

**Soviet Socialism
in the Eyes of
Eminent Personalities**

ALL INDIA DEMOCRATIC STUDENTS' ORGANISATION

Soviet Socialism in the Eyes of Eminent Personalities

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Preface

November Revolution is a very significant event of the world history, perhaps the greatest. Based on the Communist ideology of Marx and Engels, Comrade Lenin led the working people of Russia to overthrow the capitalists and build up the Soviet Union - first socialist state of the world where exploitation of man by man was ended. After the demise of Lenin, Comrade Stalin took up the responsibility to construct socialism facing all obstacles inside and outside Russia. There was no beggar, no unfed, no unemployed, no prostitute. Soviet created a new type of men who sacrificed themselves for the betterment of mankind. Opportunity of Education up to the highest level was free and universal. Health services were provided to all. Social security was ensured. Workers got their rights. From a very backward condition of Tsarist Russia, it achieved tremendous progress in all spheres within a few decades. It was Soviet Union who sacrificed more than twenty million invaluable lives to defeat the Fascist forces in the Second World War to save mankind. Naturally, it attracted all contemporary eminent personalities of the world who sang her glory. On the occasion of the centenary of the Great November Revolution, we are publishing a collection of articles, speeches, poems written by them. Most of them were not communists; some were even anti-communists. Still they couldn't help but praise the socialist ideology and the great achievements of Soviet Union. We think this book will help the students to realise the greatness of socialist ideology and the struggle, as well as colossal achievements of Soviet Union in all spheres. There may be some Errors and limitations in this book. We welcome suggestions from everybody to improve this collection.

With revolutionary greetings

22 June 2017
48, Lenin Sarani,
Kolkata – 13

Ashok Mishra
General Secretary
AIDSO

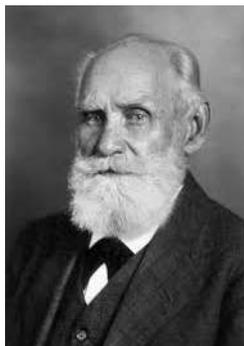
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Soviet Government is the Great Social Experimenter

Ivan Petrovich Pavlov
(1849 – 1936)
**Great Physiologist and
Noble Laureate Scientist**



I

“You have heard of, and you have seen (addressing the foreign delegates), the exceptionally favourable status enjoyed by science in my country. I would like to illustrate the relations that have been established in our country between the state and science by the following fact: we, the heads of scientific establishments, are really worried and alarmed because we are not sure whether we shall be able to justify all the allocations that the government has placed at our disposal. (Comrade Molotov interjecting: “We are sure that you will fully justify them.” Loud applause) As you know, I am an experimenter from top to toe. My whole life has been filled with experiments. Our government, too, is an experimenter but in an immeasurably higher category. I passionately want to live and to see the successful completion of this historic social experiment. (Pavlov’s toast “the great social experimenters”, was warmly applauded.)

(Speech at the reception held by the Soviet Government for the delegates to the 15th International Physiological Congress on August 17, 1935, in the grand Kremlin Palace)

II

“... Oh, how I want to live for a long, long time! ... At least until the age of hundred ... and even longer!

I want to live for a long time because my laboratories are now in their heyday. The Soviet Government has allocated millions for my scientific work and for laboratory extension. I want to believe that the measures taken to encourage physiologists – and after all I remain a physiologist – will achieve their purpose, that my science will flourish my native soil ...

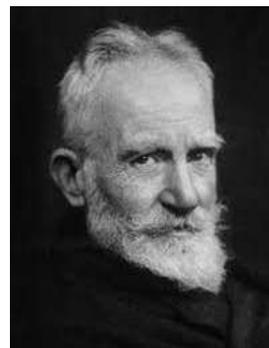
Whatever I do, I always think that in doing it I am, as much as my strength allows me, serving first of all my country. Social reconstruction on a grand scale is now under way in my country.

The enormous gulf between rich and poor has been eliminated. I want to live and see the final results of this reconstruction. ...”

(On the prospects of work in 1935)

Social Conditions in Russia

The Manchester Guardian. Thursday 2 March 1933.



George Bernard Shaw
(1856 – 1950)
**Noble Laureate Philosopher and
drama-writer**

To the Editor of the *Manchester Guardian*,

Sir - Increasing unemployment and the failure of private capital to cope with it throughout the rest of the world is causing persons of all classes and parties to watch with increasing interest the progress of the Soviet Union.

Any yet this is precisely the moment that has been chosen to redouble the intensity of the blind and reckless campaign to discredit it. No lie is too fantastic, no slander is too stale, no intervention too absurdly contrary to what is now common knowledge for employment by the more reckless elements of the British press. A manifest lunatic assassinated the President of the French republic.

He must be a Bolshevik. A child of Colonel Lindbergh is kidnapped and murdered; certain of our newspapers are not ashamed to mock its parents' distress with the same senseless cry. It is ascertained that the Russians have to work daily for their living under the Five-Year Plan and immediately a British duchess leads the protest against Bolshevik slavery.

Particularly offensive and ridiculous is the revival of the old attempts to represent the condition of Russian workers as one of slavery and starvation, the Five-Year Plan as a failure, the new enterprises as bankrupt and the Communist regime as tottering to its fall. Although such inflammatory irresponsibility is easily laughed at, we must not forget that there are many people not sufficiently well informed politically to be proof against it, and that there are diehards among our diplomats who still dream of starting a counter-revolutionary war anywhere and anyhow, if only they can stam pede public opinion into the necessary panic through the press. The seriousness of the situation is emphasized by the British Government's termination of the trade agreement with the USSR and the provocative questions and answers in the House of Commons.

We the undersigned are recent visitors to the USSR. Some of us travelled throughout the greater part of its civilized territory. We desire to record that we saw nowhere evidence of such economic slavery, privation, unemployment and cynical despair of betterment as are accepted as inevitable and ignored by the press as having "no news value" in our own countries. Everywhere we saw hopeful and enthusiastic working-class, self-respecting free up to the limits imposed on them by nature and a terrible inheritance from tyranny

and incompetence of their former rulers, developing public works, increasing health services, extending education, achieving the economics independence of woman and the security of the child and in spite of many grievous difficulties and mistakes which or social experiments involve a first (and which they have never concealed nor denied) setting an example of industry and conduct which would greatly enrich us if our systems supplied our workers with any incentive to follow it.

We would regard it as a calamity if the present lie campaign were to be allowed to make headway without contradiction and to damage the relationship between our country and the USSR. Accordingly we urge all men and women of goodwill to take every opportunity of informing themselves of the real facts of the situation and to support the movements which demand peace, trade and closer friendship with an understanding of the greater Workers Republic of Russia.

Yours etc.

George Bernard Shaw [and twenty others]

33, Ormond Yard, London

Lenin is an advocate of peace

Lokmanya Balgangadhar Tilak
(1856 – 1920)

Renowned Indian Nationalist



"We are publishing the main facts of Lenin's life since mischievous propaganda is being carried on that the popular Russian leader is the son of a German Jew and has been bribed by the

German Government. Lenin is being accused of being loyal to the Allied powers.

Lenin is an advocate of peace... He disagreed with Kerensky precisely because the later wanted to run the Russian Government on the basis of a compromise with the upper classes. Lenin is not prepared to have any such relations with them. It is his opinion that these upper classes in the warring nations are thoroughly selfish and vicious, that they are opposed to the interests of the common people in all countries, that it was they who started the war, and that it is the working people who are honest and peace-loving.

It was because of this difference that Kerensky had ordered Lenin's arrest. Ultimately, the worker's party led by Lenin achieved power by overthrowing the Kerensky Government.

Lenin's influence in the army and among the common people has increased as a result of the distribution of the land of nobility to the peasantry by Lenin.

Such are the main facts about Lenin..."

(In an Editorial in Kesari; January 29, 1918)

Soviet Communism: A New Civilisation

Sidney Webb

(1859 – 1947) &

Beatrice Webb

(1858 – 1943)

**Renowned Sociologists
and writers**



The New Communist Conscience

But science, whether in the discovery of truth about the universe or in the dismissal of untruth, is not, by itself, enough for the salvation

of mankind. If scientific knowledge is to be brought to the service of humanity, there must be added a purpose in man's effort involving a conception of right and wrong to be embodied in the Good Life. We need not repeat our description (In *Soviet Communism*) of the purpose, or our analysis of the code of conduct, emerging, as a new conscience, from the actual experience of life under Soviet Communism. The feature in this new morality which stands out in sharpest contrast with the morality of capitalist societies is the recognition of a universal individual indebtedness. No human being reaches manhood without having incurred a considerable personal debt to the community in which he has been born and bred for the expense of his nurture and training. That debt he is held bound to repay by actual personal service by hand or by brain. Moreover, he is required throughout his able-bodied life to employ in the service of the community the faculties which he has derived from it. Any person who neglects or refuses to pay this debt by contributing, according to his ability, to satisfying the needs of the present or future generations, is held to be a thief, and will be dealt with as such. He will, to begin with, be faced everywhere and at all times with the manifest disapproval of his mates. If his idleness or slackness continues, or if his example proves contagious, or if it is accompanied by negligence causing breakage of machinery or wastage of material, he may have to be isolated for appropriate remedial treatment. But in mental no less than in physical diseases prevention is better than cure. The encouragement of good habits is deemed even more effective in producing virtuous conduct than the discouragement of bad ones. Hence what the governing classes of the West consider an almost recklessly extravagant development of educational work in the Soviet Union from the crèche to the scientific research institute. Hence the adoption of schemes of remuneration according to social value, and constant promotion from grade to grade. Hence, too, the incitement to extra effort in the shock brigades, constantly intensified by socialist competition, and the manifestations of public honour,

public ridicule and public disgrace; along with the helpful patronage of the weak or untrained by the strong and skilful.

All this deliberate creation of virtuous behaviour is combined with a continuous application of the principles of measurement and publicity which are thus used to foster the habits of the Good Life. The insistence on the liquidation of individual indebtedness, as the basis of virtue, is balanced by an equal insistence on the fulfilment of its corporate obligation as a social institution by every group or organisation. Whether a village soviet or the All-Union Congress, whether a factory committee or an industrial trust, whether a village cooperative society or the great Centrosoyus, whether the smallest collective farm or the office directing the entire foreign trade of the USSR, the group of individuals concerned is always made conscious of the necessity of fulfilling the obligations to the community for which, rather than for the purpose of enforcing its own rights, the corporate entity has been called into existence. It is interesting to find, among these corporate obligations of every social institution in the USSR, not only the fulfilment to the utmost of its particular technical purpose but also the adoption and maintenance of universal principles of Soviet Communism. We need only name the widest practicable participation of all the citizens in every service, and in all corporate functions; the development of multiformity of structure according to circumstances instead of clinging to a rigidly prescribed uniformity; and the whole-hearted acceptance of the rule of universalism, irrespective of sex or race, affluence or official position.

It is these outstanding features of the emergent morality of Soviet Communism that seem to us to mark it off from that of all other civilisations. In particular, it is just these features that enable communist morality to embrace more than the exaction of the performance of duty. Within its sphere is also the positive provision not only of universal opportunity for the enjoyment of life but also of equal provision of leisure for individual disposal. It is an essential part of the Good Life in the USSR that every person should actually have the opportunity of working at the job that he finds within his

capacity and chooses as that which he likes best. Labour, the Bolsheviks declare, is to cease to be merely continuous drudgery of an inferior class or race, and is to be made a matter of honour and a joy for every member of the community. It was for this even more than for exacting the performance of duty that Lenin based the Good Life on social equality in the midst of plenty. If this idea seems fantastically utopian, that little fact itself marks the gap between the two civilisations.

A New of Living

The foregoing summaries of the principal features of Soviet Communism demonstrate at least its contrast with western civilisation. But do these separate characteristics constitute a synthesis which can properly be considered a new way of living, distinct from that pursued by other civilised societies? We suggest that they do. The characteristics of Soviet Communism, which we have summarised one by one, exhibit, when we take them together, a distinct unity, itself in striking contrast with the disunity of western civilisation. The code of conduct based on service to the community in social equality, and on the maximum development of health and capacity in every individual, is in harmony with the exclusion of exploitation and the profit-making motive, and with the deliberate planning of production for community consumption; whilst both are in full accord with that universal participation in a multiform administration which characterises the soviet system. The economic and the political organisations, and with them the ethical code, are alike staked on a whole-hearted reliance on the beneficial effect of making known to every citizen all that is known of the facts of the universe, including human nature itself; that is to say, on science as interpreted dialectically, to the exclusion of any miraculous supernaturalism or mystical faith in the persistence of personal life after death. The Worship of God is replaced by the Service of Man.

We may note in passing that the synthetic unity of the new civilisation of the USSR, whether or not it can be said to be in any

degree due to geographical or racial factors, is at least in harmony with them. The vast monotonous and apparently boundless steppe, sparsely peopled and only patchily brought under cultivation, with its prolonged winter cold and darkness, certainly influences its various inhabitants towards a common unity; to this or that form of collectivism; to mutual help in voluntary cooperation; to incessant discussion in village meetings and to the acceptance of centralised guidance from a Vocation of Leadership.

(A selected portion of the book 'Is Soviet Communism A New Civilisation?', Published in November 1936)

World Situation and Ourselves

Bipin Chandra Paul

(1858 – 1932)

Renowned Indian Nationalist



“... and today after the downfall of German Militarism – after the destruction of the autocracy of the Czars – there has grown up all over the world a new power – the power of the people determined to rescue their rights – the right of the people to live freely and happily without being exploited and victimized by the wealthier and so-called higher classes. This is the meaning of Bolshevism. This Bolshevism – however much Hare Street and Chowringhee and even British Indian Street might make faces at it – however much the Anglo-Indian Bureaucracy, the Anglo-Indian Plutocracy, the British Bureaucracy, the British Plutocracy and the French, the

American and other Bureaucracies and Plutocracies might gnash their teeth at the name and sight of this new propaganda, this new force and influence of it will increase.”

