

Message of Condolence of Comrade Nihar Mukherjee, General Secretary, SUCI sent to Charge-de-Affairs of People's Republic of China in India, New Delhi on 9th September, '76.

"The saddest news of the passing away of one of the outstanding Marxist thinkers of this era COMRADE MAO TSE-TUNG came as a great shock to us. I, on behalf of the Central Committee of the Socialist Unity Centre of India, the toiling people of our country and myself express profound grief and heartfelt condolence at the demise of one of the giant Communist leaders and the architect of Chinese revolution, CHAIRMAN MAO TSE-TUNG. In the course of application of Marxism-Leninism in the concrete condition of China he concretised, elaborated and developed Marxism-Leninism which will be remembered as a unique contribution by the toiling millions all over the world. It is a great loss not only to the Chinese

people marching towards complete victory of Socialism but also to the International Communist Movement, the liberation struggles of the colonial and semi-colonial countries and the revolutionary struggles of the people of capitalist countries. We firmly believe that the great Chinese people at this hour of greatest grief will carry forward the revolutionary task as laid down by Marxism-Leninism, MAO TSE-TUNG Thought, remain unflinching in their struggle against all varieties of revisionism and hold aloft the banner of world proletarian revolution."

Please convey this message to the Central Committee of the Communist Party of China and to the people of China.



Comrade Nihar Mukherjee, General Secretary of our party, addressing the gathering in the Memorial Meeting on 12th September, 1976 at the demise of Comrade Mao Tse-tung

Forces of Vested Interest Attack on Kerala SUCI Unit

Quilon, 15th September : The forces of vested interest on 11th September bodily lifted Comrade J. James, Secretary, Kerala State Committee of SUCI from Party Office in Quilon. Comrade V. Natarajan, Secretary, Quilon District Committee, Comrade A. Jalaluddin, Secretary, Quilon Town Committee, Comrade M. M. Kemal of Kundara Local Committee, from Quilon and Comrade Venugopal, In-charge, Trivandram City Committee, Comrade M. Subrahmany, President, Trivandram District Committee of AIDSQ from Trivandram were also bodily lifted by the forces of vested interest on the same day. This created strong resentment amongst the people—and all of them were subsequently freed on 14th September, 1976.

Red Salute Comrade Mao Tse-tung The Great Leader of the Proletariat

The passing away of Comrade Mao Tse-tung, Chairman of the Communist Party of China, a great leader of the proletariat and international communist movement, a great Marxist thinker and philosopher of the age, the great Teacher of the Chinese Communist Party, the great architect of the Chinese revolution has come as a great shock to our Party—the Socialist Unity Centre of India.

Just a month back on 5th of August, not only our Party but the world proletariat lost, suddenly, Comrade Shibdas Ghosh, a giant leader of the proletariat and an outstanding Marxist thinker and philosopher of the age. And hardly have our Party, the class and the toiling people absorbed this great shock, came another shocking news of the sad demise of Comrade Mao Tse-tung.

Comrade Nihar Mukherjee, General Secretary of our Party, therefore, rightly pointed out at the memorial meeting of Comrade Mao Tse-tung held at the auspices of the Central Committee of our Party, on 12th September at Mahajati Sadan in Calcutta that the world

proletarian movement, had, indeed, been passing through a very difficult hour when it had to witness the exit of two great luminaries in quick succession within so short a time.

Immediately after hearing the sad news, in the evening that Comrade

Mao Tse-tung was no more, Party Comrades assembled at the Central Office of our Party. The Party flag was flown at half mast. At a brief but solemn memorial at the Party Office, the big portrait of Comrade Mao Tse-tung was bedecked with half mast red flags and flowers. Comrade Sachin Banerjee, a member of the Central Committee on behalf of the General Secretary, who was ill, paid homage in red salute and wreath to the great departed leader. Homages in wreath and red salute were paid on behalf of the West Bengal State Committee, Calcutta District Committee and from all the mass organisations of the Party. Then the message of condolence sent from

our party to the Central Committee, of C.P.C. and the great Chinese people was read and two minutes silence was observed. After the song of the Internationale, the memorial gathering came to an end.

On 12th September, at the Central memorial meeting of Mao Tse-tung observed by our Party with all solemnity, at Mahajati Sadan, Calcutta,

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COMRADE SHIBDAS GHOSH

THE GREAT LEADER OF THE PROLETARIAT

At the sudden, premature demise of Comrade Shibdas Ghosh, an outstanding Marxist thinker and Philosopher of the age, the World Proletariat has lost a great leader and teacher. He held aloft the noble banner of Marxism-Leninism till the last breath of his life—guarded and defended it against all sorts of deviations, distortions and led a relentless fight against the onslaughts of various trends of bourgeois ideologies.

There was not even a single issue or problem related to the struggle for emancipation of the proletariat in the national or international sphere, which was not illumined by his profound wisdom. There is no branch of epistemology, including science and philosophy, covering all aspects of life, which was not within his easy reach. In the post-Lenin period it was Comrade Shibdas Ghosh who in the perspective of newer and newer problems of life developed, enriched and elaborated the understanding of Marxism-Leninism—made new contributions to its treasure-house and brought many of its other aspects to a newer height. In the present era, he was the living symbol of World Proletarian Revolution.

To him Marxism-Leninism was a complete and comprehensive science, a philosophy of life and life-long, in every aspect, he practised it as a guide to action. His was a life of relentless struggle in quest of truth and in the shaping out of a higher to a still higher revolutionary life. It is difficult for us with lesser knowledge and a relatively lesser standard of revolutionary character to correctly fathom the depth of his knowledge and profundity of his wisdom and conceive the height of proletarian ethics and culture he reached. And whatever may be our realisation about him, still more difficult is to put that into words. But in response to the deep emo-

tions, sincere desire of toiling millions of our country, we make here, just an endeavour to portray a few glimpses that too very briefly, about his great revolutionary life and character keeping in mind that while this great revolutionary life and character and his immortal teachings will endure as a living source of inspiration and beacon light to generations of proletariat in their struggle for emancipation as also that only in the light of newer and newer experiences derived through constant and continuous struggles our realisation about his great life and teachings can go up from higher to still higher levels.

In SUCI, the only revolutionary party of the proletariat in our soil, all his thoughts and ideas are concretised. The history of SUCI is therefore the history of the great revolutionary life and struggles of Comrade Shibdas Ghosh. He completely identified his self with the cause of revolution, the class and the party i.e. SUCI. In him was concretised and personified the collective knowledge and leadership of the party.

