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Following is a translation of anti-YEN Hsi-shan propaganda issued by the Shansi Students' Joint Association in Peiping. The stand taken by the Association was described in a United Press dispatch appearing in the China Press on 12 January 1947 which stated: "The combined students' committee of Peiping universities today (11 January) circulated leaflets demanding that General YEN Hsi-shan, the last of Chinese warlords, be removed from his post as Governor of Shansi Province. The leaflets protested that he was running the province as a dictator and demanded that he be replaced by a person who would introduce a more democratic form of provincial government. The universities represented by the combined students' committee are said to include the National Peking University, the Yenching University, National Taiyghua University, and the Sino-French College."

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BLOODY SHANSI**A True Story of the Tyranny of YEN Hsi-shan**

by

The Shansi Students' Joint Association (山西同學會聯合會) of the Sino-French University, Peking University, Peiping Branch of the Chiao Tung University, Normal School, Chinghua University and Yenching University.

PREFACE

Civil war is raging all over China and everyone is forced to endure untold hardships. Yet, even in such hard times as these, the hardships endured by the Shansi people under the rule of YEN Hsi-shan are unbelievably severe and a thousand times more terrible than those endured by the people in the other provinces of China. Under YEN's tyranny, the people of Shansi have become slaves, worse than horses or oxen. Terror, grief, famine and death have thrown Shansi into darkness, into a hell on earth. But the people of Shansi are still human beings. Shall we stand by and watch them struggle through the deep, whirling waters without giving them a little assistance? Rather, should we not try to lend them a helping hand, if possible? That is why we want to raise our voices against the tyranny of YEN Hsi-shan. We are appealing to men of justice in China; we are appealing to people all over the world.

To strengthen their dictatorial and fascist government and to continue reaping the benefits to be acquired from a feudalistic system, YEN and his henchmen were not ashamed to bow before the Japanese and to betray their compatriots. During the Sino-Japanese hostilities, they secretly, but boldly, joined forces with the Japanese, helping them put down any uprising of the people against Japanese aggression. After V-J Day, they showed themselves in their true color, not only hiding the Japanese soldiers so that they would not be taken as prisoners of war, but also giving protection openly to Chinese traitors, whom they are now using in the civil war. The people of Shansi are being oppressed, squeezed and even murdered by YEN's secret service men. They are being treated extremely cruelly. We are the fellow countrymen of these poor sufferers. They have parents, sisters and brothers, just as we have. As long as they cannot rid themselves of YEN Hsi-shan, there can be no real existence for them. Times are not what they were. The common man must stand on his own two feet. Freedom is his. The Chinese people need democracy and freedom, and this need is more keenly felt by the people of Shansi than it is by those in the rest of China. Therefore, we are demanding that the people of Shansi be ruled no longer by YEN Hsi-shan, a despot and a tyrant, nor by any other dictator. What is needed is a democratic government composed of leaders who are competent and honest, so that the people may enjoy freedom and have sufficient food and clothing. We will not give up the struggle until we have attained this goal.

In this pamphlet we have tried to expose the atrocities committed under the despotic rule of YEN Hsi-shan. In reality, all we have done is present but a few superficial examples of the many hardships endured by the people of Shansi who are in a veritable whirlpool waiting for relief which should be given them by all the righteous people of China.

SECRET SERVICE ORGANIZATIONS AND POLITICS OF YEN HSI-SHAN

At the beginning of the War of Resistance against Japan, YEN Hsi-shan, behind a veneer of democracy, tricked a large number of innocent young people into believing in him. That was when his secret service organizations and dictatorial government began to flourish and when the general situation became serious.

People's Revolutionary League

This is actually a secret service organization under the leadership of YEN Hsi-shan. All of YEN's subordinates must be members of the League, the objective of which is to penetrate into all places and all walks of life. It forms a veritable "net above and a snare below" in Shansi. The chairman of the League is YEN; we may even say that he

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is the League. No matter how trifling a problem, the League must pass judgment upon it. The members must be absolutely obedient to Yen, even at the cost of their lives. His loyal henchmen have been strategically and secretly placed in every sub-group of the League to guard against disaffection among the members. If a member incurs Yen's disfavor, orders are given him to choose being buried alive or being put to death in any way he chooses. It is an organization of which the members are guilty of acts unequalled in brutality even by the German Gestapo. As a result, civilians and public servants of Shansi have become suspicious and distrustful of one another. "Alls have ears" has become their motto. This is extremely distasteful to them, but they are forced to be constantly vigilant.

Committee of Five

The Committee of Five is the organ of supreme authority in Shansi. It is composed of the following five men: YEN Hsi-shan, LIU Hua-chih (潑化之), WANG Ching-kuo (王靖國), PO Yu-ch'eng (傅佑承), and CHAO Ch'eng-shou (趙承綬).

It can be said that the Committee of Five is to Shansi what the Supreme National Defense Council is to the Central Government. The similarity is only superficial, however, for the Committee of Five has much more power over Shansi than the Supreme National Defense Council has over the Central Government. All matters pertaining to the administration of Shansi Province must be submitted to it for final decision. After a decision has been reached on a given matter, the Committee of Thirteen High-Ranking Officials is notified and is held responsible for putting the decision into effect. At the same time, the Morale-Building Committee, an organ within the People's Revolutionary League, is secretly ordered by the Committee of Five to supervise the enforcement of its decision. Therefore, the Committee of Five is, undoubtedly, the most powerful body in Shansi; it acts as administrator as well as supervisor. Its unlimited power enables it to commit whatever atrocities it wishes without paying the slightest heed to popular opinion. The Committee of Five steers the "ship of state" according to YEN's personal wishes. YEN's wishes are commands. If he issues an order, it is carried out immediately. If he wishes to rescind an order, it is rescinded immediately. The province of Shansi is in the hands of YEN Hsi-shan and the Committee of Five.

Committee of Thirteen High-Ranking Officials

This is the central organization of the Shansi Provincial Government and the highest executive organ in the Province. Each of the thirteen persons is a key man of the People's Revolutionary League. This committee is directly subordinate to the Committee of Five and controls all governmental organizations in the Province. It does whatever it or the Committee of Five wishes. If it decided to call a deer a horse, no one would deny the truth of the statement. It pays no attention to the suffering of the people. It is the executive organ of Shansi Province and, therefore, the source of all evil in that province.

Steering Units

These are directly subordinate to the Committee of Thirteen High-Ranking Officials and actually superior to the special commissioners' offices. There is one military and one political department in each unit. The persons in charge of the political departments are heads of the branch committee of the Morale-Building Committee. Those in charge of the military departments are the generals holding military commands in the province. All military and political activities and affairs are directed and controlled by the Steering Units, an example of which is the Southern Fen (?) Steering Unit.

Branches of the People's Revolutionary League

There is a branch of the League in every special commissioner's office, and there are also hsiang, district, village district, etc., branches. Every branch has a chief who is vested with complete authority. All of these branch chiefs are either YEN's distant relatives or trusted followers and carry out his every wish. Although generally inefficient, they are masters at flattering their superiors. All the League's members are cut-throats, vagabonds or opium-smokers who have been specially trained for their

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jobs. Their training consists of stealing food from the people, collecting contributions for the League, conscripting men for the army, and other such activities. The objectives of their training are "three have's" and "four able's": they must "have tiger-like faces, wolf-like hearts and savage fists;" and they must be "able to fight, to draft able-bodied men or women for the army, deceive the people and flatter their superiors." It is easy to see how the people of Shansi are as chickens are to eagles.

