

ENGLISH

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- TRANSLATIONS

OF

HINDI EXHIBITS.

The workers' and Peasants' Party of Calcutta celebrated the anniversary of Lenin with great pomp and eclat. Mr. Spratt and other labour leaders delivered impressive speeches on the life of Lenin.

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|----------------|---|--------------------|
| MEERUT | } | Hariballabh Narain |
| Sept. 23, 1929 | | Hindi Translator |

Kranti Kari Vol: I, No: 9, Dated Feb. 4, 29.

LABOUR UNION AT DELHI.

There have been established Unions of the workers in general, at Delhi too and agitation in a vigorous manner is going on among the labourers.

Krantikari Vol: I, No: 9, dated Feb: 4, 1929.

PEASANTS AND WORKERS MOVEMENT

(Continued from the previous issue)

(6) The labour movement can learn much from the happenings of last year. In many places the leaders offered their opposition, while in other places there was no association or organisation, still the labourers resorted to the war policy out of their own accord. It is very necessary that in future, every help should be given to the expansion of this agitation as well as to the sighs for the reforms which are coming out of the heart of the labourers.

Weak organisation, a number of associations of (members having) the same profession & a worthless revolutionary leader are special obstacles in the acceptance by the labour movement of the war policy. To remove these the following policy should be adopted:—

(a) There should be an organisation of the labourers after putting in a (programme of) pressing demands in every profession.

(b) There should be a living institution of the labour associations. Meetings should be held regularly in the branches and the members should have the full control in their hands.

(c) At those places where there are worthless leaders in a profession there should be a propaganda among the labourers who would form an extremist party which would force the association to

accept its demand, policy or organisation; so that all the members and not a few leaders may have the control.

(d) Where revolutionary and anti-revolutionary associations exist side by side—there should be a policy of unanimity. This policy does not mean that the leaders of the anti-revolutionary party should be listened to but that they should be defeated in the meeting (by the revolutionary party) which will join the meeting. When both the associations are either prepared to work side by side or are not prepared to do so then only the resolution of unity should be brought forward. Worthless leaders are opposed to the union of association, but if the labourers themselves press forward for a "single organisation" there may be union.

This is very necessary that the members and not the few leaders should have the entire control over the association. This would not help the economic struggle alone but the whole labour movement. The association should be the training centre of the labourers for the political field. But in view of the present condition of the associations this result cannot be expected. How can there be true leaders of the labourers when they do not get time to work in their own associations. There can be no reform by the mere changes of rules. The extremist party of the association should press for it that the meetings are convened regularly, the labourers are made the office-bearers, the delegates and office bearers are elected by the members in general and that the party of delegates or the Committees send their reports correctly.

(7). The workers' and Peasants' Party in the country is the chief well organised party. Therefore it is specially responsible in respect of the labour movement. The party is connected with the movement in two ways; firstly that most of the labour associations are members of the party in a body and secondly that most of the labourers and workers are members of the party individually. The object of the party is to make an organisation of labourers' associations, peasants' associations and other organisations; so that it might be possible to fight an organised battle for the government of the country and to reform the whole status of the people. This party can be the chief party of the labour movement; and the labourers should accept the extremist policy and co-operate with the party. The organised labourers alone would be the leaders in the real great war of independence. Therefore, it is the duty of the party to use the maximum amount of strength and time in the organisation of the labourers. This can be done in the following ways:—

(I) The unorganised labourers should be organised according to the programme of work mentioned above.

(II) The labour associations be made the organising members of the party.

(III) In those places where labour associations are established the extremists should try for a wholesale organisation and for forming extremist party in the association.

(IV) The extremists should establish an All-India extremist Labourers Party, which should include all the associations following the extremist policy, whether they are members of the party or not.

There should be a labourers' sub-Committee of the Indian Party, Provincial Party and other different branches. This should have a secretary of its own who must be a member of the sub-Committee. This should co-operate with the All-India Labourers' sub-Committee and should examine the works of the members of the party, in the associations. Of the members of the party, the labourers should number very large. The Naujawan Sangh should all the more have friendly relations with the labourers and make them members of the party. The Party should pay particular attention to the labour movement and should follow the rule where it is laid down that every member (except the students) shall have to work in a peasant or labour association. The meeting of the All-India Labourers' sub-Committee should be convened every now and then. The representatives of different centres should be consulted and a real programme of work for the labour movement should be chalked out.

Hari Ballabh Narain

Hindi Translator.

23/9/29.

KRANTIKARI: Vol: I, No. 9, dated Feb: 4, 1929.

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(News Columns)

A COMMUNIST PAPER WOULD BE PUBLISHED.

A communist weekly entitled the "CHINGARI" will shortly be published from Bombay. It would be edited by Mr. M. G. Desai.

LENIN ANNIVERSARY.

The fifth anniversary of Lenin was celebrated with great pomp and eclat on the 21st ultimo under the presidentship of Dr. Bishwanath Mukherjee. Peasants and labourers in thousands attended the meeting.

(A poem)

DETERMINATION.

This will be a helper of the poor workers

It will always serve them well to the best of its power.

It will fill exceedingly beautiful feelings in the (heart of) the Indians.

It will drive away cowardice and make men) fearless.

It will never put up with the oppressions of the oppressors.

It will never cause any trouble to the good even by mistake.

The boat of India is lying in the whirlpool of slavery

The brave "Krantikari" (revolutionary) will ply it without being afraid of any thing.

"Birendra."

Meerut

Hariballabh Narain

Sept. 23, 1929.

Hindi Translator.

KRANTIKARI: Vol: I, No. 11, Dated Feb: 18, 1929.

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PROGRAMME OF WORK OF THE ALL INDIA WORKERS
AND PEASANTS SABHA.

This Sabha resolves that the Party should begin to organise the peasants of India in such a way that they may be prepared to take their due share in the political, social and economic agitation of the country. For this purpose it would be proper to adopt the following programme of work :—

WHO ARE THE PEASANTS ?

By the word "peasant" we mean only those who cultivate with their own hands and who possess land to the maximum extent of 60 bighas. The workers labouring in the fields, the big and small artisans, carpenters, ironsmiths and others and the fishermen, should also be organised along with the peasants.

BEGINNING :

A number of trained workers who can deliver short speeches also,—should be sent to the villages for propaganda work, with magic lanterns, and posters with pictures and other attractive

materials, so that the village panchayets of the peasants may be established in the villages and the villagers themselves be prepared to conduct the same.

SUBSCRIPTION :

In consultation with the Provincial Executive Committee the village panchayets may fix some subscription for its members.

HELPERS OF THE PEASANTS :

The peasants and the workers are very closely related. The latter alone are their true friends because they also, like the peasants, are pressed under the oppressions of the richmen. The workers in the factories are mostly those peasants who have given up their land on account of the oppressions of the landlords and the Sahukars.

NECESSARY DEMANDS.

The following demands can be presented in a forceful manner by the organised power of unity. Non-payment of taxes, peasant strikers and others would be the best means for the purpose:—

(1) The Permanent settlement in Bengal and other places and the *raiyyatwari* system of similar nature as also the Talukadaris Zamindaris be put an end to for good and nobody should be given any compensation for the same.

(2) The peasants cultivating the land, should be given land on some fixed rent, along with his inherent rights.

(3) After examining the produce of the land, the rent should be fixed in such a way that no where should it be more than the tenth part of the produce.

(4) Proper laws be framed keeping in view the following:—

- (a) The peasant should have the right to transfer his land to another, without any *nazrana* to the landlord.
- (b) The land should not be transferred to those whose profession is other than cultivation.
- (c) The rate of interest should be fixed at the maximum rate of 7 per cent.
- (d) If the interest is more than the principle no decree should be issued.
- (e) No such land of a peasant by which he supports his family, should be sold away or confiscated for the non-payment of loan taken by him for cultivation or for the balance of land rent due to him.
- (f) The acceptance of illegal *nazrana* or reward be considered a great offence.

- (g) The bringing of prostitutes in a fair or market be considered a serious offence.
- (h) Sufficient pasture land should be left out in every village.
- (i) In every village bulls of good breed should be maintained and sufficient arrangements should be made for their accommodation and fodder and a servant to look after them.

(5) The nation should help the peasants by means of the co-operative system by advancing loan to them on a small rate of interest for the purchase of new machineries of cultivation and irrigation and for the improvement of their land.

(6) The *adhia* system of the Punjab, the *kudd* of the Maharashtra and the Barga system of Bengal should be abolished altogether. Till the time when these systems are abolished the peasants should give one fourth of the produce of the field to the land-owner, only when he supplies them seeds and other things. The landlord who does not supply seeds should have only one fifth of the produce.

(7) In those rivers which are navigable fishing should not be forbidden and for other fishing places there should be fixed tax and the rights should be determined.

Political demands:—

1- Every Major should have the right to vote in election. The election should not be held on communal basis.

2. The chowkidars and the police in the villages should be paid by the provincial governments.

Social demands:

1. Provision should be made by the nation for free and compulsory primary education.

Demands to be put later on:

When so much work is done we should present the following demands :—

- 1 Abolition of all landlordism without any compensation.
2. Abolition of all taxes on the necessities of life.
3. The right of the peasant alone should be established over the land.
4. All kinds of taxes over an annual income of Rs. 2000/-

from the produce of the field should be abolished and only a class income tax be realised.

A large number of comrades want to know how can this programme be worked out in an organised manner and be made effective. They like it surely but they are afraid that this programme is very great and heavy for the oppressed peasants. But their fear only reveals the fact that they have given a go by to their selfconfidence. On account of our living in a capitalistic atmosphere our understanding and modes of living have become just like those of the slaves. The test of a programme is whether it is scientific or merely all talk, whether it can remove all the real grievances, whether it has been chalked out keeping in view the daily troubles and afflictions and whether it is capable of taking one to such an age where reigns happiness and freedom.

However, if any comrade even after removing his doubts, feels the necessity of enforcing a programme of work, a fixed method or this very programme, he should make necessary changes according to his own views, to suit local conditions, in the frame work which I have been laying out for them.

KRANTIKARI—Vol. I, No. 11, Dated Feb: 18, 1929.

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SOME USEFUL FACTS FOR CAPITALISTS.

(written by Raghupati)

It is written in the Puranas that at the close of the Kaliyuga there would be a Kingdom of the Shudras. The meaning of Shudras cannot be but workers and peasants. In the world there is a republic in France as well as in America, but both of them are republics of the traders. These are republics of the Capitalists and not of the workers and the peasants. The republic of the workers and peasants in the world was established first of all in Russia. The establishment of such a republic is a ruin to the Capitalists, who have always agitated for scandalising Russia so that people may regard Bolshevik republic as bad, wherever there is or there is likely to be a movement of the workers and the peasants. Therefore it is that they have created the bogey of Bolshevism. There is no doubt about it that the British Government is a Capitalist Government from top to bottom and is also greatly interested in creating the bogey of Bolshevism. Under its veil, it wants to crush out all Swaraj agitations in the country. I have nothing to say here on what it has been doing. 'A dying man will do every thing (to save his life'.) It will adopt all means 'good and bad' for its protection!

Thousands of the Capitalists of the country who are mostly landlords and Mahajans and others are afraid of Communism and their anxiety is right to an extent. Being under the control of the foreign Government they help the foreigners in increasing their wealth. But they do not suffer any loss themselves on that account. They cause 75 p.c. of the people of the country to remain hungry and naked and pass their lives in ease and comfort. By co-operating with the foreigners they help in impoverishing the country. They think that in the present order of things alone lies the good of the Capitalists. But they commit a great mistake. There can be only one result of their blunder in case there is a great revolution, and that is the end of capitalism in India as well.

Whatever be the form of the end of this capitalism, when the poor peasants and workers are bent upon non-co-operation, it would be impossible to control them. Raining of fire also would not be of any use. Of the Capitalists of our country, the landlords form the largest number. All work of the landlords depend on the peasants and workers. Some such things may happen at that time when no remedy can be useful. Wisdom lies in adopting means when there is still time. The landlords and the factory owners should make the peasants and the workers share in their profit in such a way that they may not remain hungry and naked. I do not mean to say that motor cars should be purchased for the peasants and workers. I would say that the purchase of those foreign articles which the richmen order at the cost of millions, should be stopped altogether. They should bring down their expenses on articles of luxury and by the saving thus made, they should make the peasants and workers labour hard and pay them amply. At present the landlords should help the peasants in this way. They should become united and make small organisations and open suitable factories in their *Zamindaris*.

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Meerut. { Hariballabh Narain
 Sept. 20, 1929. { Hindi Translator.

Krantikari.—Vol. 1, No: 12, Dt/- Feb. 25, 1929.

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(A Poem)

The *Krantikari* (Jhansi) publishes a poem under the heading 'Revolutionary' from one Vishnu Datta Mishra Tairhi which runs thus:—

(4)

“ O heroes be prepared and march forward in that path of the
world revolution

Let you not be afraid of danger and obstacle in the least, do not
lose heart in the face of difficulties.

Come and let us jump in this path, and gladly sacrifice ourselves.

By sacrifice alone, can the prestige of Mother be saved now.”

Meerut. { Hariballabh Narain
Sept. 21, 1929. { Hindi Translator.

Krantikari Vol, I, No: 12, Dt/-Feb 25, 1929.

The Kisan—Majdur—Raj

or

The administration of justice in Russia.

The Capitalist Kingdoms or the capitalists speaking about Russia tell us that the Russians are very stupid, ferocious wicked, ill-behaved, tyrannical and oppressive. They also tell us that they are very unjust and that there is not a sign of justice there and this fact is true. The justice of the nature of which these capitalist kingdoms boast of and consider themselves as its very incarnation, can never certainly be found in Russia. The capitalist kingdoms which consider themselves as the incarnation of justice and are never tired of giving out that they do justice without having any regard to mercy, partiality or distinction of colour and caste: If the administration of justice in these deceitful kingdoms be examined it would be found out that their justice leans more towards the rich and great men or the villains than towards the honest and poor men for whom it is difficult to get justice. While playing FALAS (a game of playing cards) a man having no money is sure to lose the game even though he possesses the TIRAIL (three similar cards of the same value) of kings and aces against he who has money although he possesses only the TIRAIL of two's in his hands.

