of the armed struggle we should constantly expand our ranks by absorbing new recruits continually. We have no small number of youths in the guerrilla bases who have been tempered and tested in battles against the enemy. They should be enrolled in the Guerrilla Army and reared into fine revolutionary fighters. There are numerous miners and lumberjacks in the areas within the range of our guerrilla activity. They constitute a major source for us to expand the guerrilla ranks.

Those workers who are politically seasoned should be admitted to the Guerrilla Army in large numbers through the medium of the revolutionary organizations.

Without equipping the guerrillas firmly with communist ideas, it is impossible to emerge victorious from the protracted and arduous anti-Japanese armed struggle. It is therefore necessary to strengthen the ideological education of the guerrillas while intensifying their military training.

Moreover, the anti-Japanese guerrillas not only are soldiers fighting the enemy but should become propagandists who educate and agitate the people, organizers who organize and mobilize the people. So, a military cadre, while good at direct-

ing battle, should pay no less attention to the political education of his men and equip himself with Marxist-Leninist ideology.

As can be seen in the above quotation, Comrade Kim Il Sung clarified the role of the combatants and stressed that proper education should be given to them not only in the military sphere but also in the politico-ideological sphere.

The imperialists' "generals" who gained "reputations" in the aggressive wars and put up their units as the "mightiest" suffered one setback after another. They were powerless before the flexibility and resourcefulness of Comrade Commander Kim Il Sung. As told in a legend, this guerrilla commander would suddenly appear in the east or in the west, pull mountains towards himself and fly over rivers, practicing the art of invisibility.

These stories were told and retold from lips to lips, imbuing the people with hope and confidence in victory. This made numerous people join the guerrilla army or support it with food. All the people joined in the struggle guided by the splendid leader.

The great leader's bold action and his brilliant strategy and tactics by which he won every battle turning the strong enemy round his finger, soon became legendary episodes rapidly spreading over the land of 3,000 *ri*.

One should not regard these legendary episodes as mere stories or myths created by an illusion. They are all based on the flexible and bold military command of the great leader and on his original strategy and tactics.

This action, this struggle, was ideologically based on the correct and realistic policy. Comrade Kim Il Sung always attached primary importance to this policy.

He said:

"Since we are Communists fighting for revolution, we must have the spirit of self-reliance without fail."

Comrade Kim Il Sung also said: **"Once we are determined to do, nothing is impossible."** The heroic Korean people, therefore, turned out in the great struggle with a firm determination

to liberate their country and build a socialist society.

Another trait of Comrade Kim Il Sung is his fatherly love for the people who look him up as their great leader. As being told in Korea, in the days of the arduous anti-Japanese armed struggle Comrade Kim Il Sung bestowed particular love and consideration upon the young soldiers who had joined the guerrilla army and served as orderlies. Most of them were orphans whose parents had been killed by the enemy. The leader admitted them into the ranks of the guerrilla army, loved them like his own children and personally brought them up to be revolutionary fighters.

According to his men's recollection, Comrade Commander used to go round the billeting areas in cold evenings to see whether there were patients or not, covering with blankets the comrades who felt the cold and inspiring his men with his words. Thus, he always shared sweets and bitters with them and learned from them while giving instruction to them.

The people call him the fatherly leader. This owes to the solicitude he has paid to the people all along from the time of the armed struggle to the present period of the building of the socialist fatherland.

In the days of the arduous, sanguinary struggle people would say everywhere: "The great leader General Kim Il Sung is fierce to the enemy like a tiger in Mt. Paekdu-san but most benevolent to the people like a father."

Thus, he was merciless to the enemy but affectionate and benevolent to the people.

In order to bring freedom and happiness to the people, he himself experienced their sufferings, shared hardships and sorrows with them and travelled a long thorny path through a sea of blood and a sea of fire. This was because Comrade Kim Il Sung was a member of the people, was born among them, lived among them as an ordinary fighter, and fought among them as a most outstanding and heroic fighter who was most merciless to the enemy, most self-sacrificing before them, yet most tender-hearted to his comrades.

Hence, in addition to battle stories and stories of bold action concerning him, there came into being stories of his warm love, lofty virtue and great personality which are now deeply embedded in the hearts of the Korean people.

Saying that the commander, too, was the son of the people Comrade Kim Il Sung chopped firewood together with his men. He wore thin clothes in the severe cold and did the same work with his men.

Here is a story which merits special attention. He was the leader who shouldered such an important responsibility upon himself. But he paid attention to every trifling thing which affected the interests of the people though it looked unworthy to others' eyes.

The following story is current among Koreans. Once a few men were dispatched to fetch corn stalks. When they came back, General Kim Il Sung found a few corn ears in stalks. Worried about it, he paid a visit to the peasant concerned and apologized to him. He took the blame to himself as their commander. He said their misdeed had come from his own failure to lead them to carry out their task properly. Such trifling things help him cut a conspicuous figure. Most people are indifferent to trivial things and keen about only discharging their heavy duties.

But Comrade Kim Il Sung found time to hear the peasants' opinion, discuss with his men even about their personal problems, give words of encouragement to women and bestow love and favour upon orphans. This personality made the people unite as one more closely around the leader. And they took his lines and policies as fully just ones and followed them. He never placed himself above the people and never forced them to obey his orders. He always enjoyed the people's respect and adoration by dint of his love and kindness.

Comrade Kim Il Sung has served his people throughout his life. As he risked a great danger not to inflict a loss upon peasants in the days of the hard-fought anti-Japanese revolutionary struggle, so he is making a tireless effort to bring joy

and happiness to the entire Korean people in the present historical stage of his great country.

By the entire Korean people, we mean all Koreans in the north and the south. Thanks to the self-sacrificing efforts of their leader the people of the Democratic People's Republic of Korea are now enjoying a great material wealth. Much concerned about the Koreans living in the southern part of the country, he always gives a thought to them and takes measures in advance to improve their well-being when the long-cherished day of reunification comes.

As can be seen above, Comrade Kim Il Sung is the true leader of the Korean revolution. He showed the way to gain full sovereignty from his early years, left bright records of heroism and bravery in the arduous days of the national-liberation struggle against Japanese imperialism, carried out the anti-imperialist, anti-feudal, democratic revolution and led his people to a great victory. He founded the Workers' Party of Korea with the fine cadres steeled in the revolutionary struggle as its backbone, and established the DPRK. Then he crossed swords with the US imperialists who had the impudence to divide this country into two parts and interfere in its internal affairs. Here he gave a bitter defeat to the arrogant US army for the first time in its history. This made him the only leader who defeated two imperialisms in one generation.

Thanks to his guidance and efforts the Korean people restored the country and ushered in an era of eternal prosperity.

The land where centuries-old backwardness and poverty once prevailed, a land where the people were chained to the shackles of slavery, but their fighting spirit remained indomitable, has been speedily turned into an advanced rich country where all the fruition of technology and science goes to the people for their happy life. The comparative study of Korea's social conditions in the early twentieth century and the present will help realize the meaning of Comrade Kim Il Sung's leadership over the great Korean people.

Really rich are Comrade Kim Il Sung's thought concern-

ing the struggle waged in the above-mentioned period and his conception of socialist revolution.

Let me introduce further this thought of his. It is because it will inspire all the revolutionaries of the world who are still on the process of national-liberation struggle and provide them with useful occasion of self-examination.

In this context, Comrade Kim Il Sung said:

Revolution is a life-staking struggle.

You cannot expect the revolution to proceed swimmingly without costing you sweat and blood.

Our goal in the revolution is to restore the country and bring a happy life to all the people. You have taken up arms ready to die exactly for this end, haven't you?

It is a very glorious thing to engage in the revolution.

The road of revolution, however, is beset with difficulties, as you see now.

Whenever we encounter hardships and difficulties, let us remember our lost country, our native places trampled underfoot by the enemy and our ragged, hunger-stricken parents, wives and children!

Let us think of the revolution first!

Let us think of the free, happy future when all the people will be enjoying a life of plenty, well fed and well clad.

Such happy days are sure to come for us.

But happiness does not come of itself. Happiness must be fought for.

This is the sacred cause we have to accomplish.

How can we flinch before difficulties when we think of this?

As is clearly expounded in the above quotation, Comrade Kim Il Sung braved all difficulties, infused fighting spirit into the minds of the people and brought a hope for better, happier future to them. All people had confidence in victory and felt satisfaction over their struggle for future well-being.

Thanks to the guidance of the great leader the Korean people have become the masters of their destiny and made the DPRK a socialist power which formulates its policies and exer-

cises full sovereignty without submitting to big powers. They are firmly convinced that they have been able to do it as they believed in their own strength and displayed the spirit of self-reliance.

The Korean people are now well off and, supplying the fine model for the revolutionary peoples of the world.

Thanks to Comrade Kim Il Sung the Korean people have come to possess the Juche idea, an important theoretical weapon, which shows the revolutionaries the correct path in defining the character of liberation struggle and advancing towards socialism.

Today the Korean people are not only free and independent but have reached an exceptionally high level in the sphere of education. They are a healthy, rich people who do not know the big social troubles of our times, and a strong people who feel sure of their fate. This enables them to proudly march towards communism along the correct and straight revolutionary path.

The Korean people, therefore, regard it as a great pride to have the leader who has displayed such great intelligence, bravery and love for their sake and bestow upon him such honorific titles as introduced at the beginning of this writing.

This writing will help understand better why the President of the DPRK is addressed as a legendary hero, great leader and peerless patriot.

These are the titles which come from the depth of the people's hearts, overwhelmed by his spirit of self-sacrifice and devotion, his efforts, intelligence and love.

We speak proudly of Marshal Kim Il Sung and the Korean people who show us such an excellent and important example with their triumphant revolution.

We wish Korea will be reunified quickly so that the people in the southern part too can build a happy society under the guidance of the great leader of the entire Korean people.

We wish Marshal Kim Il Sung a long life and good health for the happiness of the people.

A TEEN-AGE REVOLUTIONARY

Takagi Takeo

Japanese Critic

AT THE HOUSE IN MANGYONGDAE WHERE PRESIDENT KIM IL SUNG WAS BORN

Mangyongdae, to be more precise, Mangyongdae-dong in Mangyongdae District of Pyongyang City, is a scenic place overgrown with pine trees. It lies on the northern bank of the Taedong-gang River, about 12 kilometres away from Pyongyang. Foreign visitors to the Democratic People's Republic of Korea usually go to see it first. On April 15, 1912, two years after Japan made Korea its colony, a child was born there, as a son of Kim Hyong Jik, an active anti-Japanese revolutionary fighter. He was named Kim Song Ju. He is now President Kim Il Sung of the DPRK.

I visited Mangyongdae one cold day in late December last when the temperature stood at seven degrees below zero. But, now on the eve of April 15, the President's 60th birthday, it must be presenting a picturesque scenery, with all sorts of flowers blooming.