In a village district there are four or five villages; to each village are sent agents of the Cadre-Building Committee, whose duties are to supervise the deputy village heads and to assist in the administration of village affairs. Under each village, there are family groups. One of the duties of the group chiefs is to supervise conscription, during which the company commanders, platoon and squad leaders are allowed the privilege of expressing and mercilessly boating the villagers, who bear the heaviest burden. This is typical of Shansi politics and shows clearly the unlimited and awful power of the People's Revolutionary League. A local song says, "It is not the Eighth Route Army we fear; it is the locusts. It is not the Japanese we fear; it is the village system."

Relief Corps

Originally, this organization was made up of disappointed officials and officers who, being in a hopeless position, were susceptible to persuasion and willing to risk their lives in any venture. YEH took advantage of their position to give them secret service training, and then sent them to contact the Japanese, so as to strengthen his position in Shansi. After the Japanese surrender, Japanese prisoners were added to the Corps.

Fighters Corps, Home-Loving Corps and Armed Civilian Intelligence Society

These three groups are made up of persons who committed treason during the Japanese occupation. They include former puppet garrison units, puppet troops, etc. They are by nature people with criminal tendencies who helped the Japanese maltreat the poor people, and now they are helping YEH do the same. They are hard-hearted and cruel, but they have YEH's full support. They are autocratic and pompous because they can see the people still under their heels.

Progressive Society, a suborganization within the People's Revolutionary League

This is a group of hangers-on and thugs belonging to YEH Hsi-shan. Their business is to secure positions and grab money for themselves. They try to please their master, YEH, by fighting against groups which are troublesome to him, thereby strengthening themselves.

Iron Army

This is a military organization under the command of one YEH (王). Its organization is pyramidal. One man is at the top, and each echelon is larger than the one above. Thus one man has under his command several men who in turn command others; this system provides a compact organization of men whose obedience is absolute. They are armed supporters of YEH Hsi-shan.

People's Revolutionary Youth Corps

The existence of this intriguing and poisonous group shows that YEH does not mean to involve only the present generation of Shansi people but also to impress on every young and innocent heart that they were born to be his slaves. Seeds of evil have been sown in every young and pure soul. Students of the Chin Shun (進 順) and K'e Han (克 漢) Middle Schools and the K'o Han Primary School are automatic members of the Corps; once a child enters one of these schools, his whole life and his possessions belong to the Corps.

Theoretically, politics should be based on law and order. What we see in Shansi today is but terrorism...it dominates the whole province. There are no rigid laws, but orders are unreasonably enforced. The terrorist organization possesses enormous power and is a supreme body to which everyone must be obedient. It is evident that the

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People's Revolutionary League furnishes the motivating power in Shansi politics.

Shansi's violent autocracy is unquestionably the result of the League's policy. The following words were spoken by YEH at a gathering of officers of all ranks in Hsinghai (洪海台), K'ienanp'o (免難坡), in Chihsiang (吉香), western Shansi, during the war against Japan: "By comrades, in the world of today, it is bad to be a gentleman. A gentleman is helpless. If we fail to attain the way of right, we should at least go the way of right...." A similar statement was once made by the arch-traitor WANG Ch'ing-wai (汪精衛): "If one cannot achieve everlasting renunciation, one should at least achieve everlasting hate." The above clearly indicates YEH's possessive ambitions and political designs. Because he is chairman of the People's Revolutionary League his order is compulsory. The regulations of the League forbid a subordinate to say that an order is impossible to carry out. Anyone audacious enough to violate these regulations shall either suffer a punishment of his own choosing or be killed. Men appointed to commandeer cereals and levy taxes fully understand the difficulties of satisfying the government, but they know they must carry out their missions without blundering. Knowing this, how can they refuse to obey orders, even though the voice of conscience may occasionally cry out to them that the people are really too poor to give another grain or another penny, no matter how much they are intimidated? They are forced to make full use of their "three have's" and "four able's," terrifying and inhumanly beating the people without the least compunction. YEH also has other, subtler ways of encouraging his subordinates to work. Those who succeed in turning in the required amount of grain and money on time are rewarded with the title of "honorable and excellent workers" and a better position, which enables them to grab more money. Those who are unable to accomplish their missions are "inferior workers" and are either put to death or imprisoned. In short, in Shansi, everyone must obey the League; this means they must obey Chairman YEH. He gives whatever order he pleases and expects it to be obeyed implicitly, for Shansi is 100% autocratic.

A NEW FEUDAL TENANT SYSTEM — THE "SOLDIER-FARMER UNION"

1. Reasons for this system

- a. To resist the Chinese Communists. In order to check the current prevailing movement, it is important first to suppress the Chinese Communists. To suppress them, YEH believes there are two ways: one is facism and the other is agricultural socialism. YEH has stated, "If one cannot achieve the first, one is sure to fail in the second. If one wishes to realize the second, his preliminary step is the first. Therefore, the two methods not only do not conflict, but also support each other." Consequently, in order to suppress the Chinese Communists and safeguard his autocracy, he has painstakingly shaped the revolutionary "Soldier-Farmer Union," a system of feudal agricultural socialism.
- b. To conscript men and to commandeer grain. YEH's aim is to strengthen his position with might. It is therefore necessary to draft as many men as possible, but he intends to fool the natives with a new term. Instead of conscripting men from each household, he uses the "Soldier-Farmer Union," which is, in fact, a form of mass conscription. Instead of commandeering grain according to the size of each farm, he uses his new system to commandeer it wholesale.
- c. To be known as an inventor. YEH has always prided himself on being an inventor. His faithful subordinates flatter him with the term. In 1930 YEH stayed for a short while in Peiren, which was then a Japanese-leased territory and where he wrote two books entitled "Distribution of Labor" and "Cooperative Certificates." Upon his return he published these two books and thus seemed to have acquired the appellation, "inventor". Then, during the war against Japan, he simply copied the feudal tenant system of the Russian czars, claiming the system to be his own invention. Not only were the books published, but the systems advocated in them were also put into practice....by force. This system was called the "Soldier-Farmer Union," a source of delight to YEH, but of dismay to the people.
- d. To brighten his record. Last year, YEH felt his power diminishing. He was forced to leave his old den, Shansi, and proceed to Chungking to pay

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his respects to Generalissimo CHIANG Kai-shek. He blew the trumpet for his invention. He told the Generalissimo of the excellent results obtained from the enforcement of the "Soldier-Farmer Union." The Generalissimo approved it and wrote on a document outlining the system, "Put it on trial," which was, of course, the stimulant that YEH needed.

- e. The deceit of his subordinates. To flatter him, YEH's subordinates created false public opinion. Stories extolling the "Soldier-Farmer Union" appeared in YEH's propaganda sheets. People have forged petitions to YEH, asking him to permit the establishment of the system in areas where it had not yet been instituted. Since YEH considers the natives his enemies, these forged petitions pleased and flattered him, and he thinks now that he has conquered them after all. As a matter of fact, this local emperor, in whose opinion the ideas of others are non-existent, believes himself almighty when he says, "I am Shansi." There is only his will. Reasons are rubbish to him, so we cannot treat his behavior scientifically. The foregoing five items have been arrived at through analysis of his thoughts, words and deeds, so that the reader might the more clearly understand YEH Hsi-shan.