(Calcutta, 1919; Page – 24)

Impressions of Soviet Russia and The revolutionary world

John Dewey

(1859 – 1952)

**‘Father of Modern Education
Science’**



“But since the clamor of economic emphasis, coming... from both defenders and enemies of the Bolshevik scheme, may have confused others as it certainly confused me, I can hardly do better than record the impression, as overwhelming as it was unexpected, that the outstanding fact in Russia is a revolution, involving the release of human powers on such an unprecedented scale that it is of incalculable significance not only for that country, but for the world.” [p. 15]

“If I learned nothing else, I learned to be immensely suspicious of all generalized views about Russia; even if they accord with the state of affairs in 1922 or 1925, they may have little relevancy to 1928, and perhaps be of only antiquarian meaning by 1933.” [22]

“I am only too conscious, as I write, how strangely fantastic the idea of hope and creation in connection with Bolshevist Russia must appear to those whose beliefs about it were fixed, not to be changed,

some seven or eight years ago. I certainly was not prepared for what I saw; it came as a shock.” [40]

“We all know a certain legend appropriate to the lips and pen of the European visitor to America: here is a land inhabited by a strangely young folk, with the buoyancy, energy, naïveté and immaturity of youth and inexperience. That is the way Moscow impressed me, and *very much more so than my own country*. There, indeed, was a life full of hope, confidence, almost hyperactive, naïve at times and on some subjects incredibly so, having the courage that achieves much because it springs from that ignorance of youth that is not held back by fears born from too many memories. Freed from the load of subjection to the past, it seems charged with the ardor of creating a new world.” [37-38, emphasis added]

“The mass of the people is to learn the meaning of Communism not so much by induction into Marxian doctrines — although there is plenty of that in the schools — but by what is done for the mass in freeing their life, in giving them a sense of security, safety, in opening to them access to recreation, leisure, new enjoyments and new cultivations of all sorts.” [55-6]

“All that has been said of the anti-clerical and atheistic tendencies of the Bolshevik is true enough. But the churches and their contents that were of artistic worth are not only intact, but taken care of with scrupulous and even scientific zeal. It is true that many have been converted into museums, but to all appearances there are still enough to meet the needs of would-be worshippers.” [42-3]

“I have never seen anywhere in the world such a large proportion of intelligent, happy, and intelligently occupied children.” [28]

“For while a revival of interest in artistic production, literary, musical, plastic, is characteristic of progressive schools all over the world, there is no country, unless it be possibly Mexico, where the esthetic aim and quality so dominates all things educational as in Russia today.” [44-5]

“I can speak [glowingly] of Russia with any degree of confidence only as the animating purpose and life of that country are reflected in its educational leaders and the work they are attempting.” [46]

“The present age is, of course, everywhere one in which propaganda has assumed the role of a governing power. But nowhere else in the world is employment of it as a tool of control so constant, consistent and systematic as in Russia at present. Indeed, it has taken on such importance and social dignity that the word propaganda hardly carries... the correct meaning. For we instinctively associate propaganda with the accomplishing of some special ends, more or less private to a particular class or group, and correspondingly concealed from others. But in Russia the propaganda is in behalf of a burning public faith. One may believe that the leaders are wholly mistaken in the object of their faith, but their sincerity is beyond question.” [53-4]

“Perhaps the most significant thing in Russia, after all, is not the effort at economic transformation, but the will to use an economic change as the means of developing a popular cultivation... such as the world has never known.... The main effort is nobly heroic, evincing a faith in human nature which is democratic beyond the ambitions of the democracies of the past.” [31-2]

“I do not see how any honest educational reformer in western countries can deny that the greatest practical obstacle in the way of introducing into schools that connection with social life which he regards as desirable is the great part played by personal competition and desire for private profit in our economic life.... The Russian educational situation is enough to convert one to the idea that only in a society based upon the cooperative principle can the ideals of educational reformers be adequately carried into operation.” [86]

(Taken from ‘Impressions of Soviet Russia and the revolutionary world’; the page numbers are referred here.)

**My life's pilgrimage would have remained incomplete,
If I had not come in Russia**

Rabindranath Tagore
(1861 – 1941)
Great Poet and Humanist



“In Russia . . . Whichever way I look, I am filled with wonder. It is unlike any other country. It is radically different. From top to bottom they are rousing everybody up without distinction.

Throughout the ages, civilized communities have contained groups of nameless people. They are the majority – the beasts of burden, who have no time to become men. They grow up with leavings of the society's wealth, with the least food, least clothes and least education, and they serve the rest. They toil most, yet theirs is the largest measure of indignity. At the least excuse they starve and are humiliated by their superiors. They are deprived of everything that makes life worth living. They are like a lamp-stand bearing the lamp of civilisation on their heads: people above receive light while they are smeared with the trickling oil.

I had often thought about them, but came to the conclusion that there was no help for them. If there were no one below, how could there be anyone above, and it is necessary to be there above. . . .

A radical solution of this problem is being sought in Russia. It is not time yet to consider the final fruit of this attempt, but for the present whatever catches my eye strikes me amazement. The royal road to the solution of all our problems is education. The bulk of the

human society has so far been deprived of full opportunities for education: India well-nigh completely so. It is astonishing to watch the extraordinary vigour with which education spreads throughout Russian society. The measure of education is not merely in numbers, but in its thoroughness; its intensity. What abundant preparation, what tremendous effort, so that no one should remain helpless or idle! Not in European Russia alone, but also among the semi-civilised races of Central Asia, they have opened the flood-gates of education. Unending effort is being made to bring the latest fruits of science to them. The theatres here are crowded, but those who come to them are peasants and workers. Nowhere are they humiliated. In the few institutions I have visited so far, I have seen the awakening spirit and the joy of their self-respect. Let alone our masses, their difference even with the working classes of England is colossal.” (Letters from Russia; Letter No. I)

“I am now in Russia; had I not come, my life's pilgrimage would have remained incomplete. Before it is time to assess good and evil in their activities here, the first thing that occurs to me is: what incredible courage! What is called traditional clings to man in thousand different ways; its numerous apartments, its innumerable doors are guarded by sentries whose number is legion; its treasury rises mountain-high, filled with taxes gathered over centuries! They have torn it up by its root here: there is no fear, no hesitation in their minds. The seat of the ancient has been swept away to make room for the new. . . . I can see that they are determined to raise a new world. They have no time to lose, because the whole world is their opponent; they must prove without delay that what they want is not wrong, that it is no fraud; a decade or two is determined to prevail against millennium. Very small is their material strength, but the daring of their will power defies comparison. . . . It would have been unpardonable not to see the light of the mightiest sacrificial fire that has been lit in the world's history.” (Letters from Russia; Letter No. II)

“What we see today is a man-eater civilisation. It just cannot do without a group of victims who must feed it and carry it on their backs. Its wealth, its luxuries and even its culture rise high in the sky on the shoulders of the subaltern multitudes. And this explains why the symptoms of a class revolution have become so pronounced in Europe today....

“Unless and until the very foundation of this civilisation, which is so cruel to the weak, is changed, we cannot survive on the crumbs of bread thrown down from the dining tables of the rich...

“Such an attempt to transform the foundations of civilisation I had witnessed in Russia.... Shortcomings notwithstanding, the shape of the new era of humankind which I saw in that tapobhumi [auspicious space for prolonged meditation – A S] filled me with great joy and hope. Nowhere else in human history do I find such a durable basis for joy and optimism. I know that Russia has founded this new era on a colossal revolution, but that is a revolution against the most cruel, most powerful ripu [evil passion – A S] of man – a revolution that shows the road to the expiation of mountains of sin accumulated over the ages....

“When I ponder over the matter from the standpoint of whole humanity, the realisation that automatically dawns upon me is that new Russia is engaged in a sadhana [long, determined endeavour – A S] to extract a big, deadly splinter that has pierced through the ribs of human civilisation – a splinter called greed. A prayer spontaneously rises in one’s mind: may their sadhana be crowned with success.”

[Taken from ‘Chithipatra’, (Letters) Vol. 11 p 145-46]

Indian People Will Follow The Example of the Russian Comrades



Madam Bhikaiji Cama
(1861 – 1936)
Famous Indian Nationalist

“Our people cannot send their delegates to you, because they are too poor. But I believe that the day will come when they will awaken and follow the example of our comrades from Russia, to whom particularly we send our fraternal greetings.”

(Speech in the International Socialist Congress in Stuttgart; August, 1907. Madam Cama was speaking about the Russian Revolution of 1905.)

The Russian Revolution

Sun Yat Sen
(1866 – 1925)
**Chinese National Leader and
First President of Republic of China**



“During the Great War, revolution broke out in Russia and thereby a new

form of socialist state replaced the old autocracy.

The Russians belong to the Slav race. In one hundred years their number has increased four times, from forty millions to one hundred and sixty millions, and their national strength has increased correspondingly. During the last century Russia was the mightiest nation in the world. Not only Japan and China, but Britain and Germany also, were afraid of her. Her territorial possessions covered half of both Europe and Asia and all were acquired by means of conquest. Lest Russia should annex China, and then proceed to conquer the world, England and Japan entered into an alliance. A great change in world politics was brought about by the defeat of (Tsarist) Russia by Japan, which resulted in the elimination of Russian influence in Korea and South Manchuria, the wreck of the Russian policy of world domination, and the maintenance of the territorial integrity of the Far East.

Another great change was brought about by the Revolution of 1917: it was the complete turnover of a great military autocracy into a new socialistic state. During the last six years internal reforms have been instituted in Russia and a new policy of peace has replaced the old militarism. The Russians have set out as pioneers in the movement for helping the oppressed by curbing the strong. Now again the big Powers are alarmed by Russia; they are more afraid of her than ever, and with good reason; for the new policy of Russia will destroy not only Russian imperialism, but world imperialism; it will destroy not only world imperialism, but also the entire capitalistic system of the nations. In name, the political powers of modern states are controlled by their respective governments; but in reality, they are manipulated by private capitalists. The new policy of Russia, I believe, will breakdown this monopoly; and so all capitalists of the world are much alarmed. The world is facing a serious crisis; and as a result of this crisis, great changes will take place.”

“... Since the Russian Revolution, the Slav doctrine of international justice, that is, to help the weak and curb the strong,

has been enthusiastically received by the smaller states of Europe, particularly by Turkey. Before the War, Turkey was so weak and poor that she was almost unable to maintain herself and the Europeans called her “the sick man of the Near East.” During the War she sided with Germany and was defeated by the Allies. When the Powers planned to partition Turkey, Russia alone was indignant. She helped Turkey to fight back the Greeks and to cancel the unequal treaties. At length, Turkey was saved from destruction.”

“... During the first part of the European (World) War, Russia joined Britain and France to fight against German imperialism. After great losses of lives and property, she withdrew from the front and started an internal revolution. Why? Because the Russian people realized that their suffering would not end until they had overthrown the ancient system of autocracy and oppression. Since the Revolution, they have put in practice their socialistic policies. The capitalistic nations opposed the Russian policy, and intervened in Russia, but they were fought back by the Soviets. When intervention failed, they adopted measures of passive resistance: severance of economic relations with Russia and the non-recognition of the Soviet government. (Great Britain has now formally recognized the Soviet government.) The main cause of this conflict is the fundamental difference in policies between Russia and the Big Powers. The Powers favour imperialism and put might above right. Russia preaches that right must be put above might. I should say, therefore, that the next world war will be one between right and might, irrespective of racial differences.”

“... Six years ago, revolution broke forth in Russia. The Russian Revolution was of singular significance for it not only overthrew the political inequalities, but also inequalities in economic and social spheres.”

(Taken from ‘The Three Principles of the People’)

Marxist Knowledge Has Made to Realise Invincibility of the Development of Humanity

Romain Rolland
(1866 – 1944)
Great Humanist Litterateur
and Noble Laureate



“... the dominant thought that leaves a permanent impression upon my mind is the revival of the Soviet Union, to be precise, its millions of men and women, who became conscious of their overwhelming power, proud of their triumph, jubilant in the belief and trust in their leaders, and who have strong momentum of their vital force flowing in every drop of their blood.

... Optimism is there in every breath of Stalin and the Bolshevik leaders, his comrades-in-arms, - an optimism free from prejudices, but undaunted. For, all their activities are for the more beautiful, more developed and more glorious future of humanity. The Marxist world of epistemology has made them confident of this future. This world of knowledge has made them realise the invincibility of the development of humanity. This invincibility is in consonance with steps of activities, and it is evidently manifested in them.

... They call them materialist, because they themselves, as they demand, are materializing this ideology. And by whatever means they can! But they can never be successful in this work, if they do not possess in them that burning torch of ideology covered behind the shield.”
(from ‘Moscow Diary’)

Soviet Worker’s State Destroyed the Class of the Parasites Declared Peace is Indivisible

Maxim Gorky
(1868 – 1936)
Great Revolutionary Writer



“It was they who built the impregnable castles of the feudal lords, who built the cities and the wonderful cathedrals, who made roads, drained marshes, worked hemp and flax, leather and wood, wood and metal, and dressed, shod and adorned the ruling class. While they were doing this, they also created the tales of admirable wisdom, beautiful songs and legends, and biting satires directed against their enemies. Not only did the working people, i.e., the peasants and artisans, build up and create our material civilization, but ever since the slaves revolted against their Roman masters, they have always striven to wrest the power over their own lives from the hands of their masters. The wars of the Albigenses against the feudal Roman church, the Jacqueire risings around Paris in 1358, Wat Tyler’s rebellion in England, the peasant revolts in Germany in 1524–25, Ivan Bolotnikov’s rebellion at the beginning of the seventeenth century and Stepan Razin’s under the Second Czar of the Romanov dynasty, Konrad Bulavin’s revolt under Peter, and Yemelyan Pugachev’s campaign against Moscow, were all battles of the peasants against the boyars, the nobles, the landowners everywhere.

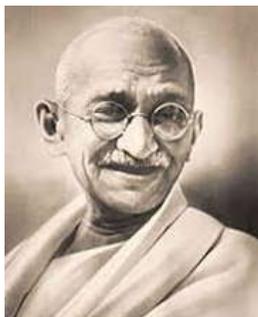
At a time when the traditional plunderers of the world again want to redistribute the earth among themselves, our Soviet worker’s state, after having destroyed the class of the parasites living by the

labour of others, has declared that peace is indivisible. When the fascist countries, Italy and Germany, are squandering the forces of their working people in preparation for a new destructive world war and are reducing their people to poverty and starvation, the people of the U.S.S.R. are rapidly increasing in wealth – to the anger and envy of the plunderers. Never in the whole history of the mankind, at no time and nowhere, has unity between a government and a people existed in such clearly expressed and solidly founded forms as those on which this unity is based in our great Union, where every honest worker and collective farmer has the opportunity of immediate and close comradely contacts with his leaders. And no popular leader famous in history has ever said, or dared to say, to the workers: “We taught you and now it is your turn to teach us.” Joseph Stalin said this and it is tremendous, unprecedented, truly revolutionary truth. This truth is the force which creates such amazing explosive, creative movements as the one bearing the name of Stakhanov.

The U.S.S.R. has begun to remake the history of the world. To avoid mistakes in this great enterprise, in order that new wine be not poured into old skins, our young people must be well acquainted with the grim and grievous history of the past.”

(Taken from ‘Village History’; page – 129-30)

Bolshevik Sacrifices Cannot Go in Vain



M. K. Gandhi
(1869 – 1948)

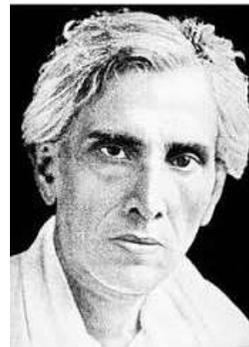
Renowned Indian Nationalist Leader

“It is my firm conviction that nothing enduring can be built on violence. But be that as it may, there is no questioning the

fact that the Bolshevik ideal has behind it the purest sacrifice of countless men and women, who have given up their all for its sake; an ideal, that is sanctified by sacrifices of such master spirits as Lenin, cannot go in vain.”

(Young India; November 5, 1928)

On Socialism



Saratchandra Chattopadhyaya
(1876 – 1938)
**Great Litterateur and
Secular Humanist**

“His (Gandhiji) main fear is socialism. He is encircled by the riches and businessmen. How will he accept the socialists? Here we cannot deny Mahatma’s weakness.”

The British Government banned ‘Pather Dabi’ - the famous novel of Saratchandra. They remarked: ‘Towards the end of the book the hero works himself upon a state of frenzy, throws away all restraints and preaches pure Bolshevism.’

In ‘Jagaran’ - an incomplete novel of Saratchandra, a well-wisher of a feudal landlord warned him, “The sole business of a bunch of so-called patriots calling themselves ‘swadeshi’ has been creating rift between the landlords and their subjects. They are instigated by Bolshevik propaganda. . . If you do not exercise caution at the outset, possibility of losing your property cannot be ruled out.” (Translation ours - Editor, S.P.)