He taught us: "Simply to speak of revolution is no revolutionary consciousness. So again, to speak for the working class, for the proletariat—this too is no proletarian class-consciousness. The correct revolutionary consciousness is the correct proletarian

class-consciousness and the correct proletarian class-consciousness is the correct proletarian party-consciousness."

At the tender age of thirteen with the fire and pang in him against the bondage of the country—started the chapter of untiring and tortuous struggles in the life of this great revolutionary and these helped germinating in him this realisation. Realising that all the fruits of independence achieved through the heroic sacrifices of countless martyrs were going to be usurped by the capitalist class, his heart was filled with deep pain and anguish and this along with the experiences he gained from conscious participation in the freedom struggle led him to the conclusion that the emancipation of the oppressed and exploited people can never be achieved without their class organ, the party of the proletariat. That is why, he pin pointed this all important question before the democratic mass-movements of our country, time and again:

"Time and again, revolutionary tide will try to surge forth in waves following waves centring round the discontent of the workers and peasants in the society—in waves after waves, it will try to burst out—the contradictions and conflicts within



the society will time and again seek to express and demand a fundamental change of this order; will fervently appeal to human conscience, will urge upon the human consciousness and demand Revolution. But there will be no revolution. Again and again the revolutionary tide will recede, will go astray. Time and again reaction will gain. Revolution will have to wait until a revolutionary party emerges with necessary strength to lead it."

To whatever extent this truth came to his realisation based on the then level of his consciousness during the freedom struggle, it blossomed later through conscious and continuous struggles and took a matured and concrete shape in and through SUCI—the real Communist Party that he built up in our soil.

He had boundless love in him for the toiling masses. He taught us: "To a Communist, there is no artificiality in his love for the people. No separate entity of love exists in him for his near and dear ones; his love for them in reality, manifests itself in his love for the people." His endless love for the proletariat completely identified his deeper and finer emotions of love, affection, sympathy and compassion with the cause of revolution making them

completely free from the narrow bounds of individualism. His door was wide open to all. On and often, starting from ordinary workers and peasants, all without exception, approached him with numerous problems of their life. Days in and days out even with broken health, for hours together he would listen to their problems with patience and guide them. Even the minutest details of their problems would draw his most serious attention. He would discuss and analyse their problems and with the gentle touch of deep affection would wipe off in a moment, the least trace of their pain and sufferings. His was a love of different quality. The tender touch of his love would transform a man into a revolutionary of different metal and instil in him a high tune of ethics and culture.

He showered his party comrades with his inexhaustible love and affection. Those who did not get the touch of his love can never realise how broad and deep it was. He said: The Communists also need love, affection, tenderness, friendship and compassion, but these become meaningless to them outside the orbit of their revolutionary life. He said times without number: Throughout my

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revolutionary life, the love and affection I got from the people and my Party Comrades have no parallel.

He for the first time in the international communist movement introduced Commune life in our party where by leading a collective life together with the leaders and ordinary workers, he raised the concept of the struggle for acquiring communist character to a new and more developed height. His concern for every details of his Commune Comrades, his constant attention to eradicate their drawbacks and inadequacies with endless patience, his impersonal attitude and outlook towards everything have instilled a very high tune of revolutionary ethics and culture in the party comrades. How deep was his interest in the finer values in men. He did always try to protect with tender care even the minutest trace of finer values in whomever he found it, against all odds and adversities. And again

encourage his virtues and should not pester him for his vices. It is then only with his qualities developed more and more, he will get free from his vices. He always urged upon us, the party workers, to develop and conduct people's struggles on the basis of the lofty proletarian culture and ethics. He taught us: "The kernel, the living soul of any lofty ideal, any philosophy or any worthy ideology lies in its cultural, ethical and aesthetic standard." He strongly rebutted the misconception of the so-called communists of our country who consider the question of ethics, and morality as mere bourgeois prejudices. He said: Had I not found in communist ideology higher and nobler ethics, culture and values I would never have been a communist.

He conducted a constant and continuous struggle within the party to develop all the party cadres into steeled revolutionaries on the basis of proletarian ethics and culture. As a

further add: To a revolutionary no work, is insignificant. If you do not perform any work with all seriousness, considering it insignificant then not only it spoils the work but obstructs developing integration in the method of thinking. It was not his method to study for academic purposes only, detached from the struggles and problems of the toiling people. That is why throughout his great revolutionary life he was rarely found to be absorbed in studies only, in isolation from people's concrete problems and struggles. Yet his vast knowledge and erudition on innumerable human faculties like science, philosophy, literature, psychology, music among others amazed all and drew their admiration. His was a fundamentally different method of acquiring knowledge. Whatever problems appeared before him in the process of organising people's struggles for emancipation, he tried to solve them by experiences gained through

in quest of truth. The vast treasury of knowledge he collected bit by bit, from the experiences gained in organising people's struggles for emancipation nourished the party and the people as an inexhaustible fountain. He said: In the present era, the proletariat has the greatest need to get to know truth critically and minutely. He added: If you want to know truth you should begin a firm, determined and uncompromising battle for applying what appears to your reason as truth to day, in all aspects of your life, engaging yourself in the struggle of the proletariat. And on the basis of deeper and finer realisation of truth through these struggles in your life, if you can transform yourself constantly and continuously, then and then only, you can really grasp truth. He taught us: If you are really a devotee of truth then keep your mind and eyes open to learn even from a lay-man and from your enemy too! In his

him to brave unthinkable adverse situation for the building up of this party. He developed in him even from his early age, the firmness and unshakable devotion to always apply truth in life. Only at the age of thirteen, the moment he realised that the question of social progress was inseparably linked up with India's freedom from the rule of British imperialism he decided his future course of life then and there. Responding to the call of Anusilan Samity he gave up everything personal—family, home, education, career and plunged into the freedom struggle. In the tears of his parents what he saw was the pain and sufferings of millions of oppressed and humiliated parents of the society and never did he fail for a single moment, to realise what this pain or agony demanded of him to do in life. He was the eldest son of a lower middle class father of the then East Bengal and was a brilliant student. What great hope and expectation his parents had of him! He too, had boundless love and reverence for his parents. Usually he would not talk about his early family life. But whenever on any occasion there was any reference about his father, his voice would choke with emotion. This depth of love and emotion for his parents was sublimed into his deep and genuine love for the people. It was this firm and unwavering struggle of applying truth in life that made him such a great man. He was himself and also wanted others to be firm and unwavering to principles and objectives—he was opposed to blind allegiance in any form. Before accepting anything to be true he would always put that to critical examination on the basis of experiences gained from struggle and on the anvil of scientific logic. During the freedom struggle when it was simply inconceivable, he did not hesitate to enter into debates and discussions with the leaders