2. The "Soldier-Farmer Union"

- a. The division of fields: one village district, made up of several villages, is taken as a unit in the division of fields into plots. A plot is a tract of land which has a yearly output of 20 piculs of corn or wheat.
- b. Militia and standing army: taking one village district as a unit, YEH recruits all able-bodied men in the district between 17 and 47 for the militia. Each militiaman is given a plot of land. Three militiamen make up one group of which one becomes a soldier in the regular army and two must till the land allotted to the regular soldier, and each year the two militiamen must also give two extra piculs of cereals and ten catties of cotton to him.
- c. Chief tillers and assistant tillers: a militiaman is called a chief tiller; those who are not members of the militia but still capable of a little production, such as the old and weak, the women and children, are called assistant tillers. Land is not allotted to the assistant tillers. One chief and two assistant tillers form one production team.
- d. The "Soldier-Farmer Union" is nothing but a new feudal tenant system. Let us quote YEH himself: "In this division of fields into plots, we must first define clearly the boundaries of each village. We cannot speak of land or people apart from the village. After the boundaries of the villages are fixed, one must belong to a certain village. If one is not willing to do so, it means he does not want to get his share of land. If there are not enough plots for the militiamen, two may share one plot. A militiaman may not leave his village without permission. Those who change their professions shall be deprived of their plots. Those who move to other places with their families shall not be given any land. A plot is granted only to a militiaman." Enough, enough. If not a militiaman, no plot is granted to you; if you are unwilling to live in a certain village, it means you do not want to take your share of the land; if you settle in a certain village, you are not allowed to leave it...if you do, you will be deprived of your plot; if you change your profession, you lose your land. All these rules are designed to tie the farmer to the land. You are made to stick to a certain piece of land. You are compelled to be born there, grow up there, live and die there. This is what the Russian czars practiced long ago.

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This is an exact copy of the feudal tenant system and nothing else. We have named it the New Feudal Tenant System. The emancipation of the farmer and the improvement of agriculture are universally recognized as the only way out for the Chinese farmer of today; yet YEN has stubbornly opposed all changes, insisting on the enforcement of the outdated New Feudal Tenant System, decreasing the fertility of the land, oppressing the farmer and depriving him of land ownership rights. Once a farmer is tied to a piece of land, his whole life must be spent on it. His children and grandchildren will all be under YEN's thumb, to be oppressed and mercilessly flooded by him.

- e. The results of the enforcement of this system: YEN once said of his system, "Communion tastes sweet to laborers at the beginning but bitter in the end. My Soldier-Farmer Union tastes sweet always." How is this sweetness? The following remarks made by YEN's subordinates answer the question: "There are some militiamen who are unwilling to till the plots. Militiamen in various villages have appealed to the village public officials to be allowed to turn in the required grain but not required to till the land. Some of the militiamen were forced by the oppression itself to take their families to other places. The farmers have an understanding among themselves to till their own lands and not the plots allocated by the government. Some militiamen, hearing that lands will be divided into plots and given them for tilling, have deserted.

All these facts have been taken from YEN's own government-controlled newspapers. So, Mr. YEN, you cannot deny them and say that they are lies fabricated by your enemies to discredit you. In fact, the able-bodied men are scattering everywhere, the old and weak are starving, fields are becoming barren and villages deserted. No matter how large his hands, it is impossible for YEN to cover up these facts. In this distressing atmosphere, a ditty has been born: "Soldier-Farmer Union is good, Native Farmer is good; but weeds are growing in every field, and no harvest is expected in the fall." Everyone in Shansi who is able to move is running away, leaving only those who are unable to do so. The latter are forced to submit to their fate and are being gradually stripped by YEN Hsi-shan.

YEN'S SHAMELESSNESS: JAPANESE COLLECTIONS AND PROTECTION OF TRAITORS

Although important changes have occurred everywhere in the past thirty years, YEN Hsi-shan has remained the sole occupant of the local Shansi throne. By means of cunning schemes and outside aid he has succeeded in gaining absolute control of Shansi politics, and for thirty years has continuously shed the blood of the Shansi people. Even his henchmen have been no more than fish and meat under his knife and fork. On the other hand, he has always been on good terms with the Japanese. On 7 July 1937 the Japanese caused the Shansi people from their deep slumber, and when everyone in China declared his intention to oppose the () Division. An agreement was made, the conditions of which were as follows: (1) The Shansi Pacification Army was to be reorganized into the "Chinese Anti-Japanese Loyal and Brave Vanguard" and stationed around Fuyang (111-47, 37-16), where they were to carry out anti-Communist and "anti-Japanese" activities. In return, the Japanese forces were to evacuate Hsihsien (隰縣), Hsiang'ang (襄陽, 110-54, 36-28), Puhshien (蒲縣) and Ch'ienhsiangshou (千尋鎮), for YEN. (2) The Japanese Army was to aid the Shansi Pacification Army in suppressing all other forces in Shansi, that is, the Eighth Route, the Daru-to-Die Corps and other various anti-Japanese forces. (3) The Japanese Army agreed to supply the Shansi Pacification Army with weapons and ammunition. (4) The Japanese Army also agreed to return all houses and properties of the Shansi leaders.

The An'ping (安平) Conference: In March 1941 LIANG Yen-tai (梁延武), YEN's

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Fifth brother-in-law, was dispatched to Taiyuan (112-35, 37-52) to pay a social call on the Japanese leader, LIANG Jieishiro (梁吉世). LIANG was put up in the secret service office in Taiyuan. Four days later, a certain CHAO (超), cavalry commander and concurrently commander of the Seventh Group Army, was also dispatched to Taiyuan. CHAO was introduced to the same Japanese leader by SU T'i-jeu, and another agreement was made between them. CHAO was to take over from the Japanese the houses of the Shansi leaders, and if the Japanese Army should win the battle of Chung'iaoshan (111-22, 35-16), YEN was to lead his army toward Taiyuan. After that meeting, envoys such as LIANG, CHAO, LIU and others traveled frequently to Taiyuan, Peiping and Hankow. On 28 April 1942, YEN went to An'ping'an (安平村), Chihaiian, where he began negotiations with YU'anshi, the Japanese staff, LI Chia-chai (李哲楷), who represented the Shansi puppet, and LI'EN Hsi (梁 恩), who represented the anti-traitor, anti-Ching-wai. Japanese proposals were: (1) YEN was to denounce openly the Chungking Government. (2) The fort at Hainoch'uansu (小 勃 嶺) was to be taken over by the Japanese forces. (3) YEN was to cooperate with the Japanese in sapping up the Chinese Communists and anti-Japanese elements. (4) YEN was to return to Taiyuan to lead the political and military activities of North China. YEN's proposals were: (1) Two million bags of wheat and other cereals were to be given to the Shansi Pacification Army by the Japanese. (2) Five hundred light machine guns and 100,000 rifles were to be supplied to the Shansi Pacification Army by the Japanese. (3) Passports issued by the Second War Zone Headquarters were to be recognized in Japanese-held areas. The negotiations broke off because of many difficulties on both sides, and no results were forthcoming.

These conferences are important examples of YEN's collaboration with the Japanese for the sake of "existence" during the time he was in exile. Other small meetings, too numerous to mention, are omitted here. In short, as long as he was allowed to exist, no matter how insulting or treacherous the agreements may have been, YEN was not ashamed to sign them.