Not only this there are many instances heard and seen where one murders a man in broad day light and (escapes the penalty) with the help of money by producing medical certificate and by paying something to the Police and the pleaders and not a single hair of his is injured. We daily hear reports being made of people dying of their own mistake in spite of the fact that they met their death by being kicked by the whites and were certified by the doctors to have

died of enlargement of spleen and by being crushed while working in the factory.

If a great or a rich man in their kingdom commits a great offence and a case is instituted against him the police and the magistrate become anxious to save him; and if the offence is proved and there is no way out to save him they inflict on him the minimum punishment and thus prove their impartiality and justice.

But if an ordinary or a poor man commits even the most common offence the same incarnation of justice forgets all mercy that time and consider it just to inflict on him the maximum punishment.

Besides this when a man is guilty of patriotism, there is nothing to talk of justice when the same person is the complainant as well as the magistrate.

The root cause of all quarrel, strife, theft, robbery or bloodshed is money and land. The proverb also is famous that money and land alone are the root of all bloodshed. Therefore it is that Russia has destroyed the very root of all quarrels. That is to say they have nationalised all land, wealth and property. Then what is their for any body to fight for? Thus the very name of civil courts has been effaced out from there. Only the criminal courts exists there which decide mutual quarrels taking place for some reasons or other. The judge appointed is elected by the masses; so also is the election of the juries and the assessors. There is an association of pleaders on behalf of the complainant and the defendant which appoints the pleaders for the parties. Nothing is to be paid to the pleaders and there are no court fees or court stamps. That is to say, one gets justice gratis there.

Such is the administration of justice there, now look to the jail administration there. No one is punished for more than ten years and there is no capital punishment at all. Only those men get capital punishment who try to upset the kingdom of the peasants and labourers in league with the capitalist kingdoms. The prison there is a sort of internment and is not considered as a place for (those who receive) punishment, but a place for improvement by keeping the accused apart from others (society), and they have changed the very name of the prison. The jails there are a sort of workshop where the prisoners receive all sorts of training.

There is no special dress for the prisoners in that place. They are not handcuffed and fettered while in or out of the jail and they have not to put on the (ticket bearing their) number. The prisoners have every facility there. They can get cigarettes, books, newspapers etc very easily. They take physical exercise in their leisure time in the afternoon or in the evening. They play football, playing cards and other different games. They sing

and play on piano, harmonium and other musical instruments. No soldier is to be found in the jail nor is there anything to show that they are prisoners. The peasants get three months' leave in a year after the harvesting time while others get one month only in order that they may go our side the jail wherever they like. There is no rule for having an interview with relatives. They can see them at pleasure. The prisoners of the Peasants' and Labourers' kingdom of Russia are for better than those who are freeman in the kingdom of the Capitalists, which day and night proclaim that they are just and protector of the subjects.

Krantikari Vol. 1, No; 12, Dt/-Feb. 25, 1929.

(WHO HAS A HAND IN AFGHANISTAN ?

(By Puran Chandra Joshi M. A.)

On the very day Amanullah abdicated his throne, a famous daily paper of Germany, commenting on the event said that it was a great victory for the Englishmen and a great defeat for Russia. To put it in plain language it means that English imperialism wanted to put an end to the kingdom of Amanullah and the Soviet Russia wanted to protect it. What is there after all that the Englishmen are against the Afgan kingdom? Its reply is to be got from the history of the reign of Amanullah. Habib-Ullah Khan, the father of Amanullah, was a supporter of the Englishmen. He sold his foreign policy to the English in lieu of an English pension. No sooner did Amanullah occupy the throne than the battle of independence began against the English. When peace was concluded the English recognised the complete independence of Afganistan and also the title of 'Shah' assumed by Amanullah: How can a nation forget such a slap? The morsel of the English imperialism was snatched away.

Quite another cause is to be found when one tries to know what influence the independent and modern Afganistan can have on the state of affairs obtaining in India. How has Imperialism been plundering India so conveniently? The reason is that India is asleep. Whenever it awakes, the master gives one stroke of his stick on the back of each of the two dogs called Hindu and Muhammadan. The one thinks that the other has bit him and they begin fighting each other. When they become tired and besmeared with blood they again lie down humiliated. The master again plays on his flute of repose (enjoys himself).

This is a part of the administrative policy of imperialism. There was nothing to fear in the neighbourhood also. China was lying (in a) depressed (condition). Muhammadan countries like Afganistan and others were dressed in the same clothes of the tenth century. But the atmosphere began to change. China

became independent. Turkey and Persia awoke now. During the reign of Amanullah, Afghanistan too stepped towards modernism. Colour distinctions and animosities were removed by giving equal rights to all the subjects. India could not but be effected by all these awakenings. These questions have now begun to arise in the heart of the Muhammadan and Hindu youngmen. What is (there)? Is it simply a dream to establish the Vedic rule or to plant the banner of Khilafat in India? The Afghan people are stepping forward towards modernism instead of retracing back to antiquity. These thoughts and considerations did not last long. The Hindus and Muhammadans of India, instead of putting an end to each other, have been uniting themselves strongly with feelings of equality. The thought of both of them advanced towards the policy of Afghanistan. The Muslim University of Aligarh and the Benares Hindu University both passed resolutions expressing sympathy with Amanullah. From these new thoughts in the youngmen it appears that on account of there being an awakening in Afghanistan there is an awakening in India also. The independent Afghanistan is acting as a guide for India. How could the imperialists like this situation?

Amanullah also was not unacquainted with the rising oppositions of the imperialists. This is to be found from the fact that during his European tour he neither purchased machines from England nor took any loan from her. He sent 2800 Rs (sic) Afghan students to different European countries for educational purposes, but he sent only two to England and those even, said an Afghan student, in order that they may become 'Saheb' for they were not fit for anything else.

What are the people adducing as evidence?

All the newspapers in the European countries specially in Moscow are proving that the English have certainly a hand in the quarrels of Afghanistan, and they put the following to corroborate this:—

(1) Sir Denis, the Counsellor in charge of foreign affairs of the Government of India made a long aerial tour of the Frontier Provinces, before the outbreak of this confusion. He went to Kabul also for a short period. Then he took leave and went to England. No sooner did he return back to England than the rebellion break out. Some European powers find these facts interlinked with one another.

(2) There is a very clear spy of the name of Colonel Lawrence. It was due to his cleverness that in the very midst of the last great war Arabia became separated from Turkey and sided with the English. This 'gentleman' remained in our Frontier Provinces for a period of two or three years, in a disguised form. Some times he posed as an ordinary clerk and sometimes as an

ordinary servant in an airship. What was the meaning underlying the presence of such a 'famous' man in such a time? No sooner were the accounts of the Colonel published in the newspapers than he left that place for England at once.

(3) Where did the son of a water-carrier, having no wealth, get weapons, bombs and pay for his army of 15,000 men, specially when there had been no pillage till he reached Kabul?

(4) The people in Afghanistan are usually dead against the English and whenever a rebellion broke out the English either ran away from there or were massacred. But in the reign of Baccha-Sakka there was no danger to the life of the Englishmen. After the lapse of 20 days the women and children began to leave Kabul. The English are at their ease but the inhabitants of Soviet Russia have either been massacred or been compelled to flee.

What will happen now?

Some think that the rebellion in Afghanistan may assume the form of a great war between the countries of Asia and Soviet Russia on one side and more than half the imperialistic countries of Europe on the other. An awakening in Asia, a burning example of which is Afghanistan, is a death to European imperialism. Imperialism will try its best to suppress it for the destruction of imperialism in the colonies etc means the collapse of capitalism at home. Russia alone is the country where there is a kingdom of the peasants and workers; and naturally it strongly opposes imperialism and advocates independence for all. If this rebellion turns into a great war which side will India take and against whom it will strike the axe. Not only the future of India but of the whole world, depends on this decision. India is the only hope of the British imperialism and if we become independent this imperialism would come to an end, and the labourers of England and other colonies would become free from the fetters of imperialism and capitalism, and instead of imperialism there would be established a Soviet raj (A Majdur-Kisan raj.) These would become united with Russia and there would be then formed a strong league. How long then can capitalism last in the remaining (part of the) world?

Not only my independence but the independence of the peasants and workers of the whole world depends on the next great war.

Krantikari Vol. 1, No: 12, Dt/ Feb, 25, 1929

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KISAN SABHA

A Kisan sabha was held on the 6th February in Mouza Patra, Sadar Tahsil near Pipraich Bazar, under the Presidentship of Dr.

Vishwanath Mukerjee, which was attended by about 800 peasants from Basarampur, Jhugia, Mohripur, Karmatwa, Manbela, Shahpur, Padri Bazar, Mohnapur, Harsewakpur,, Haidarganj, Tirkonja, Kaujahia, Kakrabia, Mogulpurwa Takia, Chamanpura, Gondahra, Monlakhori, Mahraji, Tukha, Bankatia, Belwa, Kaithballia, Bijahra, Mangapatti, Kurunibaipur and Pipraich. The question of the present famines as also of the improvement of the deplorable condition of the villagers was considered in the meeting. It was resolved that Dr. Vishwanath Mukerjee and Purna Chandra Joshi should make tour in the whole district and know what is the condition of every place; and by collecting funds according to the requirement the poor peasants should be helped as far as practicable.

RAM NARESH PRASAD P.R. A. M. I.

'Udeshak' Gorakhpur Commissionery Kisan Sabha.

MEERUT.

Hariballabh Narain.

Sept. 23, 1929.

Hindi Translator.

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(Page 6').

(A poem)

Complaint!

(1)

O evil doer, before your coming
Listen what was my condition.
I used to dance in ecstasy,
Although I had become a widow.

(2)

The pot of beauty was full to the brim,
The face was radiating with beauty.
But that chastity was so brilliant
That the wretches could not tolerate it.

(3)

I had strength unlimited and indescribable,
My name was *Ran Rangini* (heroine of war)
I always sang the war song.
On hearing which the cowards trembled (with fear)

(4)

There were many impregnable forts and fortresses
Which were full of heaps of pearls.
I had sons like Shiva and Pratap.
Who destroyed the wicked.

(5)

But I am undergoing indescribable sufferings
Since you have come (here)
Thousands of my dear sons have been plundered.
My heart burns on remembering them.

(6)

By offering false inducements always
(You) perpetrated atrocities as you liked.
(You) deprived me of (my) body and wealth
Which I am unable to describe,

(7)

The red days of Jallianwala
That massacre at Bareilly
And the scenes of '57 and '21
Are still flashing in my memory.

(8)

But O intoxicated fellow, blinded by pride
There is a limit also to injustice
The power of endurance is limited
Think of this and understand it well.

(9)

O mean fellow, I tell you even now
I do not want you in the least
Get away, and be off from here quickly
Otherwise (you) will be in a bad plight.

(10)

She fire of the heart will blaze forth.
There will be no limit to (my) rage
There will be roaring all round like that of the day of
annihilation.

A terrible and great 'revolution' will break out.
Achleshwar Sharma 'Devesh'

Krantikari Vol. 1, No. 13 of March 4, 1929.

(Page 1)

ATTACK OF RUSSIA ON INDIA.

A professor stated on his return to India from Kabul that the Russian will help Amanullah and would endeavour to advance as far as Jhellum. In that event Peshwar and Rawalpindi will have to be evacuated perhaps.

The *Krantikari* (Jhansi) commenting on the Railway Budget thus remarks :—

* * * * *

O Railway workers ! open your eyes and see. This is what is the monkey-division of the capitalists. The money was earned by you, which was divided the other day at Delhi sitting in the palatial buildings. (They) did not throw even a pice to you. Why did it happen? It is all your fault your enemies are taking undue advantage (of you). If you awake and try you also may get a share in the distribution. Unless you are united and exert your power this plunder and pillage will continue as now. Not only you but your progeny too will die of starvation. Therefore it is your duty to leave you cowardice and selfishness and safe-guard your rights. Give an ultimatum to the capitalists that we will no more suffer and starve, we have had enough of this. Remember that you have a power the sight of which will make not only Simla and Delhi but also imperialism dig its grave.

Krantikari Vol. 1, No. 13, of March 4, 1929.

(Page 3).

Cool brain of the Moderates.

The daily *Leader* of Allahabad writing in its editorial notes, queries how is it that Government spends so much on army and not on works for the nations' welfare. The *Leader* entertained the belief that all the enemies of the British Empire were destroyed in the last Great War and as such there was no use of the army. Whatever high aspiring but false words do the imperialists put forward to veil their loot, are taken as truth itself by the Moderates. Therefore they do not understand this. The real fact is that the loot of the workers alone is the basis of imperialism. How can the enemies of an oppressor come to an end?. It is with the help of this army that the land revenue is realised from the poor peasants by keeping them hungry and naked. The labourers are made to work for 12 hours. The (more) the revolutionary movement of the workers is spreading, the more is the need of the army being felt by imperialism. The expenses of 50 crores per year on the army would go up and would not come down. All such money would be utilised for departments like education and others only when imperialism is destroyed wholesale. How can the Moderates understand this? They believe in the good faith of imperialism.