The entrance to Mangyongdae looked like a public garden. Nay, its whole area gave the appearance of a park. This is natural because Mangyongdae, where the house of the Korean people's respected and beloved leader Comrade Kim Il Sung's birth is preserved, is their "spiritual birthplace" and the "springhead of revolutionary spirit."

Walking along a path as beautifully laid out as that in a park, we saw a straw-thatched house on the left. Our guide told us in a tone of reverence: "This is the house where President Kim Il Sung was born."

Inside the house, we found that it was just a Korean cot-

tage of an antique style. Each room had a width of some three or four and a half Japanese floor mats, and, surprisingly enough, even the furniture of those days, such as tablewares, a brazier, chests of drawers, a low desk and an inkstone case placed on it, were preserved. They were all old and coarse but kept very clean.

Opposite to the house there stood a barn where a plough, a hoe, a smoothing-stone, a sickle, a *chige* ("A" frame for carrying loads), a spinning wheel, a loom and so on were on display.

There was an awfully misshapen water jar.

When I felt the jar as it looked like a precious curio, our woman guide remarked: "Unable to afford a perfect crock, the President's grandmother purchased this deformed one at a low price and used it all along."

At the time of Kim Ung U, the President's great-grandfather, the family had moved from Chungsong-ri, Pyongyang, to Mangyongdae because of the difficulty of living. It may be surprising to hear that one moves to such a beautiful place owing to a hard life. But, in reality, it is nothing surprising. Mangyongdae was the graveyard of the family of Li, a big landlord, and Kim Ung U acquired that cottage nearby the grave as a grave keeper for Li's family. And, he became a tenant farmer to till Li's land in the neighbourhood.

President Kim Il Sung is, so to speak, a "great-grandson of a tenant-grave keeper". But his forefathers were not ordinary tenant farmers. His great-grandfather was a patriotic fighter, who took the lead in the battle in which the US pirate ship *General Sherman* was burnt down, attacked by the flaming boats laden with firewood, when she intruded into the Taedong-gang River (1866).

The President's grandfather Kim Bo Hyon and his grandmother Li Bo Ik were also ardent patriots who encouraged their sons and grandsons in their revolutionary activities. In particular, his grandmother was held in "hostage" in those days when President Kim Il Sung was engaged in the anti-

Japanese guerrilla warfare. She was asked to persuade "Commander Kim Il Sung to submit." But, she said: "If you kill me, my Song Ju will make carrion of you." This gave Japanese imperialists' lackeys a shudder.

Kim Hyong Jik, father of the President, was an outstanding leader of the anti-Japanese national liberation movement. He had embarked upon the independence movement early in his middle school days. He was a teacher of the Myongsin School at Ponghwa-ri, Kangdong County. And, when his eldest son Song Ju was five years old, he formed the "Korean National Association", an underground revolutionary organization. Its membership was composed of champions of the independence movement at home and abroad, and its influence spread widely.

The following is a document prepared by the Japanese side when Kim Hyong Jik was arrested.

Feb. 18, the Seventh Year of the Era of Taisho, Secret Service Police Section, No. 3094.

On the Detection and Disposal of a Secret Association
(Gist of the Report Submitted by the Chief of the Police Affairs in South Pyongan Province)

A secret association called the "Korean National Association" which had planned to restore national power in collusion with disaffected Koreans abroad was detected and the persons concerned were arrested to be brought to criminal prosecution.

The details are as follows:

1. Names of Its Members

Kim Hyong Jik, aged 24, teacher of a private tutorial school

Permanent Domicile: Nam-ri, Kopyong Sub-county, Taedong County, South Pyongan Province

Address: Tongsam-ri, Koup Sub-county, Kangdong County, South Pyongan Province

Here, Mangyongdae which must be vibrant with the advent of spring, was vividly engraved with the genealogy of an actual revolutionary family to break the illusion of a one-time "legendary hero", and I bore witness to it.

REVOLUTIONARY SPIRIT IN HIS CHILDHOOD

In Mangyongdae where President Kim Il Sung was born, historic relics are so well preserved that they remind one vividly of the history of the Korean nation's struggle for independence and revolution against Japan.

When I was shown round Mangyongdae the figure of the boy who liked playing at war there floated before my eyes.

"This rock," my guide said, "is where the President used to play at war in his childhood. It is called the Warship Rock." "This is the Wrestling Site where the President enjoyed wrestling in his boyhood."

Judging from what I was shown, a Korean wrestling site seemed to be squarely shaped. No doubt, young Song Ju was a strong antagonist in wrestling. In playing at war he was a commander. The terrain about there is just fit for children's playing at soldiers, which he and other boys in the neighbourhood would do divided into two groups.

In those days when he was much given to playing at war, his father Kim Hyong Jik was in the Pyongyang Prison. He went there with his mother and saw his father, sadly changed. Upon returning home, the heart of the precocious and sensitive boy burned with hatred against the Japanese aggressors.

Brandishing a wooden sword, the boy climbed the Warship Rock and gave orders to the children of the village, his chest thrown out:

“Forward! Forward! Beat off the Japs.”

His father Kim Hyong Jik who had “*Chiwon*” (lofty aim) for his motto would often take Song Ju to the Mangyong-bong Hill as he became possessed of discretion. He told the boy about the patriotic activities of his great-grandfather and grandfather, and also stories of famous patriotic generals of the past such as Ulji Mun Dok and Li Sun Sin. Or, facing the extensive plain he would sing to him songs he himself composed. One of them reads in part:

*Our baby, a baby of Korea,
Grow up fast and go to school.
Be a dutiful son to your parents.
Be friendly to your neighbours.
Be a hero of your motherland.
Be a hero of our country.*

....

The landscape offered a perfect revolutionary atmosphere. As you ascend the slope along the path, you will get a gradually spreading view of Mangyongdae. The Taedong-gang River is seen below with its blue water-course getting wider and on it Turu and Kono islands stand out. Then the grand and beautiful city of Pyongyang is seen afar extending to the north.

The Mangyong-bong Hill descends sheer to the Taedong-gang River and an even ground surrounds it below.

“It is here that the President would read books in his boyhood,” said the guide.

A view of the landscape from the Mangyong-bong Hill must have inspired him with the idea of national independence, inflaming his revolutionary spirit, even without reading a book. For mountains, plains and fields coming into view there themselves represent the beautiful land of Korea in epitome.... This beautiful land belonging to the Korean nation was usurped by Japan. The land was grabbed by the Oriental Development

Company, the capital controlled by the bank, and his father arrested.

The scenery would inflame the strong desire to restore the country as early as possible. And it is only natural that it had such an influence on the boy who grew up in the revolutionary family, with all his kith and kin, men or women, having a revolutionary spirit without exception, and from his childhood was taught independence and revolution by his father, an educator and revolutionary.

The story about educator Kim Hyong Jik has been handed down by many people in the Republic. There is a contemporary Japanese who met him. He is Miura Masato who served as a school inspector of the South Pyongan Province.

He recalled those days:

“The Myongsin School in Tongsam-ri (Ponghwa-ri), which one may take for a private tutorial school rather than a school, had some twenty students and was housed in an ordinary farmhouse. The great popularity teacher Kim Hyong Jik enjoyed there made me inspect the school. The villagers, too, held him in high esteem.

“Wondering what the so highly respected teacher was like, I imagined him to be a man of considerable age, namely, an elder. On meeting him, I found him to be a dignified youth of 25 or 26. I was quite captivated by this young teacher with eyes radiant with ardor, a confident way of talking and grace of great attraction. I remember I sympathized with him.

“There were the voices of polite greeting heard behind me and I looked round to find a young beautiful woman standing among students, who seemed to be the wife of the young teacher. She was Kang Ban Sok, mother of the General and the young teacher was Kim Hyong Jik.

“Now, recalling this in connection with the revolutionary activities of the General, I feel all the more keenly that he is worthy of his parents.”

Miura Masato, who had worked as a teacher or school inspector in Pyongyang for over thirty years, returned home

after Japan's defeat in the war. But, oddly enough, he could not perceive so brisk underground activities of the sagacious young educator under colonial rule.

The Korean National Association formed by Kim Hyong Jik was the most solid underground organization as it was firmly rooted in the reality of Korea. Besides, *gye*, a synonym for Japanese *tanomoshiko* (a mutual financing association) was ostensibly a legal organization. There were, for example, *Pisok-gye* (Stone Monument Association) for erecting tombstones in memory of ancestors and *Hakgyo-gye* (School Association) for raising money for children's education. Two years later, in 1919 when the March First Independence Movement broke out, some two hundred youths led by Kim Hyong Jik marched in the van of the demonstrators, playing the pivotal role in the district.

Song Ju, still a boy of seven, joined in the demonstration. It seems that the red bud of the Juche idea and anti-Japanese revolutionary struggle was nurtured in the days of his father.

A TEEN-AGE REVOLUTIONARY

A person on the Central Committee of the Workers' Party of Korea is a veteran fighter who has continued the revolutionary struggle together with President Kim Il Sung for nearly half a century from his teens.

The foreigners' impressions on President Kim Il Sung always go with a legendary yet veritable story of a "legendary hero." I expressed my view that it sounded like a "legend" that a boy of 14 or 15 organized and led a revolutionary movement. At this, he said emphatically, "It's not a legend. I'm a living evidence to that."

"It was in autumn when he was at the age of 14 and attending the Hwasong Uisuk School in Huatien County, Kirin

Province, that Comrade President formed the Down-with-Imperialism Union (DIU), the illegal revolutionary organization. It marked the start of his full-scale revolutionary activity. An uninformed person might be surprised to hear of a fourteen-year-old revolutionary, but he was in a revolutionary home environment in which he received constant revolutionary education from his parents and saw and felt actually their revolutionary activities through life.

“As the social situation stood then, the anti-Japanese independence movement of the bourgeois nationalists had come to its limits and was suffering setbacks. The Communist Party of Korea which was founded in 1925 was on the brink of disintegration due to suppression and the intense subversive manoeuvres of factionalists within it. And the patriotic youths felt a strong yearning for the appearance of an able leader.

“It was at that juncture that Comrade President made his appearance. Then he was already aware that the liberation and independence of the Korean nation were impossible without a Marxist-Leninist approach to them. He devoured the literature relating to socialism and discussed on and studied it at home, too. Indeed, he was a brilliant revolutionary.”

He said that the President, though still young, had a distinguished organizational ability. After founding the DIU he formed the Saenal (New Day) Juvenile Union (SJU) in Fung. A year later, that is, in 1927 when he was fifteen years old, he entered the Yuwen Middle School in Kirin. Soon young revolutionaries of about 20 years of age, who had been disappointed at the nationalists' independence movement and the factional strife among the ML Group, the Tuesday Group and the Seoul-Shanghai Group, began to rally around him.

At the time, in Kirin there were quite a few Koreans who had emigrated from Korea to evade Japanese imperialist rule.