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whenever he found in anybody a slightest fall from the high ethical and cultural standard, once acquired, his heart would fill with deep anguish. What pain and agony, such an event would cause in him! And it is for this great appreciation for human values—how patiently he always tried to free the comrades of their drawbacks and limitations and with what loving care! Even in his fight against his opponents he never missed to give due recognition to the values, if any, he found in them. While discussing the mistakes and defects of somebody he always reflected a very high cultural ethical standard. He taught us: When you criticise others you should always place yourself in their position, first—otherwise your criticism cannot be impersonal. He used to say: Man has both virtues and vices. If you really want to develop the virtues and and eradicate the vices in him, you should constantly

great musician in earnest devotion sets the strings of his instrument in one single tune, so did our beloved teacher with greater devotion, set the cultural-ethical tune of the entire party to a very high note. Here lies the secret of the high ethical cultural standard and sense of discipline reflected in the day-to-day activities and behaviours of the SUCI workers at which people very often wonder.

He said to the workers: "Impossible" is a word which should not find place in the dictionary of a Communist. Once in jail, to prove the correctness of his contention he took a challenge and started to learn Sitar, all by himself and just some days after, at a function inside the jail, surprised all by playing a flawless tune. He would perform any and every kind of work with care and concentration and with flawless perfection. He said: Even in doing small things, do it with a creative mind. He would

struggles, putting those problems at the same time to closer examinations in all their aspects through discussions with others and taking help on relevant points from Marxian classics. And whatever truth revealed in him through this, he relentlessly applied it in his life and thus the realisation of the truth became higher and higher to him. That is why truth revealed to him with so much transparent clarity and he could equally express it with so much lucidity. Those who had the opportunity to attend the political classes he conducted on Marxism-Leninism to uplift the revolutionary character and level of understanding of the Party workers must have noted, with what ease he could introduce and tackle the most intricate and complex subjects of Marxist philosophy in a manner easily comprehensible not only to the intellectuals but to the illiterate workers and peasants as well. His whole life was the long struggle

life there was no gap between realisation and its application. He did whatever truth demanded of him to do, nothing, not even mountain high adversities and difficulties could daunt him. Only at the age of twenty, the moment he realised that without a real revolutionary party of the proletariat there was no way open for the emancipation of the people from all sorts of exploitation, he wasted no time and engaged himself whole-heartedly to build up a real revolutionary party of the proletariat in our soil. He never thought for a single moment whether it would be possible or not. No adverse situation, no obstacles, no amount of difficulty could swerve him from applying this realisation to practice. How amazing was the firm foundation of his revolutionary character and which we call tenacity of purpose or revolutionary audacity even at the age of twenty that made it possible for

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Red Salute to Comrade Mao Tse-tung

Comrade Nihar Mukherjee General Secretary of our Party though ill and advised rest by the doctor, came to preside.

The memorial meeting was a compact gathering, even though, it was called at a very short notice. On the dais against the backdrop of half-mast red flags, the big portrait of Comrade Mao Tse-tung was bedecked with flowers and wreaths. Comrade Nihar Mukherjee, the General Secretary, placed wreath and paid red salute to the memory of the great departed leader. Then followed Comrade Sukomal Dasgupta, Secretary, West Bengal State Committee, Comrade Ashutosh Banerjee, Secretary, Calcutta District Committee and other leaders of the party and all its mass organisations to place wreaths in homage.

Sri Hemanga Biswas, a noted progressive artist of our country presented three songs on Mao Tse-tung in Chinese with Bengali version. Before presenting the songs he expressed his sincere thanks to SUCI for holding this memorial meeting, first in our country and in such a befitting manner which according to him was truly in tune with proletarian internationalism and will be marked as a historic event.

Comrade Nihar Mukherjee then, moved from the chair, the condolence resolution. The house stood in silence for two minutes in paying respectful homage to the great departed leader. The resolution conveyed deep revolutionary homage to the great departed leader of the world proletariat of this era, an authority in the international communist movement, who applied Marxism-Leninism in its concretised form on the soil of China and in doing so, to that extent elaborated, developed and enriched the fundamental teachings of Marxism-Leninism.

Because of his illness, Comrade Nihar Mukherjee made a very brief speech. While paying respectful

homage to this great revolutionary, his long revolutionary life and struggle, on his personal behalf, on behalf of the Party and the toiling people of the Country, Comrade Mukherjee recalled the great revolutionary role of Comrade Mao in his soil as also in the world proletarian movement. Comrade Mukherjee held, with deep reverence that Comrade Mao, through his great contributions that he made in elaborating, developing and enriching different aspects of the fundamental tenets of Marxism-Leninism, while applying them in their concretised form on the Chinese society, emerged as a giant Communist leader of the international communist movement. Throughout his life-long struggle that he conducted in the path illumined by Marx, Engels, Lenin and Stalin, the great forerunners of the world proletarian movement, Comrade Mao, earned an elevated height in the international communist movement—a height that was not confined within the bound of revolutionary movement of a particular country. Whoever, therefore, would think themselves as Marxist-Leninist, they in carrying forward the revolutionary struggle in their respective countries, while remembering with great respect the contributions of Marx, Engels, Lenin and Stalin, would have to give recognition to Comrade Mao Tse-tung and his valuable contributions.

While highlighting the significance of the revolutionary role displayed by Comrade Mao, Comrade Mukherjee emphasised the salient point—we, the Marxist-Leninists do know that the base political line of revolution or in other words its strategy and tactics in a particular country, can only be correctly determined by the genuine Marxist-Leninist Party of that country on the basis of the correct analysis of the concrete condition obtaining in the background of the inter-

national situation. So, for the success of revolution in a country, this concretised expression of Marxism-Leninism in the concrete social economic political fields is an indispensable necessity. But in doing so, the Marxist-Leninist must have to draw appropriate lessons from the revolutionary life and struggle of the great leaders of the international communist movement who upheld, throughout their life, the noble banner of Communist ideology. From this revolutionary purpose we, who consider ourselves to be the vanguards, the soldiers, in the revolutionary proletarian movement of our country must study and realise the great lessons from the life and struggle of Comrade Mao Tse-tung.