On Socialism

Jack London

(1876 – 1916)

Famous Novelist and Journalist



“Foreign markets and undeveloped countries largely retard that moment. The favoured portions of the earth’s surface are already occupied, though the resources of many are yet virgin. That they have not long since been wrested from the hands of the barbarous and decadent peoples who possess them is due, not to the military prowess of such peoples, but to the jealous vigilance of the industrial nations... Capital stands in its own way, welling up and welling up against the inevitable moment when it shall burst all bonds and sweep resistlessly across such vast stretches as China and South America. And then there will be no more worlds to exploit, and capitalism will either fall back, crushed under its own weight, or a change of direction will take place which will mark a new era in history. This change of direction must be either toward industrial oligarchies or socialism.”

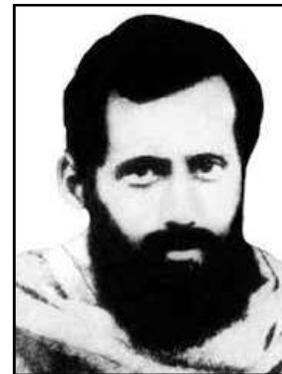
“They call themselves ‘comrades’, these men, comrades in the socialist revolution. Nor is the word empty and meaningless, coined of mere lip service. It knits men together as brothers, as men should be knit together who stand shoulder to shoulder under the red banner of revolt. This red banner, by the way, symbolises the brotherhood of man, and does not symbolise the incendiarism that instantly connects itself with the red banner in the affrighted bourgeois mind.

The comradeship of the revolutionists is alive and warm. It passes over geographical lines, transcends race prejudice.”

“The revolution is a revolution of the working-class. How can the capitalist class, in the minority, stem this tide of revolution? What has it to offer? What does it offer? Employers’ associations, injunctions, civil suits for plundering of the treasuries of the labour unions, clamour and combination for the open shop, bitter and shameless opposition to the eight-hour day, strong efforts to defeat all reform child-labor bills, graft in every municipal council, strong lobbies and bribery in every legislature for the purchase of capitalist legislation, bayonets, machine-guns, policemen’s clubs, professional strike-breakers, and armed Pinkertons — these are the things the capitalist class is dumping in front of the tide of revolution, as though, forsooth, to hold it back.”

(Taken from ‘Revolution’, 1908)

Capitalist Countries Feared the Bolshevik Government



Utkalmani Gopabandhu Das

(1877 – 1928)

**Social reformer, poet and
nationalist**

“Lenin was a great man and his ideology should not be confined to Russia but it should also spread to other parts of the world.” (Samaj, 1920)

“... while Mahatma Gandhi followed the path of non-violence to achieve the goal of freedom from British imperialism, Lenin was forced to accept the violent path of revolution to establish the Soviet Government in Russia.” (Samaj, 1920)

“Now Russia is fully a Bolshevik state; its ruler and ruled are both Bolshevik and its government is enemy of any kind of dictatorship. The capitalist countries of European community feared the Bolshevik Government of U.S.S.R.” (Sambad Sanket)

A Poem

Mohammed Iqbal

(1877 – 1938)

Famous poet

“The fate of slaves is bitter
where’s the light?
And when will capitalism sink
and drown?
The world long years awaits
the reckoning date.”



Soviet Union is an Inspiration To the Enslaved People of the East



**Mahakavi Vallathol
Narayana Menon**

(1878 – 1958)

Famous Malayalam Poet

“Not only by its social and economic success and brilliant military victories, but by its epoch-making cultural achievements as well, the Soviet Union has amazed the world. The art and the culture of the people of Soviet Union, undying and imperishable in the midst of the most merciless war in human history, has been an inspiration to the enslaved peoples of the East. The peoples of the Soviet Union, walking in the wake of Lenin, have shown how to take pride in one’s own national culture, how to preserve it and enrich it along modern lines, as well as how to defend it with immortal heroism against the vandalism of the barbarous hordes, who are sworn enemies of civilisation.”

(Written in 1943. Source: Lenin in India – Anand Gupta; New Literature, Delhi)

At the Lenin Mausoleum

The fair body shines
In the brightness of electric lamps
Like the personification
Of pure, fresh dawn –

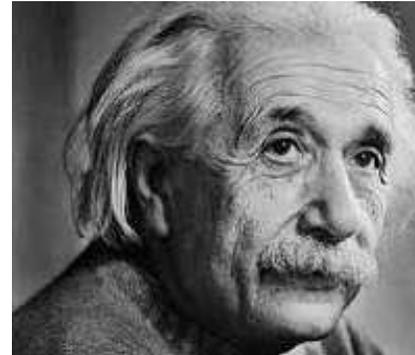
Why say 'like'?
He is the Dawn
That cleared Russia
Of her darkness,
The dawn that gives
Awakening to all!
His eyes far-reaching into the future,
Have been closed,
As though pondering deep
On the world's welfare!
Lo! There lie on either side
Motionless both his hands
Hands that led up bravely his country
From deep, infernal sorrows
Caused by the despotic rule
Of Czar, the emperor!

LENIN, who treats all alike
Rejuvenated Russia
With the brimming heat
Of the bright sun...

None in sorrows, none idle
And no one illiterate,
Amongst your children
Five and twenty crores,
Men, women and all alive
Equal with singleness of purpose;
Your success oh, Russia
Is victory indeed!

(Written in 1951)

Why Socialism?



Albert Einstein
(1879 – 1955)
Great Scientist and
Humanist

“Private capital tends to become concentrated in few hands, partly because of competition among the capitalists, and partly because technological development and the increasing division of labor encourage the formation of larger units of production at the expense of smaller ones. The result of these developments is an oligarchy of private capital the enormous power of which cannot be effectively checked even by a democratically organized political society. This is true since the members of legislative bodies are selected by political parties, largely financed or otherwise influenced by private capitalists who, for all practical purposes, separate the electorate from the legislature. The consequence is that the representatives of the people do not in fact sufficiently protect the interests of the underprivileged sections of the population. Moreover, under existing conditions, private capitalists inevitably control, directly or indirectly, the main sources of information (press, radio, education). It is thus extremely difficult, and indeed in most cases quite impossible, for the individual citizen to come to objective conclusions and to make intelligent use of his political rights.

The situation prevailing in an economy based on the private ownership of capital is thus characterized by two main principles:

first, means of production (capital) are privately owned and the owners dispose of them as they see fit; second, the labor contract is free. Of course, there is no such thing as a *pure* capitalist society in this sense. In particular, it should be noted that the workers, through long and bitter political struggles, have succeeded in securing a somewhat improved form of the “free labor contract” for certain categories of workers. But taken as a whole, the present day economy does not differ much from “pure” capitalism.

Production is carried on for profit, not for use. There is no provision that all those able and willing to work will always be in a position to find employment; an “army of unemployed” almost always exists. The worker is constantly in fear of losing his job. Since unemployed and poorly paid workers do not provide a profitable market, the production of consumers’ goods is restricted, and great hardship is the consequence. Technological progress frequently results in more unemployment rather than in an easing of the burden of work for all. The profit motive, in conjunction with competition among capitalists, is responsible for an instability in the accumulation and utilization of capital which leads to increasingly severe depressions. Unlimited competition leads to a huge waste of labor, and to that crippling of the social consciousness of individuals which I mentioned before.

This crippling of individuals I consider the worst evil of capitalism. Our whole educational system suffers from this evil. An exaggerated competitive attitude is inculcated into the student, who is trained to worship acquisitive success as a preparation for his future career. I am convinced there is only *one* way to eliminate these grave evils, namely through the establishment of a socialist economy, accompanied by an educational system which would be oriented toward social goals. In such an economy, the means of production are owned by society itself and are utilized in a planned fashion. A planned economy, which adjusts production to the needs of the community, would distribute the work to be done among all those

able to work and would guarantee a livelihood to every man, woman, and child. The education of the individual, in addition to promoting his own innate abilities, would attempt to develop in him a sense of responsibility for his fellow men in place of the glorification of power and success in our present society.”

(A selected part of the Einstein’s famous article bearing the same title.)

On Socialism

Premchand

(1880 – 1936)

Great Indian Litterateur



“Twentieth century is the century of socialism; who will be able, will acquire the socialist character. ... In a country like India where the majority of the population is poor, where literate and illiterate all types of workers exist, no other than socialism can be the ideology.”

(Congress and Socialism; 1933)

“I have almost become an admirer of socialism.”

(In a letter to a friend written in 1919)

“If after independence this supreme control over property exists, and educated society remains self-centered, I do not want such freedom. ... Govinda will replace John, this is not my realization about freedom. I want to see a social system where there is no place for inequality. I do not want freedom for the capitalists; I want freedom for the poor as well as the workers.”

(Taken from ‘Jagaran’; October 16, 1933)

“New time has brought a new era. Future belongs to the workers and peasants. The direction of the movement of the world is clearly proving it. Hindustan cannot remain indifferent of it. The peaks of the Himalayas cannot keep it away from it. Sooner or later we will not only see them to be vocal, but also raise their demand for rights and then they will become the master of their own destiny.”

(Taken from ‘Purana Jamana: Naya Jamana’)

“The result of Five Year Plan in Soviet Russia is incredible. An English journalist comparing with the condition of five years ago wrote that new towns and cities are being established there like flood. There were many villages where one or two hundred people would live, now their population have become fifty times. Big cities have replaced the slums. This pace of economic development in the whole world is amazing. Such success is achieved when people’s administration is governed by people. Imperialist Europe cannot yet decide whether the military production will be reduced. There, Russia is steadily advancing. There is no unemployment, no depression in business.”

(Taken from ‘Progress of Soviet Russia’)

Help Soviet Russia

Helen Keller

(1880 – 1968)

Renowned Humanist and Writer

I love Russia and all who stand loyally by her in her mighty wrestlings with the giant powers of ignorance and imperialist greed. When I first heard of the glorious words, “Soviet Republic of Russia,” it was as if a new



light shone through my darkness. I felt that the sun of a better day had risen upon the world. Those glowing, hope-inspiring words, “Soviet Republic of Russia,” meant that at last the principles of truth, justice and brotherhood had gained a foothold upon earth, and this thought has run like a shinging furrow through the dark years that have intervened. We have witnessed Russia’s superhuman struggle in a world blinded by avarice and calumny. But despite intrigues and blockades and the wicked misinterpretations of a stupid, dishonest press, she stands today firmly entrenched in her just cause, while the old social order is collapsing at her feet.

Oh, why cannot the workers see that the cause of Russia is their cause? Her struggle for economic freedom is their struggle, her perishing children are their children, and her dreams, her aspirations, her martyrdom and victories are an internal part of the workers’ campaign for a better, saner world. Why can they not understand that their own best instincts are in revolt against a social order which enthralls masses of men and leads inevitably to poverty, suffering and war? How spiritually blind are men, that they fail to see that we are all bound together! We rise or fall together, we are dwarfed or godlike, free or chained together.

If the workers would only use their minds a little, instead of letting others do their thinking for them, they would see quickly through the flimsy arguments of the newspapers they read. They are told that the famine in Russia is caused by “Marxian socialism,” and that four years of Bolshevism have brought Russia to the doors of the world begging for bread. If that is true, what has caused the famine in China? What is the cause of undernourishment in some of our southern states? And what is the cause of unemployment throughout this great, rich land? Begging for bread is not uncommon within the capitalistic nations, and these days we hear a great deal of soup kitchens and the bread line. These phenomena occur even in times which the newspapers are accustomed to speak of as “prosperous.”

The famine in Russia is the result of a drought following years of war and a long imperialistic blockade of Russian ports, preventing entrance to them of all necessary supplies. This is the plain truth. Yet millions of sensible men and women have been deceived about conditions in Russia. But I trust that the good sense of the American people will soon surmount the wall of calumnies and prejudices which now prevents friendly relations between the two countries.

Through the mist of tears and sweat and blood of struggling men I salute her and wish for her the love of an awakened and grateful humanity.

Here is a thought that keeps singing in my mind but will not fold its wings for the formal limits of a letter: Great, O Russia, is thy task! Thine is the race immortal whose beams shall spread across the earth, wide as the wings of heaven, bright as the morning light. Lift high thy flaming torch wherever men are slaves! Breathe upon them the life-quickenings of thy creative mind. Give them the potent red light of thy courage, that they may look upon the faces of comrades in every land, and be to all their kind dear friends and neighbors. Then shall all men discover thee, a paradise upon the verge of doom.

[First Published: The Toiler, November 19, 1921

The Spirit of Lenin

I think that every honest belief should be treated with fairness, yet I cry out against people who uphold the empire of gold. I am aware of moods when the perfect state of peace, brotherhood and universal love seems so far off that I turn to division, pugnacity and the pageant of war. I am just like St. Paul when he says, "I delight in the Law of God after the inward man; but I see another law in my members, warring against the law of my mind." I am perfectly sure that love will bring everything right in the end, but I cannot help sympathizing with the oppressed who feel driven to use force to gain the rights that belong to them.

That is one reason why I have turned with such interest toward the great experiment now being tried in Russia. No revolution was ever a sudden outbreak of lawlessness and wreckage incited by an unholy brood of cranks, anarchists and pedagogues. People turn to a revolution only when every other dream has faded into the dimness of sorrow. When we look upon these mighty disturbances which seem to leap so suddenly out of the troubled depths we find that they were fed by little streams of discontent and oppression. These little streams which have their source deep down in the miseries of the common people all flow together at last in a retributive flood.

The Russian Revolution did not originate with Lenin. It had hovered for centuries in the dreams of Russian mystics and patriots, but when the body of Lenin was laid in simple state in the Kremlin, all Russia trembled and wept. The mouths of hungry enemies fed on new hopes, but the spirit of Lenin descended upon the weeping multitude as with cloven tongues of fire, and they spoke one to another and were not afraid. "Let us not follow him with cowering hearts," they said, "let us rather gird ourselves for the task he has left us. Where our dull eyes see only ruin, his clearer sight discovers the road by which we shall gain our liberty. Revolution he sees, yea, and even disintegration which symbolizes disorder is in truth the working of God's undeviating order; and the manner of our government shall be no less wonderful than the manner of our deliverance. If we are steadfast, the world will be quickened to courage by our deeds."

Men vanish from earth leaving behind them the furrows they have ploughed. I see the furrow Lenin left sown with the unshatterable seed of a new life for mankind, and cast deep below the rolling tides of storm and lightning, mighty crops for the ages to reap.

[First Published: Midstream: My Later Life, 1929

Revolution Is Not an Act, It Is a Change

**Bhogaraju Pattabhi
Sitaramayya
(1880 – 1959)**

**Nationalist Leader, Former
Congress President and
Official Historian of Congress**



“Revolution is not an Act, it is a change. Anti revolutionaries are trying to destroy it. But their efforts served as strength to the revolution”. (Kambhampati Satyanarayana, Ardha Satabdi Kalamlo Andhrula Paini October Viplava Prabhavam, [Telugu], Vikasa Sahiti, Madras, 1973, pp.6-7)

“In Russia a labourer is paid enough wages. One need not pay money for their charges. No postage charges for letters. To drink there is no toddy and arrack. Whenever selling and buying is done through cooperatives then the seller is becoming a buyer and the buyer a seller. The middle traders, who only worshipped money and through money earned profits, were eliminated. To teach the philosophy of the system to the people special training extending from six weeks to six months was given. There is no person without food, nobody without education, no rich person and no poor person. No seller, no buyer, no lazy person. No protecting soldier. The new system is having the similar characteristics of krita yugam and there is no doubt in it”. (Bhogaraju Pattabhi Sitaramaiah, “Soviattulu”, Andhra Patrika, Annual Number, (Telugu) April 1921, pp.63-64. The English translation of this paragraph was taken from Atlury Murali, “Changing Perceptions and the Radicalization of the National Movement in Andhra, 1922-34”, p.22.)