The Yuwen Middle School was a progressive school with many open-minded teachers, the students were allowed to do free, outside readings. Before long Kim Song Ju was elected twice as the student chief of the school library. He purchased

the necessary literature on socialism, organized a secret reading circle of students and studied Marxism-Leninism. Meanwhile, he formed the Young Communist League of Korea and put under its influence the Anti-Imperialist Youth League and other revolutionary organizations.

"I was studying the traditional medicine while working my way through school," the veteran fighter said. "When I was nineteen years old, I happened to listen to Comrade President's speech in a political discussion meeting for the first time. That is how I came to join the Young Communist League of Korea."

"Around that time in the forefront of the unsophisticated and vigorous revolutionary movement were we youths of 19 to 20. We were suppressed by the Japanese imperialists, persecuted by the reactionary warlords and constantly watched by the Japanese and Manchukuo armies and police even in Manchuria, let alone treading the soil of Korea, but he never took a gloomy view of the prevailing situation. He would say '**Where there is suppression there is resistance; where there is resistance there certainly is a revolutionary movement; it is the youth that should stand at the forefront of the revolution; this is the revolutionary truth.**' The President constantly reiterates this even now."

He stressed again the "historical necessity" for Kim Song Ju, that is, President Kim Il Sung to have organized a revolutionary movement and emerged as a distinguished leader already at the age of 14.

"Poor and hired peasants accounted for 90 per cent of the Korean peasants who had emigrated to east Manchuria. The Japanese imperialists and reactionary warlords perpetrated wanton massacre, alleging, 'One out of every 100 Korean peasants is a Communist or a champion of independence movement. To kill one hundred of them, therefore, means doing away with one Red.' As the youths were incidentally under the influence of socialism, resistance to the terrorism increased and the actual life paved the way for the revolution. In this, the youths, students and intellectuals were the central figures. They

longed for the appearance of a distinguished leader, a young eminent leader transcending factionalism and sectarianism even in order not to repeat the bitter failure of the early communist movement. Already in his Yuwen Middle School days he stressed that the revolution presupposed the unity of all people. He was quite different from factionalists. According to his view, particularly the peasants, as semi-proletarians, have a high revolutionary spirit; they must be connected with the intellectuals, students and youths sensitive to progressive ideas; the peasants, though highly awakened to class consciousness, cannot display revolutionary energy unless the youth inspire the revolutionary spirit in them, inculcating progressive ideas in their minds.

“As he was a good speaker, even elder youths used to listen attentively to his speech. I was also awakened by his realistic and matured way of thought quite different from the ordinary young Marxists.

“Anyway, most of students and youths in that district were sons and daughters of poor peasants. The Korean youths in east Manchuria who were between the age of 15 to 16 and that of 22 to 23 longed as one for the country's earliest independence from Japan and racked their young, pure brains to find a way to achieve it. But they didn't know what to do in concrete. Though they thought of Russia, the neighbour beyond the border, and delved deep into Marxism, their thoughts were as confused as the nebula. It was Comrade Kim Il Sung who emerged as a leader out of that nebula.”

STORM HARDENS TREES

Nakamura Shintaro

Japan

The modern history of Korea begins with Mangyongdae. It was there that the President was born on April 15, 1912, and passed his early years beset with hardships. Leading the protracted and arduous struggle for national liberation with devotion, he brought about the liberation of the Korean nation and is now directing socialist construction at the head.

Indeed, it is impossible to speak of modern Korea apart from President Kim Il Sung, and it is also impossible to mention the contemporary Korean revolution and the history of socialist construction in Korea today apart from President Kim Il Sung's thoughts.

Here I should like to touch on what can be considered to be the departure point for the President's glorious life, putting stress on his ideological growth and development in his childhood.

1

President Kim Il Sung, now widely known all over the world, is a man with an indomitable spirit who resolutely opposes injustice and oppression committed by any persons, even if they are the powerful US imperialists. But his another image enjoying frank talks with farmers and children is not so much known. This "another image" tells why he devotes his whole life to Korea's national liberation and socialist revolution.

President Kim Il Sung was born into a poor family on April 15, 1912, at Mangyongdae, formerly known as Nam-ri, Kopyong Sub-county, Taedong County, South Pyongan Province, as the eldest son of Kim Hyong Jik, an anti-Japanese revolutionary fighter, and Kang Ban Sok.

It was two years since Korea was completely converted into a colony of the Japanese imperialists in 1910. When he was born, there was no more a country called Korea.

Sympathizing with the Koreans, a Japanese poet, Ishikawa Takuboku, wrote these lines.

*Blacking out with ink
Korea on the map,
I hear the autumn wind blowing*

Korea with 5,000 years' history and brilliant culture, the country which once diffused her culture in Japan islands, disappeared from the world map. Japanese military men reigned over her as governors-general, and politics, the economy, culture and all were ruled by force of the army and police. No freedom was allowed to the Korean people, and the whole land of Korea was turned into a prison.

Kim Hyong Jik, father of the President, was born in a poor peasant family. He had an insatiable appetite for learning. He left a middle school in mid-course, studied by himself and became a teacher of a private school. Kang Ban Sok, his mother, was born a daughter of an educator. She was warm-hearted and had an unbending spirit. After marriage she took care of the big family of twelve, while helping her husband.

The family did farming, but due to harsh plunder by the Japanese authorities and the local landlords, they could not afford to serve the young President with rice meal even on New Year Day. They lived on barnyard millet and corn gruel. It is a well-known fact that the President was named Song Ju, but called Kim Il Sung later in the days of his revolutionary struggle.

Few revolutionaries in the world were born into an extremely poor peasant family as the President did.

The merit of a revolutionary cannot be judged by his family background, but it is customary that many leading revolutionaries were awakened by the influence of their schoolfellows

and through readings and turned "traitor" to their own class. To be a leader, one must infallibly become men of the highest intelligence, and they had favourable conditions for it, such as the chance to learn at the institutions of higher learning.

But President Kim Il Sung who was born into a poorest family had no chance of university education which his father had wished. If he were an ordinary man, he might not have become distinguished and have been fallen into oblivion among the common people. How could he become a man of the highest intelligence? What made him, still young, take the leadership in the national-liberation revolution and strike terror into the hearts of Japanese troops?

Now I am going to consider the matter together with you readers.

2

The difference between the childhood of President Kim Il Sung and that of many other leaders does not lie in the mere fact that he was born into a poorest family.

Mention should be made of his father, an educator, who was eager to bring up his sons to be ardent patriots. He was not a mouth patriot but a valiant organizer of an independent movement. He had to risk his life to fight the vicious Japanese imperialists. His conviction that learning is most essential for regaining the robbed country made him an educator.

His mother Kang Ban Sok was a "mother of revolution" who not only understood and helped her husband but encouraged her children and took upon herself the work of uniting women in organization. His grandfather Kim Bo Hyon too, was a patriot and his uncle Kim Hyong Gwon devoted himself to the independence movement to die an early death. There were

many patriots among mother Kang Ban Sok's relatives.

The family was symbolic of the revolutionary ardor of the Korean people who did not yield to the oppressive rule of the Japanese imperialists. Nonetheless, it was a family rare to be seen. Born into such a family, the President was given patriotic education mainly by his parents from his childhood and grew up in this atmosphere.

But, even such a surrounding could not have made the shoots sprout out if there were no corresponding subjective conditions. The President was endowed with extraordinary wisdom and industry and magnanimous and cheerful disposition. Bearing the words of his parents in mind, the young Marshal grew up, going through great tribulations and ordeals in the society pervaded with sorrow and agony of national ruin.

The President underwent the first ordeal in 1917 when he was five years old. His father was arrested and thrown into prison when the Korean National Association, an underground organization for the anti-Japanese independence movement, which he had formed and led, was detected. I wonder what a big shock it was to the young President. One day he went to Pyongyang Prison with his mother and saw his father who was sadly run down.

"He met the father in a dark, gloomy room, sadly changed from the tortures endured. Then six years old, the General's heart burned with deep hatred of the evil Japanese aggressors, his eyes welling up with tears of anger." (Baik Bong, "KIM IL SUNG: Biography", Eng. ed., Vol. I, p. 39.)

In the year of his father's arrest the October Socialist Revolution led by Lenin broke out to give rise to the first socialist state occupying one-sixth of the area of the globe. History closely linked the fate of the young Marshal with that revolution.

In the autumn of 1918 his father was discharged from prison, his body full of scars and bruises. With his health regained somewhat, he moved the theatre of his activity to the area along the Amnok-gang River, leaving his wife and the young Marshal at home. It was because he could hardly con-

tinue his revolutionary activities in his village where he was closely watched by the enemy agents.

The March 1st of 1919, the next year, witnessed the explosion of the Korean people's indignation against the oppression and exploitation by the Japanese imperialists. It was the March First Movement (Uprising) which shook the whole land of Korea. The young President, too, found himself among the angry insurgents. The event left a strong impression on his mind. But the uprising was bloodily put down under the Japanese bayonets.

3

At last his father came to take his family away. The family left the old home and moved from place to place and settled in Pataokou in Manchuria (northeast China). There were quite a few Koreans who had emigrated there in search of livelihood or had been deported on account of their participation in the independence movement.

Most of them were poor peasants, but the flames of independence movement were flaring up fiercely there.

Turning to account the medicine he had learned in prison, he hung out his shingle and treated patients. At the same time, he continued his activities for the independence movement. As there were only a few doctors at that time his obliging office was always crowded with patients. Champions of independence movement often held meetings there at night.

"Mr. Kim Hyong Jik often sent the General on important missions carrying letters and messages to his father's comrades, some of whom lived far away from his home. Every time the father gave the General such missions, the General accomplished them willingly. The General took great pride in

being able to help his father in his important tasks." (*Ibid.*, pp. 44-45.)

The President was deeply impressed by the image of his father who devoted himself to his patients, encouraging them. His father taught him that nothing was more precious than the people's lives and showed a personal example in practice.

Humanism means respecting man, attaching importance to his life and rights and respecting his character (personality). Marxism, by its nature, means revolutionary humanism for rehabilitation of man broken down by class rule. The splendid efflorescence of modern Marxism is found in the warm humanism pervading President Kim Il Sung's idea and work, which I think has been fostered since his childhood.

In 1923, in the depth of winter, the 11-year-old Marshal parted with his parents and set out on a journey to his native land Korea. It was his second ordeal.

Behind it lay his parents' deep concern for his education. They wanted to train their son through object lessons by making him see with his own eyes the fellow countrymen groaning under Japanese rule. Showing a surprise, his grandmother said, "Your father is more cruel than a tiger." Underlying the strict teaching method of his father was his affectionate motive to train his son.

The Marshal attended a private school, staying at his mother's home which lay some four kilometres away from his old home. There the pupils were forced to learn the Japanese language.

He might have learned from refugees and others about the great earthquake in the Kanto districts of Japan on September 1, and the ruthless massacre of several thousand Koreans in this connection.

This object lesson was a most precious spiritual food for the Marshal. Sufferings, grief and indignation of the fellow countrymen left an ineffaceable impression on his mind. I think it was from this practical experience that he became a Marxist later and could create, in opposition to dogmatism, a

scientific theory based on the Korean history and traditions and suited to the Korean people.