For seven years YEN played the role of exiled emperor on his stage at K'eanp'o. His next treacherous act was, of course, his enemy, they also took up arms, hoping to join their brothers in protecting their native homes. But, alas, they soon despaired. When the irresistible Japanese troops were dealt heavy blows at Ping'ingkuang (113-52, 37-19) and Yanshiuan (112-49, 39-15), and when the anti-Japanese fever was reaching its peak, YEN ordered a general retreat. To conserve his own power, he decided to sacrifice the Shansi people. Japanese troops peared into Shansi, turning the whole province, with its beautiful mountains and scenic rivers, into a whirlpool of blood and fire. Innocent people became the targets of Japanese bullets, while YEN and his party suffered not the slightest inconvenience. It was at this time that YEN made his shameful agreement with the Japanese, secretly and directly. He arranged for a group of traitors to collaborate with the Japanese troops and to act as his go-between with them. Then, followed by his retinue and his small remnant army, he went to the mountainous area of western Shansi where he continued in exile his ignominious existence as an emperor. (Here, we must not forget that among those who followed him to western Shansi were many true patriots, both young and old.)

For a while, YEN was in great danger. He had given up large areas of Shansi to the Japanese. If they had advanced just one more step and attacked the remaining Shansi forces, he would have lost the whole province. However, at the expense of the Shansi people, peace was attained at last. YEN always adhered to his policy of "unconditional existence" and of "building dens like a cunning hare". He succeeded in winning the tolerance of the Japanese so that he was spared, and he rebuilt his stage in K'eanp'o, in western Shansi. Here again he did his best to grab for himself everything he could from the already barren lands and starving population. His liaison work was very cleverly carried on in North China, and he lived in a fool's paradise, enjoying a temporary peace.

The Ch'iaolin (赤 林) Conference: During the first years of the War of Resistance, at the time when the anti-Japanese movement was spreading like wildfire throughout China, everyone was patriotic and wanted to carry on guerrilla warfare behind the Japanese lines. In the spring of 1939 YEN called a conference at Ch'iaolin at which he outlined his "philosophy of the medium". He stated ambiguously, "For existence, everything should be given, because existence is everything." Consequently, a command corps was organized and a Morale-Building Committee followed. There were secret service organizations

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aiming at the destruction of the anti-Japanese front and the preservation of YEN's own power. A portion of his troops, moreover, was reorganized into the "Anti-Japanese Loyal and Brave Vanguard", an army which was, in reality, in league with the Japanese and which specialized in killing off all anti-Japanese elements wherever it went.

The Linfen (111-31, 36-05) Conference: In November 1939 YEN, after having betrayed China and the Chinese, dispatched a military mission consisting of one LIANG (梁), of the 19th Army, and one WU (吴), of the 61st Army, to confer with SU Ching-jen (苏静仁), representative of the anti-traitor, SU T'ai-jen (苏戴仁), in Linfen (111-26, 36-07), Linfen. The mission was introduced there to YAMASHITA (山下), a staff officer of the Japanese Shinku cooperation with (1) the Japanese and puppets. He flourished, while the 12,000,000 people of Shansi, long since forgotten by him, suffered. He also forgot that China at that time was struggling to carry on the War of Resistance. But when the blood of the people was drained to the last drop, the Japanese began to doubt YEN's loyalty, and in order to obtain practical benefits from him, they spread a rumor of peace. This happened in the beginning of August 1945. To simplify the story we will tell it as follows: On the eve of the unconditional surrender of Japan, in early autumn 1945, YEN still nursed his dream of becoming Hirohito's faithful servant, as agreed upon with the Japanese Army leaders. His purpose was twofold: (1) Since the Japanese were losing heavily in the Pacific and also losing control over the puppet government, he found himself in a position from which he could grab more power. (2) The private properties he had lost could be recovered, from the same position. He announced a "Peace Agreement" in the first days of August 1945, and cities and towns of southern Shansi, formerly occupied by the Japanese Army, saw the entrance of the 61st Army. Simultaneously, the Japanese promulgated a "Peaceful Solution of the Sino-Japanese Incident". YEN was soon to return to his throne in Taiyuan. But as fate would have it, the atomic bomb suddenly tore apart the heart of every Japanese. YEN was awakened from his dream by Hirohito's unconditional surrender. Moreover, the recapture of Taiyuan made no great difference to him: he was adaptable. Forcibly, he returned. If he had returned under the Japanese, he would have been a traitor-leader; this way, he returned as a loyal government official. The Shansi people, for so many years oppressed by the Japanese, thought that at last the sun was to shine upon them, and they greeted their former leader warily, expecting him to bring some comfort to their wounded hearts. They also expected that at last they would be able to rebuild their devastated homes. When YEN's troops passed through the streets, these innocent people welcomed them heartily, shedding tears of joy. But their joy was transient. Once more were they disillusioned. Once more did their tears of joy cease to flow. Once more were they to be misused by him. Their clothing, shoes and grain were taken from them. They realized that their leader was no better than the Japanese. But, though at present they dare not oppose him, the day of vengeance shall come.

Ambitious and lustful desires can never be satiated. No more appropriate statement can be made of YEN. Someone has described him as the embodiment of fascism, but we think this insufficient. His fascism is the most devilish on earth and in hell. The Japanese and the traitors, all of whom the people hate as much as people can hate, he treated as if they were his most honorable guests.

No news of the Japanese surrender ever reached Taiyuan before the puppet troops were suddenly transformed into Nationalist troops. In Taiyuan the Japanese soldiers remained the masters of the Chinese people. They put on cotton uniforms, and no one could distinguish them from Chinese soldiers without hearing them speak. We recall reading the Tientsin edition of Tu Hsing Pao that an American correspondent wrote about his impressions of Taiyuan. He said that at this time Taiyuan was occupied with "three busy's": "busy taking over guns", "busy disarming the Japanese" and "busy stealing property". As a matter of fact, these deeds were perpetrated only to impress the Central Government. At the same time, YEN was collecting everything he could use for beginning civil war, in order to fulfill his personal desires. Everyone trembled at news of his activities. It seemed as if YEN would protect everyone and anyone who had cooperated with the Japanese. This was one of the most profound crimes he committed. From the former highest ranking officers down to the secret service men, everyone was kept on in YEN's employ. On the other hand, public servants or teachers, who, for patriotic reasons, had not joined the puppet government, as well as those who had

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carried on underground work for the Central Government, were in a miserable state. They were called "false and dangerous elements" and arrested. Those whose "guilt" was considered slight were first beaten and then forced to cooperate. Others, whose "guilt" was considered serious, were forced to choose their own fashion of death penalty. From what we know, a few patriotic youths who had carried on anti-Japanese underground work during the war were arrested the day after Japan's surrender on charge of treason. Up to the present, their fate is still a mystery. However, such arch-traitors as SU T'ai-jen were protected by men personally dispatched by YEN and escorted back to Shansi via the Cheng-T'ai (正太) railway. Probably SU is now enjoying a luxurious life in the back garden of the provincial government in Taiyuan, in the company of his concubines. (Newspapers reported that SU had run away; however, we doubt this strongly.) Secret service men of the Japanese gendarmic, interpreters and underlings have all remained and continue to enrich themselves. We have not sufficient space to list every one of YEN's crimes, but we hope that those who have suffered personally will eventually bare the facts to the eyes of justice.