Writing further the *Leader* says that the imperialists have been telling us till to-day that the army is necessary, for there is the fear

of an invasion by Afghanistan on India, Everybody knows how the Afghan army retreated recently before the rebel followers of Baccha-i-Sakka. Such an army could have made an attack on India: This (fear of the) Afghan attack is only meant to create Hindu—Muslim differences in India and to veil the real intention of the imperialists. What then is the motive behind the collection of forces on the North Western Frontier, the construction of an aerodrome centre and the making of a military (sic)? The workers and peasants movement in India is increasing from day to day. There is the Soviet Government in Russia. If on the day of the 'red' revolution the labourers of both the countries are united and stand side by side against British imperialism what a terrible time would come. Therefore it is that imperialism has been separating the labourers of India from the *Majdur raj* of Russia. If there is a control on the doors of India it would be easy to quell the revolution.

Just as there is a brotherhood of workers in the whole world in the same way there is a unity among the ruling classes against these very workers. The *Leader* is the chief organ of Indian capitalism, how can it understand this? What need has it to understand this?

Krantikari.—Vol. 1, No: 13, of March 4, 1929.

(Page 4).

Indian Railways and Workers.

This year the Railway made a profit of eleven crores of rupees and a half. Last year the profit came upto nine crores. It has a deposit of 22 crores of rupees in its permanent fund.

It was proper to increase the pay of the workers as a result of whose labour this profit was made. At least, they ought to have been given a sufficient pay to pass their lives in a civilised manner. The Railway member of the Government of India states that a committee would be appointed to enquire into the grievances of the workers. We know that justice is done through Government committees and commissions. In this way the matter has been postponed for at least a year. This year there were a large number of strikes in the Railways. The workers do not go on strike out of fun; they raise their head only when hunger and oppression become intolerable. What is the reply to all these prayers, applications, and strikes? The Government has thrown away a crumb of 26 thousands of rupees for these labourers, out of its treasury which is quite full. Thousands of Railway workers have no quarters. Even if there are (some) they are not fit for a human abode. There would be new buildings for them out of 26 thousand. We have always said strike hard at the knees of imperialism and then only it would listen (to what you say). It is proper for the Railway workmen to make their organisation powerful and take a final

stand against imperialism and then only their condition can be bettered.

Krantikari.—Vol. I No: 13, of March 4, 1929.

Is Bolshevism a Bogey?

What is Bolshevism, which strikes terror in the heart of the capitalists, seths and sahlukars, which makes the landlords and the Talukdars greatly frightened, and at the very name of which the Rajas and the Maharajas lose their senses, and mighty Governments of the world tremble. This fact will be explained in brief to-day in this article.

Ever since machinery and factories came in vogue those men who worked with their hands at home lost their business; for the machinery could produce things cheaper and at an earlier date than they. Therefore these men had to give up their business and they were compelled to enter factories, etc. The result was that the counted few became rich and thousands and millions of men became their slave and dependant. The lives of thousands and millions of men rested in the hands of the numbered few. By and by, things came to such a pass that the servants had to maintain themselves on what the masters gave them gladly or had to leave their service and go away. But where can they go leaving their service, and so they are compelled to work on the same wages. Similar is the case with the peasants. The landlords have been increasing the land rent from day to day and have been realising from the peasants ten and twenty times more than what they have been paying to government as land revenue. The seth and sahlukar on the other hand cheat and rob them by charging them what amount of interest they like, and by purchasing from them goods at a price which suits them. This is the reason why the condition of the peasants and workers grew worse day by day and to-day they have to pass their lives remaining hungry on account of the factory owners and the landlords, and awaiting their death.

In as much as Government is greatly helped by the richmen, landlords and factory-owners, who pay land revenue income tax and other taxes, it helps (in its turn) these men alone and frames laws favourable to them. Besides this, in the municipalities, district boards, councils and parliament, the richmen and the landlords alone can be members and they frame laws there advantageous to them. In this way neither do these people nor does the Government care a bit for the poor peasants and workers.

Therefore, in view of the increase in the injustices and oppressions perpetrated by the capitalists, landlords and Government from day to day and of the miseries of the poor peasants and workers, Karl Marx, the great man of Germany and Mr.

— The Workers of Russia held a meeting in 1903, in England, and decided from that as long as the powers of Government in the world rested in the hands of richmen & the capitalists, the condition of the peasants & workers can not improve. Therefore they should be deprived of the power of government and the same should come into the hands of the peasants & workers. According to this, Mr. Lenin began to explain these things to the Workers and Peasants of Russia and establish Peasants' and Workers' Associations through out Russia. The peasants and workers also of Russia understood all these things in a short time and they united themselves in such a way that in 1919, at the time of the German war they caused the King (Czar) to abdicate his throne and took possession of government. They confiscated the land and property of the landlords and richmen and nationalised (lit. made them over to a pancnayet) them. The result was that the richmen and landlords there are not to be found even for the asking of them (lit. for medicine). All men live there as dear brothers. Everybody gets equal food, equal clothing and equal dwelling houses. They have withdrwan the money from circulation, so that if there is no bamboo, no flute can be played. In this connection people can raise many doubts but all the facts cannot be given fully in this small article. For full knowledge books on this subject should be studied. In short the main principle of the Russians is 'the whole world is their kith and kin' and therefore all should live together in harmony just like brothers. They want that this should take place in the whole world and there should be no distinction between the sheep and the goat.

But the proverb is famous if the horse makes friends with the grass what would he take (as food)?— Therefore it is that the capitalists and the governments of the whole country are afraid of the very name of Russia and the bogey (lit. demon) of Bolshevism began to trouble them (lit. remain on their head) day and night. In as much as Russia is at a great distance from India the news of that place can reach India through newspapers or books. But on account of there being the control of government on the post and telegraph and news agencies we have not as yet been able to know the true news of Russia. Just as in the days of the German war a newspaper of this country published 'government is gaining victory, the Germans are advancing' or in other words although the German army was advancing further and further it was reported that the English government was always gaining successes, in the same way it was reported to us till now that the Russians were very foolish, very ferocious, cruel and ill-behaved etc, and that great wickedness, oppression, force, injustice, tyranny and in short all the evils of the world obtained in Russia. But the proverb is famous that a paper boat can't last long. From the informations which after great scrutiny reach us through books and newspapers in respect of Russia, and from the facts gathered from men who come (here) from Russia, the men who spread the

above stated raise false news against Russia have been completely exposed. Not only this, last year on the occasion of the tenth anniversary of the peasant and worker rule (soviet Govt:) of Russia, several Indians received invitations from Russia, which had also undertaken to bear all the expenses of the invitees. But on account of receiving no permit from government nobody could go there from India. Pandit Motilal Nehru and Jawahir Lal Nehru were at that time in England and they went there. Whatever they said on their return from Russia was published in newspapers. It appears from them that ever since the establishment of the Soviet government, endeavours are being made continuously by the English government to fight with it and all the capitalist kingdoms are always putting obstacles and trying to upset the government and re-establish the capitalist government there. In spite of all these the improvements which Russia made during the course of ten years, could not have been made by other kingdoms even in the course of a hundred years. Besides this, from a perusal of what a number of Englishmen have written in respect of Russia the men spreading false rumours have been exposed completely, and it has been clear enough that the Bolshevik government of Russia is as good as it is declared to be bad.

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The Russians want that the condition of the peasants and workers of the whole world may improve and not a single man or a kingdom may remain a slave of another and therefore it is that no sooner the Soviet government was established it gave back for good all the land to China which Russia had conquered in the days of the Czar without any condition. It also cancelled the debt. It was with the help of Russia alone that Turkey, Persia and Afghanistan secured their independence. It is giving full help to China for its liberation. It is always ready in every way to help the poor peasants and workers of the whole world, in improving their condition. It has sent millions of rupees in India and other countries for helping the labourers and very recently it sent a sum of 50 thousand rupees, to help the one and a half million of the labourers of Bombay who went on strike. It also sent thousands of rupees to the labourers of different cities in the country who went on strike. Besides this, two Englishmen, who follow its views, have been working here for about a year to better the condition of the labourers of India. This is the reason why the capitalists government of this place have, in the name of safety of the public, put in two Bills in the Viceroy's Legislative Assembly to be enacted into law in order to confiscate the money which is sent from Russia and other countries to help the peasants and labourers of this place, to expel out men, to entrust the decision of the quarrel arising between the labourer and the owners of factories, mills etc., to a Panchayet Board, and to punish the labourers who go on strike with out giving one months' notice of

their doing so. While opposing these Bills, Dewan Chamanlal sounded a note of warning to government and rightly said that neither does government itself take measures to remove the poverty of the workers and peasants nor does it allow others, willing to help them, to do so. Besides Bolshevism has gained complete influence over the people (lit. has entered their stomach) and it can not stop by laws of this nature, so far :—

“(We) have been so (completely) plundered that there is not a chhadam in the house.

So unfortunate (are we) that (we) have no place to lie down at night.

There is no arrangement of food for the orphans.

If the morning passes well, there is no hope that the evening would pass in the same way.

Even if (we) live there is no cloth for the body.

If (we) die the corpse would remain lying for want of coffin.

MEERUT
Sept. 23 1929.

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Hariballabh Narain,
Hindi Translator.

Krantikari vol. No 14. dated March 11. 1929

(page 3) .

Annual Budget of the Government of India .

This year the new Finance Member of the Government of India is in office. He has presented his first Budget. Our interest in the imperialist Budget lies in what amount of toll does imperialism realise from us and how does it distribute the loot (among the members). When the whole of imperialism is our mortal enemy why should we quarrel with its system of work or its regulations. Be that as it may, there is nothing particular in the Budget this year. In one item the income has been shown to be 10 millions less (than the estimate), while in another it has gone up by 15 millions. Similar is the case with the expenses. It has been very proudly said that this year the expenses do not exceed the income. This is also known that in consideration of the average income of a man the highest amount of tax is realised in India as compare to other countries in the world. India is the poorest country in the world, (but the highest pay is given here (to officials). There is a very important thing to my interest. The Government of India has been trying to take a loan of 19 crores. The histories of Egypt, China and Russia can well tell us what is the meaning of a Government loan. The future government of the country is sold to the Banks advancing the loan; this is a very tactful policy of imperialism. This foreign loan proves a stone in the path of freedom. It has not been decided yet whether the loan would be taken from the English capitalists

alone or the Indian capitalist too shall have a share in advancing the loan. In this way British imperialism has been giving a bribe to the Indian capitalists; and Indian capitalists (in their turn) are handcuffing the country with slavery. The Indian Bankers recently had a consultation with the Finance Member. Sir Thakur Das Purushottam Das, Seth GhanShyamDas Bidla and Sir Victor Sassoon were the Chief men of the party. It should be remembered that the Soviet Government of Russia refused to repay the foreign loan, incurred by the Czar, for it was taken to keep the country in slavery. The All India Workers and Peasants' Party also has refused to be responsible for repaying the (above) loan.

55 crores of rupees, which is one third of the entire income, would be spent on the army. Such injustice is never done any where except in India. In the Workers' and Peasants' Russia one third is spent on education and one sixth only on the army and that also because the whole of the capitalist and imperialist governments are ready to eat it up. The oppression does not end here. It has been declared that for a period of four years the expenses on the army would be 55 crores a year and that they can not be lessened in any way. The " Reformers " have great faith in the importance of discussions This is a hard slap on their face. There is no room for them even to cry. Out of this amount rupee one crore would be spent every year in increasing the salary of the officers paying passage money to them for going to England and in making provisions for the education of their children. The poor military officers have been starving. A sum of 10 crores of rupees (two crores of rupees and a half per year) would be spent in making the army more modern and murderous. One crore and seventy five lacs of rupees have been further spent in constructing military railways. What these arrangements are due to after all. Firstly the revolutionary movement in India is getting stronger and stronger day by day. To suppress it there is a strong flame of justice and new ideals towards freedom (sic); when it increases it cannot be suppressed by weapons and machines. These are merely difficulties in the way of revolution, nothing more.

Another cause of these military preparations is the readiness to declare war against the Soviet Russia. The workers' and Peasant's Russia is the real mother land of the workers of the whole world. It is the lamp of their heart in this darkness of imperialism and capitalism. It incites them for revolution. How can imperialism tolerate it? Specially when Russia is (so) near India and can reach here in nine hours for helping the Indian Revolution.

The Government of India has not levied any new tax this year and consequently the Indian capitalists have been very glad and have been thanking imperialism. But when the Finance Member stated that the exchange ratio can not be reduced from

1s 6 d to 1s. 4 d the Indian (lit. black) capitalists have become displeased. The fact is clear enough; when there is a difference between British imperialism and Indian capitalism, the former must have the upperhand. Of course, the hope has been given that Indian capitalism too shall get its due share in the new methods that would be decided for the loot of the workers and peasants in the future.

In the end aspersions were cast on the Swaraj party as well and a request made to it. It was told that proper order can be maintained only so long as there is peace. Revolution is meant only for those whose stomach is empty and not for those whose stomach is full. By peace alone there can be a compromise between us (Dominion status or its other forms) Do not talk of revolution and non-co-operation. Come openly towards imperialism: : You would get a share : :

Meerut
Sept 23, 1929

{ Hariballabh Narain
Hindi Translator

KRANTIKARI, Vol. 1 No. 15, Dated March 18, 1929.

(page 6).

REVOLUTIONARY.

I am a revolutionary,

I have been going on with a speed that is unrestricted,
Towards my goal.

I cannot stop anywhere in the way,
In spite of serious obstacles.

In every direction is resounding,
My dreadful cry of the war-drum,
All the painful dejections of life,
Are getting out of the way, through fear.

I Possess the dagger of fire into my hands,
I am a revolutionary.

Take care, o' ye party of unjust (men)
I shall soon herl down thunder on you.

The pitiable cry of the afflicted
Which enters my ears, is intolerable.

Let me in various ways

Worship the Mother (which has assumed) the shape of
Revolution.

No sooner I would turn my eyes (lit: eye-brow)

Than world dawn a new era.

The world would say well done.

am a revolutionary.

Sd. Shri Jagan Nath Misra Gonda.