For the Marshal, it was no other than "My University." I cannot but think of what a great educator Kim Hyong Jik was and what a faithful disciple his son was.

4

The third ordeal descended on him two years after he entered the school in Korea.

Word came from his mother that his father had again been arrested by the Japanese police and that he should "return home immediately." This put an end to his plan to finish the middle school course in Korea. The Marshal hurriedly bid a farewell and took the road.

The President recalled later:

"I crossed the Amnok-gang River when I was 13, firmly determined not to return until Korea became independent. Young as I was, I could not repress my sorrow as I sang the 'Song of the Amnok-gang River' someone had written, and I wondered when I would be able to tread this land again and when I would return to this land where I had grown up and which held our forefathers' graves."

His arrested father made good his escape during the escort and reached Fusung at last. There he hung out a shingle and practised medicine under an assumed name. The Marshal and his family moved there.

When the Marshal met his father after the two years' separation, he found that his father was working for the independence movement day and night, though he was in poor health due to the torture he had undergone in prison.

The Marshal was admitted into the First Primary School

in Fusung. There was no Korean school. A four-year Korean school was set up at length through the efforts of his father.

The Marshal helped his father in earnest and often performed liaison missions, carrying letters to his father's comrades. He conducted propaganda activity among Korean children to bring home to them the need to beat Japs. His ardent speech moved even grown-ups and helped rally many children around him.

Thus he started his career as a revolutionary in the course of events. No biographies of world revolutionaries tell about a man who at the age of thirteen or fourteen boldly began his practical activity with a good knowledge of the enemy. This is another characteristic of the President's life which cannot be found in any other man.

In this activity, he learned from his father and acquired many things. Cheerful and broad-minded by nature, he has a good grasp of delicate human relations and a knack for organizing people which later made him called a genius of organization. At the bottom of it, it may be said, lay his human love (hatred towards the enemy), respect for man and collectivism of "One for all and all for one."

5

The Marshal underwent his fourth trying ordeal in 1926 when he was fourteen years old. His father Kim Hyong Jik passed away on June 5.

The Marshal encouraged his mother, repressing his sorrow. After finishing the First Primary School in Fusung, he entered the Hwasong Uisuk School set up by nationalists. The education given at the school could not satisfy him. Just at that time, he came into contact with Marxism.

One day he came across Marxist books in the house of his father's friend which he borrowed and devoured. He had heard about the Soviet Union from his father before. These books attracted the attention of the Marshal who was eagerly searching for a new path, not content with that of the nationalists who made little of the strength of the masses.

The Communist Party could not keep in existence for no more than three years due to four consecutive suppressions and the factional strife among intellectuals who formed its core. In 1928 it had to be dissolved.

Nonetheless, for the Marshal Marxism was a beacon in the dark night. He borrowed as many books as possible and pored over them. But he had no one around him to ask questions. He only found inspiration from the words of his father: "It is no easy task to carry the revolution to victory. Because it is not easy, you cannot do it single-handed. That is why you must rally your comrades and expand their ranks."

Feeling for the health of the Marshal reading books till late at night, his mother often urged him to go to bed.

I don't think the Juche idea has come into being overnight. His energetic reading to grasp the essence through his own efforts is only one example, but the Juche idea, I should say, was initiated earlier and enriched in the course of the protracted anti-Japanese revolutionary struggle beset with hardships, and is now brought into full bloom.

When the Marshal realized that Marxism was a guide for his action, the school no longer had an attraction for him. What he was to do was to organize and mobilize people, guided by it. Leaving the school in mid-course, he returned to Fusung where he formed the Saenal (New Day) Juvenile Union.

At the beginning of 1927, the next year, the Marshal moved the centre of his revolutionary activities to Kirin, the seat of Kirin Province, and registered at the Yuwen Middle School. He first organized secret study circles and energetically propagated Marxism-Leninism.

He said to this effect:

If we are to smash the Japanese devils and win the country's independence, we must first of all unite the masses who love their country. Let us all unite our forces and rise in the revolutionary struggle. Young men and women should join the youth organizations, children the children's organizations and women the women's organizations, and everyone should fight more resolutely against the Japanese imperialists and the class enemies.

He renamed the DIU, the illegal revolutionary organization, the Anti-Imperialist Youth League and in the summer of 1927 formed the Young Communist League of Korea.

The aim Kim Hyong Jik pursued in his lifetime was thus successfully followed up. No amount of storm could blow down this young tree, which grew skywards, firmly rooted in the mother earth called the masses. Indeed, "storm hardens trees."

In the same year (1927) Tagore, the great Indian poet who was an anti-British patriot, made the following appeal to Korea groaning under Japanese imperialist colonial rule:

*The golden age of Asia,
Korea was a country raising its lamp.
Again the lamp will be lit.
We're waiting for it
To illumine the East.*

As if responding to this poem, the brilliant lamplight called Kim Il Sung is glowing over the vast northern expanse of Korea, a country of Asia.

ROOT, EARTH AND SKY

Genaro Carnero Checa

General Secretary of the Latin
American Federation of
Journalists

THE SONG OF THE AMNOK-GANG RIVER

At the age of six, Marshal Kim Il Sung became awakened when he visited his father, Kim Hyong Jik, in the prison of Pyongyang where the latter had been imprisoned for his organization and direction of the "Korean National Association," an important popular anti-Japanese organization in those days. One year later he witnessed the March First Popular Uprising (1919) which shook the whole land of Korea of three thousand *ri* in protest against the Japanese occupation of the fatherland. Mangyongdae, the place where Comrade Kim Il Sung who was then called Kim Song Ju lived, was shaken also by the waves of protest which preceded the March First Uprising. At that time, the young boy followed the procession of enraged people, shouting "*manse*" (hurrah) by the side of his maternal grandfather, Kang Don Uk, and his maternal uncle, Kang Jin Sok, who led the protest of the inhabitants of Mangyongdae and Chilgol.

Mangyongdae is a small village in the region of Pyongyang, on the bank of the Taedong-gang River. From the hill of Mangyong-bong one can command a bird's-eye-view of beautiful Mangyongdae. Here the leader of Korea was born on April 15, 1912. It was here that he received the first two lessons, one from the visit to a prison and the other from the action of the masses, which always became the foundation of his formation as a man, patriot, revolutionary and Communist.

We visited Mangyongdae on several occasions like thousands and thousands of people of Korea and from all parts of the world to see the site where started the life of a revolutionary who brought about a definite change in the course of history of his country and at the same time greatly influenced the international revolutionary movement. Mangyongdae teaches a

simple lesson: the people are the creators of history; they are the creators of all; and their children are the master of the future, nobody else.

Marshal Kim Il Sung was born neither on a silk sheet nor in a palace nor in luxury. He was born in a cottage. He was born of the people and grown among the people, but he has been building a new Korea, the pride of all the Koreans. This is the lesson of Mangyongdae and it attracts the minds and eyes of the alert visitors. It inspires the youngsters with confidence in themselves and prompts them to defend the Korean revolution and the exploits of their forefathers. It is the living inspiring force of the creative Juche idea.

The nature of Mangyongdae is as beautiful as it was more than seventy years ago. The well-preserved humble house where Comrade Kim Il Sung was born consists of two parallel buildings divided by a yard, like the typical dwelling house of the poor peasants in the Korean countryside. In the depth of the yard there is a loft, where the young Marshal received patriotic education from his parents and studied and rested in summer. In this house there are an open shed for rudimentary farming tools, kitchen, bed-room and a little drawing room. The floors were tamped with earth, and the furniture modest and simple. Over the house are seen willows, ash trees and sparrows. The sun beats on it in summer and snow falls thick in winter. Trees grow around the house. Paths run here and there and some are ascents. Pyongyang is seen in the distance. Some hundred meters away there is a silvery river. In all parts there are rocks, branches of tall trees, hills and small flower gardens, where Marshal Kim Il Sung played, walked together with his parents, and meditated. Once, he climbed a tall ash tree to catch a rainbow....

In this house he spent the first years of his life. From seven to eleven years of age he travelled to China and lived near the borderline with his parents who had emigrated to perform their revolutionary work better.

He returned to Mangyongdae to live up to the expectation,

of his father who considered that it was necessary to let the children have direct contacts with their people, country, mother tongue and traditions in order to cultivate the patriotic spirit from their early years. Two years later, in 1925, he went to China again because his father was arrested for his pioneering and heroic struggle against the aggressors. In fact, he had already grown into a man. As he crossed the Amnok-gang River, Marshal Kim Il Sung bore deep in his mind and heart his historical mission.

He resolved:

“I crossed the Amnok-gang River when I was 13, firmly determined not to return until Korea became independent. Young as I was, I could not repress my sorrow as I sang the ‘Song of the Amnok-gang River’ someone had written, and I wondered when I would be able to tread this land again and when I would return to this land where I had grown up and which held our forefathers’ graves.”

He carried out his promise. He returned only after he brought back freedom and independence to the fatherland. The Korean painters have popularized the figure of the young Marshal crossing pensively the snow-covered legendary river in the attire of a student with a bundle on his back. All the children of Korea, without exception, know this episode and refresh their memory, singing the “Song of the Amnok-gang River.”

ROOT, EARTH AND SKY

*High is the sky,
Wide is the earth.
You, become a man
Higher than the sky,*

Wider than the earth!

Kang Ban Sok

Kang Ban Sok made this lullaby in person and sang it to her son.

Her affection was simple and passionate, and surpassed all imagination. With such prescience and desire she alone could predict even in those days that her infant would become the outstanding leader of the Korean revolution, the liberator of the Korean people and Marshal Kim Il Sung of today.

Everything seemed to deny optimism expressed in that clairvoyant lullaby. Except for the beautiful nature of spring-time—tall trees, dazzling verdure, flowers, streams and green hills—all that prevailed in the Mangyongdae area when he was born was agony, hardship, oppression and poverty.

Japanese imperialism ruled over the Korean people wantonly and cruelly and even prohibited them from using their national language. The house of his birth was an ordinary farm-house built on the hardened ground and furnished with shabby household utensils and primitive farm tools. Poverty, darkness and terrorism held sway over the whole Korean peninsula including Mangyongdae.

Nonetheless, Kang Ban Sok's affection as well as her deep-seated hope had never cooled down even a moment.

She departed this life at the age of forty, leaving behind her son who had just turned twenty. In the meantime, the son grew up among the people to become a great man. As the pillar of the family, she took care of his revolutionary activities and study and traversed a road of fight together with him to the end of her life. One night, he, now Commander of the Guerrillas dropped in at his home. She cut her braided hair and spread it in the bottom of the humble shoes of her son who was to go to the battlefield, in the hopes that she might make him encouraged by her warmest love and benevolence.