In brief, YEN does everything for himself. Today, with the country torn by civil war, he should try everything possible to relieve the misery of his Shansi countrymen. However, he is doing just the opposite by keeping the Japanese captives and protecting the traitors. His aim of course, is to use them in his illegal activities and to avail himself of the benefits of corruption. We want to ask, "Is he one of the Shansi people? Why does he not repatriate the Japanese soldiers? Why does he not punish the puppet secret service men and traitors? What will be the punishment of the fascists who throw Shansi people into misery? Our answer to these questions: let YEN himself choose his own punishment! Shansi needs no such emperor. We are here to appeal to the general public. We are raising our voices against tyranny.

SMOTHERING OUT THE PEOPLE'S ECONOMIC LIFE...YEN'S ECONOMIC POLICY

YEN, the local emperor, has aimed at becoming a millionaire and strengthening his now feudal tenant system. To attain these ends, his first step was to monopolize industry and commerce. All privately operated industries and commercial firms had to be destroyed, so that all factories would be in his hands and every market, a part of his monopoly. No one could be allowed to have a finger in his pie. Everyone else could die of poverty, so long as he remained rich.

The economic life of the whole province is under YEN's strict control. The Northwestern Industrial Company, the Shansi Trading Company and the cooperatives were organized with the sole aim of monopolizing Shansi commerce and industry.

The Shansi Trading Company is the largest commercial trust in the province. It is divided into many departments, which buy and sell gold, control cotton and flour markets and even those of such trivial items as chinaware and toilet tissue. Two methods are used to discourage competition from the privately operated firms: one is to set up before stockpiles a sign which reads "Military Supplies for the Government," so as to avoid payment of taxes; the other is to levy excessive taxes on the privately owned firms until they go bankrupt. Thus as all of them are forced to close, the company becomes the only source of daily necessities. Afterward, commodity prices are raised or lowered at the whim of the company. This speculation is the surest method the company can use to make money. During the last half year, there have been tremendous fluctuations in the price of gold in Taiyuan, and commodity prices there have broken the national record. Everyone in Taiyuan knows that these are all tricks played by the company. The common people are distressed. Their burden becomes heavier every day. They live like animals. Even their lives will soon be traded off by the company.

The Union Cooperative is another organization controlling the economic life of the people. All the people's produce must be handed over to the cooperative. In this way, YEN controls all goods. No matter what the goods or how large the quantity, they belong to the cooperative, which in turn distributes them to the people who receive just enough to prevent them from starving; they are kept in a state of semi-starvation so that they can never become a threat to YEN. They cannot do without his help altogether, and are therefore as submissive as sheep and turn in more goods and products, which only means greater profits for YEN. YEN is indeed a genius in

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applying the screw and making money. In this, he is very proficient. "If I don't want any goods to enter a certain village or leave it, it shall be thus," he is heard to have said. He is very hardhearted, and for almost thirty years he has remained in his private den in Shansi, carrying out a blockade policy against the economy of all China. The policy's line of fire has now been shifted toward the people of Shansi, and, we hope, may therefore eventually bring about its own destruction.

Born of a miserly merchant family, YEN learned early to value money above all else. If there is money ahead, he is willing to take any risk; however, if the profit is small, or if there is none at all, he will not lift a finger, even if by doing so he can benefit the public. We can cite any number of examples to illustrate the foregoing statements; however, the following few lines will be sufficient to give us the general idea:

Leather shoes taken over from the Japanese appeared in the portable stalls along the streets of Taiyuan. They came from the government storehouses. It is known that they were not stolen. On the other hand, shoes needed by YEN's troops were commandeered from the common people. Shansi is a coal-producing region, but now there is a shortage of coal. Even in the coldest days of winter, few houses can afford any heat. But trainloads of coal are being transported from Yangchuan (陽泉) to Taiyuan and stored in the backyard of the provincial government. People are freezing to death... it is a small matter, as long as YEN makes profit! In November 1946 the cost of flour went up to CEC 70,000 per bag, and the prices of various grains went up two times those in Peiping or Tientsin. This was because flour and grains of all kinds suddenly disappeared from the Taiyuan markets, having been bought up and stored by YEN. He later sold them at even higher prices. He managed thus to murder people without drawing a drop of blood. This is life in Shansi.

A hardhearted militarist, a cunning and speculative merchant and a promoter of the blockade system of monopolizing Shansi economy... these three persons are combined within the body of YEN Hsi-shan, who is sucking the blood of the Shansi people and depriving them of their livelihood. However, we firmly believe that the masses will one day awake and demolish this monopolistic structure.

SLAVE EDUCATION AND CULTURE UNDER SECRET SERVICE CONTROL

During the twenty - thirty years of YEN Hsi-shan's rule, education in Shansi has declined. The poison of his unique political system has infected and rotted the intellectual field. Young men and children have been overwhelmed by it, and talents have been stifled.

"Slave education" is an appropriate term for the "learning" doled out in Shansi. YEN has often told his subordinates, "It is dangerous to enlighten the masses. They should be kept in ignorance. Ignorant people are simple and therefore loyal, and they can be easily enslaved." However, something must be given the Shansi people in order to keep them domestic and easily controlled. This task was entrusted to the People's Revolutionary League which decides what to teach the masses and what methods are to be used. All responsible persons in the schools and the students are members of the League. Courses such as a "chairman's moral training," "principles of organization," "commodities and labor problems," etc., are included in the curriculum of every school. So-called experts are appointed to teach these courses, and students who fail the examinations in those subjects are not promoted or graduated. General sessions are called every morning in the schools. Local officials or directors of the People's Revolutionary League are invited to give speeches. Every session ends with the cheers, "Long live chairman YEN" and "Health to chairman YEN". Wednesdays are reserved for the study of organizations and all teachers and students spend the whole day in discussion.

The students' thinking is strictly limited to what YEN wants them to think. Children are also taught to act according to what they are taught. They must make periodic reports on their gains from these teachings. Thus the pure, innocent souls, from the day they start to think, are drilled on how to serve and become faithful slaves of their lord, YEN Hsi-shan. Consequently, they are accustomed to atrocities and cruelties from early youth and become hard of heart. To include all Shansi youth in his program of enslavement, YEN strictly forbids them to study in other provinces. Mean and despicable tricks have been used to keep them in Shansi as his slaves.

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Dictators are always enemies of culture. Shih Huan Ti (始皇帝), of the Ch'ia (秦) dynasty, YUAN Shih-k'ai (袁世凱), the first president of China, and Hitler are typical examples. YEN Hsi-shan is an even better example. Poisonous drugs are sold openly in Shansi, but there is an acute shortage of books and magazines. Besides a few low-class, nearly obscene novels, one sees only such books as the collection of public speeches and other works by YEN. No one buys the latter unless he is forced to. There are four or five newspapers in Shansi, which print only what YEN likes to hear or what he has ordered to be published. Thus the news is only a pack of lies. When YEN says something, the newspapers dare not contradict it. They are parrots which speak as they are trained. Occasionally, a man can bear no more of this suffocating atmosphere and speaks the truth. He is immediately accused of being a member of the Right Route Army. In Shansi, dogs are allowed to bark, but men may not speak!