New Russia



**Subramaniya Bharati
(1882 – 1921)
Famous Humanist & Poet**

(Mahakavi Subramaniya Bharati Composed ‘New Russia’ in 1917 on the success of February revolution of Russia which is given below as a translation from his original in Tamil. He is said to be the first Indian poet who welcomed the revolution. There is a controversy about which revolution in praise of which revolution the poem is written. A researcher Prof. N.Ravindiran has thoroughly analysed the time series of Bharati’s works as well the contents of the concludes that the song is on October revolution only. Based on various evidences, many other researchers too have concluded so. Bharati also mentions October revolution’s impact on women’s freedoms . Attempt is made to translate and send this article also which appeared in Sudeshamitran magazine)

The Magna Mater (Maha Kali Parashakti) towards Russia

Turned her benign glance:

Lo! Tornado-like whirled

The epoch-making Revolution;

The tyrant screamed as he crashed below,

An event of cosmic import it was;

The heavenly gods’ shining shoulders

Swelled with joy and pride;
While the devils, their eyes drowned in tears;
Went blind and died.
Ye, men of the earth,
Behold this wonder.

Like Hiranya of the old, the tyrant / ruled-
The accursed known as the Czar.
Good men and saintly souls writhed without refuge;
Justice and Virtue.
The idiot Czar treated as of no account;
Lies, deceits, and a myriad evils,
Like snakes in the dark jungle,
Teemed and flourished in that land.

Hunger gnawed at the vitals (in Czar's Russia)
Of those who ploughed, sowed and reaped,
Fell diseases abounded.
Servile votaries of falsehood
Amassed lucre;
Those who dared to speak the truth
Underwent unheard-of tortures in prison-cells
Or died on the gallows.
Many of them in ghoulis Siberian Wasteland
Languished and perished.

Even for the murmur people were jailed (in Czar's Russia),
For a protest, banishment; and in this wise
Virtue was shattered.
Vice reigned in her place.

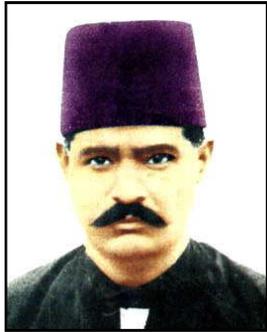
The Great Mother's heart was touched;
The compassionate glance
By which she protects her truth-loving devotees,
She turned on that land
And the tyrant just fell.

Like the Himalayas crashing,
The wicked Czar fell with a bang;
One and all of those around him
Who cringed and uttered lies to suit his whims,
Who conspired to murder virtue –
All of them were smashed to smithereens,
Even as the stormy Whirlwind in a forest
Knocks down all the trees
Makes fuel out of it.

People are masters of their lives,
Their welfare advanced by their own laws.
Lo! In a trice has it arisen.
This is people's state, they proclaimed,
So that the whole world might know,
“Gone are the slave's shackles,
 Know ye all,
No more shall man be a slave”,
 Said they.
Like a thunder-riven wall
Collapsed the iron-Age
Arise, oh, the Golden age.

(This Translation is done by
Tamil University Thanjavur, Tamilnadu in 1989)

A Poem



Aziz Lakhnavi

(1882 – 1935)

**Famous Urdu poet & master of
classical Gazal**

“The fallen stars are now burning bright,
Your keen eyes may see through the darkness.
Listen to the Russian Message,
Unity may bring salvation for you,
Because unity has brought salvation for Russia.”

Stalin Era was the History’s Greatest Dynamic Eras

Anna Louise Strong

(1885 - 1970)

Renowned Journalist and writer



“This was one of history’s great dynamic eras, perhaps its greatest. It changed not only the life of Russia, but of the world. It left no man unchanged of

those who made it. It gave birth to millions of heroes and to some devils. Lesser men can look it back on it now and list its crimes. But those who lived through the struggle and many who died of it, endured the evil as part of the cost of what was built.

Shall we forget the Europe of 1940, when the armies of France collapsed in eleven days before Hitler and when Europe feared a new Dark Ages of a thousands years? Shall we forget the assault on all mankind by proclaimers of a master race against slave races, and how this assault was broken by the men and women of Stalingrad? They built feverishly, wastefully, but they built strength that stood when the world was reeling. And for this the world in their debt today.

Nor for this only. The Stalin Era built not only the world’s first socialist state and the strength that stopped Hitler. It built the economic base for all those socialist states today in which are one-third of mankind; it built the surplus which can give to the ex-colonial peoples of Asia and Africa the freedom to choose their development in open market. It, thus, has built a base on which can grow the variety of freedom of the many nations and their unity in lasting peace.”

(Taken from ‘Stalin Era’)

On Soviet Socialism and Stalin



Sarvepalli Radhakrishnan

(1888 – 1975)

**Renowned Educationist and
The Second President of India**

“....Communism was a widespread force in the world, it was because the doctrine satisfied certain basic human needs. It spread

among people who were alienated from capitalist society, were not held together by a bond of a shared moral principal, and found no meaning in or purpose to individual existence. The popularity of communism showed the need for a new type of society whose main concern was the welfare of all its people, for the transformation of the community so as to give it a new social vision.

...Radhakrishnan himself believed, after two years in Moscow, that there was much to comment in the country. Living standards had risen, the distribution of food and opportunity was more equitable than before, literacy was widespread and intellectual interests was growing. Religion was tolerated and art was not decadent. The success of the Soviet ballet had a deeper meaning than aesthetic pleasure. The wordless beauties which are enacted before our eyes are the eternal protest of men and women of refined feeling against the glamour and falseness of so much tinsel that passes for life. The children were full of spontaneous life and gaiety and their interests were served with care. Above all there was an atmosphere of hope. The eyes of Russia were turned towards the future, towards the possibilities of things. Not even the most hostile witness could affirm that any living Russian would prefer the return of the tsars.

...Marxism being not dogmatic but creative, and conditions in Russia changing continuously, Radhakrishnan was hopeful that patience and restraint might lead to peaceful adjustments and approximations between the communist and non-communist worlds. ...Stalin himself had spoken of the Primacy of the logic of facts.

...Radhakrishnan said he had found the Russian people no different from others; and especially their young men and women were friendly, cheerful and pleasant. They were proud of their country and its achievements, were aware of the gross shortcomings of the Soviet system but believed that these were transitional. They wished to live in peace with others and did not complain of conditions in their country because they feared that it was being encircled. Soviet Russia was neither as black as some in the west believed.”

(Taken from ‘Radhakrishnan : A Biography’ by Sarvepalli Gopal)

“We are recasting our society on a socialist pattern in ways which are consistent with our history and agreeable to our tradition. Lenin’s observation is to the point: “All nations will reach socialism, this is inevitable. But all nations will not reach socialism in the same way.” We have faith in our people; so confidence in the future. Though our ways are different, our goal is the same.”

(In a speech in Parliament)

Russia is the Only Land without Unemployment



Acharya Narendra Dev

(1889 – 1956)

**Renowned Political Personality
and Leader of CSP**

“It (socialism) is no longer a mere principle and dogma, but it is being translated in action at least in one country. The Russian experience is going on before our eyes and we can study the experiment and form our own conclusions. Russia is the only land without unemployment. The great merits of its planned economy are being freely recognised even by capitalists who have borrowed the ideas from Russia for application to their capitalist economy. In Russia, factories, land, transport and the credit system have been socialized, the collectivization of farming is taking place. In place of anarchy, we have planned guidance of economic development. The

foundation of socialist economy has been well laid. The level of production is being continually raised and with it the standard of life of the masses. The First Five – Year plan had a tremendous success and the Second Plan is being accomplished. The fact that the Soviet state is progressing rapidly despite the hostility of an antagonistic world and even in the midst of widespread economic crisis is in itself a prove positive that it has a message to give. It is not necessary that other countries should traverse all the stages Russia has passed through, nor is it necessary that it should implicitly follow the Soviet plans in every little detail. The policies can only be adjudged with reference to the particular circumstances of each case, but it is also clear the Russian experiment has undoubtedly much to teach and has facilitated the task of others who may have to embark upon the socialist experiment.”

(Source: ‘Lenin in India’ by Anand Gupta; New Literature, Delhi)

On the Battlefields of Russia Democracy will Live or Die

Charlie Chaplin

(1889 – 1977)

**Renowned Artist, Actor
and Film Director**



“Comrades! And I mean comrades. I am not a Communist, I am a human being, and I think I know the reactions of human beings. The Communists are no different from anyone else; whether they lose an

arm or a leg, they suffer as all of us do, and die as all of us die. And the Communist mother is the same as any other mother. When she receives the tragic news that her sons will not return, she weeps as other mothers weep. I don’t have to be a Communist to know that. I have only to be human being to know that. And at this moment Russian mothers are doing a lot of weeping and their sons a lot of dying.

Money will help, but they need more than money. I am told that the Allies have two million soldiers languishing in the North of Ireland, while the Russians alone are facing about two hundred divisions of Nazis. The Russians are our allies, they are not only fighting for their way of life, but for our way of life and if I know Americans they like to do their own fighting. Stalin wants it, Roosevelt has called for it - so let’s all call for it - let’s open a second front now!”

(Speech made in San Francisco)

“On the battlefields of Russia democracy will live or die. The fate of the Allied nations is in the hands of the Communists. If Russia is defeated the Asiatic continent - the largest and richest of this globe - would be under the domination of the Nazis. With practically the whole Orient in the hands of the Japanese, the Nazis would then have access to nearly all the vital materials of the world. What chance would we have then of defeating Hitler?

The Russians are in desperate need of help. They are pleading for a second front. Among the Allied nations there is a difference of opinion as to whether a second front is possible now. We hear that the Allies haven’t sufficient supplies to support a second front. Then again we hear they have. We also hear that they don’t want to risk a second front at this time in case of possible defeat. That they don’t want to take a chance until they are sure and ready.

But can we afford to wait until we are sure and ready? Can we afford to play safe. There is no safe strategy in war. At this moment the Germans are 35 miles from the Caucasus. If the Caucasus is lost 95 per cent of the Russian oil is lost. If the Russians lose the Caucasus

it will be the greatest disaster of the Allied cause. Then watch out for appeasers, for they'll come out of their holes. They will want to make peace with a victorious Hitler."

[Speech at Madison Square Park, New York (22nd July, 1942)]

"My prodigious sin was, and still is, being a non-conformist. Although I am not a Communist I refused to fall in line by hating them."

(Taken from 'My Autobiography', 1964)

Soviet Russia and the Negro



Claude McKay

(1889 – 1948)

**Renowned Jamaican writer
and poet**

"... Though Western Europe can be reported as being quite ignorant and apathetic of the Negro in world affairs, there is one great nation with an arm in Europe that is thinking intelligently on the Negro as it does about all international problems. When the Russian workers overturned their infamous government in 1917, one of the first acts of the new Premier, Lenin, was a proclamation greeting all the oppressed peoples throughout the world, exhorting them to organize and unite against the common international oppressor—Private Capitalism. Later on in Moscow, Lenin himself grappled with the question of the American Negroes and spoke on the subject

before the Second Congress of the Third International. He consulted with John Reed, the American journalist, and dwelt on the urgent necessity of propaganda and organizational work among the Negroes of the South. The subject was not allowed to drop. When Sen Katayama of Japan, the veteran revolutionist, went from the United States to Russia in 1921 he placed the American Negro problem first upon his full agenda. And ever since he has been working unceasingly and unselfishly to promote the cause of the exploited American Negro among the Soviet councils of Russia.

With the mammoth country securely under their control, and despite the great energy and thought that are being poured into the revival of the national industry, the vanguard of the Russian workers and the national minorities, now set free from imperial oppression, are thinking seriously about the fate of the oppressed classes, the suppressed national and racial minorities in the rest of Europe, Asia, Africa and America. They feel themselves kin in spirit to these people. They want to help make them free. And not the least of the oppressed that fill the thoughts of the new Russia are the Negroes of America and Africa. If we look back two decades to recall how the Czarist persecution of the Russian Jews agitated Democratic America, we will get some idea of the mind of Liberated Russia towards the Negroes of America. The Russian people are reading the terrible history of their own recent past in the tragic position of the American Negro to-day. Indeed, the Southern States can well serve the purpose of showing what has happened in Russia. For if the exploited poor whites of the South could ever transform themselves into making common cause with the persecuted and plundered Negroes, overcome the oppressive oligarchy—the political crackers and robber landlords—and deprive it of all political privileges, the situation would be very similar to that of Soviet Russia to-day."

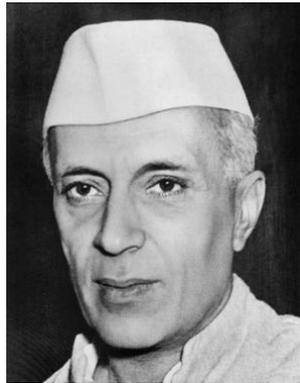
(A selected part of an article bearing same title)

They sacrificed the present for the great future

Jawaharlal Nehru

(1889 – 1964)

**Renowned Indian Nationalist
Leader And the First Prime
Minister of India**



Stalin devoted himself to his new agrarian policy with extraordinary courage. He had to face a difficult situation. There was distress and unemployment among the intellectuals and there had even been strikes of workers. He taxed the Kulaks or rich peasants heavily, and then devoted this money to building up rural collective farms—that is, big cooperative farms in which large numbers of farmers worked together and shared the profits. The Kulaks and richer peasants resented this policy and became very angry with the Soviet Government. They were afraid that their cattle and farm materials would be pooled with those of their poor neighbours, and because of this fear they actually destroyed their livestock. There was such a great destruction of livestock that in the following year there was an acute shortage of foodstuffs, meat and dairy produce. This was an unexpected blow to Stalin, but he clung on grimly to his programme. Indeed, he developed it and made it into a mighty plan, covering the whole union, for both agriculture and industry. The peasant was to be brought near to industry by means of enormous model state farms and collective farms, and the whole country was to be industrialized by the erection of huge factories, hydro-electric

power works, the working of mines, and the like; and side by side with this, a host of other activities relating to education, science, cooperative buying and selling, building houses for millions of workers and generally raising their standard of living etc., were to be undertaken. This was the famous “Five Year Plan”, or the Piatiletka, as the Russians called it. It was a colossal programme, ambitious and difficult achievement even in a generation by a wealthy and advanced country. For backward and poor Russia to attempt it seemed to be the height of folly.

This five year plan had to be drawn up after the most careful thought and investigation. The whole country had been surveyed by scientists and engineers, and numerous experts had discussed the problem of fitting in one part of the programme into another. For the real difficulty came in this fitting in. There was not much point in having a huge factory if the raw material for it was lacking; and even when raw material was available, it had to be brought to the factory. So the problem of transport had to be tackled and railways built, and railways required coal, so coalmines had to be worked. The factory itself wanted power for its working. To supply it with this power, electricity was produced by the water power obtained from damming up great rivers, and for the lighting of cities and villages. Then again, all this required engineers, mechanics, and trained workers, and it is no easy matter to produce score of thousands of trained men and women within a short time. Motor tractors could be sent to the farms by the thousand, but who was to work them?