Kim Hyong Jik, father of Marshal Kim Il Sung, did his best out of love for the people of his country and for the purpose of liberating them. He, though died an early death, was distinguished and energetic. Through his whole life he waged a struggle in a lofty and dignified manner and devoted to it all his time and energy. So, we think he is a pearl among the outstanding and impressive forerunners of the Korean revolution and socialism.

He was a revolutionary educator, rural voluntary doctor, writer of textbooks in Korean language which were banned in those days and founder of a resistance organization against the Japanese occupants. At the same time, he was one who underwent prison life due to his patriotic activities, a revolutionary who disguised himself as nomadic pharmacist, and true poet.

He passed away at an early age just running thirty.

Marshal Kim Il Sung carried forward the typical heroic lives of his parents and their absolute conviction that the country would be liberated in future, and took over two pistols.

Kim Hyong Jik remarked before his sons as follows: "If I do not succeed in the struggle, my sons must continue after me, and if my sons leave it unfinished, my grandsons must carry on the fight. In this way, we will win independence for our country." This represents his sincere, innermost conviction. Kim Hyong Jik lived in the period when the Russian revolution was emerging victorious and, siding with it, adopted in an original way the communist ideas into the Korean revolution which had so far been guided by nationalism. On this score, too, he was a pioneer.

Today, every Korean repeatedly recites his poem full of optimism and a firm faith in victory of the people:

*Comrade, do you know
The green pine standing on Namsan Hill?
The rigors of snow and frost
Make strike*

*But life returns
When spring comes round
With warm sunshine.*

The legend-like life of the parents of Marshal Kim Il Sung, the leader of Korea, is not rare, viewed from his family tree.

It is a wonderful tree: From the deepest root to the top, every trunk and branch of it are inscribed with heroic activities, indescribably great self-sacrificing spirit and battles.

Let's examine the lineage of this family tree which must be one of deep factors affecting the thinking and life and work of Marshal Kim Il Sung.

Heredity, blood and lineage, of course, cannot be an explanation of the activities of man and their absolute determinant. There is no doubt, however, that they have an effect on formation of individual character.

Moreover, in case a family has an incredibly glorious history, they exert greater influence.

Kim Hyong Jik and Kang Ban Sok had three sons. The eldest was Comrade Kim Il Sung. As is mentioned below, this name was given by the people highly revering him. His pet name called in his family was Kim Song Ju. Both of his younger brothers, Kim Chol Ju and Kim Yong Ju, were members of the Young Communist League and fought from their early years against Japanese imperialism. His first younger brother died a heroic death in the armed struggle against the Japanese troops and Kim Yong Ju, the youngest, too, conducted revolutionary activities following in the wake of Marshal Kim Il Sung.

His two uncles also were outstanding in the revolutionary activities: Kim Hyong Gwon was an ardent Communist and leading figure of the Korean Revolutionary Army. He was subjected to relentless persecution and torture by the stooges of the Japanese and given a 15-year sentence. Fighting stubbornly, he died in prison. Kang Jin Sok, his uncle on his mother's side, engaged in the revolutionary activities together

with Kang Ban Sok. Condemned to a penalty he served an agonizing time in prison until released on parole. But an illness he contracted in prison worsened and finally claimed his life in 1941.

As is written in "KIM IL SUNG: Short Biography," "Comrade Kim Il Sung's grandfather, Kim Bo Hyon, and his grandmother, Li Bo Ik, were also patriots. They fought stoutly against the aggressors and sent all their sons and grandsons into the sacred revolutionary struggle to liberate the country, backing their struggle without ever giving in before dire poverty and the harsh persecution of the Japanese imperialists."

They were most distinguished hero and heroine of the Korean revolution.

Particular mention should be made of Marshal Kim Il Sung's great grandfather Kim Ung U, a poor peasant in Mangyongdae. He was a hero of a most impressive story of distinguished services recorded in the history of the Korean people against the aggressors, to be concrete, the Yankee aggressors. Almost one century before they were beaten hollow by his great grandson, he had dealt them a heavy blow. It was in 1866. At the time, the United States began to extend its talons of aggression to Asia. The US warship *General Sherman* came up along the Korean peninsula and turned off into the Taedong-gang River to invade Pyongyang. The Mangyongdae village is located by the river. When the pirate ship came close to the village, the peasants in and around the village led by Kim Ung U stretched ropes across the river to block the advance of the ship and burnt it down. Thus, he annihilated hordes of the pirates and foiled their attempt for aggression. As seen above, sons, grandsons and great grandsons of this peasant hero had distinguished forefathers.

It must be added that this is not all of the patriotic, revolutionary and passionate family line of Marshal Kim Il Sung. Kim Gye Sang, one of his forefathers ascending many generations before him, settled near Pyongyang and Mangyongdae and was active against the Japanese invaders in those days.

As Baik Bong, an ardent history compiler, wrote, his family was known for "its deep respect for justice and fidelity and its pride in honest poverty."

The above is my sketch of the family which is unequalled in the history of Korea and must be regarded by the peoples of many countries as extraordinary one.

Carrying this lineage, legacy and tradition forward among the people and in their daily struggle and fighting all dangers ceaselessly, Marshal Kim Il Sung founded the Juche idea, the guiding idea of our time, led the Korean revolution to victory by applying it successfully to the reality of Korea, and is guiding the building of socialism.

Today the brilliant lineage of his heroic family has not lost its worth in the least but become even more meaningful,

IN THE CRUCIBLE OF ACTIVITIES

Arming ourselves is no easy matter. But the present situation indicates that we have reached the stage where we must take up arms.

There is no solution to the problem if we simply sit back and lament the situation or just denounce the fiendish atrocities of the enemy.

KIM IL SUNG

As mentioned above, his real name was Kim Song Ju but the people called him Comrade Kim Il Sung.

Why?

His biography compiled in Korea wrote as follows:

"At first they called him Comrade Kim Il Sung or Han

Byol, meaning 'one star,' to express their hope that he would be as the bright morning star leading the Korean people out of the darkness to the dawn of liberation. But they were not satisfied with comparing such a great leader of the nation simply to the morning star. To them he was the bright sun of Korea. So, they renamed him Il Sung, meaning 'future sun'."

Already on the right side of twenty, he performed so great services that in those days people called him with such profound respect.

In the thick darkness of the country occupied by the Japanese there were two factors which had a potent influence on the development of his character and his revolutionary growth. When he was six years old, he visited his father Kim Hyong Jik who was detained in Pyongyang Prison on a charge of revolutionary and patriotic activities. Sometime later, following in the wake of the grandfather and uncle on his mother's side he rose against ruthless Japanese imperialism and joined in large popular demonstrations which spread to the whole Korean peninsula. Comrade Kim Song Ju, seven years old at the time, saw this mass struggle which served as pioneer in the revolutionary history of Korea, and was deeply impressed by it.

Since then, he has never discarded even a moment his belief that "there is no solution to the problem if we simply sit back and lament the situation or just denounce the fiendish atrocities of the enemy." He is always vigorous in his activities and never laments at all.

On April 25, 1932, ten days after he reached full twenty years of age, he founded the Anti-Japanese Guerrilla Army, the Marxist-Leninist revolutionary armed force guided by the Juche idea.

The birth of the Guerrilla Army is neither spontaneous nor accidental. Its foundation represented the culmination of the devoted and heroic long struggle waged among the people by the revolutionary who was born in Mangyongdae, playing a leading part. It came into being through constant unflinching activities.

Already at the age of thirteen, he went again to China. In order to carry on their revolutionary activities more successfully his parents had been in northeast China.

In China he extended the youth movement to various spheres. He helped his father in his all legal and illegal revolutionary work until his death. He learnt Chinese. He formed the Saenal Juvenile Union and issued the newspaper *Saenal*. His mother helped distribute it secretly. In villages along the border of Korea and China he formed the chains of youth organizations which were based on such leading organizations as the Down-with-Imperialism Union, the Anti-Imperialist Youth League, the Association of Korean Juveniles in Kirin, the Ryugil Association of Korean Students in Kirin and the Young Communist League of Korea. He led school strike to bring about betterment of conditions for study and oppose the reactionary teachers. Moreover, he organized and led resistance and demonstrations for breaking down Japan's aggression on Manchuria. He issued the magazines *Bolshevik* and *Nongu* (Fellow Peasants). At the same time, there were peasant uprisings (Autumn Harvest Uprising and Spring Lean Season Uprising) in which he led the van. He formed the Korean Revolutionary Army, a political and paramilitary organization of the Communists, with the finest activists of the AIYL and YCL. And, at last, on the basis of all this work of organization, personnel training and theoretical and practical training of the masses, he founded the Anti-Japanese Guerrilla Army at the age of twenty. That is why he was widely known and admired, and renamed by the people.

Battles of the Anti-Japanese Guerrilla Army continued until the unconditional surrender of Japanese imperialism on August 15, 1945.

The Anti-Japanese Guerrilla Army was the best source of patriotic impulse for the entire Korean people and the originator of the richest experiences of victorious struggles. The army had almost incredibly hard fights in severe nature in which temperature fell to 40 degrees below zero in winter and at the

foot of big mountains like Mt. Paekdu-san or on the turbulent waters of rivers in summer, performing great services and exploits. This struck the people and won their support and love. Meanwhile, the guerrillas were in encirclement by the pick of the Japanese occupationist army, the fiendish enemy armed to the teeth. They had, in fact, no weapons but those they took from the enemy by attacking him.

Comrade Kim Il Sung said:

"Where do we get our weapons? We can make them or buy them if we have money. But the quickest way is to take them from the enemy."

Every movement of the guerrilla units led by Comrade Kim Il Sung represented a heroic action braving death. Every hard-fought battle against the Japanese troops showed wonderful courage and heroism, indeed.

The guerrillas were on the battlefield voluntarily and bound together forces on a still larger scale, enjoying love of the people. The latter supplied in a diversified way information, provisions and various materials to the former. About this, the guerrillas, heroes recognized by the entire Korean people, have many stories. They even found themselves in the enemy-controlled areas which the Japanese troops boasted of as an impregnable fortress. The Pochonbo Battle and the Battle in Musan Area represented blitzkrieg. The news of the battles travelled beyond the frontier of Korea to excite big cities of the world. Thus, they demonstrated to the world that in deep forests of far-off Korea there were people fighting for their country and dignity and that the Korean people were not dead but alive and they could defeat the ferocious Japanese imperialists.

The hero of this epic was Comrade Kim Il Sung. He founded the Guerrilla Army and led it to fight. He mapped out its strategy and tactics. He showed concern for the guerrillas and tackled their problems, undergoing all difficulties. He enjoyed no privilege at all. Whenever they tried to serve him with something exceeding their portion, he declined it. He

found himself everywhere. So, he came before long to be told of almost like a legend, and the people highly revered him as a legendary hero who could move even the sky and big mountains and turn pine cones into bullets.

As Japan participated in the Second World War, Comrade Kim Il Sung intensified guerrilla operations against the Japanese troops. With the defeat of Hitler, he foresaw that the downfall of Japanese imperialism drew near and when the Soviet Union declared war against Japan, he ordered a general mobilization. Under his command the guerrillas fought in fraternal cooperation with the Soviet Army and liberated the country on August 15, 1945.