Krantikari. Vol, 1 No. 15, dated March 18, 1929.

(page 7).

WHAT IS BOLSHEVISM ?

Bolshevism is a Russian word. The meaning of Bolshevism or in other words communism is a Government of many persons or a Panchyati Government. In India too, the Municipal Board, the District Board, the councils, the Assembly, and others are so to say in the hands of the members Panchas elected by the public. But Government has kept all the power either in its own hands or in those of the officers appointed by it. Therefore the Bolsheviks or in other words the communists say:—

Except the Panchayeti Governments all the Governments in general and the foreign Governments in particular, are Governments by plunderers and robbers.*

ORIGIN (lit: birth) OF BOLSHEVISM.

Karl Marx of Germany or according to some *Bhagwan* (divine) Marx was the father of the Bolshevik principles. there is a very interesting story of the origin of Bolshevism. One day while Karl Marx was absorbed in witnessing the natural sceneries, at a place a labourer went to him and began to relate his woes to him weeping. Karl Marx was so much impressed after he had heard his afflictions that he determined to find out the means of removing those afflictions.

He has put down his views in this connection in a book. He said that land, river, sea, mountain, mine, air, and water are gods' creation. They have not been created by man, and from then alone grows all the things of the world.

Besides this God has also created all human beings. He has not written that a certain man should get certain thing, land or property. He has not executed any *patta*, mortgage deed, sale-deed or gift deed, so that a certain man would be a millionaire, Talukadar landlord or king while another would be poor without wealth. Every man is born naked and dies in the same way.

Because God alone has created all men, they are all his sons. This is the contention of all religion. Therefore everybody has a equal right over the things created by God. Therefore everybody should have a equal right over them. The control of a few men over these things is the root of all evils and consequently the workers must organise themselves.

In ancient times everybody sitting in his house or shop busied himself with handicraft and works of skill. There were very few who served but on account of the invention of new machines and opening of factories the condition of the world is quite changed. Therefore most of the men have given up their independent business and have become labourers or the slaves of others. This is the reason why labourers in thousands and millions work in a single factory. On the one hand the condition of the servants is growing from bad to worse day by day for want of sufficient wages, while on the other the master are getting wealthier & wealthier day by day. Therefore in view of the wretched and helpless condition of the workers Mahatma Marx came to the conclusion that the condition of the poor people can never be bettered as long as there is the rule of the richmen and the capitalists in the world; inasmuch as the latter are always busy thinking (out means) to expand their kingdom so that the manufacture of their own countries might be consumed by other countries. Along with this they impose stringent restrictions or high duties in order that they may be able to sell their goods cheaper as compared to other countries, by giving small wages to the labourers or that the goods from other countries may not be imported to their own or may sell dear if imported.

This is the cause of most of the wars in Europe. The German war, in which one crore of men died, two crores were wounded, lakhs of women and children became widow and orphan, one *Kharakh* (1000000000) dollars were lost and besides the whole world had to put up with troubles, was due to the strong desire for the expansion of trade, wealth and Government, of these selfish richmen and capitalists. That is to say these rich men alone are the root of all the quarrels, disputes and bloodshed in the whole world. The proverb is famous that wealth, land and wife are the root of all disputes. Therefore after great considerations Mahatma Marx came to the conclusion that so long as communism (equality) is not preached, wealth and land are not equally divided and the richmen have the Government in their hands these evils can never be removed. Therefore it is necessary that all the power and authority of the Government should come to the committees of the workers and peasants and other labourers.

This is the principle to which people give the name of Bolshevism, Socialism or Communism. By 'workers' are meant the class of labourers viz, Mehtar shoemaker, artisan mistri, carpenter, black-smith, fitter, correspondence clerk, master, peasant and others. Labour is that which is done for the sake of others. A thing which is done for ones own benefit is not labour for instance, football playing, supervision of ones' own business, keeping accounts, adding up interests, and etc.

Meerut { Hariballabh Narain
 Sept. 23, 1929 { Hindi Translator

P. 433-T.

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Meerut

Sept. 23, 1929

{ Harriballabh Narain.
Hindi Translator.

P. 439-T.

(A poster bearing a picture with the following printed thereon).

If you have the least sympathy with the workers and the peasants of the country and if you want to get them out of the clutches of the Capitalists, be sure to attend the Workers and Peasants party's Conference to be held on the 21st, 22nd and 23rd December next, at Albert Hall.

Reception Committee
2/1 European Asylum Lane
Phone No: 3207 cal.

Tahir Press
Kadaya.

Meerut
Sept 19, 1929

{ Hariballabh Narain
Hindi Translator.

P. 548 (10)-T

(A NOTICE)

Public Meeting !

Public Meeting !

On Sunday the 20th May: at 4 P. M. to be held in the *Kila ka Maidan*, near the monument,

To

The Mehtar, Sweeper, Workers serving in the carts and lorries for carrying rubbish and those working in the drains, cleaning the Houses and watering the roads.

A NOTICE.

Brethren! A mass meeting will be held on Sunday next that is on the 20th of May at 4 O clock in the *Kali ka Maidan*, near the monument to consider the question of the corporation not having done anything in the matter of the compromise arrived at in writing between your union and the Corporation in regard to increasing your wages since resuming your work after the last strike & removing your other grivances. Let every, one boys youngmen oldmen, males, females and all come to this meeting. It won't be of any use if two or four souls only come to the meeting from each family. Let all come.

Dharani Kanta Goswami

Secretary,

Union of Mehtar, Sweeper and others

21/ European Aslyum Lane,

Dt/-17 May 1928.

Calcutta.

(A Notice)

A mass meeting of the labourers in the *Kila ka Maidan*

Place—Below the monument

Date—28 October, 2 P. M. in the afternoon.

Calcutta Dockmen—A request is made specially to the labourer brethren serving under the Stevedore that the workers every where in the world have been trying in all sorts of ways to improve themselves and to know their rights. Even the workers of India are awakening.

Under the circumstances it is not proper for you to sit silently. You must create a power of unity among you very soon and try to have good food, good clothing and comfortable dwelling.

The union which you have at present, is useless. You have no voice in this Union. You have to establish an Union to suit your views and choice.

You shall have to try for the undermentioned rights:—

1. The working hours should not be more than eight (a day)
2. You should not work more than 44 hours per week.
3. The wages should not be less than Rs 30/- a month.
4. No worker should be engaged in a work where there is danger of life.
5. To assist the workers during illness and weakness.
6. To secure for them pensions when they are old.
7. To compel the corporation to demolish the bad dwellings of the workers and make ventilated houses for them.
8. To stop the sale of rotten and stale articles in localities inhabited by them or in places where they work under the orders of the corporation.

This meeting is being called by the Bengal Workers and Peasants Party. It is hoped that all the worker brethren will come to this meeting.

Mr. Md. Qamruddin and Moulvi Md. Abdul Karim will deliver speeches in the meeting.

- | | |
|--------------------|-------------------------|
| 1. Phillip Spratt. | 3. Dharni Kant Goswami. |
| 2. Muzaffar Ahmed. | 4. Shamshul Huda. |

Abdul Razak. Bengal Peasants & Workers Party.

Meerut
Sept 20, 1929.

Hariballabh Narain
Hindi Translator

P. 549. (12)-T.

(A Notice)

Programme of Workers' and Peasants' Party

13th October 1928.

Morning—7 a.m.—procession of Lala Kedar Nath ji Sahgal, president of the Conference, starting from the Devanagri High School and terminating at the worker and Peasants' Pandāl

Noon—2 P. M. Unveiling of the portrait of Desh Bandhu Das in the Pandāl.

Evening—Speeches of both the presidents from 7 P. M.

Note:—The programme of work for the 17th October will be printed separately and will include the speech of Mr. Spratt.

Motiram

General Secretary

Printed at the Premi Printing Press Meerut of V. S. Premi.

(An appeal)

'APPEAL'

*An humble request to the Mehtar, Sweeper, and Dom brethren
of Calcutta and the neighbouring places.*

Brethren,

Every caste in the country has been trying, in the present day, to improve its condition. Every caste has established committees, caste panchayets and others and has found out good methods for the spread of education in its class and for earning wealth and is thus improving itself. Brethren, you labour hard from 3 am. in the morning till the setting of the sun in the evening, by turning the blood of your body into water. In your absence, the Seths and the Babus living in palatial buildings cannot carry on even for a day. If (you) stop (your) work for a single day cholera and other (diseases) would break out in the whole of the city. The motor cars of big millionaires ply on the road, cleaned by you all. They are angry with you for a trifle. Brethren! every human being in this world has a right of his own. We are all human beings and we are brethren and nobody is high or low. The monied men rule over the

poor people by force and oppress them. You have no food in your belly, no clothes to put on and no good houses to live in. You dwell in the dirtiest place of the city. There is no provision for the education of your children. Plague and other fatal diseases break out first of all in your muhallas, you are not paid adequately according to your hard labour of the day. You cannot get your children treated by a doctor in case they fall ill, on account of your being in want of money. You live in a house where there is no healthy air. Your house becomes as it were dark on account of the smoke rising out of (your own) kitchen and that of your neighbour, there are no windows (lit: holes) in your rooms and so the smoke can not find out an easy outlet, because you live in closed places. The result is that most of your children on account of living in a bad atmosphere die very soon.

Not being paid adequately according to your day's hard labour you do not get nutritive food for the protection of your body and you become weak and devoid of courage very soon. The reason is that you want to sustain your spirit to work by taking wine with the result that you are ruined. If you could get good wages you could have taken good food and maintained your health and you need not have taken wine. The *Mahajans* (money lenders) lend you money and realise four and five times of the amount lent to you. What (I) mean to say is that every body oppresses you. Brethren! if you like you can improve your condition very soon and pass your life comfortably with your children. Consider for once that you also are a human being and that you have equal right to live in the world as others have. You are not born to be oppressed by others and die a cat's death. You also can remain in a footing of equality with other people (li: ten men). Therefore I appeal to you, to become united, to establish committees and panchayets and to raise your voice to improve your condition. Your condition is sure to improve, you will get more wages and you will be given a hearing. The Peasants and Workers' Party of Bengal is always ready to serve you and its office is located in 2/1 European Asylum lane, Lower Circular Road, near *Gaokhana*. If you have to enquire something you can go there and do so. It is with a view to serve you that some brethren together have formed this Committee.

2/1 European Asylum.
 Lane
 (Double storied)
 CALCUTTA.

Peasants' & Workers' party
 of Bengal.

A (NOTICE)

WORKER AND PEASANT PARTY

After the Conferencē of the Worker and Peasant Party comes to an end on the 23rd Decemb̄r

Arrangement has been made to take out

A Big procession of the Labourers.

It is through such celebrations that one can have a knowledge of the strength and enthusiasm of the labourers.

Simon Commission is not come to do good to the labourers. The labourers should join this procession and express their hatred for the Simon Commission

Let the labourer brethren, making their own *Jathas* collect in Mirzapur Park (Champatalla maidan) at 3 O' clock sharp.

All the labourer brethren should join the procession and display their strength of unity to these people.

The procession would start at 4 O'clock sharp and proceed to Kadeya Park Circus.

Worker and Peasant Party

2/1 European Asylum Lane,

CALCUTTA.

(A NOTICE)

Supporter of Worker-Peasant Rule

and

the chief organ of Bengal's Worker and Peasant Party

LAL NISHAN (Red Flag)

HINDI WEEKLY

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Agents and correspondents are wanted everywhere.

Manager.

Meerut

Sept. 20, 1929.

{ Hariballabh Narain
Hindi Translator

P. 590-T.

(HINDI ONLY)

Organising Secretary

World Youth Peace Congress 1928

421, Serignal (?) House

Southampton to London

(1) Disloyalty quite of

Fascifism (Sic)

Harold owen

(2) Expansion of Russia

Scrine the real China (sic)

Mr. Subas Chandra Bose

38, Elgin Road

Bhawanipur.

Meerut

Sept 19, 1929.

{ Hariballabh Narain
Hindi Translator.

P. 606-T

| Date | Name and address | Contents | Peon's Name | Time | Receipt. |
|---------|--------------------------------------|--|----------------|------|-----------|
| 2/12/27 | To The Editor <i>Bishwamitra.</i> | A letter | | | Illegible |
| 2/12/27 | The Editor <i>Swatantra</i> | " | | | " |
| | The Editor <i>Bharatmentra</i> | " | | | " |
| | The Editor <i>Swatantra</i> | " | | | " |
| | The Editor <i>Bishwamitra</i> | " | | | " |
| 9/1/29 | The Editor <i>Swatantra</i> | " | | | " |
| | The Editor <i>Bishwamitra</i> | " | | | " |
| | Meerut | } Hariballabh Narain Hindi Translator | | | |
| | Sept 19, 1929. | | | | |

P. 878.

A pamphlet containing the speech of comrade S H Jhabwala, delivered by him at the Bundelkhand Peasants and Workers' Conference at Jhansi on 28th and 29th October 1928.

(Vide Exh P. 329 T)

P. 906

A book in Hindi entitled "Meri Rooski Yatra," (My journey to Russia). As the book is published by the Author in English under the title of "Peshawar to Moscow" it has not been separately translated here.

P. 1089.

A pamphlet containing the resolutions adopted by the Workers and Peasants Party Conference, Meerut.

(Vide Exh. P. 175 T)

P. 1093-T.

Presidential Speech
of
Comrade S. H. Jhabvala of Bombay
at
The Labour Conference, Jhansi,
on the 28th October 1928, at night.

(The language of the speech is very faulty and at places it is very difficult to bring out the correct meaning of a sentence).

Hariballabh Narain,
Hindi Translator.

3. 9. 29.