These are but a few instances to give you an idea of the amazing complexity of the problems raised by the five year plan. A single mistake would have far-reaching results; a weak or backward link in the chain of activity would delay or stop a whole series. But Russia had one great advantage over the capitalist countries. Under capitalism all these activities are left to individual initiative and chance, and owing to competition there is waste of effort. There is no coordination between different producers or different sets of workers,

except chance coordination which arises in the buyers and sellers coming to the same market. There is, in brief, no planning on a wide scale. . . . The Soviet Government had the advantage of controlling all the different industries and activities in the whole union, and so it could draw up and try to work a single coordinated plan in which every activity found its proper place. There would be no waste in this, except such waste as might come from errors of calculation or working and even such errors could be rectified for sooner with a unified control than otherwise.

This mighty effort embodied in the five year plan began in 1929. Again the spirit of revolution was abroad, the call of an ideal stirred the masses and made them devote all their energy to the new struggle. This struggle was not against a foreign enemy or an internal foe. It was a struggle against the backward conditions of Russia, against the remains of capitalism, against the low standard of living. Almost with enthusiasm they put up with further sacrifices and lived a hard, ascetic life; they sacrificed the present for the great future that seemed to beckon to them and of which they were the proud and privileged builders.

Nations have, in the past, concentrated all their efforts on accomplishments of one great task, but this has been so in times of war only. Soviet Russia, for the first time in history, concentrated the whole strength of the nation in a peaceful effort to build, and not to destroy, to raise a backward country industrially and within a framework of socialism. But the privation, especially of the upper and middle-class peasantry, was very great, and often it seemed that the whole ambitious scheme would collapse, and perhaps carry the Soviet Government with it. It required immense courage to hold on. Many prominent Bolsheviks thought that the strain and suffering caused by the agricultural programme were too great and there should be a relaxation. But not so Stalin. Grimly and silently he held on. He was no talker; he hardly spoke in public. He seemed to be an iron image of an inevitable fate going ahead to the predestined goal. And

something of his courage and determination spread among the members of the Communist Party and other workers in Russia.

(Taken from 'Glimpses of World History'; Page 853 – 56)

“A study of Marx and Lenin produced a powerful effect on my mind and helped me to see history and current affairs in a new light. The long chain of history and of social development appeared to have some meaning, some sequence, and the future lost some of its obscurity. The practical achievements of the Soviet Union were also tremendously impressive . . . I had no doubt that the Soviet Revolution had advanced society by a great leap and had lit a bright flame which could not be smothered, and that it had laid the foundations for the new civilisation towards which the world could advance.”

(Taken from 'Discovery of India')

“I am convinced that the only key to the solution of the world's problems and of India's problems lies in socialism, and when I use this word I do so not in a vague, humanitarian way but in the scientific, economic sense. Socialism is, however, something, even more than an economic doctrine; it is a philosophy of life. . . I see no way of ending the poverty, the vast unemployment, the degradation and the subjection of the Indian people except through socialism. . . That involves vast and revolutionary changes . . . it means a new civilisation, radically different from the present capitalist order. Some glimpse we can have of the new civilisation in the territories of the USSR . . . If the future is full of hope, it is largely because of Soviet Russia and what it has done.”

(Presidential address
to the Lucknow Session of Congress in 1936)

The Path Which Led Me to Leninism



Ho Chi Minh
(1890 – 1969)
**Great Revolutionary Leader of
Vietnam
and its President**

After World War I, I made my living in Paris, now as a retoucher at a photographer's, now as painter of "Chinese antiquities" (made in France!). I would distribute leaflets denouncing the crimes committed by the French colonialists in Viet Nam.

At that time, I supported the October Revolution only instinctively, not yet grasping all its historic importance. I loved and admired Lenin because he was a great patriot who liberated his compatriots; until then, I had read none of his books.

The reason for my joining the French Socialist Party was that these "ladies and gentlemen" - as I called my comrades at that moment - has shown their sympathy towards me, towards the struggle of the oppressed peoples. But I understood neither what was a party, a trade-union, nor what was socialism nor communism.

Heated discussions were then taking place in the branches of the Socialist Party, about the question whether the Socialist Party should remain in the Second International, should a Second and a half International be founded or should the Socialist Party join Lenin's Third International? I attended the meetings regularly, twice or thrice a week and attentively listened to the discussion. First, I could not understand thoroughly. Why were the discussions so heated? Either

with the Second, Second and a half or Third International, the revolution could be waged. What was the use of arguing then? As for the First International, what had become of it?

What I wanted most to know - and this precisely was not debated in the meetings - was: which International sides with the peoples of colonial countries?

I raised this question - the most important in my opinion - in a meeting. Some comrades answered: It is the Third, not the Second International. And a comrade gave me Lenin's "Thesis on the national and colonial questions" published by l'Humanite to read.

There were political terms difficult to understand in this thesis. But by dint of reading it again and again, finally I could grasp the main part of it. What emotion, enthusiasm, clear-sightedness and confidence it instilled into me! I was overjoyed to tears. Though sitting alone in my room, I shouted out aloud as if addressing large crowds: "Dear martyrs compatriots! This is what we need, this is the path to our liberation!"

After then, I had entire confidence in Lenin, in the Third International.

Formerly, during the meetings of the Party branch, I only listened to the discussion; I had a vague belief that all were logical, and could not differentiate as to who were right and who were wrong. But from then on, I also plunged into the debates and discussed with fervour. Though I was still lacking French words to express all my thoughts, I smashed the allegations attacking Lenin and the Third International with no less vigour. My only argument was: "If you do not condemn colonialism, if you do not side with the colonial people, what kind of revolution are you waging?"

Not only did I take part in the meetings of my own Party branch, but I also went to other Party branches to lay down "my position". Now I must tell again that Comrades Marcel Cachin, Vaillant Couturier, Monmousseau and many others helped me to broaden

my knowledge. Finally, at the Tours Congress, I voted with them for our joining the Third International.

At first, patriotism, not yet communism, led me to have confidence in Lenin, in the Third International. Step by step, along the struggle, by studying Marxism-Leninism parallel with participation in practical activities, I gradually came upon the fact that only socialism and communism can liberate the oppressed nations and the working people throughout the world from slavery.

There is a legend, in our country as well as in China, on the miraculous “Book of the Wise”. When facing great difficulties, one opens it and finds a way out. Leninism is not only a miraculous “book of the wise”, a compass for us Vietnamese revolutionaries and people: it is also the radiant sun illuminating our path to final victory, to socialism and communism.”

Neither Fascism nor Liberalism: Sovietism!



Antonio Gramsci
(1891 – 1937)

Italian Revolutionary Politician
Who died in Mussolini’s Prison

“... The essential task of our party consists in having penetrate among the workers and peasants this fundamental idea: only the class struggle of the mass of workers and peasants will defeat fascism. Only a government of workers and peasants can disarm the fascist militia. When these essential truths will have penetrated the spirit of the working and peasant masses by means of our tireless

propaganda the workers of the factories and the fields, of whatever party, will understand the need to construct Worker and Peasant Committees for the defense of their class interests and for the struggle against fascism.

They will understand that these are the necessary instruments of the revolutionary struggle and of their will to replace the government of assassins with a government of workers and peasants. At the moment of the closing of the of the Liberal Congress, which seeks yet again to win over the working people, from one end to the other of Italy the workers and peasants answer their sonorous and empty chatter with: Neither Fascism nor Liberalism: Sovietism!”

(Taken from ‘*L’Unità*’, October 7, 1924;
translated by Mitchell Abidor)

Soviet Socialism and Stalin



Meghnad Saha
(1893 -1956)
Famous Indian Scientist

“The titanic struggle which the Soviet Union has been putting up against the most powerful military machine of all times has been a surprise to most governments and peoples of the world including even Germany. The history of a state which began to industrialize itself barely two decades ago and which has proved a near match for Germany, which is one of the leading industrial and militarized countries with hundreds of technical and scientific efficiency is a

matter well worthy of study by every country, which wishes to get on in the present day world. Twenty five years ago the proletariat came to power in Russia, emancipated all the colonies of Tsarist Russia, consolidated their revolution against heavy odds, both external and internal and set to the task of industrialization and modernization on a scale unheard of in all history.”

(Taken from ‘Twenty Five Years of the Soviet Union’, Science and Culture, October 1942)

My Soviet Passport

Vladimir Mayakovsky
(1893 – 1930)
Famous Bolshevik Poet



I'd tear
like a wolf
at bureaucracy.
For mandates
my respect's but the slightest.
To the devil himself
I'd chuck without mercy
every red-taped paper.
But this ...
Down the long front
of coupés and cabins
File the officials

politely.
They gather up passports
and I give in
My own vermilion booklet.
For one kind of passport -
smiling lips part
For others -
an attitude scornful.
They take
with respect, for instance,
the passport
From a sleeping-car
English Lionel.
The good fellows eyes
almost slip like pips
when,
bowing as low as men can,
they take,
as if they were taking a tip,
the passport
from an American.
At the Polish,
they dolefully blink and wheeze
in dumb
police elephantism -
where are they from,
and what are these
geographical novelties?
And without a turn
of their cabbage heads,
their feelings

hidden in lower regions,
they take without blinking,
the passports from Swedes
and various
old Norwegians.
Then sudden
as if their mouths were
aquake
those gentlemen almost
whine
Those very official gentlemen
take
that red-skinned passport
of mine.
Take-
like a bomb
take - like a hedgehog,
like a razor
double-edge stropped,
take -
like a rattlesnake huge and long
with at least
20 fangs
poison-tipped.
The porter's eyes
give a significant flick
(I'll carry your baggage
for nix,
mon ami...)
The gendarmes enquiringly
look at the tec,

the tec, -
at the gendarmerie.
With what delight
that gendarme caste
would have me
strung-up and whipped raw
because I hold
in my hands
hammered-fast
sickle-clasped
my red Soviet passport.
I'd tear
like a wolf
at bureaucracy.
For mandates
my respect's but the slightest.
To the devil himself
I'd chuck
without mercy
every red-taped paper,
But this ...
I pull out
of my wide trouser-pockets
duplicate
of a priceless cargo.
You now:
read this
and envy,
I'm a citizen
of the Soviet Socialist Union!

Lenin Translated Marx's Idea into Reality

Sachindranath Sanyal

(1893 – 1942)

Noted Revolutionary Leader



“The problems of poverty shall not disappear with the introduction of conventional political democracy, because even then, the capitalists shall remain masters of the situation, by virtue of their power of wealth. Lenin ably asserted this for the first time in Russia. . . It is Lenin who has translated Karl Marx's idea of socialism into reality, for the first time in Russia.”

Indian People Welcomed and Greeted The Russian Revolution



Rahul Sankrityayan

(1893 – 1963)

Famous writer

“Lenin considered the liberation struggles of the colonial countries a part of their socialist revolution, especially so after

the success of the socialist revolution in Soviet Union. That is why pointing out the close relationship of the revolutionary struggles of other countries with the socialist revolution in Russia, Lenin wrote in 1917: The Socialist victory in Russia will create extraordinarily favourable conditions for the growth of revolution in both Asia and Europe.

The Indian people understood all these. That is why our countrymen welcomed and greeted the Russian Revolution.”

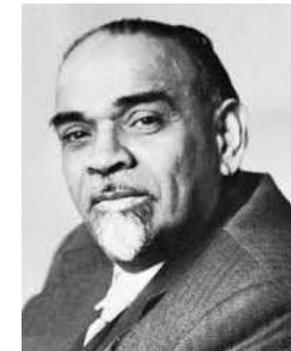
(Taken from ‘Lenin and India’)

Russian Revolution left profound effect On the youth of India

Kavalam Madhava Panikkar

(1895 - 1963)

Renowned Historian



“Perhaps the greatest single event which influenced the political and moral development of India during the century was the Russian Revolution. The assumption of power by the proletariat not only in Moscow but across the borders of Pamirs had a profound effect on the youth of India.”

(Taken from ‘A survey of Indian history’)

“The declaration of the rights of the people of Russia over the signatures of Lenin and Stalin proclaimed the equality and sovereignty of the peoples of Russia and the rights of the peoples of Russia to

freedom and equality of national minorities. This was indeed an explosive statement and all the nations of Asia struggling for freedom heard it with a new hope.”

(Taken from ‘Asia and Western Dominance’)

On Socialism and Communist Movement



Netaji Subhas Chandra Bose
(1897 - ?)
Great Revolutionary Leader

“Our own path is clear. We are now passing through the anti-imperialist phase of our movement. We have to rally all uncompromisingly anti-imperialist elements for the next move... When Imperialism is ended, the Socialist phase of our movement will commence. Those who win power must undertake the task of post-struggle reconstruction.”

- *Crossroads*, page 233

“The age of Imperialism is drawing to a close and the era of freedom, democracy and Socialism looms ahead of us.”

- *Crossroads*, page 272

“Italy in 1922 was to all intents and purposes, ripe for Socialism. All that she needed was an Italian Lenin. But the man of the hour did not arrive and the opportunity slipped out of Socialist hands. It was immediately seized by the fascist leader Benito Mussolini. By his

march to Rome and his seizure of power, Italian history took an altogether different turn and Italy ultimately went Fascist instead of going socialist.”

- *Crossroads*, page 272

“... I may say that in spite of the Universal and human appeal to communism, communism has not been able to make much headway in India – chiefly because the methods and tactics generally employed by its protagonists are such as tend to alienate rather than win over possible friends and allies.”

(Speech at a meeting of Naujawan Bharat Sabha held at Mathura; May 26, 1931)

“The present age is the anti-imperialist phase of our movement. Our main task in this age is to end Imperialism and win national Independence for the Indian people. When freedom comes, the age of national reconstruction will commence and that will be the Socialist phase of our movement.”

- *Crossroads*, page 273

“Communism as it appeared to be demonstrated by many of those who are supposed to stand for it... in India it seemed to me anti-national.”

(To Rajani Palme Dutta from Collected Works – Subhas Chandra Bose)

But “... I should add that I have always understood and have been quite satisfied that communism as it has been expressed in the writings of Marx and Lenin, and in the official statements in the policy of the Communist International, gives full support to the struggle for independence and recognises this as an integral part of the world outlook.”

(From *The Indian Struggle* – Subhas Chandra Bose)

“It was generally felt that all progressive, radical and anti-imperialist elements in the Congress, who might not be ready to join

the Socialist or Communist Party, should be organized on the basis of a common minimum programme. I felt, further, that only by that means could the onslaught of the Right be resisted and the soil prepared for the growth of a Marxist Party.”

- *Crossroads*, page 179

“The western world has demonstrated what the power of the people can accomplish. The brightest example of this is the first socialist state in the world that is Soviet Russia.”

(From *Collected Works IV Volume*)

“In the seventeenth century, England made a remarkable contribution to human civilization through her ideas of constitutional and democratic government. Similarly, in the eighteenth century, France made the most wonderful contribution to the culture of the world through her ideas of liberty, equality and fraternity. During the nineteenth century, Germany made the most remarkable gift through her Marxian philosophy. During the twentieth century Russia had enriched the culture and civilization of the world through her achievement in proletarian revolution, proletarian government and culture. The next remarkable contribution to the culture and civilization of the world, India will be called upon to make.”