Thus, he brought into reality, twenty years later, what he determined crossing the Amnok-gang River and returned victorious to the liberated homeland.

With this valor and devoted spirit, the Korean people and their leader (now, the leader of the glorious DPRK) started building new Korea. For this, the Korean people fought through generations. Strategy and tactics of Marshal Kim Il Sung guided a new struggle. The DPRK grew beyond recognition to become a powerful independent force in Asia.

But now, US imperialism manoeuvred new menace, violence and hostilities against the DPRK.

In August 1945, Japanese imperialism was routed and the guerrillas of Korea made triumphant entry into Pyongyang. But, turning the Cairo Declaration to evil account, the US troops set foot on the southern part of the Korean peninsula and divided it into two parts with 38th Parallel as a perpetual boundary. The Soviet Army withdrew from the northern half, fulfilling the postwar moral and political commitments, but the Yankees remained in south Korea, disguising themselves by putting up puppets, and disregarded the surging enthusiasm of the people to restore the privilege of the Japanese. At the same time, they repeatedly threatened the northern half, the young DPRK, and its people. Democratic construction in the northern half which had already been turned into a bulwark

of revolution victoriously progressed every day, every moment. This irritated increasingly the US imperialists and their puppets. They intensified provocations and direct aggressive acts and, at last, a war. On June 25, 1950, the US and puppet troops invaded the territory of the DPRK. New calamities befell the land of Korea.

The US imperialists employed every conceivable means—terrorism, mass-destruction weapons, several million soldiers, support from the allies of the “Western” world, brigandish abuse of the UN flag, everything which can be contrived only by most corrupt ruthless creatures. They laid out hundreds of millions of dollars and turned a means of reptile publicity of the so-called international “big press” on full blast. But, they could not conquer the army and people who came out as one man under the wise leadership of Marshal Kim Il Sung.

Pyongyang, the DPRK’s capital with long history, was totally destroyed, even not a brick left intact. It was reduced to rubble. Roads and bridges were destroyed. Fiendish brutalities were inflicted on all ages and sexes of Korea. MacArthur himself shamelessly gabbled: “I have never seen such a terrible scene before. I cast the gorge at the sight of this all dilapidation and heaps of millions of the dead women and children....” At the instigation of their generals, Yankee soldiers reeked nothing, but they could not win.

Yankees begged for peace on their knees and accepted the armistice, which meant, in fact, a miserable defeat. A US four-star general, for the first time, failed to win and signed the armistice. This was an ignominious defeat of the “Stars and Stripes” for the first time in history. Later, this was repeated in Cuba and Vietnam.

In the flames of war fought against US imperialism for the sake of the people, the title of marshal was conferred on Comrade Kim Il Sung.

At the time, he was forty-one years old. After the war against US imperialism came to an end on July 27, 1953, he said as follows:

"We do not want war, but we are not afraid of it."

"By winning a great victory in the Fatherland Liberation War, our people humbled the US imperialists who had boasted of being the 'strongest' in the world, exploded the myth about their 'mightiness' and started them on the downgrade."

"The victory of our people in the Korean war was a victory of the revolutionary people over the imperialist reactionary forces, a victory of the revolutionary army over the aggressive armed forces of imperialism. It proved that a people who rise up for freedom, independence and progress, taking their destiny into their own hands under the leadership of a Marxist-Leninist Party, will never be conquered by any imperialist forces of aggression. It also exposed the vulnerability and corruptness of US imperialism and showed the oppressed nations of the world that US imperialism is by no means an unconquerable enemy and that they can fight and defeat it definitely."

History proved the validity of Marshal Kim Il Sung's remarks.

It was demonstrated by the revolutionary people of the world.

It is also being demonstrated by the Korean people fighting on together with their leader.

THE STORY OF THE TRAGEDY AND GLORY

Wilfred Burchett

Australian Writer and Journalist

THE STORY OF THE TRAGEDY AND GLORY

The story of Kim Il Sung is the story of the tragedy and glory of 20th century Korea; it is one of unendurable suffering and martyrdom of a family and a people, and relentless, uncompromising struggle born of that suffering. Two years before he was born in a peasant's cottage some 12 miles from Pyongyang, the Japanese annexed and occupied Korea. This completed a process started in 1876 when they imposed the Kanghwado Treaty, so prevalent in those days, on Korea's feudal rulers. A "protectorate" followed in 1905 and then outright annexation.

The Korean people fought back from the very first days of the occupation. Among those that resisted was Kim Hyong Jik (father of President Kim Il Sung) who, in 1917, formed the Korean National Association. It quickly became the largest underground, anti-Japanese society in the country.

The Japanese put down in a veritable bloodbath a nationwide uprising which started in Seoul on March 1, 1919. Kim Hyong Jik had been arrested and imprisoned before it broke out. Released from prison, he trudged off to voluntary exile in Manchuria in 1918, and took with him his wife and children in 1919, including their seven-year-old son, Kim Song Ju, who later took the name Kim Il Sung.

At Mangyongdae (Place of Ten Thousand Beauties) village, the thatch-roofed peasant's cottage where President Kim Il Sung's family lived has been preserved. It was built for one of the family's ancestors over a century ago in order that he might look after the family graveyard of the local landlord. It is a typical poor peasant's cottage, with one long

common room where the whole family lived, ate and slept, a kitchen to the left and a guest room to the right. Opposite and separated by a few yards is a building of equal size with the main "room," a storage room for ploughs and a fodder-chopper, and annexes for a primitive loom and spinning wheel. In this cottage Kim Bo Hyon, President Kim Il Sung's grandfather, eked out a living by making grass mats (He remained a farmer until three months before his death at the age of 84 in 1955). On the walls of the living room and guest room are portraits of family members: Kim Hyong Jik, twice arrested, who died in exile at the age of 32; Kim Hyong Gwon, younger brother of Kim Hyong Jik, arrested by the Japanese and beaten to death in prison at the age of 31; Kim Chol Ju, younger brother of Kim Il Sung, fought anti-Japanese revolutionary struggle and died in action at the age of 19; Kim Won Ju, cousin of Kim Il Sung, arrested and tortured by the Japanese and died of wounds at the age of 30.

Such a tragic honor board was typical for patriotic families of the period. In 1923, Kim Hyong Jik sent the 11-year-old Kim Il Sung back to Pyongyang from Manchuria so he could have some schooling and not grow up a stranger to his motherland. He lived in a hut almost identical to the one described, at Chilgol village, not far from Mangyongdae. About the time of his return, his mother's brother, Kang Jin Sok, was arrested and sentenced to 15 years imprisonment for anti-Japanese activities. He later died as a result of prison treatment. At the beginning of 1925 word filtered back to Comrade Kim Il Sung that his father was arrested. He headed back for Manchuria but his father died.

In 1927, Comrade Kim Il Sung formed the Young Communist League of Korea, and two years later was arrested, tortured and imprisoned for a year. By the time he was released, at the age of 18, he was already a determined revolutionary.

In 1931, after assassinating the old Manchurian warlord Chang Tso-lin, the Japanese moved into Manchuria. They im-

mediately turned the full force of their repressive machinery against the tens of thousands of Koreans who had settled in the eastern border regions. Whole villages and even districts were wiped out to the last woman and child. The Japanese, after bitter experiences in Korea itself where resistance had never ceased, knew full well the fighting qualities of those who had gone into exile. They did not want the "virus of resistance" to spread among the Manchurian Chinese and were determined to give the latter an object lesson by their brutal extermination of the Koreans. Japanese avowed policy was that it was worth killing a hundred to wipe out one revolutionary.

THE FIRST GUERRILLA UNIT

On April 25, 1932, celebrated today as an historic landmark in the Korean revolution, Comrade Kim Il Sung formed the first guerrilla unit. A main base was set up in Mt. Paekdu, in the Manchuria-Korea border area where, by that time, Koreans made up 80 per cent of the population. The young revolutionary (he had just turned 20) realized it was all-important to have a revolutionary base among his own people.

The first difficulty in the anti-Japanese armed struggle was acquiring arms. Without any support from regular troops, or from outside, they had to make their own weapons or capture them. They had to be completely self-sufficient in food and supplies. They soon carved out a liberated area and set up an administration of sorts, carrying out land reform and introducing an eight-hour working day. They set up arsenals where clumsy grenades, as big as pineapples, were first turned out. Comrade Kim Il Sung worked hard to establish unity with Chinese anti-Japanese nationalist units; certain joint operations were carried out.

At the end of December 1933, the Japanese sent large forces to wipe out the bases in east Manchuria. When their two months' offensive resulted only in more arms captured by Comrade Kim Il Sung and his men, the Japanese encircled the whole area to starve them out. The partisans were completely cut off from grain or any other cultivated food supplies. They lived off a variety of wild fruit and nuts, edible leaves, bark and roots but they managed to hold out.

PAEKDU IS ABLAZE

Takagi Takeo

Japanese Critic

SUPPORT FOR THE LINE OF ARMED STRUGGLE

*Rocks in the ranges of Mt. Paekdu-san will be
used up for grinding my swords.*

*The water of the Tuman-gang River will be drunk
by my war horses.*

*A man at 20 still unable to rule his country,
Will never be remembered as a hero by posterity.*

Nam I

Kirin City was originally the biggest city in east Manchuria; it was also a meeting place for leaders of the national liberation movement and the Korean independence movement. Sensitive Korean middle school students were afire with a passionate desire for the independence of Korea, greatly influenced by the independence movement, the liberation movement and communist ideology.

The situation of that time can be fully guessed from the speech rendered by President Kim Il Sung at the Mingyuehkou Meeting held in Yenchi County in May 1931.

The Korean Communist Party with a mission of leading the revolution and the independence struggle was founded in Seoul in 1925. But it had no correct programme, rules and revolutionary line, and its leaders were engaged in factional strife from the start, spending their time bickering over positions. Such being the situation the Korean Communist Party could neither lay a mass foundation for the revolution nor lead the revolutionary movement.

Thus, it ceased to exist in three years after its foundation due to factional strife within the party and the suppression of Japanese imperialism. It was natural that the middle school students in Kirin who were led by President Kim Il Sung in those days felt disgusted and disillusioned with the elders' factional scramble.

A revolt arose on May 30, 1930 in Chientao, motivated by the sectarians and "Left" adventurists. Referring to this in his speech made at the Mingyuehkou Meeting in May 1931, President Kim Il Sung pointed out as follows:

"Today we are drawing serious lessons from the May 30 Uprising. This is because we must make a decisive move in the preparation of the revolutionary forces to develop the anti-Japanese national-liberation struggle to a higher stage.