MISCELLANEOUS SKETCHES OF TYRANNY -- SAD AND SOMBER STORIES --
"IMPORTANT POLICIES" IN SHANSI

1. Local emperor, YEN Hsi-shan, wants from the Shansi people everything that can be turned into money.
2. We are terrified to hear that grains commandeered in Shansi fall into nine categories: collected grains, borrowed grains, supplementary grains, credit grains, substitute grains, transportation grains, wet grains, liaison public grains and village public grains. These names are so strange that we have never met the like anywhere else. The yearly quota of each kind of grain is not constant, but it seems that people must hand in some quantity every day. Commandeering of grain has become a business in Shansi. The men who levy grain are village district assistants. With ropes and clubs in their hands, they go to every farmer's house. If the people hand in the quantity demanded they are left in peace; otherwise, they are bound and beaten. Irregularities often occur. Villagers frequently do not remember how much they must turn in and are cheated by the collectors. The clever farmers bribe the collectors and save up to half the quantity demanded. The bribe, however, holds good for only one collection. The next time, usually the next day, the collectors will have forgotten their friendliness, and another bribe is necessary. When the farmers have given everything they have, their houses are searched from top to bottom. This forces the farmers to hide what little grain they can in the most unexpected places. It may be hidden in the cellar, behind the oven or in the haystack. But what is the use? The collectors bind and beat the farmers until they promise to borrow money and buy the required grain. Under YEN's rule, no one expects to eat his fill. So large a portion of the harvest goes to the government, that the farmers are satisfied if they have enough left to prevent their starvation.
3. Commandeered grains are intended for YEN only. The men in charge of the work cannot do their jobs on empty stomachs, so a system of "allotment of meals" has been arranged for them. The poor people must serve the meals. If they are served late, or if the quality is bad, the people are fined and whipped. In March and April, when the previous year's grain is exhausted and the new harvest not yet in, the poor people live on whatever odds and ends they have; however, the collectors demand flour of superior quality in their food. If they fail to get it, the people, who eat only soup themselves, are punished. There is no mess in the village district offices, for the meals are prepared and sent by the villagers. YEN commandeers grain while his subordinates forcibly demand food. All that is left for the people are hunger and the scourge.
4. YEN also demands clothes, shoes and stockings from the poor people, for his 300,000 illegal troops are not only fed by them but also clothed by them. A family in possession of ten acres of land is forced to contribute one quilt and two uniforms. Everyone, regardless of age must contribute one pair of shoes and one pair of stockings. Even new-born babies are counted. In clothing, the cloth must be of the best quality and the sewing well done. The quilt must be made of new cotton. When

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articles turned in for examination are found to be inferior in quality, they are returned for remanufacture. But this is nothing compared to the whippings and fines some unfortunates get for having "delayed military operations". In October and November, when snow falls and the biting wind roars, the people tremble in the bitter cold; yet they must fulfill YEN's requirements, even if it means that the whole family must sit up every night.

5. YEN commandeers carts, horses, donkeys, oxen and coolies. Today, with the general scarcity of cattle and carts in Shansi, people are especially terrified when they learn that these things are needed. There is a small village in southern Shansi where a few more than 200 families live. Before the war, this village was famous for its per capita wealth in cattle and carts. After the eight years of war and the one year of YEN's post-war plundering, only five donkeys, four skinny horses, ten mules and twelve cows were left. These are now used both for tilling and for official purposes, and since the latter are considered more important than the former, the farmers seldom use them. Coolies are drafted every day. They carry hay for the government, build houses and repair roads. Some even work in the hsien governments or army camps as water carriers or latrine cleaners. In every hsien government there is a Coolie Bureau for the drafting and distribution of workers. Farmers are compelled to leave their fields to become coolies, even at planting or harvest time. They must bring their own food, which usually consists of some coarse cornbread, and must work at the appointed task, watched over by a wolf-like superintendent who carries a club. A little cold water and the cornbread is their only nourishment for the whole day. They must work continuously and are not permitted to rest for one minute. The work term is not stated, and a daily coolie is a common sight all over Shansi.
6. In short, YEN demands everything from the Shansi people that can be turned into money. Everything, that is, save the people's lives, which, in Shansi, have less value than those of dogs. The Shansi people are weeping...weeping silently and without tears. The tyranny of YEN has increased their sullen hatred and they are waiting only for the day when they can avenge themselves.

"COOPERATION" AND "BETRAYAL TO THE EIGHTH"

The terms, "cooperation" and "betrayal to the eighth" are used by YEN Hsi-shan to oppress the people and to swallow up Shansi Province. Figuratively, these two terms may be represented by the two attacking knights in a chess game...attacking in conjunction, guarding and supporting each other. "Cooperation" is a term used by YEN to camouflage his robbery of the people, while "betrayal to the Eighth" is used to intimidate and induce "cooperation". Anyone refusing to "cooperate" is charged with "betrayal to the Eighth". Thus the people are forced to forfeit to YEN what little they still have after eight years of war.

What is the meaning of "cooperation"? Of "betrayal to the Eighth"? In their hearts the people have their own understanding of these terms, but let us see what YEN says: "Cooperation means cooperation of the government with the people. The people must cooperate fully with the government in order to raise their standard of living." This sounds plausible because cooperation conquers all difficulties; however, the people see it in a different light. To them, cooperation means a sharp knife. It is single-bladed and is beneficial only to YEN. He wants grain, money, clothes and everything. It is "cooperation" that demands able-bodied men, coolies, carts and cattle. "Cooperation" orders the village women to undergo training and, during that period, they are often raped by unknown persons. "Cooperation" stands for "what is yours is his." Indeed, when YEN says "cooperation," it simply means that the people should give up everything and that he is entitled to ask for anything he wants. To speak the truth, YEN is worse than the Japanese, and therefore the people suffer more under him than they did during the Japanese occupation.

"Betrayal to the Eighth," according to YEN, "means betrayal of YEN Hsi-shan by going over to the side of the Chinese Communist Eighth Route Army." If one does not "cooperate" with him, one is charged immediately with having "betrayed to the Eighth Route

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Army." Thus the people have no choice...either "cooperation" or "betrayal to the Eighth." We can better understand the predicament of the people when we consider that the number '8' is a symbol of the most serious crime in China today. Traitors can sometimes be forgiven, but betrayers to the Eighth must on all accounts be wiped out. How can the poor people stand up against such a system? They have to bear the oppression because, if they show resentment, their lives are endangered. Indeed, they have already offered all they possess, but numerous lives are still being lost daily.

OUTRAGEOUS BEHAVIOR OF THE JAPANESE AND CRUELTY OF THE LOCAL RASCALS

Strange things occur everywhere, but nowhere else as many as in Shansi. In Taiyuan Japanese are still seen in almost every street, especially those wearing KMT uniforms. (Some time ago, when General George C. Marshall, special envoy of the U.S. to China, arrived on an inspection tour in Taiyuan, these Japanese were hidden in Yuz'u so that YEN could avoid American criticism.) No one dares to call them "Japanese devils," because YEN has said, "You are my subordinates and (pointing to the Japanese) so are they. You are all my men and should not look down upon one another. Who dares to look down upon the Japanese?" Heaven knows, who dares? Everyone knows that after the reorganization of the army, the Japanese were all promoted three ranks by YEN and given double pay. The Chinese soldiers, on the other hand, could hardly get their pay on time, if at all.

Flood flowed in China for eight long years and innumerable lives were lost in the struggle against the enemy. Victory has at last come to us, but what have we gained? In Shansi, the Japanese captives remain masters and continue their former atrocities. The Shansi people resent this but the Japanese are under YEN's protection, so the people dare not show even a trace of anger. Their resentment is like a bomb which explodes when a certain temperature is reached.