While paying moving tribute to Comrade Mao Tse-tung, Comrade Mukherjee said in an emotion-choked voice: we have assembled, today, at a time when the world communist movement is passing through a very difficult hour. Comrade Mao Tse-tung the great and revered leader of the international communist movement has departed. Only a month back, not only our Party, the class and the toiling masses of our country but the world proletariat as well suffered a severe loss at the sudden and premature demise of Comrade Shibdas Ghosh, an outstanding Marxist thinker and philosopher of the age. Two great luminaries in the world proletarian movement thus make their exit in quick succession and within so short a time. But however shocking and painful may be our experiences, we must remember that both of them have left behind, their teachings which they acquired in their life-long revolutionary struggles through the process of concretisation, elaboration and further developing of Marxism-Leninism on their respective soils. And these teachings will guide us in our respective soils, not only in our current phase

of struggle but will remain as the beacon light to generations of proletariat in their struggle for emancipation.

Just as our great departed leader and teacher Comrade Shibdas Ghosh, in the process of concrete analysis of the concrete social-economic political situations of our country, has given to us in a very lucid manner the concretised expression of Marxism-Leninism so also in a different context of Chinese society, the great leader of the proletariat, Comrade Mao, has given the concretised expression of Marxism-Leninism by applying its general principles to the concrete situation in China and has done it in such a lucid manner easily comprehensible even to the poor peasants.

It is indeed, a great achievement of Comrade Mao Tse-tung, the great architect of the Chinese revolution that from a proverbially poor, backward and famine-stricken country, a hunting ground of western imperialist powers, China, today, stands as one of the most developing countries in social, economic and political advancements and is making big strides towards the communist goal and objectives.

By relentless revolutionary battles, involving the vast sections of the masses, Comrade Mao has succeeded in laying the firm foundation of a high ethical moral standard among the people of China. The testimony to the attainment of this high ethical moral standard can be found in the exemplary courage, devotion to duty and sense of discipline that are being demonstrated, today, by the great Chinese people in the midst of recent worst-ever natural calamity. What a high ethical and moral standard they have attained will be obvious when we find that amidst the devastation of the earthquake, even knowing loss of life is imminent they have never lost their

composure, maintaining calmness, they have been all attention to their duties from a high sense of discipline. The whole people has stood up to face the challenge. And this is what it should be. Because, when the people of a country steeled and tempered with revolutionary ideology, morals and culture succeed in achieving revolution on a correct base political line, it means, there has been a transformation in the life and character of the people—they have acquired newer and higher values which must find concrete expressions as they are finding today.

Comrade Mukherjee said, it is however obvious, that a total and thorough discussion, covering all aspects of the long revolutionary life of the great departed leader like Mao Tse-tung is not possible in a single meeting. It would therefore, be meet and proper to concentrate on some of the very important aspects of his life and teachings, in today's meeting. I had an intention of doing it but doctors and my comrades even, advise me not to take the strain in such ill health. I am to restrain myself and would therefore call Comrade Ashutosh Banerjee to place the views, on behalf of the Party.

In fine, I again, on my personal behalf, on behalf of the Central Committee of our Party and the toiling millions of our country pay deepest of respect and red salute to the hallowed memory of the great Marxist-Leninist revolutionary life of Comrade Mao Tse-tung, the great departed leader of the proletariat.

Red Salute
Comrade Mao Tse-tung.

Comrade Ashutosh Banerjee, who then took the floor, reminded, at the very outset that what he would try to present as evaluation, only in salient points, of the great revolutionary life and struggle of Comrade Mao Tse-tung as also the lessons to be drawn

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Country Recalls the Great Teachings of Comrade Shibdas Ghosh

Comrade Shibdas Ghosh, our beloved leader, teacher and the guide built up, brick by brick, the vast edifice of the Party of the proletariat, the SUCI—now spread all over the country and became the most revered leader of the Indian masses. The deep respect and the fund of goodwill that he created in mass mind, even to the remotest corner of this country, are being magnificently manifested today, not only through emotional outbursts and surge of respectful comments that are pouring in daily from the people but also through the innumerable memorial meetings that are being held since 19th August—when the Central Memorial Meeting was held at Calcutta Saheed Minar Maidan as the culmination of the mourning programme observed as per the decision of the Central Committee of our Party.

Besides the thousands of local meetings already held, central meetings in most of the States are being regularly held and are yet to be completed. We give below the reports of two such meetings only of Delhi and Haryana for shortage of space. We are sorry that we are unable to cover in this issue the meetings of Junpur, Patna, Cuttack, Rourkela, Gouhati and other Central meetings already held.

DELHI: Delhi mourned the premature demise of the great proletarian leader, teacher and the founder of our Party, SUCI, Comrade Shibdas Ghosh by holding a memorial meeting on the 6th September '76 at M.P. Club Hall. Party workers, supporters, sympathisers, and a large number of people from all walks of life thronged at the hall to pay heart-felt respect to their beloved departed leader, teacher and the guide. A very good number of teachers, professors and intellectuals attended the meeting to hear about this great leader whom they held in high esteem.

The meeting started with the garlanding of Comrade Ghosh's portrait by Comrade Pritish Chanda on behalf of the Central Committee of the Party. Wreaths were placed by Comrade K. Chakraborty, organiser Delhi State and by the representatives of Delhi State Organising Committee, Haryana State Organising Committee, different zonal party units of Delhi, leading organisers of DSO, DTF, UTUC (Lenin Sarani) etc. The Central Committee's homage was read out with great solemnity and two minutes' silence was observed.

Comrade Pritish Chanda, member of the Central Committee was the main speaker. In his speech he held high the great revolutionary character of Com. Shibdas Ghosh who emerged as a product of struggles—not ordinary struggles but a bitter, fierce, uncompromising and exemplary struggles covering all aspects and even the minute details of life—and following a correct process till his last breath. It is

through this struggle that he came to accept Marxism-Leninism as a guide to action and philosophy of life, concretised the general truths of Marxism-Leninism in Indian soil, built up the revolutionary party of the proletariat and above all, attained a very high standard of communist ethics and culture and completely identified himself with the class, party and revolution.

As a successful inheritor of all great men of our country in the past and as the torch bearer of the glorious tradition of international communist movement Comrade Ghosh made a unique blending between the two and gave the ideology of communism a firm root in Indian soil—Comrade Chanda observed.

Comrade Gyan Singh, Organising Secretary, Haryana State Organising Committee presided over the meeting and appealed to all to come forward to grasp, realise and practise the teachings of Comrade Ghosh in life. Com. K. Chakraborty also spoke in the meeting.