"The sectarian-flunkeys rose in reckless revolt on May 30, in east Manchuria to serve only their factional ends. They had neither a detailed plan nor organizational preparation for the revolt: they only set up the 'Uprising Headquarters', rousing peasants in every village to attack towns. As a result, a violent struggle began on May 30, 1930. In the important towns of east Manchuria such as Lungching, Toutaokou, Erhtaokou, Nanyangping, Chiemantung, Yenchi, and Tungfossu they destroyed or set fire to the Japanese consulate, the office of the Korean Residents Association, the Financial Agency of the Oriental Development Company, public schools, power stations and railway bridges, and liquidated the Japanese fellow-travellers, landlords and capitalists.

"In the streets there were bloody struggles between the Japanese imperialist army and police forces and the unarmed rioters. Our numerous comrades were killed and the masses bled under the bayonets of the enemy. Meanwhile, the Japanese imperialist policemen and their minions ransacked every village, rounded up many Korean youths, jailed them and subjected them to cruel torture, and murdered them barbarously.

"The reactionary Chinese warlords, hoodwinked by the national estrangement policy of the Japanese imperialist ag-

gressors and at their instigation, massacred many people under the pretext of 'arresting Korean Communists'. The Kirin provincial government appointed Wang Shiu-tang, the Commander of the 7th Regiment stationed in Tunhwa, the commander of the punitive force, and sent out thousands of troops to arrest, imprison and kill innocent Korean peasants indiscriminately."

ONE OF A HUNDRED IS A COMMUNIST

The May 30 Uprising engineered by the "Left" adventurists and sectarians in 1930 was severely put down by Japanese imperialism. Recalling that time a fighter I met had this to say:

I was arrested and jailed in Seoul Prison in December 1930. When I was released in 1931, President Kim Il Sung put forth a new line opposed to the "Left" adventurist line at the Mingyuehkuo Meeting. While crushing the revolt, the Japanese imperialists arrested and slaughtered many people, clamouring, "You may arrest the whole of the people in a village to capture one Communist." In the village where I lived there were only three persons implicated in the uprising, but the scoundrels apprehended 50 including me. They bellowed categorically: "Arrest a hundred Koreans, and there will be at least one Communist among them." Hence, they rounded up so numerous people.

President Kim Il Sung made an intelligent analysis of the then situation.

As for the main reason for the failure of the May 30 Uprising he said as follows:

"First, it lies in the dogmatism and petty-bourgeois heroism of the sectarian-flunkeys.

"The sectarians demolished the Korean Communist Party, founded in 1925, by indulging in factional strife. Instead of learning the right lessons, they hung out the signboard of 'party reconstruction' even in Manchuria, and have been engrossed in the mere expansion of their own factions only to split the revolutionary forces. When their factional activities

were criticized by the Comintern, they rose in the adventurous and foolhardy May 30 Uprising with the preposterous thought of fostering trust through what they called struggle and thus joining the Chinese Communist Party on the principle of one party for one nation. The sectarian-flunkeys who had wormed their way into the leadership of this movement did not care whether the revolution would fail or the masses die, but attempted to win trust from the Comintern and guarantee their factions' hegemony, acquiring the fame of individuals or their own groups in the uprising.

"Blinded by fame-seeking and flunkeyism, the sectarians unavoidably fell into the dogmatic error of dancing to others' tunes.

"They had seen the temporary predominance within the party of another country of the 'Left' adventurist line of the revolt, and without a clear idea as to whether the line was correct or relevant to the specific reality of our revolution, they incited a great number of the revolutionary masses to revolt, thus causing useless sacrifices and harming the revolution greatly."

Like this, President Kim Il Sung made clear the situation of the time.

As for the second reason he said as follows:

"The sectarian-flunkeys had neither a correct understanding of the present stage of the Korean revolution nor any scientific strategy and tactics. But out of a mere subjective desire, they started the revolt under an unfeasible, ultra-'Leftist' slogan of struggle. Regardless of the anti-imperialist, anti-feudal, democratic character of the Korean revolution, the organizers of the revolt used the ultra-'Leftist' slogans, 'Let us build a worker-peasant Soviet power!' and 'Down with the Chonguibu, the branches of the Singan-hoe Association and of the Kunuhoe Association!' and forced the masses to smash all the landlords and capitalists, whether they were pro- or anti-Japanese. In some areas the 'Leftist' error was committed of setting fire at random to the grain stacks of those who were landlords and

rich peasants only by name, and liquidating even the waverers who could have been won over, labelling them as minions.”

SEPARATION OF THE MASSES FROM THE REVOLUTIONARY ORGANIZATIONS

The same fighter went on to introduce President Kim Il Sung's intelligent analysis of the May 30 Uprising.

“...the uprising was an adventure, inadequately prepared without scientific calculation.

“...
“

“At that time, the revolutionary organizations in east Manchuria were young and still weak; the masses lacked organizational training. Moreover, the masses were forced to revolt without sufficient revolutionary education. Therefore, some of them, who were not awakened, joined in the revolt without a clear understanding of its purpose and significance.... In these areas, therefore, the uprising organizations could not counter the enemy's trifling white terrorism and were soon dissolved. Thus, the reckless 'Leftist' May 30 Uprising ended in failure, causing numerous deaths, under the armed suppression by thousands of allied crack troops of Japanese imperialism and the reactionary Kuomintang warlords.”

What then are the consequences of the May 30 Uprising? President Kim Il Sung said as follows:

“First of all, it weakened the relations between revolutionary organizations and the masses and separated the latter from the former.

“As the revolt was put down and the enemy intensified suppression and widespread massacres, the rioters who lacked organizational training and had insufficient ideological preparation, lost confidence in victory and regretted having been involved in the struggle. Some of them had even gone so far as to believe 'the Communist Party is to blame for our ruin' as the enemy's pillage of innocent people became intolerable....

“Furthermore, as the struggle was waged in a ‘Leftist’ way, large sections of the masses who could have been involved in the anti-Japanese national-liberation revolution to fight side by side with us, went over to the enemy.

“Next, it resulted in the collapse of fledgling revolutionary cadres, especially of the revolutionary leadership cadres in different regions.”

The fighter stressed the importance of this instruction. In fact, in east Manchuria at that time revolutionary organizations emerged and young Communists grew amidst the mass struggles of various forms against Japanese imperialism. On this basis, revolutionary leadership cadres began to appear in every region.

It was just then that the revolt was organized. As a result, the strong shoots of the revolution were trampled down, as it were, by the “Left” adventurists on account of their fame-seeking and selfishness. This was a serious loss to the revolution.

Moreover, the May 30 Uprising gave the enemy the pretext for an evil propaganda campaign and suppression and benefited the Japanese imperialist policy of national estrangement. The “Left” adventurists incited people to set fire to schools run by the Japanese imperialists and to grain belonging to the landlords. These rash acts offered a good excuse for the enemy’s foul propaganda. They raved: “The Korean Communists are murderers and arsonists.” and “The Korean Communists are burglars setting fire to the grain stacks of the Chinese.” And after letting their spies commit incendiarism and kill people they ascribed the blame to the “Korean communist bandits.” The reactionary Kuomintang warlords, duped by the Japanese imperialists’ national estrangement policy, killed Koreans, saying: “The Koreans are the cat’s-paws of the Japanese imperialists.” This worsened the relations between the Korean and Chinese peoples.

How to cope with this situation?

At the Meeting of Party and Young Communist League

Cadres held at Mingyuehkou on May 20, 1931 President Kim Il Sung put forward the following clear-cut line:

"Above all, we must prepare ourselves to meet a forthcoming greater event by opposing the 'Leftist,' blind adventurism of the sectarian-flunkeys and strengthening our mass organizational and political work. In other words, we must make better preparations for advancing the anti-Japanese national-liberation struggle to a new stage based on an armed struggle.

"Success in revolution is dependent upon the preparation of one's own strong revolutionary forces.

"It now appears that Japanese imperialism is strong and the revolutionary forces of the Korean people are sadly insignificant. However, our homeland will certainly be liberated if we, the Communists, steadily boost and strengthen our revolutionary forces, if we take advantage of the contradictions between Japanese imperialism and the Soviet Union, between Japanese imperialism and colonial countries and between Japanese imperialism and the rest of the imperialist powers to drive the Japanese imperialists into a tight corner, and deal a decisive blow to them through an armed struggle with the support of the working class and of the oppressed nations all over the world."

President Kim Il Sung set forth a line of armed struggle. The fighter went on to speak passionately:

As the enemy suppressed us by the bayonet, we had no alternative but to take up arms to resist their suppression. In other words, without waging an armed struggle we could not win victory in the revolution. For making preparations for it, that is, for laying the foundation of an armed struggle it was necessary to organize the people.

YCL members penetrated into rural villages, mines and lumber stations in forests where they began to educate the young people to be brought up as hard core elements. At the same time, they found themselves among the broad people to explain in plain terms the reason for the failure of the May 30

Uprising and endeavoured to rally them around the revolutionary organizations. As regards the policy of the YCL's activities President Kim Il Sung taught: "...It is particularly important in developing our revolutionary movement to extend and strengthen the YCL ranks.... There are now large numbers of Korean peasants in east Manchuria. The young people form the majority of peasant activists who are politically awakened and have a high degree of anti-Japanese revolutionary enthusiasm. In actual fact, the YCL organizations composed of the select young people, are developing the countryside in a revolutionary way and revolutionizing it. Only when these organizations carry out their work properly, can a sound basis be laid for establishing party organizations in the future."

It was the Peasants' Association and the Women's Association that carried on their activities, turning the legal possibilities to good account, even under the intensified suppression by the Japanese imperialists and the Chinese reactionary Kuomintang warlords after the May 30 Uprising.

YCL cadres went to different regions where they educated people sympathizing with the revolution and enlisted them in the aforesaid organizations to increase and strengthen their forces, and organized the Children's Corps and Women's Association in every region. Everyone enlisted in such organization trained one man to be a nucleus element and admitted him to the organization. Thus, the hard core elements were brought up in a way of geometrical progression.

The fighter had this to say:

In this way we gradually extended the organization. Organization alone, however, was of no use. It is because the revolutionary organization is not a mere drawing room of a club. In any case, the activities of this organization must be combined skilfully with the activities for the preparation of armed struggle.

It is necessary, therefore, to build up and expand the organization without letup through actual struggle. For this it is required first to develop the struggle from a small-scale struggle

to a large-scale one, from a legal economic struggle to an illegal political one. President Kim Il Sung taught us to wage struggles taking advantage of all possibilities. As a result, in the autumn of 1931 such organizations were formed in all parts of east Manchuria.

ARMED STRUGGLE — THE PIVOT OF ANTI-JAPANESE REVOLUTIONARY STRUGGLE

“The present tense revolutionary situation, which has been brought about by the Japanese imperialist occupation of Manchuria, urgently demands that we take up arms.

“Now is the best time to undertake an anti-Japanese war on a mass scale by waging an armed struggle.”

KIM IL SUNG

In Pyongyang I saw a few pieces of films depicting the heroic struggle of the anti-Japanese guerrillas. The deepest impression that left on me was the method of acquiring arms around the time of organizing the guerrilla army.