My dear brethren and dear sisters,

I cannot speak Hindustani well. I have to speak in Marathi while making speeches in Bombay, and sometimes I have to speak in English. I have had a few occasions to speak in Hindustani. This is a poor Hindustani of mine. I would beg you to kindly

excuse me if in the course of my speech I happen to say some words in Marathi, Gujrati or English. Brethren, I am grateful to the Reception Committee for honouring me with the presidentship of this meeting. I have been given an opportunity in U. P. to speak to you brethren many things about what we have been doing in Bombay and its neighbourhood and what are the steps to bring about the freedom of India or in other words of our Mother Country and what we have been doing to achieve this end, and therefore I again thank the Reception Committee. Brethren, wherever you go, in town or village and open your eyes you will find poverty reigning there. I sit in the train and see and take my seat in a corner. But when a man comes I hear something more from him. One relates his own woes, another sitting by his side tells his own story to him in a more exaggerated form, and the third sitting there would relate his own in a still more exaggerated form. In this way wherever you go you will find in this world that trouble misery and poverty reign supreme. The most important question in India is that it is a very poor country and it has become very poor and very people live here. How shall they, who are so poor, make India free? This is the great question that arises. Nobody questions what this poverty, misery and indigence are due to? Most people in India ascribe this to fate. A great meeting was held yesterday at Jubbulpore. When the meeting came to a close I came across a Muhammādan gentleman who was a great Moulvi and was versed in Koran. I went to him and enquired of him as to what was the cause of the poverty and why was it that each one of us was poor and why the man going in the car was so rich, although he did not possess the brain as we had. He replied that it was all a decree of fate. But the fact is not so. All the misery, poverty and indigence in the world are due to a single thing which is called 'Capitalism' in English and '*Punjabad*' in Hindi, and capitalism alone is the Kingdom of money. Where do these vices and troubles come from? Everybody says today that the workers and peasants drink plenty of wine and pass their days miserably. The reason is to be found in the fact that they are under the domain of Capitalism. For this purpose they have to take wine. Those who take wine relish it but they do not know to what cause (their taking of wine) is due to. The reason is to be found in Capitalism, but they are not aware of it. In the same way if you talk of the vices, you would find them in all places and the reason is the same. Who are they who have got the riches of the world and who are they who have become poor? This is the reason why there seems to be poverty and misery in this world. Brethren leave alone the world, look to the condition of India. Its population is 30 crores. Out of 30 crores, 28 crores pass their days without food, their belly is not full; even when one is hungry he has to take only half meal. There are many who if they take a meal in the morning cannot get one in the evening and vice versa. Out of

the 30 crores there are 28 crores of such people living in India. Brethren the British Government says that it is very just. It has been ruling over India for the last two hundred years. You find after 200 years that out of the 30 crores 28 crores die of starvation and thirst and not a single thing is there on the person of their wives except a *sari*, and you find children taking birth and meeting their death. This is what is the change (sic) after 200 years. I speak to you about Bombay. The Government has very good Municipal arrangements, where the accounts are kept and the statics maintained very satisfactorily. The calculation of the Bombay Government is good. I say that out of every one thousand children taking birth in a month 676 meet their death in a year, in a town like Bombay where there are hospitals, and arrangements by Government and the Municipality. From one to five years the death rate is 200 per thousand; and for children above five years the death rate is 200 out of every one thousand. This means that on an average only hundred or hundred and fifty children per thousand remain alive in 10 years. The reason is that on account of extreme poverty the mother has not sufficient milk (in her breast). Her belly is not full and there are no raiments on her person and her physical condition is not good on account of which she can not feed her child, and he dies. When such is the condition obtaining in a city like Bombay I can guess what would be the condition in Jhansi where there is no arrangement like Bombay. The condition of the villages where the poor peasants live would be very bad on account of there being no such arrangement. Brethren, I want to show you that poverty affects the life and death of a person in India. The average life of a man in India is 23 to 24 years while that in England it is 52 years. What is the condition of India. Brethren the administration is being conducted in this way. I appeal to you to see what is the condition (lit: result) of India today. In order to remedy this there should be an awakening in the classes which produce wealth in India. How is this to take place, I would tell you shortly. Brethren, the peasants cultivate the land but go to their houses you wont find cloth on their person or food there; those who work in mill as weavers have not a single cloth on their person. The drivers of rail engines have to work for fourteen to sixteen hours a day. But if you go to their houses you would find that their belly is not full and that their pay is not sufficient to cover their expenses. You do not think what their fault is due to and why do things happen in this way. The peasants who produce wealth have no wealth or food in their houses. What is this injustice due to? Nobody cares to know this in India today. Go to a mill you would find that the weaver has no cloth on his person and nobody would care. The porter working continually for 16 hours comes home quite exhausted at night. You sleep that time. There is a great rain at 11th P. M. There is no cloth on the person, the poor wife

sleeps inside the house. The child is also there but he does not know. He takes the lantern in his hand moves it, the mail train comes running fast from Bombay. He moves the lantern again and then it is that the mail train moves. He is a great self sacrificing man. The porter who works for 14 hours moves the lantern and it is then that the Mail comes. Great men and Capitalists sleep in the mail train. I call this porter a self-sacrificing men. He works for 16 hours. He feels hungry. He does not know how his children are at home. But when he makes a request to increase his pay by a rupee, nobody hears him. How unjust. There is the Corporation Committee, the Simon Commission, the Legislative Assembly and many others. There are our patriotic Congressmen working for the last 52 years but to no purpose. A great Mahatma came. But still the chaos prevails. Still the 28 crores die of starvation. This is clear that nobody things of these things. Nobody thinks of saving them from injustices being done to them. If nobody cares for these things let you peasant brethren awaken yourselves to stop this injustice. You should say that you are ruined, you have lost everything on account of your poverty, you have lost your kingdom, your country and your land and that you are not prepared to let the coming generations die in this way. Let all of you and everyone of you ask this question that although your days are gone you would not let the coming generation put up with this injustice and false-hood. This land belongs to India and to Indians. But what is (the good of) the coming of this Government which causes the children of India to die of hunger and thirst. Let you brethren look to its causes. Open your eyes and beware and begin to look upon this land as yours and that you have lost it. Try to get it back again. If 28 crores of you unite, you (will get) your kingdom which you have lost, within two hours; the British Government and Capitalism will come to an end. But there is no unity among you. The poor peasants go astray but there is none to care form them. The condition of the workers is that ten thousands of men work in the workshop as turner, moulder, fitter and wedge-cutters. Where there should be unity there is enmity. Kindly unite yourselves somehow or other. If you do so, I tell you that the 28 crores can get salvation even from the hands of God. I would tell you about Russia, which you have already heard before from my predecessor. Ten or twelve years before, the condition obtaining in Russia was similar to that in India. What took place in Russia? There was the rule of the Czar. This czardom was the fountain of imperialism. Imperialism prevailed there. Men began to die of starvation. The peasants found that the produce in the fields was scanty, and thousands of men began to starve and leave the country. Brave men like us, came out and said that in order to set the administration to right, take to arms, unite yourselves and give up enmity. The Railway employees formed a great union. Everybody joined this

union and the number swelled up in lakhs. All these people put themselves under the National Union and formed the Peasants Organisation; all the peasants joined it. Then there was established the National Union of thousands and millions of peasants. The Postman, the Telegraphmen and the brass and metal workers formed their own unions. Thus there were 21 unions or 21 big organisations in Russia. When 21 unions were formed; these members of the union said to the imperialists that they wanted full meal, sound asleep and bread and peace. They said that they wanted a full meal and a dwelling-house where they can sleep soundly, because Russia belonged to them. After this they began to revolt. Imperialism faced them. They made a declaration that they would stop work if their rights were not granted. They said that they regarded non-violence as a virtue and that they will not commit bloodshed. They would sit with folded hands and if they were not given their dues it would be wrong for them to cultivate or to drive the rail. The land belonged to them and if they were not given a full meal it was wrong for them to work. In this way the people rebelled, the political administration came to an end, the peasants left cultivation, and the post and telegraph employees left their work. Brethren, here lies a great philosophy. This is not an easy job and is not a thing to be eaten up (sic). I would thank my countrymen for exhibiting such a spirit here; an example of which is to be found in Bardoli. If all the peasants put before their eyes the example of Bardoli, I say that by the mercy of God peace and bread would come to them and such satyagrahis would be able to bring about the independence of India in a short time. Most of the people are busy with councils and co-operation and a large number of them follow the Commission. Give up this method (lit: way). Do not ask any thing from Govt. You acknowledge the sovereignty of Government today; leave that and do not look up to Government for help. Consider within yourselves who you are and what powers you have. These poor brethren sitting here are hungry and thirsty. In view of the fact that their hunger is not satisfied and that they are not properly accommodated if they all revolt I give you assurance, that the peasants would get Swaraj for the country not in a year as declared by Mahatma Gandhi, or in a month or in a week but in a single day. I only talk of railway and not of the peasants and I won't talk much about railway today. I will only speak of the G.I.P. Ry. I would make the limit of unity very small. I say that there will be unity among the 28 crores. I only talk of the railway men numbering seven lakhs and limit the unity among them alone, which is a very small limit indeed. If the G.I.P. men become united and unanimously declare that they cannot work unless they are paid at least Rs. 30/- p. m.; and in this way if most of the brethren unite themselves and start unions there must be unity. They can apply to Government that the porter cannot work on Rs. 15/- per month and the signaller on Rs. 22/- per month and that they

should be paid Rs. 30/- per month from the next day, and that the pay of the men drawing larger salaries should be proportionately increased, and if the masters do not listen to the demands they would stop work and the G.I.P. Railway line would be closed. I say that the masters would personally come out to bid salam to the one lakh of people and would be ready to pay them Rs. 30/- p. m. You do not know as yet, you should go to the Victoria Terminus Station, Bombay and see what a large number of trains come and go in an hour. If the train is detained at this station for five minutes or is stopped for two hours, everything there would be at sixes and sevens and destroyed (sic). You are to have your rights within two hours, Brethren, the means of your liberation consists in the example set by Russia. Do the same today. Make your own organisations. Let all join them. Organise yourselves and unite - this is the way and there is no other path. Brethren I have explained to you the position of the Congress in a few words. I am sorry to say that this Congress worked hard for 52 years. Just as the British Government could not do any thing for the masses - the 28 crores of men - in two centuries, so also the Congress could do nothing during 52 years, for the masses. I am a Congressman but I am compelled to say this that I am busy with mass organisation and with starting unions. It appears that the message of the Congress has not reached these 28 crores. Just as a peasant or a worker is a stranger to the British Government in the same way he is a stranger to the Congress. Just as the British Government did nothing for the poor people so is the case with the Congress. The Congress has not followed the way of mass organisation in which lies liberation. I feel very sorry to send a message through this Conference to all Congressmen asking them to give up the manner in which they have been managing the Congress for it is similar to Commission and co-operation. Let them become unconstitutional but let them organise the masses. Let them organise the peasants and the labourers. The Congress in the course of 52 years could not point out the way to swaraj but the same Congress can (secure) liberation for the masses in the course of 52 hours. While I was sitting here the Nehru Report was being discussed. One was in favour of the Independence Resolution another in favour of the Dominion Status. I then went out and began to talk to them that there may be as many Nehru Reports as there can be but they won't be able to do anything unless backed by the force of the masses - the peasants and the workers. What will these one crore of people going to the Congress, the Councils and the Assembly do? The Nehru Report is nothing unless these 28 crores of people give it their unanimous support. Let you kindly send this message to the Congressmen who are the liberators of the Country that unless they leave Commission, Council of State, Assembly and all and unless they organise the masses and show them the way by uniting them, there can be no liberation in any way. Let you unite somehow or other. What is the condition of the country? You

have thought over it. If you realise you would find that our condition is the worst of all. Indians are kicked wherever they go. We produce wealth. Every man out of thirty crores can save money to take meals five times a day out of the wealth produced in India. Don't think that the soil of India is not fertile. It is very fertile still Indians starve. The reason is that their wealth is exported and they have to starve. But for the sake of capitalism and imperialism their wealth goes out. You must look to your international position. You would find competition going on everywhere. The political administration is such as we have no voice in this competition. Important resolutions are passed in the Assembly and the Councils but to no purpose. You must be aware that the mill-strike continued for 6 months in Bombay. What took place before it? Government reduced the exchange ratio. There is an alliance between England, Japan and France; as a result of which it was decided that encouragement should be given to Japan goods. The Japan goods became cheaper and in this way India was beaten down in the competition. The Bombay mills were greatly affected and they had to close their business. For 6 months the millowners kept their godown shut, for the Bombay people could not stand in the international competition. The international position is very bad today. It is only from Russia alone that the peasants and workers get some help under the international. There is a great city of the name of Moscow in Russia. From that place the Russian workers sent us a sum of 50 thousand rupees which was spent in continuing the work of the strike for a period of six months. Brethren I have spoken to you many things I would just speak a few things more. I have spoken to you just now about organisation—mass organisation. Start Peasants' unions, workers' unions, and Labourers' unions. We have no national fund today nor any other fund to help those who work for this. There should be a Workers' and Peasants' Party in our country. There is a party in India having its branches at Bombay and Calcutta. This party has been working. But this party belongs mostly to the outsiders today. There should be an All India Workers' and Peasants' Party. It should have a fund of its own. It should collect money. Give up all religious quarrels. The question of religion does not arise here. Stop all these & be united. I have got 15 years' experience. I have renounced the world. I organise the masses. I speak to you about the poor men and the workers and ask you to create an awakening in them. Unite yourselves and I assure you that in a short time millions of men would be organised. I made a speech at Bombay, Itarsi, Bhopal, Bina and everywhere I went. I speak from the platform that the peasants are starving and that you should do something for them. Leave away the considerations that you are a Hindu or a Muslim or a Parsi. We are all Indians. You are starving today, unite for bread and peace, and join our labour unions. The question of literacy and illiteracy does not arise in uniting the masses. Unity

is needed in India. Everybody should say that because his own belly is full it is his duty to help the man sitting beside him who is hungry. This is religion. This is love. Great men in Russia and Germany said aloud 'An injury to one is an injury to all.' You should also speak likewise. I would request you to consider what I have spoken to you. When I went to Amla (?) it was raining hard. (I found) many poor people digging the earth and the women filling their baskets (and carrying the load). The supervisor was standing with a stick in his hand. I enquired of him what he paid to the women. He replied that they got five annas daily. They came to work early in the morning at 5. When a worker was found sleeping he whipped him and made him rise. When they worked for 14 to 16 hours a day they got five annas as wages. They received about Rs. 8/ or Rs. 9/ per month. How can they remain alive with eight or nine rupees. Children too worked there. They received two annas and a half per day. Brethren this is slavery and irreligion in India, slavery is a thing of serfdom. There is only one way out of this. Leave alone the ways of the country and Government. Follow only one path, organise yourselves and establish unions. There should be an awakening among the people. If you act likewise Hindu-Muslim quarrel would cease. Let you make Workers and Peasants' Party strong; maintain its prestige, start a fund & form a society of sincere workers and with their help you shall be able to organise the 28 crores of the people. They would then control the Congress. Let the Congress this time belong to the masses. Let the 28 crores of men and not the Legislative Assembly and the Councils become supreme. The country would belong to them. They shall have their own panchayet, which will remain united (sic). I say your rights shall be established on this occasion, your children shall get food and your women *Saris* to put on and there would be ease and luxury completely in India.