The civil administration system in Shansi is probably the most complex in China and no worse than that of the Japanese occupation. The people cannot move a step without official permission. In a democratic country, people have the right to freedom of movement; however, this right has never been recognized in Shansi. To walk through any city gate one must obtain a permit which must be approved by eight or nine different offices. One must get a permit from the village district office, from the police station, etc. One must have a guarantor before travelling, and family group chiefs and street officials must issue certificates. Lacking one of the above-mentioned papers, a man can go nowhere. Those who return home to Shansi from other provinces are forced to register at the census office, but they are not allowed to cancel their names from it again. The uses this procedure to prevent men from escaping to the Chinese Communist-held areas and to continue his endless conscription. As long as there are people in Shansi, he will suck their blood.

Shansi is full of rascals, butchers and prostitutes. It is no place for a decent human being. We must get rid of the devils so that we can live peacefully.

THE DEVILS AT HOME

I returned to my native town from which I had escaped almost nine years ago. Its appearance had changed tremendously during the eight years of war, but the one year of victory had wrought even more changes. My former memories of this little town, both bitter and sweet, lingered in my mind. Now it has become a source of infinite evil. Some of my family have died. Others have departed. Those who remain are struggling for a livelihood. They have become tools, misused by others. They have lost all the fundamental rights of a human being. My older brother has become a member of the regular army; my younger brother has been pushed into the Student Corps; and my sister-in-law, younger sister and mother were all forced to join the Women's Corps. My 60-year-old father and my ten-year-old nephew have also lost their freedom. My father is the deputy leader of the Old Men's Corps, and my nephew is a member of the Youth Corps, throwing aside his school books and roaming around in the country. Everyone in town is forced to join one or the other of the organizations controlled by YEN. No one has personal freedom.

What does my father do every day? I hesitate to tell. The words just refuse to leave my lips. I cannot speak of the things that are happening to my relatives under the

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loading rifles and bayonets. With tears in their eyes, they and their families have to keep on building fortifications, trenches and camps for YEH and to repair his roads. Good flour is given to YEH and his subordinates, while they eat only congee and dried vegetables. Their beloved fields are full of weeds. Their horse, which they bought from the Japanese, runs wild the whole day long, while their two large and hefty oxen have both disappeared. One ox was slaughtered by the Japanese captives and the other, by the "Home-Loving Corps" at the end of May, when the wheat harvest was at hand. My mother says that she wept for two whole nights and that my father maintained silence for a week because of what befell the oxen. My younger sister, aged 12, told me secretly that our sister-in-law nurses a mortal wound in her heart because of a certain incident of which she is ashamed to tell anyone. "On a certain night," my sister said, "five of the 12 women of the Home-Loving Corps were raped. Our sister-in-law, one of the most beautiful women of the Corps, was raped first by the village district assistant and then by the sub-assistant. She returned the same night, weeping bitterly. She was too weak to rice the next day. She would have committed suicide had it not been for her pregnancy. Yesterday, the village district officials came again to assemble the women for training. She dared not refuse for fear of being beaten or otherwise punished." I could not listen any longer to this tale of atrocity against a member of my own family. I rushed out of the house, hoping that the story I had just heard was only a bad dream.

Our neighborhood has changed very much. To the east, the old pawnshop has become the headquarters of the "Home-Loving Corps." The officer of the former Hsien Kuomintang Headquarters is now occupied by the Morale-Building Committee, and the former Education Bureau now houses the Political Defense Corps. I am afraid to walk around lest I should lose my way. The uniformed men who stand near the crossroads look very much like Japanese. In such a small town, identification cards are required. I was compelled to spend CMC 500 for such a card, even though I was to stay only three days. Should I have been found without one, I would have been considered dangerous and any amount of trouble might have resulted.

The second day I was home, I told my father that I intended to pay my respects to my great-grandmother, who lives outside the town. "Don't trouble," he said, "Do you know how many procedures are required to obtain permission to leave the town?" "First, you must be guaranteed by someone, and then you must go to all offices concerned, where your paper must be properly stamped. You must fill out a form with your name, address, destination, purpose of trip, day of departure and return. All your fingerprints must appear on the form. Without just one of these items, you may not leave or return to the town. Your mother has not visited your great-grandmother in more than half a year. Whenever anyone arrives from your great-grandmother's village, I ask him to take a note to her, paying our respects." This little town has become a prison in which the inhabitants enjoy less freedom than real prisoners.

Night fell. Seven men came to our house to take the census. One had a naked pistol; the rest were armed with rifles. I opened the door. Since I was a newcomer and my clothes and dialect were different from the others, they were naturally astonished. Fortunately, my father came forward to receive them. Being used to their insults and the trouble they make, he presented tea and cigarettes to them and made conversation. I had my identification card at hand; otherwise, great trouble would have ensued. Later, we all went to bed. "Stay here one more day only," my father advised. "You will have no peace here and it is better for you to go to Hsian the day after tomorrow. This is no place for young people, especially those who come from the interior. Officials and officers are more unjust than the Japanese. If something happens, the whole family will perish." He did not sleep that night, but talked until daybreak.

I decided to leave, and the next day I went through all those bothersome but necessary procedures and at last received my travel permit. On the morning of the third day, I took leave of my family. No one accompanied me to the city gate. We were all very sad, but not a tear was shed. In silence, I left this once beloved and now stricken little town.

THE BANE OF PUBLIC OPINION

Newspapers under YEH's control are very efficient at forging public opinion. On one hand, they keep the people in the dark and, on the other, they delude YEH and themselves. Every day the papers publish columns of petitions allegedly written by the local gentry of certain districts. These petitions ask for the institution of the "Soldier-Farmer Union" system. Such articles are without doubt written by the editors of the papers. This

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procedure is considered by some to be insufficiently thorough, so other, more convincing methods are thought up, for instance, opinions forced from the public. Since this is done by force, it can be considered nothing else but rape of public opinion.

In a certain hsien of southern Shansi, a novel plan was carried out by YIN's henchmen in the spring for the successful enforcement of his "soldier-farmer Union." The story is known as follows: Letters of petition were drawn up by the henchmen. These were then distributed secretly among all primary school teachers, who were to force the students to take them home and ask their parents and relatives to write out two copies of them. One was to be addressed to Generalissimo CHIANG K'ai-shek, stating how the Chinese Communists were maltreating the people and how skillfully Chairman YIN Hsi-shan was handling everything... how only under his protection could the people enjoy peace. The other was to be addressed to YIN, stating how the "Soldier-Farmer Union" was the ideal thing to relieve the people from their sufferings, not only ridding them of the Chinese Communists but also making their lives happy and rich. The Chairman was thus requested to put the system into practice immediately. Everyone was supposed to write such letters and those who could not write were asked to approach specially appointed persons to write for them. No envelopes were needed, but the stationery had to be purchased by the people. When the letters were written and the village district chiefs had approved them, they were signed by the writers, who had to state the names of their villages and hsien. Fingerprints were added below the signatures. The letters were collected and forwarded in four big baskets. In the towns, the prices of stationery rose immediately, and primary schools were given a six-day holiday in order to finish this work.

Those who had mapped out the plan had indeed racked their brains. But it turned out to be only a masterpiece of self-delusion, for those confused were not of the general public but those who received the letters.