HARYANA: The memorial meeting of Haryana was held at Rohtak Trade Union Hall on 5th September '76. This meeting was also presided over by Comrade Gyan Singh. Comrade Pritish Chanda, member of the Central Committee was present as the main speaker. Wreaths were placed at the outset on behalf of the Central Committee, Haryana State Committee, and eight District Committees of the Party in the Haryana State. Representatives of KKMS, UTUC (Lenin Sarani), DSO, DTF and others also paid their homage in wreaths.

Comrade Pritish Chanda recalled some of the aspects of the contributions made by the great departed leader, Comrade Shibdas Ghosh in the treasury of Marxism-Leninism. Comrade Chanda narrated the tortuous struggle our great leader had to lead in order to build up the party of the proletariat from the stage of a tiny group to that of an All India Party amidst mountain-high obstacles. In spite of the great void created, Comrade Chanda was sure that being rich with the treasury of knowledge bequeathed to us by him, being equipped with the model leadership out of the band of professional revolutionaries created by him and being full of thousands of dedicated cadres throughout the length and breadth of the country and above all being armed with the process of struggle introduced by him in the party, the party will surely lead the Indian proletariat to power. Comrade K. Chakraborty also paid tribute to this great leader in emotion choked voice. Comrade Gyan Singh said that it was, the time to stand as "one man" to carry forward the mission of Comrade Ghosh to fruition.

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from the great Chinese revolution is entirely based on the approach and evaluation of our great departed leader and teacher Comrade Shibdas Ghosh, on these specific questions. And it would not be possible to evaluate properly and correctly the Chinese revolution vis-a-vis the revolutionary role played by the Chinese Communist Party under the great leadership of Comrade Mao, without this analysis and interpretations given to us by Comrade Shibdas Ghosh, a great leader of the proletariat. But despite utmost care and caution, there may still be shortcomings and deficiencies in presenting these analysis and evaluation which will be entirely his own, added Comrade Banerjee.

Proceeding with his discussion, the first point, Comrade Banerjee noted: none can deny the fact that China, once a poor and backward country, under the jackboot of imperialist exploitation, could radically transform herself into a mighty socialist power because of the great Chinese revolution accomplished under the leadership of the Chinese Communist Party and the great departed leader Comrade Mao. Before the second world war, the whole world barring Socialist Russia was constituted only of the imperialist-capitalist powers with their colonies and client states. But after the second world war, the world went through significant changes under the leadership of the working class. People's Demo-

cracies were established in the East European countries, Mongolia, North Korea, North Vietnam and most significantly in China after the successful culmination of the revolutionary struggles. This brought about polarisation and division of the world into two opposite camps with opposite systems. And with this emerged the world socialist system being the guarantor of anti-imperialist liberation struggles as opposed to the camp of imperialism-capitalism. And who can deny the very significant role played by Comrade Mao in achieving this historic turn in the events of the world situation?—Comrade Banerjee interjected.

Secondly, Comrade Banerjee showed the history of the Chinese Communist Party is the history of its

long struggle under the great leadership of Comrade Mao, to concretise Marxism-Leninism in the concrete conditions of China. Grasping correctly the very important teachings of Lenin that the living soul of Marxism lies in its method of concrete analysis of concrete situation, Mao correctly realised that as the concrete conditions of China before revolution was distinctly different from those in pre-revolution Russia, the strategy and tactics of revolution in both the countries could not be one and the same. Comrade Mao correctly realised—everybody has his head over his shoulder and it is for thinking So, the strategy and tactics of China's revolution must obviously be determined by the revolutionary party of the proletariat on the basis of concrete experi-

ences derived from revolutionary struggles and in the context of concrete international situation. The Chinese revolution, therefore, could not be the carbon copy of Russian revolution nor could it succeed by blind imitation as also the subjective thinking of others.

Drawing the correct lessons from the teachings of Lenin, Stalin, from the international communist leadership, Comrade Mao, formulated his famous thesis of New Democracy or the strategy and tactics of revolution applicable to the specific conditions of China. And the thesis of New Democracy was nothing other than, concretisation, elaboration and further development of the Leninist formulations and teaching for the colonial and semi-colonial countries, in the concrete conditions of China.

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(Contd. from Page 3) maintaining fullest regard to them. Again, what came out as truth out of these debates and discussions, he would with equal vigour defend and apply it in life.

Later on even in SUCI he was equally forthright in denouncing and combating any trend of blind allegiance to leadership. His advice to the Comrades was: "Critically judge even the leaders before accepting them". He warned: If you replace the atmosphere of debate, discussions and critical examinations, by blind practice of mechanical allegiance within the Party body it will not only lower your standard but will gradually even degrade the leader who was once in the supreme position and held in highest esteem. That is why to ensure their own advancements, the leader too, should keep alive with utmost vigil such a healthy atmosphere inside the Party through active and conscious struggle. But his specific advice on this score was: Such debates and discussions must be kept free from 'ego', bias, or pre-conception. Don't attach so much importance to the mode of expression of the Comrades, but try to pick up the underlying salient points, in what they say. This attitude, approach and bent of mind of accepting anything only on the anvil of logic and science, pushed him towards Marxist Philosophy and its dialectical methodology.

So in 1940, when a group came out of Anusilan Samity with the object of forming a Marxist-Leninist Party in the name of R.S.P., he associated himself with it. But shortly afterwards, the imperialist rulers started putting the freedom fighters behind the bars at the outbreak of the Second World War. Many were arrested while others went underground. Comrade Shibdas Ghosh, posted with organisational responsibility had to shift his centre of activity from Dacca to Calcutta, where he played a distin-

guished role in the August Movement. And in 1942, while in underground he too, was arrested and put to jail and was under detention for three years. While in jail he began an intense struggle to build up RSPI as a Marxist-Leninist Party on the basis of correct Marxist-Leninist principles.

Before asking anybody to practice anything, he always maintained a very high ethical code from his early boyhood of putting that into practice in his own life. Problems of starving and poverty stricken parents, problems relating to wife and son—all appeared in his life, but with firm determination and courage, he resolved all those problems in the light of the very realisation that developed within him from his complete allegiance and dedication to the cause of revolution. At a later period, he framed up a code of conduct for the revolutionaries, basing on the truth that he acquired from his own

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experiences gained by conducting his life and struggle on the basis of higher and advanced revolutionary consciousness. And this code has brought in the Communist movement a more developed and a completely new approach without which one can not acquire a Communist character in this period when bourgeois individualism has degenerated into sheer privileges and assumed an utterly reactionary character.