MEERUT, }
 Sept. 19, 1929. }

HARIBALLABH NARAIN,

Hindi Translator.

P. 1094-T.

28. 10. 28.

Bundelkhand Kisan and Mazdur Conference.

Hand written mottoes Hung in the Pandal.

(1) A thief and robber can rob from ten to twenty times in his whole life; but Governments factory-owners, landlords and the Capitalists can treasure up crores of rupees by robbing what the servants, workers and peasants earn by their sweat and blood. How unjust this is that these real thieves and robbers do not receive any punishment, while the unreal ones are sent to jail and are hanged.

—Tolstoy.

(2) The man who is ready to work honestly is not cared at all by Government, but if the same man begins to steal and rob Government makes provision beforehand for his food, clothing and medical help in the prisons. What a fine justice?

(3) O Ye Labourers, stand unitedly, you have nothing to lose except poverty and slavery and the whole world is before you to conquer.

—Karl Marx.

(4) All the rich men and landlords are thieves, robbers and plunderers or have inherited their properties.

(5) Land belongs to the peasants and factories to the workers.

(6) Let all the labourers unite to save themselves from loot and slavery.

MEERUT

Sept 20, 1929

Hariballabh Narain

Hindi Translator.

Pt 1389-T

(A DIARY BOOK).

Entry for April 16,

Gouri Shanker Ji,

Naya Bazar

Sadar Meerut.

Entry for May 9,

“Dr. Abdul Hasib Quraishi, 15 pamphlets were given to Dr. Sahib and he himself was made a member. One receipt Book was given from 76-164 on the 20th September”.

“To the following gentlemen pamphlets were given :—

- (1) Ch. Baijnath Singh.
- (2) Ch. Harbans Singh.
- (3) Ch. Raghubir Narayan Singh.
- (4) Ch. Ram Saran of Sikri.
- (5) Ch. Chitar Singh Kemonti.
- (6) Petrol wale Mitra.
- (7) Pandit Nandkishor Ji.
- (8) Master Permanandji of Asora.
- (9) Pandit Saligram Sharma.
- (10)
- (11) Raghunandan Richpal Singh (?)
- (12) Pandit Koor Ram.
- (13) Babu Mangat Singh.
- (14) Sri Ram Rishpal Singh.

MERRUT
Sept. 20, 1929. }

Hariballabh Narain
Hindi Translator

P. 1420

Issues of Kranti Kari of the following dates :—

- | | |
|----------------------|-----------------------|
| 28-1-29 (11 copies). | 8-12-28 (1 copy). |
| 4-1-29 (9 copies). | 1-12-28 (11 copies) |
| 5-1-29 (9 copies). | 24-11-28 (4 copies). |
| 14-1-29 (10 copies). | 17-11-28 (2 copies) |
| 11-2-29 (7 copies). | |

(Vide Exh. P. 431 T).

P. 1424-T.

Mahatma Lenin

or

A Chapter

of

The Revolutionary History of Russia.

Written by—

Doctor Vishwanath Mukerjee.

A short review of the book 'Mahatma Lenin or a chapter of the Revolutionary History of Russia, By Dr. Vishwanath Mukerjee'.

In the preface, the writer quotes from Vertrand Russel that 'the modern age would be called the Lenin age'. Lenin dedicated his life for the redemption of the poor and the afflicted peasants. In the words of Bernard Shaw, the statue of Lenin would be erected in the public parks of England, with same reverence as those of George Washington and Nelson. The motto of the life of Lenin was the protection of the people from the oppressions of the capitalists and the land lords.

Bladimir Lenin was born on the 10th. April 1870 in the town of Jimvarsk in Russia. From his very childhood he used to attend the meetings of the revolutionary parties. His elder brother Alexander was mainly responsible for his association with the revolutionaries.

Lenin passed the Bar-at-law examination from the University of Petersberg in 1890, and began to practise. But he did not like this profession and so he left it and engaged himself whole-heartedly in the work of his country. The execution of his elder brother on a charge of revolution three years back, created a great influence on the mind of Lenin and he began a tour of the whole country to find out men of his principle and to organise Russia according to the principles of Karl Marx.

Lenin spent three years, from 1890—93, in this tour but he did not find a single man who held views similar to him. His objects were described as a misleading dream. When Lenin reached Petersberg after 1890, he made a strong organisation of the workers and made them understand that without their help slavery and oppression can never be removed from the world.

Gradually he began to be counted as a man of influence among the workers of Petersburg. He had now an easy access to their mills and factories. He founded a 'union for the uplift of workers,' the main object of which was to create a revolution. He incited the workers in such a way that in a very short time, in the year 1905, the problem of a dreadful revolution became uppermost and the people in large numbers became ready to help Lenin. Lenin now found many friends and accomplices, the chief of them were zinovieff, Herman Krasim, Peter Stroove and others. He now began to preach Marxian principles among the people.

For the fulfilment of his objects Lenin wrote a number of books, with the help of Vavuskin, Sheld nav & other revolutionaries. The most important of them were (1) On markets, (2) Friends of the people, (3) Development of capitalism.

In the summer of 1895, Lenin began his European tour. First of all he went to Germany and remained there for a year, studying socialism. He then went to Switzerland saw Prekhanav, Ekselard and Mira Sasulirch. After a short while he came back to Russia and brought with him a box full of revolutionary books.

He then began to preach vigorously among the peasants and workers; as a result of which a new awakening was visible among them. In December 1895 Lenin was arrested and interned in Susensk in Siberia. He was allowed to write to his friends. He wrote quite a number of letters to them. He sent them secret letters from there. Those letters were written with milk and when heated the writings on them were visible. In the year 1900 he was released from jail.

While in jail Lenin made friends with a number of revolutionaries among whom were Pr cmnsko, Suravlev, Sosipetich & others. With the help of Sosipetich, Lenin was able to fill revolutionary ideas in the minds of the simple peasants of Siberia.

After his release he again began to preach. Preparations now began to be made for a revolution in Russia. In the year 1901 the paper "Iskra" was published with the co-operation of Martav and Potresk. In 1902 he had to start for Europe again. He went to Paris & gave a number of speeches on the 'Wealth of Russia and its proper use'. In 1903 he came back to Russia and joined the second session of the social Democratic Labour Party. This party split up into two. The party commanding the majority was called 'Bolshevism' and the minority party 'Menshevism'. He took a vow that he would expel all moderates from his party. He wrote the pamphlet. The cult of the Revolutionary Phrase? in reply to certain allegations made by Trotsky against him.

Now the party of Lenin became well consolidated. In the year 1905, Lenin with his followers attended the third anniversary of

the Social Democratic Labour Party in London. Where he exposed 'parliamentism'.

Lenin, with his friends Martav, Potrasav and Vira Sasulich, began to live at Munich in disguise for fear of an arrest. He lived there in the house of one Ritmeper by name who was a staunch Bolshevick. Although he was living at Munich he kept himself in touch with the happenings in his country. He tried his best to better the condition of the Russian workers and peasants through his paper '*Iskra*'. He was greatly helped in his work by Dr. Lehman of Germany and Vavuskin the labour leader of Russia. He had his spies in Paris, Berlin, Switzerland and Belgium. He wrote his famous book 'What is to be done during this period of incognito.'

In the month of October, Lenin, with his followers went to Zurich where he had to win over another party of revolutionists. But he failed.

Lenin then again came back to Munich where he came to know that the publishers were not ready to publish his paper '*Iskra*.'

Now Lenin started for London. He learnt English there. He saw all the places in England except the museum. He always went to those places where the poor and helpless workers resided. He attended meetings, church and other public places. Lenin passed here by the name 'Richer.' He was joined here by Martav, Vira Sasulich, Plekhavav, Bomhen Crochman, Blumenfield and others.

In April 1903 Lenin started from there for Geneva. While on the sea he fell ill and was down with fever for 15 days. There was a quarrel among the men composing the editorial Board in regard to the policy of '*Iskra*.' It split up into two parties, on one side were Lenin, Martav, and Potresav, and on the other Plekhanav, Eksard and Sasulich. The propaganda work now became difficult. Lenin now started for Russia.

In the Russo—Japanese war in 1904, Russia was defeated. An anarchy spread in the country and all the revolutionary parties organised themselves against the Czar Government. Lenin now began his agitation in Moscow with a view to help the rebels. The executive Committee of his party was of opinion that as he had escaped from the jails he should not take part in any agitation openly. According to a friend of Lenin the revolution of 1905 is very important from the historical point of view. Although the revolutionists were defeated Lenin was not disheartened. It was a matter of pleasure for him that the revolutionaries had fought against the Russian army, and fought it well.

The success of the Russian Government in the revolution of 1905, greatly increased its courage and it now became ready to destroy the Bolshevik party. In 1906 the Russian government tried its best to arrest Lenin, who had to leave his country and take shelter in Finland. In Finland, Lenin called together the great leaders of his party and also the Mensheviks. It was decided to start a paper from a far-off country and with this object in view Lenin went in 1907 to Geneva, via Zurich.

In 1908 Lenin came back from Geneva disappointed and then went to London and began to study philosophy. In 1909 Lenin attended the Bolshevik conference in Paris. From 1909—1912, Lenin was thinking of some practical solution to remedy the defect. During this period he had a lot of correspondence with his friend Maxim Gorke, the novelist. Though everybody expressed the opinion that the Bolshevik agitation was dead, Lenin believed that the agitation could not die.

The letters that Lenin wrote to Gorke during this period are full of humour and principles.

In 1912 Lenin went to Galicia and thought of opening a centre at Cracow. The Russian Bolsheviks often came to him to discuss the Bolshevik principles.

After the end of the Great European War, Lenin was suspected that he was a Russian spy and was arrested by the Austrian Police. His friends tried their best so that he may not be handed over to the military officer, therefore they wired to Victor Elder at Vienna, who intervened in Lenin's favour and Lenin was released. By the end of 1914, he came to Switzerland.

After his release Lenin came to Zurich and resided there with his family from 1915—1917.

In February 1917, there spread a dreadful revolution in Russia. The courts were boycotted and the land and the sea forces began agitating against government. After a short time the Czar was dethroned and a republican form of government established in the country. Lenin tried his best to reach Russia, but he was not granted a pass-port. He was able to secure a forged Swedish pass-port and came to Germany from Sweden. Through the intervention of a German friend Karl Lewnechet, he was allowed to cross Germany.

When he came to Petersberg he always feared arrest. He had to give a number of speeches there on his way.

In the columns of the '*Pravada*' dated the 7th. April. Lenin got his Bolshevik programme published. He appealed for the destruction of Imperialism and for the establishment of a republican

form of government by the people, peasants and workers. He was in favour of the dictatorship of the proletariat and the nationalisation of all wealth and property.

On the 3rd. July 1917, the army again revolted, but Kerenski was able to quell the rebellion. He then issued warrants for the arrest of Lenin, Zinovieff, Trotsky, Kaminav, Lena Charasky and other revolutionaries. Lenin, Zinovieff and others had to fly for their lives. They hid themselves in a village near Petersburg. The new government of Russia announced a reward of 20,000 roubles for their trace of Lenin and his friends. Zinovieff was arrested but was however released afterwards.

In the winter season Lenin and Zinovieff decided to go to Finland. They got their hair cut and their beard and moustaches shaved. They came to Finland, Lenin never gave up his work for a single moment. He arranged for his correspondence and got newspapers from Russia daily. Only a couple of members belonging to the revolutionary party knew that Lenin lived at Helsingfares. As a revolution was shortly to take place in Russia Lenin removed his centre from Helsingfares to Vaivog which is on the border of Russia. Lenin disguising himself in false wig, false hair etc, came very easily to Petersburg.

In October 1917, Lenin came back to Petersburg permanently and on the 24th. of this month the Bolsheviks spread the rebellion. They were crowned with success and they got control over the telegraph office and the Neva bridge. On the 25th the central post office and the State Bank came into their possession. By noon all the government forces sided with the rebels. Kerenski fled away, and news spread that Government was beaten down. Lenin now came to the front and held a meeting of the Soviet and delivered a speech on the occasion which was very impressive.

Trotsky has given a very fine description of how Lenin administered the government after the fall of the Czar government. Lenin had not completed his programme of administration when Germany wanted to attack the Soviet Government. Now Lenin realized his weakness, and at once issued an appeal for the consolidation of his followers. Trotsky was sent to settle the terms of peace with Germany. But the conditions were so stringent that Trotsky could not agree to them. Germany then decided to invade Russia. Lenin came forth to meet the situation by accepting all the terms, and this avoided the war.