(Address to the Indian Political Conference; London, 1933. Taken from Alexander Werth, ed., *A Beacon Across Asia: A Biography of Subhas Chandra Bose*, Hyderabad: Orient Blackswan, 1996, p. 41.)

“During my childhood, I used to consider driving the British out of our country to be greatest duty. Later after deeply pondering over the matter I felt that our tasks would not be achieved by simply driving away the British. In order to establish a new social system in India, we need a revolution.”

(From *What is revolution?* - *Subhas Chandra Bose*)

“Outside the (British) empire, there is the pressure exerted by Italy in the Mediterranean and Japan in the Far East, both of these

countries being militant, aggressive and imperialist. Against this background of unrest stands Soviet Russia, whose very existence strikes terror into the heart of the ruling classes in every imperialist state.”

(From *Collected Works IV Volume*)

To You Beloved Comrade

Paul Robeson

(1898 - 1976)

Renowned Singer and Actor



[Below is the full text of a tribute by Paul Robeson to Joseph Stalin upon Stalin's death on March 5, 1953. It was published in *New World Review*, April, 1953, and reprinted in *Paul Robeson Speaks*, edited by Philip Foner, pp. 347-349. We are exhibiting it in commemoration of the 100th anniversary of Paul Robeson's birth on April 9, 1898.]

There is no richer store of human experience than the folk tales, folk poems and songs of a people. In many, the heroes are always fully recognizable humans - only larger and more embracing in dimension. So it is with the Russian, Chinese, and the African folklore.

In 1937, a highly expectant audience of Moscow citizens - workers, artists, youth, farmers from surrounding towns - crowded the Bolshoy Theater. They awaited a performance by the Uzbek National Theater, headed by the highly gifted Tamara Khanum. The

orchestra was a large one with instruments ancient and modern. How exciting would be the blending of the music of the rich culture of Moussorgsky, Tchaikovsky, Prokofiev, Shostakovich, Khrennikov, Gliere - with that of the beautiful music of the Uzbeks, stemming from an old and proud civilization.

Suddenly everyone stood - began to applaud - to cheer - and to smile. The children waved.

In a box to the right - smiling and applauding the audience - as well as the artists on the stage - stood the great Stalin.

I remember the tears began to quietly flow. and I too smiled and waved Here was clearly a man who seemed to embrace all. So kindly - I can never forget that warm feeling of kindness and also a feeling of sureness. Here was one who was wise and good - the world and especially the socialist world was fortunate indeed to have his daily guidance. I lifted high my son Pauli to wave to this world leader, and his leader. For Paul, Jr. had entered school in Moscow, in the land of the Soviets.

The wonderful performance began, unfolding new delights at every turn - ensemble and individual, vocal and orchestral, classic and folk-dancing of amazing originality. Could it be possible that a few years before in 1900 - in 1915 - these people had been semi-serfs - their cultural expression forbidden, their rich heritage almost lost under tsarist oppression's heel?

So here one witnessed in the field of the arts - a culture national in form, socialist in content. Here was a people quite comparable to some of the tribal folk of Asia - quite comparable to the proud Yoruba or Basuto of West and East Africa, but now their lives flowering anew within the socialist way of life twenty years matured under the guidance of Lenin and Stalin. And in this whole area of development of national minorities - of their relation to the Great Russians - Stalin had played and was playing a most decisive role. I was later to travel - to see with my own eyes what could happen to so-called backward peoples. In the West (in England, in Belgium,

France, Portugal, Holland) - the Africans, the Indians (East and West), many of the Asian peoples were considered so backward that centuries, perhaps, would have to pass before these so-called "colonials" could become a part of modern society.

But in the Soviet Union, Yakuts, Nenetses, Kirgiz, Tadzhiks - had respect and were helped to advance with unbelievable rapidity in this socialist land. No empty promises, such as colored folk continuously hear in the United States, but deeds. For example, the transforming of the desert in Uzbekistan into blooming acres of cotton. And an old friend of mine, Mr. Golden, trained under Carver at Tuskegee, played a prominent role in cotton production. In 1949, I saw his daughter, now grown and in the university - a proud Soviet citizen.

Today in Korea - in Southeast Asia - in Latin America and the West Indies, in the Middle East - in Africa, one sees tens of millions of long oppressed colonial peoples surging toward freedom. What courage - what sacrifice - what determination never to rest until victory!

And arrayed against them, the combined powers of the so-called Free West, headed by the greedy, profit-hungry, war-minded industrialists and financial barons of our America. The illusion of an "American Century" blinds them for the immediate present to the clear fact that civilization has passed them by - that we now live in a people's century - that the star shines brightly in the East of Europe and of the world. Colonial peoples today look to the Soviet Socialist Republics. They see how under the great Stalin millions like themselves have found a new life. They see that aided and guided by the example of the Soviet Union, led by their Mao Tse-tung, a new China adds its mighty power to the true and expanding socialist way of life. They see formerly semi-colonial Eastern European nations building new People's Democracies, based upon the people's power with the people shaping their own destinies. So much of this progress stems from the magnificent leadership, theoretical and practical, given by their friend Joseph Stalin.

They have sung - sing now and will sing his praise - in song and story. Slava - slava - slava - Stalin, Glory to Stalin. Forever will his name be honored and beloved in all lands.

In all spheres of modern life the influence of Stalin reaches wide and deep. From his last simply written but vastly discerning and comprehensive document, back through the years, his contributions to the science of our world society remain invaluable. One reverently speaks of Marx, Engels, Lenin and Stalin - the shapers of humanity's richest present and future.

Yes, through his deep humanity, by his wise understanding, he leaves us a rich and monumental heritage. Most importantly - he has charted the direction of our present and future struggles. He has pointed the way to peace - to friendly co-existence - to the exchange of mutual scientific and cultural contributions - to the end of war and destruction. How consistently, how patiently, he labored for peace and ever increasing abundance, with what deep kindness and wisdom. He leaves tens of millions all over the earth bowed in heart-aching grief.

But, as he well knew, the struggle continues. So, inspired by his noble example, let us lift our heads slowly but proudly high and march forward in the fight for peace - for a rich and rewarding life for all.

In the inspired words of Lewis Allan, our progressive lyricist -

To you Beloved Comrade, we make this solemn vow

The fight will go on - the fight will still go on.

Sleep well, Beloved Comrade, our work will just begin.

The fight will go on - till we win - until we win.

[It is the full text of a tribute by Paul Robeson to Joseph Stalin upon Stalin's death on March 5, 1953. It was published in *New World Review*, April, 1953, and reprinted in *Paul Robeson Speaks*, edited by Philip Foner, pp. 347-349. We are exhibiting it in commemoration of the 100th anniversary of Paul Robeson's birth on April 9, 1898.]

Poem of Nazrul Islam



Nazrul Islam

(1899 – 1976)

Renowned Indian Poet

“The flood that has swept away into oblivion that prison-house
Of millions in Siberia... the roar of the flood is at
Your gate.

Wake up brother, Welcome the new mother,
Oh, why beafraid of destruction?
Revolution brings the birth-pangs of the new,
The new age comes –
It will tear asunder the force of evil.”

Communistic (Samyabadi)

“I do sing of equality
In which dissolves
All the barriers and estrangements,
In which have been united
Hindus, Buddhists, Muslims, Christians.
I do sing of equality.
Who are you?—A Parsee? A Jain? A Jew?
A Santal, a Bheel or a Garo?

A Confucian? A disciple of Charbak?
 Go on—tell me what else!
 Whosoever you are, my friend,
 Whatever holy books or scriptures
 You swallowed up or carry on your shoulder
 Or stuff your brains with—the Quran, the Puranas,
 the Vedas, the Bible, the Tripitaka, the Zend-Avesta,
 the Grantha Sahib—why do you waste your labor?
 Why inject all this into your brain?
 Why all this—like petty bargaining in a shop
 When the roads are adorned with blossoming flowers?
 Open your heart—within you lie
 All the scriptures,
 All the wisdom of all ages.
 Within you lie all the religions,
 All the prophets—your heart
 Is the universal temple
 Of all the deities.
 Why do you search for God in vain
 Within the skeletons of dead scriptures
 When he smilingly resides in the privacy
 Of your immortal heart?
 I'm not lying to you, my friend.
 Before this heart
 All the crowns and royalties surrender.
 This heart is Neelachal, Kashi, Mathura,
 Brindaban, Buddha-Gaya, Jerusalem, Madina, Ka'aba.
 This heart is the Masjid, the temple, the church.
 This is where Jesus and Moses found the truth.
 In this battlefield
 The young flute player sang the divine Geeta.

In this pasture
 The shepherds became prophets.
 In this meditation chamber
 Shakya Muni heard the call of the suffering humanity
 And decried his throne.
 In this voice
 The Darling of Arabia heard his call,
 From here he sang the Quran's message of equality.
 What I've heard, my friend, is not a lie:
 There's no Ka'aba
 Greater than this heart!"
 (Translation by Sajed Kamal)

Pablo Neruda's Poem

Pablo Neruda
 (1904 – 1973)
Famous Chilean Poet
who died during
autocratic regime in Chile



Soviet Union, if we could gather up
 all the blood spilled in your struggles,
 all you gave as a mother to the world
 so that freedom, dying, might live,
 we would have a new ocean

larger than any other
deeper than any other
vibrant as all rivers
active as the fire of Araucanian volcanoes.

Sink your hand into this sea,
man of every nation,
then withdraw and drown in it
all that has forgotten, outraged,
lied and stained,
all that joined the hundred small curs
of the Western dung-heap
and insulted your blood,
Mother of free men!

In three rooms of the ancient Kremlin
lives a man named Joseph Stalin.
The light goes out late in his room.
The world and his country give him no rest.
Other heroes have brought a country into being,
beyond this, he helped to conceive his
and construct it
and defend it.

His immense land, therefore, is part of himself
and he cannot rest because she does not.
In other times snow and gunpowder
found him facing the old bandits
who wished (as again now) to revive
the knout and misery, the anguish of serfs,
the dormant pain of millions of poor.
He was against the Wrangles and Denikins
sent by the West to "defend culture."
They were stripped of their hides there, those
defenders of the hangmen, and throughout the wide

lands of the U.S.S.R. Stalin worked day and night.
But later in a leaden wave came
the Germans fattened up by Chamberlain.
Stalin confronted them at all the vast frontiers,
in all their retreats, in all their advances,
and as far as Berlin, like a hurricane of people
his sons arrived, bringing the broad peace of Russia.

Molotov and Voroshilov are there,
I see them with the others, the high Generals,
the indomitable ones.
Firm as snow-covered oak-groves.
None of them has palaces.
None of them has regiments of slaves.
None of them was made wealthy by the war,
by selling blood.
None of them like a peacock
travels to Rio de Janeiro or Bogota
to command petty satraps, blood-stained torturers.
None of them has two hundred suits,
none of them has shares in armament factories
and all of them shares
in the joy and construction
of that immense country where dawn resounds
arising from the night of death.

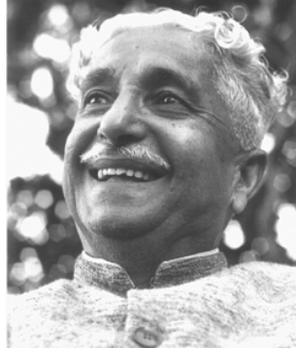
They said "comrade" to the world.
They made the carpenter king.
No camel shall pass through this needle's eye.
They cleansed the villages.
Divided the land.
Elevated the serf.
Eliminated the beggar.
Annihilated the cruel.
Brought light into the deep night.

Great Soviet Literature

Kuvempu

(1904-1994)

**(Recipient of Jnanapeta Award,
Poet Laureate of Karnataka)**



(Inaugural Speech made at the writers' conference, organized from August 15-17 in the year 1973, on the occasion of silver jubilee of Institute for Kannada studies)

I regularly read many periodicals, magazines coming from the Soviet land. I am maintaining acquaintance with their literature. I keep myself informed about what are they supposed to do and what they are doing on different matters. They are deliciously explaining to today's youth about how they did revolution in 1917, how they fought civil war for four years thereafter, and how finally they built and still building Soviet land. One may say they have abandoned god, religion and all. But in reality, they are worshipping and following God not just in name, but in spirit also. To their youth born after 1917, you name a writer, you name a book, they are writing about how they lived before, and how they became what they are now, in an unforgettable way, to keep the memory afresh.

In the Second World War, they won some battle; Soviet men organize its anniversary, promptly introduce everyone who was involved in it, who has written stories about it. And many writers have built and building monuments by writing great novels on those wars, victories, adventures, pains, sufferings, and the living culture of people's sacrifice for them. In the name of 'Agni Parikshe', A Seetharam with the pen name 'Aananda' has translated 'The Ordeal'

by Alexie Tolstoy, which captures all the tremendous events of revolution and civil war following the first world war.

The glorious story of victory of Soviet Russia against the monstrous attack of Hitler in the second world war is etched in Ehrenberg's 'The Storm'. Recently, Sholokov's great novel 'Quiet flows the Don' has even won Nobel prize. These are all large novels. Similarly, short stories and short novels also render the sufferings and sacrifices of the people in front of the youth in an unforgettable way.

The stern patriotism of Soviet people is objectively visible to the extent that it can't be found elsewhere. In a similar vein, the upcoming novelists of our country should also objectively draw the life and struggle of our people during the freedom movement. This doesn't mean that there has been no attempt at it before. Basavaraja Kattimani, Mirji Annaraya, TaRaSu, Karantha and many others can be named. But the vastness, magnitude of details of great men and common men in Russian novels are marvelous, and they look gigantic. Such works should become a reality here too. Yet, there should be no craving to write ten novels a year. One or two such novels in one's lifetime are enough. Tolstoy wrote three novels in this lifetime; first one large, second short, and third shorter. It can't happen if I write hundred novels and go on to celebrate centenary. It takes enormous labor, and meditation. One has to go through every record, visit the regions where events took place. Where the lathi charge happened, in which place houses were burnt, all these information has to be collected from old men and women living there. Like this, much homework has to be done. Eternal glory to those who work and create at least one such novel.

Anyway I told there are no God, religion and other similar ideals in Russian literature after revolution. These things might not be there, but they have created notable literature by considering real business of life.

On Socialism



Shaheed-E- Azam Bhagat Singh
(1907 – 1931)
Great Revolutionary Martyr

Telegram on Lenin’s Death Anniversary

[On January 21, 1930, the accused in the Lahore Conspiracy Case appeared in the court wearing red scarves. As soon as the magistrate took his chair they raised slogans “Long Live Socialist Revolution”, “Long Live Communist International”, “Long Live People” “Lenin’s Name Will Never Die”, and “Down with Imperialism”. Bhagat Singh then read the text of this telegram in the court and asked the magistrate to send it to the Third International.]

ON LENIN DAY WE SEND HEARTY GREETINGS TO ALL who are doing something for carrying forward the ideas of the great Lenin. We wish success to the great experiment Russia is carrying out. We join our voice to that of the international working class movement. The proletariat will win. Capitalism will be defeated. Death to Imperialism.