The very fact that the private life and personal conduct of the leaders of the CPI—were far from those of a Communist struck him very much and was one of the main reasons for him to conclude beyond doubt that it has failed to develop as a genuine working class Party. He used to say: "These leaders call upon the students and youths of the country to dedicate themselves for revolution, to fight, face imprisonment, lathi, bullets without

cares a bit for their careers. But to their own children they say—be good students, build up your career first, be established and then decide what you would do. For their own son, they are after a lucrative employment and for daughter a well-placed groom. But for the daughters and sons of the country, their advice is to fight for revolution. And what a piece of unabashed hypocrisy that has kept such a noble idea enchained within the narrow bounds of economism-reformism and till to day, has failed to inspire the people to the cause of revolution."

In the early part of his life, M. N. Roy's pedantry once attracted him very much. He opined that if anybody attempted to present the theoretical aspects of Marxism in our country, it was M. N. Roy who did it first, and in him was the greatest possibility of doing it. But he was totally disillusioned about M. N. Roy, right at the initial stage when the

peasants and workers they go in commoner's dresses, as if an embodiment of great sacrifice! He pointedly asked: What is the motive behind concealing one's personal way of life by such falsehood like the bourgeois hypocrites? This is nothing but deceiving the workers! Is it anything other than cheating the people?

That is why, he has always urged the revolutionary workers and toiling people: "If you are to learn revolutionary ideals you are to learn from them, and them only who are consciously trying to conduct their life on the basis of Marxist-Leninist principles, are in the midst of such struggle and have been successful. Don't go to learn Marxism-Leninism from them who are still victims of bourgeois ethics and culture, practices and habits in their personal life. For, what they teach in the name of Marxism is anything but Marxism. A Party whose leaders and cadres are in the habit of behaving in their personal

bourgeois nationalist ideology as a result of which we have in us petty-bourgeois mental make up, thought process concept of ethics, and culture. So, if we are to build up this new Party on the basis of proletarian-internationalism we should, first of all, develop in us the mental make-up consistent with proletarian internationalism through intense struggle and when we achieve this then only we will be able to form a real Marxist-Leninist Party. Otherwise, despite allegiance to Marxism-Leninism and earnest desire to build up a Marxist-Leninist party we will also reduce ourselves to a petty-bourgeois party just like others, because of following the wrong process.

On the basis of this realisation, he submitted to his then leaders with due honour: Being inspired and attracted by your characters we came in the freedom struggle. I deeply respect you from the core of my heart and shall hold you in reverence

inconsistency between the preachings and practices of his life became revealed to him. Later on, he himself provided a thorough, critical theoretical analysis on the deviations and distortions of M. N. Roy. Afterwards, whenever any reference was made of M. N. Roy, he would say: Yes, known as he is as a Communist, but how does he lead his life? What is his personal conduct? On this aspect, his ethical tune was set at a great height the importance of which he never failed to realise.

He hated most double-standard in life. While exposing the double-standard in the life and conduct of the so-called Communist leaders of our country he pointed out: They have among them, many leaders who have personal properties, own personal houses, car, more than sufficient sets of dresses for daily use and even sufficient sets of dresses for attending tea-parties or for going abroad. But when they go to

life according to their individual whims, a party whose leaders and cadres constantly rationalise their behaviours and provide individual explanations with regard to ethics, aesthetics and culture—a petty-bourgeois party can afford to move like this, but a real Marxist Party neither moves nor should it move in this manner. And a Party which in the name of Marxism-Leninism behaves in this way, is really a Petty bourgeois party under the garb of Marxism." From this realisation, he had at this initial stage of RSP, he posed the questions thus: Those who 'intend to come forward to build up this new Party must be prepared to involve themselves in the struggle to remould their character as Communists on the basis of Marxist-Leninist ideals, covering all aspects of life. For, we, who have come forward to build this Party, have been so long within the freedom movement, guided by petty-

till my death. But if you desire to join the struggle for building up a real revolutionary party of the proletariat then I believe, you would also have to join in this struggle to remould characters as communists and only after achieving success in this struggle can you lead this new party. Guided by this revolutionary thinking he started inside the jail, his historic relentless and hard struggle for the primary preparation for building up a real Marxist-Leninist Party. For them, who have not seen, it is hard to believe what strenuous labour he undertook, days in days out. For days, while others had timely meal and rest, his food went staled. His dress if others looked after, remained in order, otherwise not. Night after night he could not go to sleep. Many, including his then leaders inside the jail even advised him to sit for the examination and obtain degrees, which

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was the usual practice with others. But all were in vain, because he had no concern other than the question of revolution and for that the building up of a revolutionary party of the proletariat.

So, with this sole revolutionary aim and objective, after having been released from jail in 1945, he continued his ceaseless, conscious struggle to build up the party as before. The struggle that he initiated to build up uniformity of thinking, one process of thinking, oneness in approach and singleness of purpose among the members and workers of the party through an intensive ideological struggle on the basis of dialectical materialist method of thinking and method of analysis, covering aspects of life, with a view to shaping out RSPI as a genuine Marxist-Leninist party did not meet with success. But what he succeeded in this process of developing ideological centralism through intense ideological battles both inside and outside the jail, was to develop and attract a band of professional revolutionaries with whom, both in continuity of the struggle within RSP and after a complete break with it, he formed SUCI.

With this began a new phase of most hard and fierce struggle. It is really hard for anyone to believe and conceive even, at this stage of development of our party what inconceivably strenuous and painstaking was the struggle that he had to wage, what mountain-high difficulties he had to face, only with a handful of revolutionary compatriots against the most fearfully adverse situation in order to build up this party SUCI. And with what revolutionary dedication, with what revolutionary purposiveness did he make it possible which is even inconceivable to others! Perhaps, this has no parallel in the entire history of formation of communist parties of the world.

For him and very few of his dedicated revolutionary compatriots there

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was no roof over their head, no shelter, no provision, not even the money to meet the bare necessity of conveyance, no congenial surroundings, none to encourage but what they had was the firm conviction and based on it, the unflagging determination to build up, anew, a genuine revolutionary party of the proletariat in Indian soil.

Everybody, in those days, ridiculed at the idea and considered it simply impossible, if not an act of madness, of attempting to build up a revolutionary party for making revolution successful with this microscopic strength and meagre support in such a vast country like India and in the midst of such boundless obstacles.