Lenin removed the capital from Petersburg to Moscow. He refused all the oppositions made against the removal of the capital, on the ground that Moscow was situated in a more advantageous position than Petersburg, in the event of an attack by Germany.

When Lenin was appointed the dictator of Kremliev he always tried to know the real condition of the people. He disliked all lies and exaggerations.

In the summer of 1918, a revolutionary woman, Dora Kaplan by name wounded Lenin very seriously in order to take away his life. He however came round after a short time. He strongly established the rule of Bolshevism in Russia.

On account of the civil wars and various other strifes in the country there was a great famine in Russia. Lenin acted very wisely on the occasion, he changed the economic policy of his administration and stopped forcible conversion of communism.

Lenin did what he thought proper. He recognised again the personal rights over property, allowed foreign traders to trade in his country, improved commerce and made notes current. In this way did he make a complete social and economic change in the Soviet system of administration, the result of all these changes was that normal activities were restored and there was peace in the country. Lenin thought that in the event of the Soviet government collecting some wealth he would again preach communism by and by. Lenin commanded a unique power to govern. He was firm in his convictions. Nothing could make him waver from his principles. He knew well how and when to gain his objects. He realised that without gaining the sympathy of some of the members of the Duma, who loved communism, he was unable to spread communism. He only showed lip sympathy with the Duma. Lenin never cared whether his friends would forsake him, if he did something against their wishes. He always did what he considered right.

The main cause of the success of the principles of Lenin was his candid behaviour and true love for the peasants, workers and the common people. He listened to their grievances very patiently and never left any stone unturned to remove them. He was very popular among the people. Lenin despised pomp and splendour and wanted to pass his days as a poor man.

Lenin was always anxious to know whether the people were happy in his administration. He was always ready to see the most ordinary peasant and to know his grievances and help them in every way. Lenin was very popular with all.

The greatest of all reasons in the success of Lenin was his unparalleled organising power. He had the wonderful power of turning even his greatest foe into a friend. He could train men to whatever business he liked. He always gave the right work to the right person.

In this way Lenin established a new system of administration, which he called Soviet Republic. He hated parliamentism and

democracy, and wanted that the poor and ordinary people should have a hand in the administration of the country.

Excessive work told upon the health of Lenin. He succumbed to an attack of paralysis of the left side. In March 1921, the doctors examined his health which was declared by them to be all right. But he always suffered a headache and seemed quite exhausted.

In January and February 1923, Lenin was dragging on somehow or other. On the 9th. March his left limbs became paralysed completely and he could not speak. On 21st. January 1924 Lenin breathed his last at 6 P.M.

After the death of Lenin Europe realised what a great man he was.

The writer then attempts to compare Lenin with Peter and with Navdaniki. He relates how Lenin founded the Republic of the workers and Peasants, and what was the difference between Lenin's party, and the Mensheviks. Lenin was of opinion that it was very harmful and objectionable to work with the bourgeoisie. He firmly believed that Marxian principles were quite suitable for Russia.

Lenin thought it his duty to create a revolution in Russia. He differed from the western principles of Bolshevism. He never wanted that the capitalists should be given a chance to rule. He favoured government for and by the common people themselves. He was of the opinion that without revolution there could be no awakening. Lenin made friends with the simple and illiterate peasants of Asia. He thought, if there was an awakening among the peasants, and if they were initiated with the *mantra* of Bolshevism the capitalists, richmen, landlords, and others would come to an end by themselves and the public in general would govern, and the peasants and workers would command the chief power.

Therefore Lenin wanted to organise the workers and peasants and to establish unity among them. He believed that if this was done government by the people in Russia would last permanently. This is the reason why he behaved in such a manner to the peasants.

Lenin was openly in favour of violence; but he always listened to the complaints and grievances of the villagers. According to Vorenski, Lenin said that the peasants should never be treated unkindly. By effecting a unity between the people living in towns and those living in villages Lenin has really combined western civilisation with 'Slavo-phil'. The brilliant power of the Bolshevik revolution not only organised the workers and peasants of Russia, but it laid Europe and Russia in the bonds of unity and brought Russia in touch with modern civilisation.

By the spread of western civilisation in Russia, Lenin meant the spread of western science, arts and architecture. He tried his best to spread education in the country. Russia so long was backward in commerce and arts. Lenin made use of the modern scientific inventions. Socialism can be spread only when there is a combination of what is good in capitalism, with the revolutionary movements.

Lenin was a true worker and a man of true determination. He said little and worked most. He commanded the rare genius of seeing through a thing minutely.

The writer concludes the article by speaking of a certain golden age in Russia and commanding the qualities of the head and heart of Lenin. Lenin had no experience of the true state of affairs in the world but he knew his necessities well.

Meerut. { Hariballabh Narain
Sept. 23, 1929. { Hindi Translator.

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CENTRALS OF INDIA SOCIETY'S
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P. 1426-T.

What is Communism ?

RADHAMOHAN GOKULJI.

February 1927.

Price As. ten only.

Printer—Radha Mohan Bajpeyi, Brahman Press Cawnpore.

Publisher—Rada Mohan Gokulji, Cawnpore.

A short review of the book entitled "What is Communism" ? by Radhamohan Gokulji.

The book can be had at the Socialist Book shop, Patkapur, Cawnpore.

—————
In the preface the writer says that his object in writing the book is to explain to the people what really communism is. Men have so far heard only the name of communism or Bolshevism or the statements made by the anti-communist; against communism and unless they know the real meaning of communism they can not

decide one thing or the other in respect of it; He says that he has read the works and writings of Karl Marx. Fredrick Angeles, Prowden, Lenin & Zinovieff. He has been greatly helped in writing this book by the writings of 'Bukharen' and a couple of other English communists. By communism he means universal brotherhood.

The book is divided into fourteen chapters.

I

In the first chapter (Pages 5-12), the writer, introducing the subject, draws a comparison between Buddha and Karl Marx. Both devoted their lives to the redemption of humanity from troubles and afflictions; but as compared to Buddha, Karl Mark was practical, for he worked in the actual world.

The number of the rich and wealthy men is very limited and the world is full of the troubled and the afflicted. The writer quotes the following :—

“Except Government by the people for the people, all sorts of Governments in general and foreign Government in particular are Governments by dacoits and robbers.”

Writing further the

Page 8. Writer says :—“A communist does not think ill of any body. He wants that every body in the world be happy”.

Page 9. ‘A man wishing to be a true communist should read the programme of the Communists carefully and act likewise.’

Page 10. ‘The richmen monopolised every work and crores of people began to starve. Except labour they have no means to maintain themselves. Just as men give grain and fodder to the beasts and make them work as they like, in the same way these poor labourers are given some thing for the sustenance of their lives and are yoked to work day and night. It is true that slaves are not sold as in the past, but the condition of the labourers is just like the purchased slaves.’

Page 12. ‘These are all due to the defect in the system of administration. This is the view of the Commnist. They want to change the system of administration and of economic right in such a manner that no body remains hungry !

II

The second chapter of the book (pages 13-25) deals with the question of communism. The writer says that the destruction of

the capitalist administration is certain and it is about to come to an end very soon for two reasons; firstly on account of there being a competition for the production of goods and secondly on account of social differences.

Page 14. 'The Communist wants that his organisation of society should be based on the domination of society (or the individual). The society alone should be the owner of all factories, godowns and stores.'

Page 16.

The communists not only want to arrange for the production but they like to save the people from oppressions of others. The communists want a wholesale well-organisation of everything'.

Page 19.

There would be no differences of high and low and master and servant in communism'.

III

The third Chapter (pages 26-38) deals with the question of 'Financial Capital! It is said that there is always a competition for securing purchasers, among the manufacturers of goods. The result of the competition is that manufacturers with small capital are ruined. The writer then mentions how Joint Stock companies, Syndicate, Combine, Trust and others are opened. The capital of banks, says he is the financial capital. The directors of banks are also directors of big concerns, factories, trusts and syndicates. Writing further on the subject he says that markets are needed for the cheap purchase of raw products and for the sale of finished articles. When these markets cannot be controlled advantageously then war begins, and the weak countries are conquered by the stronger ones.

IV

The fourth Chapter (pages 39-54) deals with the question of imperialism. It is contended that financial capital cannot put an end to competition, from the markets of the world. If all the capitalists of a country are combined it does not mean that the whole world is organised. The writer then relates how a kingdom levies protective duty, import duty, prohibitive duty and cartel duties in order that it may not have to lose anything. The writer is of opinion that millionaires, Banks and Government are closely connected with one another

Writing further the writer remarks :—

Page 53.

'This is not the thing in a Soviet Government. No body begs there or longs for food and cloth or suffers for want of

medicines or tosses about on the road for want of accommodation. This is of course certain that one has to restrain oneself at that place. There are no opportunities there for leading a fashionable life on the strength of wealth, outraging the modesty of the wives of other people gambling and taking excessive wine etc. These are only possible when 'Imperialism' the offspring of gold and silver is destroyed, human-love in the world increases and the false notions (lit ghosts) of patriotism ceases. The whole world is our country and all men are our brethren. They alone are our enemies who depriving us of our rights have become lords over us.'

V.

The fifth chapter (pages 55-64) deals with the question of 'Militarism'. The writer contends that the increase in the expenses from day to day on the land air and naval forces and the preparations for war only reveal the administration of financial capital, the power of the millionaires of the Banks and the influence of the powerful officers of the Trust. No tyrant in the past ever dreamed of controlling the whole world. It is to fulfil this ambition that the kingdoms have been largely increasing the number of their forces. No kingdom trusts another. The writer therefore advises the labourers, in the words of Marx thus: Workers of the world unite and come under a single banner. Let men live like brethren and not fight amongst themselves like dogs for a morsel of food which belongs to others'.

VI

The sixth chapter (pages 65-75) deals with the problem of 'wealth'. By wealth the writer means 'coins' which serve as the means of Exchange. He then describes how notes became current and what are their value in and outside a country.

VII

The seventh Chapter deals with the question of 'Nationality'. In the course of the article the writer says that the workers do not hate a human being. The only hate oppression, plunder and highhandedness. They consider the whole universe as their kith and kin. The whole universe is their country, humanity is their nationality and labour is their profession. Neither will they oppress anybody nor will they put up with any oppression perpetrated on them by others.

Pages 82-83

'The poor man die and the poor men alone labour. The articles which they produce are usurped by a few richmen or the Government or the church. Therefore these international wars should at once be put and end to. The task of putting an end to them lies in the hands of the workers. The workers alone can

decide the fate of a country, rightly.

Page 84.

'I would like to make it plain that by the establishment of a Soviet Government I do not mean the ruin of the richmen. My idea is protection from their oppression'.

'I do not want that the rich men should not live but that they should live with us as a worker and like brethren, they should not snatch our morsel, they should not rule over us and they should not establish their supremacy over us'.

VIII

The eight chapter (pages 86-95) deals with the question of the organisation of the army. Says he:—

Page 86.

'The communist wants that the paid army which is regularly maintained should be abolished and its place should be taken by a citizen army. All the men in the country should be made a soldier, by giving them arms, which would form the citizen army. The officers of the army should not be appointed from any special class but from among the citizen army. The richmen and the great men alone should not be appointed as officers'.

Page 88.

Writing further the writer is of opinion that in the beginning the communists shall have to maintain an army. The name of this army is the 'Red army'. 'The officers and soldiers for this army would be only those who will not misappropriate the money of the artisans, workers and peasants'. The Soviet Government is always anxious to keep the minimum number of soldiers in the barracks.

Page 91.

'The discipline that is maintained in the army of the Soviet (lit: labourer) Government is from the heart. It is based on love and not on fear'.

Page 95.

'The Red Army shall be maintained only for a short time. That Red Army which would conquer the white Army of the world and establish the Soviet form of Government would be the last army of the Soviet Government, for thenceforward the world shall have no need of an army'.

'But as long as there is the Capitalist Government in the world anywhere, the Red Army must be maintained'.

IX

The ninth chapter (pages 96-103) is devoted to the problem of 'Justice'. It is said that the laws are framed in a manner that the capitalists and rich men alone are benefited and the rights of the workers are always unheeded. Justice is not done to the poor men, for it is very expensive for him. While in a Soviet court of justice the cases are decided very soon and one has practically to incur no expenses. The condition of prisoners in a Soviet jail is far better than others.

X

The tenth chapter (pages 104-123) deals with the subject matter of 'Education'. It is said that the main object of the Education department in prescribing courses of studies is to create a slave mentality among the people. For want of funds the workers can not get secondary or higher education; for education is very dear. In a capitalist Government the workers are always kept aloof from scientific education.

Page 110.

'In the new Communist schools, religions shall have no place'.

Page 113.

'The main object of the Soviet power is to improve social education pertaining to communism, to preach it and to spread it in the whole universe.'

Page 117.

'The communist wants that all its citizen should know at least every kind of workmanship and the principles underlying the professions'.

The writer is of opinion that the Soviet Government in Russia has in the course of seven and eight years made much improvements in education. He also states that there can be no honest spread of education unless there are teachers who understand what communism is.

XI.

The eleventh chapter (pages 124--131) of the book deals with the question of religion'. Religion is the opium of the people'. It has done absolutely no good to the people.

Page 126.

'But in most cases there is such a vast difference between communist principles and religious bindings that it is impossible for

the two to combine. A communist who disobeys religious bindings and acts according to the instructions of his Party can not be a follower of any other religion. While the man who calls himself a Communist and is a follower of any religion and acts contrary to the directions of his party, can not be a communist. Communism is in itself a religion which is based on practical science'.