From the Last Petition

...“The war shall continue. It may assume different shapes at different times. It may become now open, now hidden, now purely agitational, now fierce life and death struggle. The choice of the course, whether bloody or comparatively peaceful, which it should adopt rests with

you. Choose whichever you like. But that war shall be incessantly waged without taking into consideration the petty (illegible) and the meaningless ethical ideologies. It shall be waged ever with new vigour, greater audacity and unflinching determination till the Socialist Republic is established and the present social order is completely replaced by a new social order, based on social prosperity and thus every sort of exploitation is put an end to and the humanity is ushered into the era of genuine and permanent peace. In the very near future the final battle shall be fought and final settlement arrived at.

The days of capitalist and imperialist exploitation are numbered. The war neither began with us nor is it going to end with our lives. It is the inevitable consequence of the historic events and the existing environments.”

[Last petition to the Governor of Punjab
written on 21 March, 1931]

To Young Political Workers

[Written on February 2, 1931, this document is a sort of behest to young political workers of India. At that time the talk of some sort of compromise between the Congress and the British Government was in the air. Through this document Bhagat Singh explained as to when a compromise is permissible and when it is not. He also made out that the way Congress is conducting the movement it was bound to end in some sort of compromise. After analysing to the conditions then prevailing, he finally advised the youth to adopt Marxism as the ideology, work among the people, organize workers and peasants and form the Communist Party.

After Bhagat Singh’s execution this document was published in a mutilated form. All references to Soviet Union, Marx, Lenin and the Communist Party were carefully deleted. Subsequently, the GOI published it in one of its secret reports in 1936. A photostat copy of the full report is preserved in the library of the Martyrs’ Memorial and Freedom Struggle Research Centre at Lucknow.]

“You cry “Long Live Revolution.” Let me assume that you really mean it. According to our definition of the term, as stated in our statement in the Assembly Bomb Case, revolution means the complete overthrow of the existing social order and its replacement with the socialist order. For that purpose our immediate aim is the achievement of power. As a matter of fact, the state, the government machinery is just a weapon in the hands of the ruling class to further and safeguard its interest. We want to snatch and handle it to utilise it for the consummation of our ideal, i.e., social reconstruction on new, i.e., Marxist, basis. For this purpose we are fighting to handle the government machinery. All along we have to educate the masses and to create a favourable atmosphere for our social programme. In the struggles we can best train and educate them.”

The Historic Challenge is Similar



Salvador Allende
(1908 – 1973)
Left Leader of Chile and
First Marxist President of any
Latin American country

(First speech to the Chilean parliament after his election)

Overcoming Capitalism in Chile

“The circumstances of Russia in 1917 and of Chile at the present time are very different. Nevertheless, the historic challenge is similar. In 1917, Russia took decisions which have had the most far-reaching effects on contemporary history. There it was believed that backward

Europe could face up to advanced Europe, that the first socialist revolution need not necessarily take place in the heart of industrial power. There the challenge was accepted and the dictatorship of the proletariat, which is one of the methods of building a socialist society, was established.

Today nobody doubts that by this method nations with a large population can, in a relatively short period, break out of their backwardness and attain the most advanced level of contemporary civilisation. The examples of the Soviet Union and of the Chinese People’s Republic speak for themselves.”

Roar O, Russia!



Srirangam Srinivasa Rao (Sri Sri)
(1910- 1983)
Famous Telugu Poet and Lyricist

Though Sri Sri was not a communist, he recognized it as the loftiest ideology. He declared, “Communism is the morning star of the mankind”. He strongly believed that Marxist path delivers mankind. He described Lenin as the redeemer of the exploited. He said this era politically belonged to Lenin. He named his foster daughter as Lenina. He accepted Stalin and Mao as great Marxist teachers. He visited Soviet Union twice and sang paeans to its splendid, glorious progress. He tore into those who vilified and

maligned Communism and socialism. During the World War II, when the red army confronted the fascist Hitler's army, he penned a song of victory,

“Roar O, Russia!

Thunder O, Russia!

Demolish the rogue state!

Million voices beckon you!

Come, come, come, Russia, O Russia!”.

He expressed his anguish about the fate of the world had Hitler been victorious in that war. The defeat of Germany and the triumph of Soviet Union weakened the hold of imperialist forces triggering liberation struggles and Independence movements in many countries to fruition. Sri Sri understood that lesson of history very well. He said the independence movement in our country was as fierce as that of Stalingrad resistance. That our independence became possible owing to Stalingrad victory, he correctly understood this historic truth. The sun has set on the ‘empire on which the sun never sets’ and it rose in Russia which he described as red sun giving light to the entire world. When Krushchev clique unleashed barrage of accusations against Stalin after his demise, Sri Sri was not the one to be swayed by it. In his own words, “However much we resent the personality cult, we cannot stop worshipping a warrior. Stalin is a supreme warrior. To remember him is the need of the hour and is of utmost importance. When I went to Russia in 1954, I visited the mausoleum which housed both Lenin and Stalin. Even now, Stalin is visible to my eyes. Stalin is one of those great persons who turned the tide of history. I pay my revolutionary respects to him.”

The whole world was excited by the latest Soviet achievements

Faiz Ahmed Faiz

(1911 – 1984)

**Famous Urdu poet and
Winner of Lenin Peace Prize**



“... The Peace Prize is invaluable because it carries Lenin's honoured and sacred name with it. Lenin is the most revered standard bearer of liberty and peace in our time, peace which is a prerequisite for human life and its beauty and excellence. I do not find anything in my life and work which should have made me worthy of this single honour.

... Human inventiveness has taken science and technology to such high levels of efficiency that all mouths can be fed, all physical needs can be met, provided that the limitless bounties of nature, the infinite means of production at the disposal of mankind, are geared not to satisfy the avarice or monopolists or special interest groups but to ensure the welfare of all, and provided also that the scientific and industrial abilities of the human race are put to constructive rather than destructive purposes. All this is possible only under a social structure raised upon the foundations of justice, equality, independence and the collective good, and not on avarice, exploitation and monopoly interests. This is something to work for and not merely to talk about. This requires practical effort and in this effort, the struggle for peace and the struggle for independence

converge and become indivisible. This is so because the forces which work for peace are also the forces which work for independence, and the forces working against independence are also the forces working for the destruction of peace. On the one hand there are the imperialist forces, whose interests and whose monopolies can survive only through force and thrive only through jealous competitions. Pitted against them are those who value human life more than banks and factories, those who love to work together rather than to order others about. In short, in politics and morality, in literature and art, in day-today life, this struggle between constructive and destructive forces is being waged on several fronts, in myriad shapes. For those who cherish independence and love peace, it is necessary to be vigilant on every front.

A few days ago, when the whole world was excited by the latest Soviet achievements in space, the thought came to my mind that now that we could have a glimpse of our own planet from other stars, how foolish are these small meanness, this desire to cut up the world into small parcels of land, this desire to dominate small groups of people. Isn't there even a small group of aware, honest and just human beings among us who can convince the others that now that the passageways to the entire universe are being opened up in front of our very eyes, and the riches of all creation are there for humanity to use, we should dismantle all the military bases and throw these bombs and rockets and guns into the sea, so that we may go forth together to conquer this wide universe where there is room enough for all mankind, where no one need fight anyone else, where there is limitless space and worlds without number? I am convinced that despite numerous difficulties on the way, we can succeed in convincing humankind of these simple truths. I am convinced that the humankind which has never surrendered to its enemies, will emerge victorious yet, and that, at long last, hatred, repression and war will give way to peace and universal brotherhood. I am convinced that we shall all live together in harmony as Hafiz, the Persian poet, had wanted us to live long ago:

Khalal pazir bawad har bina ki mi bini

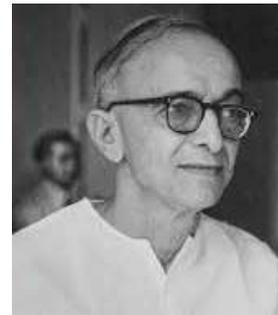
Bajuz bina-i-mohabbat ki khali as khalal ast.

(Every foundation that we have seen has been flawed, but for the foundation of love, for love alone is flawless)”

[At the Lenin Peace Prize ceremony, held in the grand Kremlin hall in Moscow, Faiz thanked the Soviet Government for conferring the honour, and delivered an acceptance speech, which appears as a brief preface to his collection *Dast-i-tah-i-Sang* (Hand under the rock)]

Jatharagni

(Fire in the Belly)



Umashankar Joshi

(1911 - 1988)

Renowned Gujarati Poet

“Build, build, big buildings –
Touching the skyline,
Erect majestic minarets ‘nd palaces for the rich,
Mounting in majesty ...
The day is not far when the flames from their hunger
Will blow up,
Leaving behind not a single grain in the ruin
To find out.”

Socialism



Sadat Hossain Manto

(1912 – 1955)

Renowned Indo-Pakistan Writer

He loaded all his belongings onto a truck and was driving to another town when he was waylaid by a mob. Eyeing the goods greedily, one man said to the

other, ‘Just look at all that booty he is decamping with.’

The owner smiled proudly, ‘What you see here is my personal property.’

Some of the men laughed. ‘We know.’

There was a yell from the mob, ‘Don’t let this capitalist get away. He is nothing but a robber with a truck.’

(The short story reproduced here was translated by Khalid Hasan for the anthology, *Mottled Dawn; Fifty Sketches and Stories of Partition*, published by Penguin in India.)

On Russian Films



Balraj Sahani

(1913 – 1973)

Famous Indian Actor

“It was, in fact, a Russian, film which I happened to see in that picture-house that restored my confidence in films, indeed in

life itself,” Sahni wrote. “It brought home to me the nobility and the magnanimity the human spirit was capable of displaying. After all these years, I still recollect every detail of that memorable film. It was called ‘The Circus.’ The 1936 melodramatic Russian comedy was directed by Grigori Aleksandrov and Isidor Simkov at the Mosfilm studios.

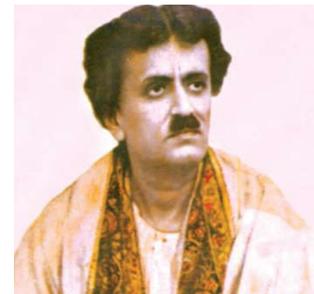
“The film had a profound effect on my mind—so much so that, when I came out of the picture-house, I was in a world of my own, totally unmindful of the splinter of glass and stones flying about me—obviously the result of a bomb which had exploded in the neighbourhood!”

“That picture-house on Tottenham Court Road now became for me a veritable haven, and the Russian films I saw there—amongst them such masterpieces as *Alexander Nevsky*, *Battleship Potmakin*, *Baltic Deputy*, *Mother*, *Gorky’s Life*, *Volga-Volga*—a source of inspiration, a sort of tonic which fortified my faith in humanity,”

“I wanted to know more about their films and their artistes... I read a number of books, analysing the technique and philosophy of those films. I was pleasantly surmised to find that even eminent critics had hailed as master-pieces the very films which I had appreciated so much! Eisenstein and Pudovkin were now familiar names to me.”

(From autobiography)

Prosperity and freedom of people flourished in Russia



Pandit Taranath

(1915 -1991)

Educationist and Social Reformer

For some time may be, it is possible to suppress the natural forces, but to

do it forever, is it possible? It opens up innumerable ways to fulfil its task. With essential strength and chance it leads revolutionary advancements. History bears testimony to this. Bolshevism, Communism, socialism etc., are effects of this very atmosphere. Unity of people, progress in work and successes have been its features. History has witnessed the unity of people several times, but it had not reached success. In Buddhist period such values were widespread and have seen relative success but never reached complete success. Reasons were;

1. Misery of poor had not increased much
2. Since the major workforce was the peasants working in farms, they had no immediate necessity to get together.
3. Knowledge was not widespread. More than that knowledge was under the clutches of mythology.

But during early days of the 20th century the feudal landlord and the religion one supporting the other, had exploited the poor so much that it became unbearable. Thus people revolted. Caused lot of damage. Simultaneously the knowledge from agriculture shifted towards the development of industrialisation. The downtrodden who were spread across the farm were put at one place; Industry. Women tore themselves from this atmosphere and revolted. And unions were formed. The practical knowledge that the industrial revolution brought in detrimental to the age old blind believes in god- religion and god men, and ancient customs. These ideas succeeding in western world found its complete success in Russia and turkey. God- religion were buried here. Meanwhile prosperity and freedom of people flourished undoubtedly. These systems encouraged spreading of true knowledge. Isn't this task accomplished by atheist, religious(just)? Is there any other interpretation to welfare of people and growth of knowledge than this? This noble task of Restricting the religious ides and opposing the power of god men, is indeed a religion, isn't it? Whichever nation it be, the men who lead this crusade are worthy of appraisal. The men who lead this are real followers of religion.

Marxism's call to revolutionary action Is music to the ears of a freedom fighter



Nelson Mandela
(1918 – 2013)
**Legendary Leader of Anti-
Apartheid Movement**
In South Africa

“I had little knowledge of Marxism, and in political discussions with my Communist friends I found myself handicapped by my ignorance of Marxist philosophy. I decided to remedy this. I acquired the complete works of Marx and Engels, Lenin, Stalin, Mao Tse-tung, and others and probed into the philosophy of dialectical and historical materialism. I had little time to study these works properly. While I was stimulated by the *Communist Manifesto*, I was exhausted by ‘*Das Capita*’. But I found myself strongly drawn to the idea of a classless society, which, to my mind, was similar to traditional African culture where life was shared and communal. I subscribed to Marx’s basic dictum, which has the simplicity and generosity of the Golden Rule: “From each according to his ability; to each according to his needs.”

Dialectical materialism seemed to offer both a searchlight illuminating the dark night of racial oppression and a tool that could be used to end it. It helped me to see the situation other than through the prism of black and white relations, for if our struggle was to succeed, we had to transcend black and white. I was attracted to

the scientific underpinnings of dialectical materialism, for I am always inclined to trust what I can verify. Its materialistic analysis of economics rang true to me. The idea that the value of goods was based on the amount of labour that went into them seemed particularly appropriate for South Africa. The ruling class paid African labour a subsistence wage and then added value to the cost of the goods, which they retained for themselves.

Marxism's call to revolutionary action is music to the ears of a freedom fighter. The idea that history progresses through struggle and change occurs in revolutionary jumps was similarly appealing. In my reading of Marxist works, I found a great deal of information that bore on the type of problems that face a practical politician. Marxists gave serious attention to national liberation movements and the Soviet Union in particular supported the national struggles of many colonial peoples. This was another reason why I amended my view of Communists. ...

A friend once asked me how I could reconcile my creed of African nationalism with a belief in dialectical materialism. For me, there was no contradiction. I was first and foremost an African nationalist fighting for our emancipation from minority rule and the right to control our own destiny. But at the same time, South Africa and the African continent were part of the larger world. Our problems, while distinctive and special, were not entirely unique, and a philosophy that placed those problems in an international and historical context of the greater world and the course of history was valuable. I was prepared to use whatever means to speed up the erasure of human prejudice and the end of chauvinistic and violent nationalism. I did not need to become a Communist in order to work with them. I found that African nationalists and African Communists generally had far more uniting them than dividing them."

(A selected part of Nelson Mandela's autobiography
– Long Walk to Freedom)

On Problem of Prostitution



T. R. Subba Rao
(1920 – 1984)
(Kannada Novelist)

(Foreword – “Masanada Hu”(Flower of the graveyard, a Kannada Novel)

“Soviet Russia and Soviet China are free from this (prostitution) problem. And have showed the path of salvation to other countries too.