At that time, the Communist Party of India existed as an all India organisation, enjoying the recognition and usurping the entire credit of international Communist organisation and its movement. Naturally, whoever became inclined to Communist ideology, did swell the ranks of CPI. Also existed the All India Forward Block, founded by Netaji Subhas Chandra Bose. Professed as a Marxist Leninist Party—enjoying the support and patronage of Anusilan Samity, RSP, RCPI carrying the then public image of Soumendranath Tagore, its founder, Democratic Vanguard credited with the heritage of M. N. Roy, Bolshevik Party with the strength of Dock and Port Workers' Unions—all were there. Each one of them had considerable strength.

How a youngman of twentyone along with a handful of compatriots of practically same age group, having no support, no resources or nothing of its kind would build up the revolutionary party of the proletariat against all these forces and odds was really a matter which nobody could even dream of. But he had in his revolutionary character such a unique firmness that what he realised as truth he

always tried to apply in practice and nothing, no amount of adversity could deter him. On the contrary, he became more determined than ever, and his struggle became more relentless and implacable. Against all odds, with single-minded determination he marched forward to give the Party a firm foundation. Afterwards, many a time he used to tell the Party workers: I could never imagine to indulge in thought even that I shall not be able to perform whatever the realisation of necessity of revolution would prompt me to do. I feel greatly humiliated to think that anything is impossible to a revolutionary.

Days in and days out Comrade Ghosh and his revolutionary compatriots had to starve. At a dingy hovel in South Calcutta, they lived together and started here, the first Commune of the party. As bed, they could procure only a mat. For them, and when it could be made available, meal meant nothing more than boiled rice with a few pinches of salt. On and often they had to collectively share a particular set of dress among themselves. But there was no dearth of one thing, that is inhuman struggle round the clock for the building up of the Party.

Despite all this, not for a moment they thought that they were making any sacrifice. Comrade Ghosh often said: To a revolutionary, nothing is greater than Revolution, nothing is more precious than a revolutionary life. And that is why when in the interest of revolution and for leading the life of a revolutionary he is to give up anything, even his life, he never considers this, at all a sacrifice. And this, he has expressed in one of his writings:

"During those early days, when we started building up the Party, there was not enough people to support us, nor could we arrange a room for our shelter and days after days we had to struggle hard

without food, against all adversities but never for a moment we resented. For years we shared a mat and so many winters we passed. Our old friends will bear testimony to it. They can tell you that never they could trace any lack of composure in us. How many days we went without food. But even to tell it to someone was a matter of shame to us. That we could not arrange provisions, we had not enough supporters, we could not collect bare minimum were all in our consideration our own failings. What was there to be proud of? How could it be any height of sacrifice? Even to spell it out was a matter of shame to us". In him the mould of proletarian ethics and culture grew to such a height!

His unique revolutionary character and profound wisdom had a magnetic attraction to the people. At a later period, even the best boys, the cream of the university and the colleges, used to attend study classes conducted by him. But at the early period of the Party-building, whenever he heard that somebody was showing interest, he would immediately rush to him and even walk for miles and discuss for hours together. Thus, through this unimaginable struggle and painstaking labour, he had to convince and draw cadres one by one. How difficult, it was, in those days to recruit even a single cadre! First, one had to be convinced that Scientific Socialism was the only way for the emancipation of the people from all sorts of exploitation. Then, he was to be satisfied with irrefutable logic as to why the party with the nomenclature 'CPI' did not grow as a real communist party—and how difficult a task it was, in those days! And finally in the background of all these, one had to be convinced of the indispensable necessity of building up a genuine revolutionary party of the proletariat for the success of Indian

revolution. To keep the once-recruited worker steady and unwavering to the revolutionary cause and objectives, was also not an easy task.

For, it is simply unimaginable in today's background how difficult it was to keep one's dedication unwavering to the cause of building up of a revolutionary proletarian party in those days, when the party could not yet earn mass-support and recognition, had no renowned mass leader, and when to be associated with it was only to invite derision, slighting remarks and insinuations.

In the background of such adversities when there was no redeeming future, when tormented by insults and injuries at every step, party workers were wavering in their faith and doubtful about the success in their mission to build up a revolutionary party they would rush to him and express their doubt and anxiety—"Would it ever be possible?" To that his answer was the same firm and straightforward:

"Suppose not, what else to be done? Should we give up this struggle and join in service to lead the commoner's life of servitude, or should we to join the CPI which is anything but a communist party? Should we thus betray our conscience? And I am the last man to do it. I would rather die on the street thinking that it was necessary for Indian revolution. If I am to die, I will die raising my head high, in honour. Even if I do not live long enough to see the victory of my mission, I would at least lay the first brick—others will build in future the edifice of revolutionary party on it. But the only meaning of my existence is that when I exist, I exist as a revolutionary. Thus every moment, he infused his revolutionary compatriots with a new sense of values of revolutionary life, imparted to them steadfastness in revolutionary objective and invigorated them with firmness of revolutionary character.

And tested in his own

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life and struggle the abiding lesson that he has left for the students and youths of our country in his clarion call:

"You will have to travel many a step, arduous and tortuous—painful but happier. Yes, in this way of fighting things, it may be painful—sometimes even tortuous, but no doubt it is the honourable way to lead a life. Here, in this struggle you may die, but you will die with honour, raising your head high. You shall not die with humiliation, just like cats and dogs die, rotting in the streets. Remember, we are all mortal beings. So, if to die, don't die begging, don't die humiliating yourself. When to die die with honour and you have got only one surest way to live and die with honour, that is taking active part in revolutionary struggle of

the masses in bringing about a revolutionary transformation of the society."

And these unparalleled struggles and sufferings, resolute determination and singular courage of revolutionary life laid the solid foundation of SUCI, the real proletarian Party on our soil and to-day, it has assumed the impressive structure, built brick by brick, throughout these long twenty eight years of struggle and revolutionary leadership of Comrade Shibdas Ghosh. The great revolutionary genius of Comrade Ghosh placed before the toiling masses the only correct base political line of the proletariat—the strategy and tactics of anti-capitalist Socialist Revolution in our country for their emancipation from all sorts of exploitation and gave the clarion call for building the political power of the masses in and through

effective instruments for people's protracted struggles against the oppressors.

He has bequeathed to us, the toiling millions—the vast treasury of knowledge covering all branches of epistemology and the most developed and scientific concept of proletarian ethics, morals and culture that alone can solve the contemporary problems of life.

He has bequeathed to us his great contributions to the Science of Marxism-Leninism and the brilliant analyses of and guidance to contemporary problems in national and international planes against fascism and modern revisionism-reformism.