A DEBT OF BLOOD

It was an evening in early spring. Dark clouds hung in the sky and a light wind blew. CHANG Lao-erh (張老二), tall, tanned, with graying hair and beard, was sitting before the K'uan Yin (觀音) Temple in Shih-tsuisiang (十字街). Suddenly he felt a chill. His pipe was his only companion and the stone on which he sat was his old friend. No one was around to chat with him today, and he sat alone, smoking his pipe. When he had rested enough, he rose to go home, but suddenly the village district assistant appeared around the corner, coming towards him. CHANG started at the sight, but in a second, had regained his composure. He lost no time in greeting the assistant but no sooner had he done so than the latter began to scold him. "So, you are resting here, CHANG Lao-erh. I have looked for you all day, but you have been hiding here, smoking your pipe. Be quick and go home. Load your mule to the city. There is grain to be moved to Changt'iaoshan. Beware if you are not present by supper time!" CHANG's only answer was, "Yes, yes." His wife had just returned from a visit to her daughter. She had ridden the mule, when she heard that her husband was going to move grain with the tired mule, she was angry and rebuked him. "You have gone mad," she said. "Why did you not stay home, instead of sitting on that damned stone in front of the temple? Now you are drafted."

CHANG Lao-erh did not reply. He knew that it was of no use to scold or accuse anyone. He must go. Better not delay any further. Taking two kaoliang loaves, he went to the stable. He knew that the animal had not eaten any grass the whole day, but he was in a hurry. If he was late, he would be whipped. Forcing the reluctant mule out of the stable, he started out in the dark, moonless night. The wind roared.

He was five minutes late. His reward was a box on the ear. His mule was the smallest, but the share allotted to him was 50 catties heavier than that of the others. He tried his best to put up with the unfair treatment, knowing that it would be useless to appeal. The total weight of the load was 200 catties. He took 50 on his shoulders and put the rest on the mule. The two set out in the dark night, while the wind continued to howl.

They shuffled along. CHANG was accustomed to the dark road, but he was afraid for his mule. The winter snow was melting and the road was slippery. He drove the mule carefully, lest it fall down. With a heavy heart, he followed the mule on the rocky road, and when day broke, he was relieved. He arrived at his destination and the grain was handed over. Ten more catties were demanded than he had received, and he was told to pay for them. He had not a single copper in his purse, but fortunately, one of his companions lent him the

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money, and the affair was settled. He intended to find some grass for the mule, so that he could start on his way home, but the animal became ill and fell down. It refused to eat or drink and lay panting on the ground. Its eyes swelled like those of a dead fish, and it looked at CHANG. He kept silent, watching his mule and then his companions. Finally, he took out his pipe and submitted his fate and that of his mule to God. It was his only animal and he could not live without it. When the sun rose to the summit of the mountain, the mule died. CHANG Lao-erri returned to the same place he had been the day before, still smoking his pipe, silently eyeing the distance, which was often dimmed by the smoke from his pipe.

Night fell, but there was neither moon nor star. The wind continued to roar, mixed with the howling of the hungry wolves. In the morning of the third day, CHANG's wife was weeping bitterly at the door of her house. CHANG's dead body, covered with matting, was being carried to the cemetery.

APPEALS AND HOPES

Dear fellow countrymen, you probably won't believe that such stories of blood and tears as described in the preceding chapters can really be true. Let us tell you all...not only are they true stories of YEN's despotic rule in Shansi and facts of his tyranny, but they also represent only a small fraction of the vast misery heaped upon the 12,000,000 Shansi people. They are crying, groaning and struggling under these hellish conditions. We are students in Peiping, but our native homes are in Shansi. We have eye-witnessed the tyrannical policies of this ruler; we have personally tasted the suffering he has put upon us; we have been compelled to leave our homes because of that cruel dictator. After more than 20 years of his despoiling, Shansi has deteriorated greatly, and the years following the War of Resistance have made it worse. YEN has reversed his rule, which is more dictator-like than ever. The enforcement of his "Soldier-Farmer Union" system has deprived the Shansi people of their means of livelihood. The old people who remain behind in Shansi have nothing to hope for but death. While China is struggling for peace and democracy, YEN Hsi-shan continues to enforce fascist autocracy in Shansi. While people in the whole country are returning to their home towns, the Shansi people are either driven from their homes or trying to keep away. They have suffered more than enough from the Japanese in the last eight years, and innumerable people have lost their lives. The one and a half years since victory have not changed anything. The wandering natives of Shansi are unable to return and live with their kind-folk. They cannot even receive letters from them. The Shansi people are still being killed, not by the Japanese, but by a man of Shansi. When will their blood and tears stop flowing? When will the tyrannical rule cease and when will YEN's voracious desires be fulfilled? As mentioned before, this book touches on only a very small fraction of YEN's atrocities. Those we have mentioned are the exact truth, without the least exaggeration. Many more incidents occur daily, the mere knowledge of which would make any decent-minded person shiver. Our parents, sisters, brothers, and wives are suffering. We are appealing to the whole country by exposing the cruelties of YEN. We are sincerely hoping that people will be relieved from his tyranny.

History tells us that YEN's fascist rule cannot last forever. Just remember Hitler and the Japanese militarists. They both have ceased to exist. The people, overburdened, will rise some day. We are neither rebels nor bandits; we are demanding only justice for our 12,000,000 fellow countrymen; we are only trying our best to do what we consider our duty.

The Shansi people, as well as those from other provinces, are very sensible and capable of self-control. Although they are being oppressed, they know how to cooperate with the others who are already on the way to democracy. We cannot live at random and let history repeat the tragedy. When democracy is spreading everywhere, we should avail ourselves of the opportunity to achieve it. Undoubtedly, the last of YEN's days are at hand. There shall not be another despot, fascist or criminal in his place. We want an intelligent and capable man elected by the people. A man who can rule Shansi democratically. This is our greatest hope and our most sincere desire. China is being continually torn by civil war. It pains us to see the slaughter continue after the long years of war. Every Chinese should pray for peace, and the Shansi people should do so even more intensely. YEN is doing everything contrary to the interest of China. He has never repatriated the Japanese captives and never punished a traitor. On the other hand, the Shansi people are forced to participate in the civil war which is being promoted by YEN. The "Soldier-

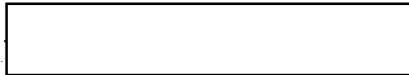
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Former Union" is the best proof of it. As a result, K.H. does not care if all the Shensi people are killed in the civil war. In fact, it is the root of all evil in Shensi. For the past 30 years, K.H.'s principle interest has been that of making money through speculations. Now he is trying to consolidate his position at the expense of the people by creating a civil war. The people of Shensi hate K.H.'s tyranny and they hate war. Therefore, our purpose is to stop the war and get rid of K.H. Justice is right and cooperation is strength. Let us join hands for the benefit of our native homes and our country.

We do not wish to dwell on these painful experiences any longer and are asking for sympathy to give us strength. Finally, we have the following requests to make:

1. Immediate replacement of K.H. Hsi-shan.
2. Rescission of all unfair taxes and consolation of the Shensi people.
3. Immediate repatriation of the Japanese captives and the demobilization of the irregular troops.
4. Strict punishment of traitors.
5. Strict prohibition of opium smoking.
6. Immediate cessation of civil war.
7. Speedy enforcement of local autonomy and establishment of a democratic government.

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