The foremost reason for their success is that- unlike other countries they (USSR and Soviet China) did not consider this problem as unsolvable. They realized that this problem could not be solved with physiological and mental rehabilitation alone and struck at the very root of the problem viz., -economic inequality, poverty, ignorance, age old meaningless social practices and taboos. They entitled women to equal humanhood on par with men. They set ablaze the dark forest of prostitution and nurtured the gardens of womanhood. For more details study Dyson Carter's “Sin and Sciences”.

If not for this path, remedies like “Brothel act”, “rehabilitation centres”, “salvation army” cannot eliminate prostitution.”

I Came to Communism because of Daddy Stalin

Ernesto Che Guevara

(1928 – 1967)

Legendary Revolutionary Leader



“Along the way, I had the opportunity to pass through the dominions of the United Fruit, convincing me once again of just how terrible these capitalist octopuses are. I have sworn before a picture of the old and mourned comrade Stalin that I won’t rest until I see these capitalist octopuses annihilated” (Jon Lee Anderson, *Che Guevara: A Revolutionary Life*, 1997).

Years ago after his letter from Guatemala- in the midst of the revolutionary process in Cuba- Guevara would re-affirm his position towards Stalin:

"In the so called mistakes of Stalin lies the difference between a revolutionary attitude and a revisionist attitude. You have to look at Stalin in the historical context in which he moves, you don’t have to look at him as some kind of brute, but in that particular historical context. I have come to communism because of daddy Stalin and nobody must come and tell me that I mustn’t read Stalin. I read him when it was very bad to read him. That was another time. And because I’m not very bright, and a hard-headed person, I keep on reading him. Especially in this new period, now that it is worse to read him. Then, as well as now, I still find a Seri of things that are very good.”

“I think that the fundamental stuff that Trotsky was based upon was erroneous and that his ulterior behaviour was wrong and his last years were even dark. The Trotskyites have not contributed anything whatsoever to the revolutionary movement; where they did most was in Peru, but they finally failed there because their methods are bad”(Comments on ‘Critical Notes on Political Economy’ by Che Guevara, *Revolutionary Democracy Journal*, 2007).

“In Cuba there is nothing published, if one excludes the Soviet bricks, which bring the inconvenience that they do not let you think; the party did it for you and you should digest it. It would be necessary to publish the complete works of Marx, Engels, Lenin, Stalin [underlined by Che in the original] and other great Marxists. Here would come to the great revisionists (if you want you can add here Khrushchev), well analyzed, more profoundly than any others and also your friend Trotsky, who existed and apparently wrote something” (*Contracorriente*, No.9, Sept. 1997).

Experience of Boxer Muhammed Ali

In Soviet Union

Muhammed Ali

(1942 – 2016)

World Champion Boxer

who opposed the Vietnam War



Boxer Muhammad Ali visited the Soviet Union in 1978 while in training for the fight in which he regained the heavyweight championship from Leon Spinks.

“I saw a hundred nationalities. No such thing as a Black man, or a white man, or ‘you nigger,’ or get back. People say, ‘Oh, well,

they just showed you the best.’ You mean all of those white folks rehearsed, said: ‘Muhammad Ali’s coming! All the whores, get off the streets—all the whores, all the whores! Muhammad Ali’s coming! Everybody walk quietly and peacefully. All hundred nationalities, pretend you get along. Muhammad Ali’s coming! All the policemen take your guns off—I don’t want more than two of you in the whole city. Muhammad Ali’s coming!’ ‘They just took you where they wanted to go.’ I know that’s a lie. I got in my car and told my driver where to go. Lying about the Russians.”

“I jogged in the mornings in strange places where they hardly ever saw a Black man. I ran past two little white Russian ladies who were walking to work. They didn’t look around and ask what I was doing. I can’t go jogging in some streets in America in the morning in a white neighborhood. If they see a Black man coming down the street, they wonder who I’m going to jump. I love things like this that I notice. Late at night, I was running down the street, and I looked back. Again, there were two Russian ladies. They didn’t even look back to see why a Black man was out here running.”

(From William Mandel’s “Soviet But Not Russian: The ‘Other’ Peoples of the Soviet Union,” page 85)

The Revolution Will Ring the Death-Knell of Capitalism



Bhagabati Charan Bhora
(1904 – 1930)

Indian Revolutionary and Martyr

“The revolutionaries believe that the deliverance of the country will come through revolution. The revolution, they are

constantly working and hoping for, will not only express itself in the form of an armed conflict between the foreign government and its supporters and the people, it will also usher in a new social order. The revolution will ring the death-knell of capitalism and class distinctions and privileges. It will bring joy and prosperity to the starving millions who are seething today under the terrible yoke of both foreign and Indian exploitation. It will bring the nations into its own. It will give birth to a new state in a new social order. Above all it will establish the dictatorship of the proletariat and will for ever banish social parasites from the seats of political power.”

(Taken from ‘Philosophy of Bomb’; A document of Hindustan Socialist Republican Association – HSRA.)

In December 1929, a bomb exploded under the Viceroy Irwin’s special train, from which he, however, escaped. Gandhiji thanked God for the Viceroy’s narrow escape and condemned in his article “The Cult of the Bomb” the revolutionaries for the act. It was in reply to Gandhiji’s article that this outstanding document was written by Bhagawati Charan in consultation with Chandra Shekhar Azad. It was drafted in the room located above the Soloman Company, Aminabad, Lucknow, which was used as a den exclusively by Azad, Bhagawati Charan and Yashpal.)

Socialism is the only hope of the proletariat - Manifesto of HSRA

Martyr Chandrasekhar Azad
(1906 – 1931)

Commander In Chief of HSRA

“The Indian capitalists are preparing to betray the masses into the hands of foreign



capitalism and receive as a price of this betrayal, a little share in the government of the country. The hope of the proletariat is, therefore, now centered on socialism which alone can lead to the establishment of complete independence and the removal of all social distinction and privileges.”

(This document was prepared by Bhagabati Charan Bhora under the guidance of Chandrasekhar Azad.)

Ban on Soviet Books is Detrimental Message of Indian Intellectuals To the World Peace Congress

“... The way the Indian citizens are menacingly robbed of their civil rights, is not only catastrophic politically, but it is an open assault on culture as well as spreading cultural thoughts among the people. Often the books, particularly those related to ideology and activities of socialism are proscribed, according to us this is highly despicable... Sydney and Beatrice Webbs are very renowned as great sociologists; but in spite of their reputation, the import of their book ‘Soviet Socialism: A New Civilisation’ has been banned in India. Even the translation of Rabindranath Tagore’s ‘Letters from Russia’ is proscribed. The reason of this is nothing but the anti-culture, anti-progress attitude of the government.”

(Quoted from the message of Indian luminaries, sent to the World Peace Congress – 1937; this message was signed by **Rabindranath Tagore, Saratchandra Chattopadhyay, Ramananda Chattopadhyay, Naresh Chandra Sengupta, Jawaharlal Nehru, Prafulla Chandra Ray, Pramatha Chowdhury, Nandalal Bose, Premchand and others**)

(Translation ours - Editor, S.P.)

Contribution of Soviet to Human Welfare - An Appeal of the Intellectuals



Acharya P. C. Roy
(1861 – 1944)
Great Humanist Scientist and
Renaissance Personality

“The Nazi attack on Soviet Union has opened a new chapter in the world history. Man and war-machines are running amuck throughout the vast war-field. Magnitude of this war is unprecedented. At this critical juncture, we are of the opinion that it is a prime task to draw the attention of all to the great achievements of Soviet Union in ethical and practical field. Some of us sometimes criticize some aspects of Soviet rule. Some of us do not support Marxism also. But when we look at the vulgar inheritance of Tsarist misrule that Soviet Union had to carry on its shoulder and the murderous attack brought down on nascent Soviet Union by almost all states of the world, we cannot but openly admire the present achievements of the Soviet. Rabindranath has praised her aloud. After the publication of their book – ‘Soviet Communism – A New Civilisation’ by Sydney and Beatrice Webb - the two renowned sociologists of modern age, bountiful of authentic information have come to the notice of all.

In Soviet Union all factories, mines, railways, ships, land and business are the properties of people. The economic and social life of the country is conducted for the benefit of all – not for the profit of a few. Soviet planning has fascinated even those who are not supporter of socialist ideology. Universal education is available to

one and all there; everyone has to study in school up to 17 years of age. Government bears the expenditure of all students studying in the universities. There is no unemployment in Soviet Union; all have jobs. Soviet Union is free from the economic crisis which frequently surface in all other countries. The maximum working-time is eight hours per day; on an average it is less than seven hours per day. Free health care is available to all. The workers get full salary even when they are absent because of sickness; besides they get leave with full salary every year. The care taken for the women and children in Soviet Union is not available anywhere in the world. Independent observers have admitted all these...

As 'cultured' we normally mean a group of elites. No such elites are in existence in the Soviet Union. They do not want it either. They want to impart higher culture to the entire nation. They want to provide leisure, safety and opportunity to all.

The Soviet people have created a new civilisation overcoming all hurdles and obstacles in last twenty years. When such a civilisation is under threat, we the Indians who are plagued by starvation, plunged in the dungeons of degradation, cannot remain unconcerned. We are helpless and subjugated; still we can send our best wishes for the Soviet. We look forward to the day when Soviet Union will defeat his enemy and firmly establish itself."

Signed by

Acharya Prafulla Chandra Ray and Litterateurs and artists

Pramatha Chowdhury, Atulchandra Gupta, Bhupendranath Dutta, Nareshchandra Sengupta, Jamini Roy, Premendra Mitra, Manik Bandopadhyay, Tarashankar Bandopadhyay, Sajanikanta Das, Buddhadeb Basu, Bishnu Dey, Amiya Chakraborty, Hirankumar Sanyal, Nirendra Roy, Gopal Halder, Abu Sayed Ayub, Abdul Kader, Samar Sen, Binoy Ghosh, Ajit Chakraborty, Bimala Prasad Mukhopadhyay, Chanchalkumar Chattopadhyay, Subhash Mukhopadhyay, Jyotirindra Moitra, Kamakshiprasad Chattopadhyay, Swarnakamal Bhattacharya. **(And many others)**

(Translation ours - Editor, S.P.)

Influence of Socialist Ideas in Assamese Literature

"The progressive ideology came into light in the field of modern Assamese poetry as a reaction against romanticism. The progressive thinking was mainly based on Marxism. The impact of Marxism came into Assamese literature through a literary magazine 'Jayanti' which was published in 1936 edited by Raghunath Choudhary and again in 1943 edited by Chakreswar Bhattacharyya and Kamalnarayan Dev...

Their poems reflected a distinct type of social awareness and complete fundamental change of mind. They wrote of common people and so gave more emphasis on reality than imagination. According to them, poetry should be like the mirror that reflects the contemporary social life. This age created a group of poets who could accept the cruel and painful reality of the enter world. Amulya Baruah, Bhabananda Dutta, Dhiren Ch. Dutta. Chakreswar Bhattacharyya, Hem Baruah. Jyoti Prasad Agarwala, Keshab Mahanta etc. were the major poets of this trend. Bhabanda Dutta's 'Rajpath' is regarded as the first poem of progressive thinking in Assamese literature. He was influenced by the Russian Marxist movement and the Progressive Writers' Association of Bengal. He painted a meaningful picture of that time in this poem -

"And at its bottom in the street
(Your great mercy!)
Lying with empty begging bowl
Dead-like skeletons,
Homeless creatures
As symbol of tyranny of decadent society –
Worthless, without any rights."

On the other hand. Chakreswar Bhattacharyya composed a famous poem namely 'Mathon Ekhon Note' in the nickname 'Devanang Priyak'.

Dhiren Chandra Dutta's 'Kath Mistrir Ghar' is also a noted poem of this time. The tragic life of a common man is beautifully expressed through this poem. Amulya Baruah is the most talented and progressive minded poet of this period. He had to face death at only twenty four years as the consequence of riot of Kolkata. After the premature death of this promising poet, all his poems were collected and edited by Nanda Talukdar and published in 1964 in the name of 'Achina'. This collection include eight of his well-known poems- 'Beshya', 'Biplabi', 'Koyla', 'Kukur', 'Sihot Tetia Jeeva', 'Andharar Hahakar', 'Bharotir Muktir Sapon' and 'Aji Amar Bihu'. In these poems the poet's thinking regarding progressive ideas and class-struggle is clearly observed. 'Beshya', 'Koyla*' and 'Kukur'- these three poems are based on the class-struggle. The poetry of Ajit Baruah also sends a strong message to society. He enriched the progressive literature through 'Jayanti'. Some of his memorable poems are 'Haturi', 'Tikha' etc. The Progressive poetry brought uniqueness in both the subject matter and style. The poets exposed the common matter, common and simple elements by their poetry. They applied the language of prose and satire. Sympathy to the exploited and oppressed, anger to exploiters, class-struggle, economic condition, Russian Revolution, opposes to capitalism are the main issues by which the poets of this period were concerned with."

Soviet Union Created 'New Man'

Yuri Gagarin: First Man in Space!

"Space flight cannot be stopped.

They are not the concern of some individual or even of a group of people.

They constitute a historical process and it is in the order of things that mankind's development has led to them."

-Yuri Gagarin

Yuri Gagarin

(1934 - 1968)



He was the first! It is not easy to add anything to that. His feat will probably be remembered even for centuries hence. Those 108 minutes of history which opened up a new era are going to live on and be carried into immeasurable depths of space by those who travel after him. The space age of mankind!

There is of course a certain risk to every space flight, especially to the first test flight of new craft. Mankind has had to pay dearly, not infrequently losing its best sons and daughters, for many of the achievements which have contributed to progress. Movement along the path of progress is unstoppable. Others will carry on the relay race of scientific successes and go on further, true to the memories of their comrades. There is after all, no greater happiness than to be of service to people.

Yuri Gagarin was born in the Smolensk region, in the heartland of Russia, in 1934 to a collective farm parents. His village was very well known as one of the best villages where the Collective Farm was very productive; many Heroes of Labour; many people went on to be members of the Supreme Soviet, CC CPSU and other governmental posts. In other words, the village where Yuri Gagarin was born was patriotic and dedicated to socialism and the Soviet Union.

Valentina Gagarin and Yuri had two children (Yelena and Galya, both girl) which the couple cherished, loved and had great dreams for the future.

Yuri Gagarin received world acclaim, medals, honorary citizenship titles from scores of cities all over the world. He traveled widely at the invitation of heads of states. He was the President of the USSR-Cuba Friendship Society.

Unfortunately on March 27, 1968 Yuri Gagarin perished in an airplane which he was testing over the Russian countryside. He could have saved himself by bailing out but, seeing that his plane would crash right into a village, he manoeuvred his fighter airplane outside the village and he died a hero in order to save the village from destruction and death. He died as a hero, a Communist and a Soviet man.

His memory shall live on forever. This memory and this achievement was very beautifully express by the famous American artist Rockwell Kent:

“Dear Soviet friends, your Yuri is not only yours. He belongs to all mankind. The door to space which he opened, this door which the USSR and Socialism opened, is open for all of us. But for that, peace is necessary. Peace between nations. Peace between ourselves. Let the world celebrate the anniversary of Yuri’s flight as a Universal Peace Day. Let that day be celebrated all over the world with music and dances, songs and laughter, as a worldwide holiday of happiness. Let that day be in every town and city square, where young and old gather and let their faces be illuminated with the same happiness that the photographs of people in the Soviet Union show how the Soviet people are happy and proud of the accomplishment of Yuri Gagarin.”