He has bequeathed to us the great task of defending the nobility of Communist ideology and to hold aloft the banner of proletarian internationalism against the very many attacks of bourgeoisie and pseudo-Marxists.

He has bequeathed to us the fruits of the gigantic struggle initiated and led by him that are finding concrete expression in the expansion and consolidation of our Party throughout the length and breadth of the country.

He has bequeathed to us, a band of professional and tempered revolutionaries, taught and trained by him and we are confident that under their able and model leadership, the toiling people of our country would surely accomplish the historic task of proletarian revolution.

And we are confident that following the great inspiring example of his character which was a complete identification with the class, Party and revolution, all leaders, members, supporters and sympathisers will dedicate more and more to the great cause of revolution and will increasingly identify themselves with

the Party founded by our great leader, teacher and guide Comrade Shibdas Ghosh.

"At this hour of great loss, we must turn our grief into firm determination, courage and revolutionary purposiveness. We take vow to stand as 'One Man' and strive hard to fill the void created. He is and shall ever remain very much with us through His teachings. His name and teaching will endure as the living source of inspiration and beacon light to legions of revolutionaries who will fulfil His behest, Comrade Shibdas Ghosh has left to us." Let all of us, thousands of disciples and admirers of Comrade Ghosh hold aloft the banner of revolution and Proletarian internationalism by every drop of blood.

RED SALUTE
COMRADE
SHIBDAS GHOSH

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The all-important lesson that is to be drawn by all the Marxist-Leninist from this example is that while we must reject outright the evil practice of mechanical allegiance to authority and blind imitation of revolutionary experiences of other country or countries but this does not mean in any way that there should not be any concrete authority in the international communist movement nor does it mean that we need not learn anything from this authority. The relationship between the Communist Party of an individual country with the international communist movement will be proper if it is dialectical and not a mechanical one as taught by our leader Comrade Shibdas Ghosh.

Comrade Banerjee continued—thirdly, if we care to make a correct appraisal of the history of the Chinese Communist Party a truth—pointed out first by our beloved departed leader and teacher Comrade Shibdas Ghosh, will be revealed. It is that the Party under the leadership of Comrade Mao which accomplished the revolution, was based on entirely different strategy and tactics of revolution, methodology, concept of leadership and was, therefore, entirely a different party from the party that grew and developed earlier with the same nomenclature of Communist Party of China. Many have missed this fact. But this could be possible because of the concrete conditions of

China where there was no centralised administration nor was there any well knit communication system. So, distinctly two parties, even for a temporary period, could work side by side. Comrade Shibdas Ghosh drew our attention to this fact to pinpoint the truth that revolution in a country shall have to wait till a genuine revolutionary party emerges with necessary strength to lead the revolution.

Fourthly, dealing with the great Proletarian cultural Revolution in China, Comrade Banerjee said—it stands to the credit of Comrade Mao Tse-tung that in the post revolutionary period his was the first attempt to conduct it, involving the party, class and masses. We are to learn many things from it. Comrade Shibdas Ghosh, our great departed leader and an outstanding Marxist philosopher of this era, correctly noted its success and hailed it, in his own expression, as something "magnificent". Comrade Shibdas Ghosh in his great work, "Chinese Cultural Revolution" has left to us an invaluable guide to the real significance and proper understanding of the different phases of cultural revolutions that are required to be organised in the post revolutionary periods in order to make stride to attain the communist goal and objectives.

Fifthly, Comrade Banerjee pointed out—Comrade Mao, throughout

the long history of his revolutionary battles, in the midst of twists and turns, has concretely demonstrated his firm grip over the science of dialectics and its application to handle any concrete situation.

Sixthly, to be specific, Comrade Banerjee added—it was Mao Tse-tung who pin pointed the fact that the communists can not accept—"all unity, no struggle" as the guiding principle for a united front where they join even with very limited objective. The United Front must have as its basis the principle of unity-struggle-unity. Communists of different countries should learn, therefore, this very important lesson, in order to conduct and consolidate thereby the revolutionary struggles through united front on correct basis, in their respective countries.

The seventh important point, noted and discussed with some elaboration by Comrade Banerjee was about the lessons highlighted in the Tenth Party Congress of the Communist Party of China. Comrade Banerjee said, Chairman Mao's life-long struggle was to uphold the base political line of the proletariat. It was the teaching of Mao, reiterated in the Tenth Congress of Communist Party of China, that for a right cause to uphold truth, a Communist must have the courage to "go against the tide" and adhere to the correct line. Again, it was the very important

teaching of Mao, reiterated in the Tenth Congress that "the correctness or incorrectness of the ideological and political line decides everything". If one's line is incorrect, one's downfall is inevitable, even with the central, local and army leadership. If one's line is correct and even if one has not a single soldier at first, there will be soldiers and even if there is no political power, political power will be gained.

We can not but be delighted and highly encouraged by these great teachings as under the great leadership of Comrade Shibdas Ghosh our Party, SUCI is the living embodiment of these teachings and in fact, these were the very starting points as also the guiding principles for our Party from the very day of its inception.

As the next point, Comrade Banerjee recalled the teachings of Comrade Shibdas Ghosh, our great departed leader—of the two deviations, Dogmatism and Revisionism—the latter has appeared, in the present day world, as the main danger in the world communist movement.

And in the context of this development, it is the Communist Party of China under the great leadership of Comrade Mao that has been, in the main, the bulwark of the revolutionary struggle against this danger of revisionism.

In fine, Comrade Banerjee made this obser-

vation—the great revolutionary life of Comrade Mao Tse-tung and the long history of the Party that has grown and developed to its present position under his great leadership, are both the products of a long, constant and continuous process of a particular struggle. We are, therefore, confident that when this particular process of struggle continues to operate within the Chinese Communist Party, it is sure to give birth to many more revolutionary activities, many more victories in revolutionary struggles and will be able to further cement the unity of the party and the unity between the party and the masses on correct base political line. We are confident, led by the great party of Comrade Mao Tse-tung, the great people of China would turn their profound grief into firm revolutionary determination and purposiveness. They would carry forward the task of socialist reconstruction from one victory to the other. They would remain ever vigilant and unflinching in their principled struggle against revisionism-reformism of all brands both inside and outside their country and hold aloft the glorious banner of proletarian internationalism.

Red Salute
Comrade Mao Tse-tung!

After Comrade Banerjee concluded his long speech, the 'Charanik' music squad presented the "Internationale". The meeting then came to a close.

Red Salute to Comrade Mao Tse-tung

Editor-in-Chief—NIHAR MUKHERJEE