The “KIM IL SUNG: Biography” authored by Baik Bong is a book with strong persuasive power though it is written in a story-telling way. In “The Great Call to Arms” of Chapter 3 “Upholding the Banner of Anti-Japanese Armed Struggle” the author explained the reason why the armed struggle should become the absolute and only way for the anti-Japanese movement of the Korean nation for liberation and independence. He wrote:

"The economic panic which hit the world in 1929 was sweeping all capitalist countries with devastating and unprecedented force and dimensions. The ruling circles of a number of capitalist countries established fascist rule of the most reactionary nature, and while exploiting their people, the rulers strove to free themselves from the destructive grip of the terrible economic crisis by wars of aggression. Against this background fascism rose in Germany, Italy and Japan. The result was seen in the ominous clouds of aggressive war that hung low over the international scene, aimed at redividing colonies and power spheres.

"Japanese imperialism, which had been tossing about in the vortex of the economic crisis from as early as 1927, promptly established fascist, military rule, and while intensifying the exploitation of the working masses and further increasing its oppression of the revolutionary movement, was intent on aggression in the Asian continent. All this, of course, produced serious repercussions in Korea.

"Japanese monopoly capitalists and militarists became even more rapacious in Korea, not only in order to recoup losses suffered in the economic panic, but also with a view to acquiring funds to finance a new war of aggression. The life of Korean workers and peasants grew even more miserable as a result.

"At the same time, in order to ensure increased pillage, as well as to transform Korea into a safe rear base for aggression on the continent, Japanese imperialism cracked down on the Korean revolutionary forces with bestial fury. In 1929, the notorious 'Law for the Maintenance of Public Peace' was revised in such a way that Koreans were thrown into prison on the slightest pretext, and the slightest possibility of legal activity was stamped out. Only black days lay ahead of the Korean people and stifling darkness covered this land.

"The Korean people, then, stood at the crossroads: They had the choice of sitting with folded arms only to die or rising up to fight. If the Korean people had faltered at this moment, they would have been fettered forever as a nation deprived of its

home. Only one way lay open to life, freedom and liberation—the struggle, a struggle to the death.

“This was the Korean people’s only choice, to resolutely rise and fight through to victory.

“So in the late 1920’s, the Korean people, with revolutionary workers and peasants at the forefront, took up a powerful struggle under the guidance of Communists; in 1929 the workers of Wonsan waged a general strike, followed closely by large-scale strikes and revolts by workers of the Pusan Textile Mill, the Sinhung Colliery and the Pyongyang Rubber Factory.

“Encouraged by the revolutionary advance of the workers, the peasants, too, undertook vigorous struggles in various parts of the country. 1,300 tenant farmers at the Hazama Farm at Kimhae, South Kyongsang Province waged a tenant dispute and revolt, a struggle was launched by the peasants at the Fuji Farm at Ryongchon, North Pyongan Province, and there was a peasants’ uprising at Tanchon, South Hamgyong Province, and other popular struggles and revolts broke out throughout the country. In the wake of all this, large-scale tenant disputes and revolts were launched with great power throughout east Manchuria.

“In the autumn of 1931, Korean peasants in the Chientao area rose in the Chusu (Autumn Harvest) Uprising under communist leadership. What had begun as a struggle for a lighter tax burden during harvest time gradually developed into popular revolts against Japanese imperialism and reactionary warlords and landlords.”

VIOLENT ADVANCE OF THE PEASANT MASSES

More than 100,000 peasants participated in the Chusu Uprising from all parts of east Manchuria. It developed into the Chunhwang Uprising (Spring Lean Uprising) in the spring of 1932.

Baik Bong continued to write:

“The most significant feature of the revolutionary struggles during this period was the active, violent advance by the masses. The violent advance was a reflection of the revolutionary and militant spirit of the workers and peasants aroused, steel-ed and tempered in the course of struggle. Also it was a natural product of the development of popular struggle. The situation demanded urgently that this advance of the masses be generalized and organized to develop into a prospective armed struggle of a higher form.”

Since the enemy was armed with powerful weapons, any attempt to achieve national independence through petitions or reliance on outside forces could be no more than a pipe dream. The only way was to be found in shattering the armed enemy by force of arms.

The Korean people had fought in many forms against the Japanese imperialist aggressors over a long period. There were struggles of the Righteous Volunteers' Army and of the Independence Army. But all these struggles for national independence were soon put down and scattered by the military might of the enemy.

That was not the way to topple Japanese imperialism for good, save the Korean people from the state of slavery and achieve liberation.

The revolutionary awakening and advances of the Korean peasants in east Manchuria in the period from 1929 to 1931 frightened the Japanese imperialist rulers. The Japanese army and police authorities openly declared: “Kill a hundred Koreans, and there will be at least one Communist among them. So, kill, kill and kill at random.” In fact, they even brought in artillery to bombard the villages, and their cavalry trod women and children under the cruel hoofs of their horses. Several thousand farm houses were reduced to debris and more than 40,000 Koreans slaughtered in that period alone.

It was just about this time that the “Manchurian Incident” erupted. Nay, the word “erupted” is not a correct expression

in view of the historical fact. The Japanese warlords "fabricated the incident."

If we give a definition to this plot of military aggression today, it is "an incident in which the staff officers of the Kwantung Army scheming to occupy Manchuria bombed the tracks of the Manchurian Railway at Liutiaokou in the vicinity of Mukden (now Shenyang) and, framing it as an act of the Chinese troops, Commander of the Kwantung Army Honjo Shigeru ordered an allout attack."

On September 19 the Kwantung Army seized Mukden and that day Hayashi Kujiro, Consul General in Mukden, reported to the Foreign Minister with these words: "The current incident was a plot masterminded by the military clique."

The Japanese military clique, however, arbitrarily pushed ahead with its plan for Manchurian aggression. Troops of the Kwantung Army attacked Kirin and troops of the Japanese army stationed in Korea, on orders from its Commander Hayashi Senjuro, crossed separately the Korea-China frontier intruding into Manchuria. The Kwantung Army bombed Chinchou and the main force of its Second Division occupied Tsitsihar.

President Kim Il Sung emphasized that only armed struggle could further the Korean revolution, and warmly appealed as follows:

"Arming ourselves is no easy matter. But the present situation indicates that we have reached the stage where we must take up arms. ...We must fight, pooling weapons, money and all the strength we have.

"There is no solution to the problem if we simply sit back and lament the situation or just denounce the fiendish atrocities of the enemy.

"We must rise, take up weapons and fight."

"TAKE ARMS FROM THE ENEMY!"

After calling the people to the anti-Japanese armed strug-

gle, General Kim Il Sung said about acquiring arms as follows:

“Where do we get our weapons? We can make them or buy them if we have money. But the quickest way is to take them from the enemy. If you use your head, pick the right place and do not fear death, each one of you will be able to acquire a weapon of your own.”

What could they do to wrest weapons from the enemy? What concrete measures were to be taken? Anyway, they had nothing but “bare hands.”

General Kim Il Sung taught as follows:

“To strengthen arms we must more fiercely attack the enemy by surprise and take weapons from them. ...We must consider this the primary method for acquiring arms. Japanese imperialism will function as the ‘munition manufacturer’ for the guerrilla army, and its aggressive troops and police ‘transport the arms.’ So there is no worry about the possibility of our sources of arms drying up.”

The fighter mentioned above was also present at the Antu Meeting while he was active in the locality as a YCL member. He got a deep impression from that meeting held 40 years ago and kept fighting for carrying through the line set forth at the meeting. So the reminiscences of those days he told me five years ago were so fresh and vivid. He said:

“We YCL workers had been active in many villages and organized Red Guards from one year before that meeting. So it may be said that we had been ready to arm ourselves by taking weapons from the enemy. In fact, as President Kim Il Sung taught, there was no one to give us arms. We had to acquire them for ourselves. Of course we had no money to purchase weapons. We seized arms from the enemy with our hearts burning with revolutionary passion. The core of this struggle was of course we YCL members. Armed with primitive weapons such as swords, spears, clubs and axes, we lay in ambush at a place where the enemy was likely to come, and attacked him by surprise to seize arms.

“We also captured weapons from the self-defence corps

which the reactionary landlords in east Manchuria kept as their private soldiers under the pretext of protecting their houses and property from the 'communist bandits.' Like this, we employed every possible way and means to seize arms, and on this basis, a basic armed unit made up of 10 to 20 men was formed. This enabled us to gain weapons in large quantities.

"The YCL members, as I have just said, played a nuclear role in the struggle for acquiring arms, but they alone could not suffice to organize an extensive struggle for gaining arms. Together with the YCL members, members of the Red Guards, the Juvenile Vanguard, the Women's Association and even old people and children threw themselves into this struggle.

"Needless to say, weapons are indispensable for armed struggle. And one needed a weapon if he was armed with the revolutionary spirit, and opposed to Japanese imperialism for the independence and freedom of the fatherland or if he was a patriotic Korean, even though not a Communist. However, no one could get a weapon, simply sitting idle.

"In other words, it was a principle that one had to gain one's own weapon for oneself. Therefore, those with a high degree of revolutionary consciousness were the first to risk their lives to wrest arms from the enemy."

At that time General Kim Il Sung raised the slogan "Weapons are our life! Arms to arms!", and all organizations upheld it.

FORMATION OF THE KOREAN REVOLUTIONARY ARMY

The targets of attack in taking weapons were the Japanese imperialist troops, the puppet Manchukuo Army, the Japanese and Manchukuo police, the armed self-defence corps, the wicked pro-Japanese landlords and the bureaucrats dovetailed with Japanese imperialism.

The fighter said:

“For the armed struggle it was necessary above all to strengthen the mass organizations. All the members of the revolutionary organizations must establish the ties of kinship with the masses. We succeeded in mobilizing the Korean peasants in Chientao to the Chusu Uprising in the autumn of 1931. This struggle considerably accelerated the process of organizing the people, and the peasants formed the Red Guards in every village.

“At the Chialun Meeting General Kim Il Sung set forth a Juche-oriented Marxist-Leninist revolutionary line on the Korean revolution. According to this line, the Korean Revolutionary Army was founded for the anti-Japanese armed struggle and organizations formed for the revolutionization of the rural villages.”

UNDER THE GUISE OF A HIRED HAND

The propaganda and enlightenment activities for the founding of the Anti-Japanese Guerrilla Army were vigorously carried on avoiding the watchful eyes of the Japanese and Manchurian army and police forces, and the enemy spies. The young Communists played a pivot role. General Kim Il Sung took up the area most difficult and dangerous to work in, and set a practical example.

For instance, there was a village inhabited by many Koreans, near Fuerhho, located between Antu and Tunhua Counties, where an important road passed through, linking the Antu area and different places in east Manchuria.

It was an important point in waging a guerrilla warfare in future. So, prior to sending political workers to the village General Kim Il Sung emphasized again that they should direct particular attention to revolutionizing it.

The political workers dispatched to the village, however, were killed or arrested, thus achieving little. It was natural. Considering this village as an important point for “punitive