XII

The twelfth Chapter (pages 132-143) deals with the ' organisation of industry' The writer says that the first duty of the labour class is to possess land, factory, workshop etc and then to nationalise them. Nationalisation of property is a very important thing; for if the labourers after possessing everything divide the loot among themselves and begin living like the rich there would be no difference between a soviet Government and the Bourgeoise Government. To entrust the property into the hands of Government is one thing and to entrust it into the hands of the republic by the labourers of the country is quite another. The British Government now possesses entire control over the E. I. Ry. But the people have not been benefited in the least. In a Soviet railway everybody shall have equal facility, there would be no first second or third class & everybody would travel on it free of all cost. By the nationalisation of property under the Soviet, the poor labourers can never be ruined. The citizens of Soviet Russia are more happy than those of other countries.

XIII

The thirteenth Chapter (pages 144-152) of the book deals with the question of agriculture. The writer describes how after the revolution the land was nationalised and distributed to the peasants and what advantages are there by cultivating the field with the help of machines and by the division of labour.

XIV

In the fourteenth and last Chapter (pages 153-159) the writer explains what is meant by protection of labour. Soviet Russia has fixed the maximum hours of work to be eight for the labourers and six for those who have to work mentally. The labourers have not ever to work overtime. If they do so they get 50 P. C. more wages. Besides there are various other facilities given to workers-specially women and children.

Meerut,
Sept 20, 1929.

{ Hariballabh Narain
Hindi Translator

P. 1431.

A pamphlet containing the Resolutions adopted by the Workers' and Peasants' Party Conference at Meerut on 13th 14th and 15th October 1928.

(Vide Exh. P. 175)

P. 1432-T

Meerut

18. 10. '28.

Dear Comrade Vishvanathaji.

Namaskar, I introduce Comrade Puran Chandra Joshi to you. Mr. Joshi is a great friend of mine and he is engaged in the work in which you have passed your life that is to say, in the workers and peasants organisation. Mr. Joshi has been elected as the secretary of the U. P. Peasants' and Workers' Party. You have been elected the president of the Party. It is hoped you would accept the post, and by co-operating with Comrade Joshi help the Peasants' and Workers' organisation. Write about your welfare.

Yours fraternally,

Dharmbir.

Meerut

Sept 20 1929.

Hariballabh Narain

Hindi Translator

P. 1461.

The Resolutions adopted by the Workers' and Peasants Party
Conference at Meerut.

(Vide Exh. P. 175. T.)

P. 2167-T.

Hindusthan Office

Andher Deo Jubbulpore

Dated 4. 2. 29.

Mr. Abdul Hamid alias Abdul Hafiz.

After salutation I am to inform you that I wrote you a letter. I am not certain whether it reached you. I did not receive any reply. You said that you would come to Jubbulpore very soon, but a month has passed and there is no sign of your coming here. What is the reason? Please reply, so that I may send a m. o. to you to cover your railway expenses or you may come at your own expense. You have placed me in a difficulty. You promised that you would come when the offices etc. would be separated. The office has been kept quite separate as you wished and postal delivery is made regularly. I have sent you the *Hindusthan*. You will receive the same. I have been thinking of purchasing a press and if the price is settled it will be purchased. For the time being, arrangements have been made for the Press. (We are) carrying on negotiations with good Printing Presses and every thing will be settled when you come here. I have been completely absorbed in work here. I cannot go out. Abul Ghani is quite against us and is making a tour here and there. He is anxious for publishing a new paper or he will again publish the *Hindusthan* in a good manner and therefore he has been making a tour. (He has) issued a ten rupee ticket and he asks the people to wait. Therefore it was that Mr. Ghani went to Itarsi and began to flatter the Capitalists as before and he tells me not to write in that manner and not to write more. Therefore I have, this week, criticised the policy of the Capitalists. What more need I write, you will understand. Reply as soon as you receive this letter and start at once. You should come here without having any anxiety in your mind. You won't have to put up with any trouble now. What about Bhole (?) Nath? Come

(here) after seeing him and inform me about him. Salutations to Mr. Muzaffar Ahmad and to all the leaders of the Workers Party.

Yours

Ajad.

Start as soon as you receive this letter. Muzaffar Sahib should make Hafiz start. I have arranged everything. Now start at once.

Meerut

Oct. 16, 29.

Ajad.

{ Hariballabh Narain

{ Hindi Translator

Govt. of Bihar and Orissa

P. 2266-T.

(Page 6)

The *Aj* (Kashi) of the 12th June 1926, publishes the following:—

Attacks on the Communist Party.

A gentleman of name of Mr. Ayodhya Prasad Shrivastava, who perhaps is a resident of Jhansi and with whom I am wholly unacquainted has got an article published in the *Pratap* of the 30th May last in which he has made vulgar and baseless allegations against me. In consideration of the ideas about me of those who conduct the *Pratap* it was not at all necessary for me to mind such attacks.

Recently I published an English leaflet in respect of Mr. M.N. Roy in which replies have been given to some of his attacks. At one place it was written as follows:—“No party or institution in India has interest in the work of Mr. Roy. Of course, a number of students praise Mr. Roy and regard themselves as his followers. But in doing so their only object is that they may realise some money from Mr. Roy or the Communist International”.

At the time when I wrote that leaflet I never even heard the name of Ayodhya Prasad. I thought of some other persons whom I know personally. But I do not know what roused the anger of Mr. Satyābhakt at these words that he took the trouble of printing out, ‘What

Mr. Satyabhakt is?' The story of Mr. Ayodhya Prasad is very interesting. He says that three years back, a man of the name of Mr. Abani Mukerjee came to India from foreign countries and who in reality was a man of English Government. He was the man who got the accused in the Cawnpore Bolshevik case arrested. He advised me (writer) to open the Communist Party and got money paid to me (from where?). He also gave me a 'manifesto' which I got published in my name. After writing all these stories Mr. Ajodhya Prasad has challenged me to answer the following four questions: (1) Was not Abani a spy of Government? (2) Did he not get the accused in the Cawnpore (Bolshevik Case) arrested? (3) Did he not get money paid to me to form the party and (4) Did I not get the first 'manifesto' from Abani?

I can only laugh at the courage of Mr. Ayodhya Prasad and along with this I wonder how could these people write such defamatory things without any proof and in such clear words? If a defamation suit is instituted against them for all these all their pride will topple down. In reply to his four questions I would like to say that I do not know a man of the name of Abani Mukerjee at all. I cannot say anything in respect of the truth or falsehood (of the statement that he is a Government spy and that he got the accused in the Cawnpore Case arrested. But the facts that Abani Mukerjee came to me, advised me to open a Party and gave me money or 'manifesto' are all white lies. First of all, I saw the name of Abani Mukerjee in the book 'India in Transition', written by Mr. M. N. Roy. After this I had occasions to read his name in the letter of Mr. Roy that were published in the Bolshevik case, from which I came to know that instead of there being a friendship there is mortal enmity between the two. I challenge Mr. Ayodhya Prasad and his friends if they are ready to prove the truth of their allegations on any point, in a Rashtriya Panchayet or a Government Court, I am ready to lose any wager (lit. any wager of the highest amount.) If they are not prepared to do so their statements would be taken as without having any substance in them and in that case I shall not be held responsible if I myself take any actions against them.

As far as I have come to know, this story of Abani Mukerjee is not a creation of Mr. Ayodhya Prasad's brain. First of all, Mr. M. N. Roy got these things printed in a certain newspaper in England. After this, Mr. Ram Charan Lal Sharma of Pondichery wrote these very things to a respectable friend of mine living at Cawnpore. I have heard these things from some other persons of the Party. Last of all, a man of the name of Ayodhya Prasad has come to the fore with the same stale curry. But these people have neither done me any harm up till now nor will they be able to do so in the future. If I also condescend to come down like them, I

can in this matter show them in their true colours, the result of which will be very detrimental to them. But neither did I mention the name of any body living in India in my leaflet nor do I like to mention the name of any individual. They themselves have been reaping the consequences of their actions and in the future their true self will become known of itself to the public.

Mr. Ayodhya Prasad has written this also that I (lit. writer) resigned from the Communist Party because other Communists joined it and that I formed a new Party. He is not right. I have been always doing the work of the old party. In the Communist Conference held at Cawnpore several persons expressed their intense desire to work in the name of this party. I gladly accepted what they said and published these facts in the second issue of my paper "*Communist*". But it is to be regretted that they have not done anything, at least in public, although several months have elapsed. Therefore the work of the old party is going on as before. For this, neither did I take the sanction of anybody in the beginning nor need I ask anybody for it now. I do this work only on account of my faith (in it). As long as there is in me the power to work, and as long as all my colleagues agree with what I say I shall proceed with the work. Now remains the fact of changing the name of the Party, about which I wrote, long before the Cawnpore Conference, in my manifesto of the 12th October 1925, in a clear language that I wanted to make such a change in the name of the party so that it might become clear that it has nothing to do with International affairs and that its present arena of work is limited to India alone.

Mr. Ayodhya Prasad has written many things about my ignorance about communism. According to him the name of 'National Communist Party' is wholly wrong and against the principles of Communism. In his opinion I do not know even the alphabet of Communism and he has been kind enough to give me this valuable advice that I should read a few books on Communism. This is a point on which it is useless to argue. If I really know nothing about Communism I need not even then take the counsel of Mr. Ayodhya Prasad, for I work only so much as I fully understand. I am not habituated to catch the snake, although I know the *Mantra* of (catching) scorpion alone. This is the reason that my work, although small is going on always. Whatever may be the motive behind my work, the name of Communism has spread far and wide as a result there of. People have begun to talk of it, and the right of opening Communist institutions in the country openly has been established. I helped the accused in the Bolshevik case to the best of my power and have been helping them even now. How the manifesto published by me has been written and how I have managed the expenses of the Party are known to many well-known

nationalists of Cawnpore and other places. They can let one know everything when necessary. I again repeat openly to Mr. Ayodhya Prasad to come to the fore with his real name and address and to corroborate his statements before the panchayet of the respected leaders of the country or before the court instead of (writing through) the columns of newspapers.

Satyabhakt.

Meerut
Oct, 17, 1929

{ Hariballabh Narain
Hindi Translator

P. 2267-1.

The *Aj* (Kashi) of the 18th June 1926, publishes the following

Indian Karl Marx.

In an article published in the *Aj* dated the 12th June under the heading "attacks on the Communist Party, Mr. Satyabhakt has been kind enough to give a reply to my article and has further threatened me with a defamation suit. If Mr. Satyabhakt is bold enough to reveal his true self I am prepared that this case be placed before the Rashtriya Panchayet. I shall prove there that I am true to the very word. Writing further Mr. Satyabhakt has said "This story of Abani is not a creation of Mr. Ayodhya Prasad's brain." Mr. Satyabhakt is quite correct to write thus; for I never fabricate such stories. If Mr. Satyabhakt is bold enough to come to the Rashtriya Panchayet I shall explain that I knew the story at the time when he formed the party. At times (I came across) other proofs to corroborate it. I came to know this story, first of all, from a man whose sacrifices and services are such as every Indian has to bow down before him. These facts will be revealed in time. I do not know when did Messrs Roy and Sharma say (lit: showed) these things. It would be better if Mr. Satyabhakt points out the time. These facts may appear old to Mr. Satyabhakt for these have been experienced by him, but they are quite new to the public. The very object is to let the public know these things and to warn them.

against Mr. Satyabhakt; although several persons have come to know of his true self after the Cownpore (session).

Mr. Satyabhakt has written that the idea of resigning from the 'Communist Party of India' and of forming a new party is not right. I would like to point out in this connection that the resignation tendered by Mr. Satyabhakt is there in the party's

"Central Office, Delhi." Any body doubting this (statement) may go himself to the Secretary and enquire of him (as to the real state of affairs) or write to him for the same. In regard to the new party (I have) to say this much that before the conference he affixed his signature as the Secretary. But now he affixes his signature as an organiser. If this is not a new party how could Mr. Satyabhakt rise to the position of an organiser from that of the Secretary. In this connection he has written, "Several persons at Cawnpore expressed the desire that they wished to work in the name of this party and I gladly accepted (their offer)." The communist party so to speak, has become the ancestral property of Mr. Satyabhakt, and the whole work of which depends on his sanction. Nobody has the right to work after becoming a member. Is there a limit to this false pride? The real story is that at the time when other persons became members Mr. Satyabhakt could not find Counsellors. Mr. Satyabhakt enrolled himself as a member under a misunderstanding. Later on, his counsellors pointed out to him his mistakes. Mr. Satyabhakt atonce resigned from the membership for he could not be elected as a general Secretary, in the election on account of there being no confidence of the party in him. Those who had gathered at Cawnpore are still living. All know these facts. He has written further that as a result of his labours the right of establishing the communist party in India today has been secured. Mr. Satyabhakt should remember that this (right) is the result of the sacrifices of the four great souls who had fallen victims to the Kakori case.

Mr. Satyabhakt is very much annoyed at my writing (anything) in respect of Communism. He is the creator of national communism. It is through his kindness that the world has received the new theory of "National Communism." It would not be improper if he is given the title of 'India Karl Marx.' But in respect of Communism I can strongly repeat what I have said before.

Now I have got to say something in respect of the English leaflets. Mr. Satyabhakt says that he has issued these leaflets in reply to Mr. Roy's attacks. He writes in the leaflets: "I can send my men to Moscow." I do not understand to what attack this is a reply. I see some secret (motives) behind the reply to the attack. Will Mr. Sayabhakt point out to what attack this is a reply?

In conclusion, I like again to repeat the above. If Mr. Satyabhakt is bold enough to reveal his true self let him come to Rashtriya Panhayet.

Ayodhya Prasad

Madhyabharat Sewa Sangh, Jhansi.

Meerut. { Hariballabh Narain
Oct 17, 1929. { Hindi Translator.

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