

able course of history by arresting, killing and maligning the revolutionaries. Charu Mazumdar's continued physical leadership would certainly have given us more determination but his death shall not put us in despair. For, it has been our privilege that he lived through the most crucial and critical stage of history during which time he daringly and fiercely combated counter-revolutionary ideas and designs, including those masquerading as Marxism-Leninism and Mao Tse-tung's thoughts, and carried to thousands of men the essence of revolutionary ideas and actions. He has died, but his ideas remain with us. His death only strengthens our vow for vengeance which shall be ruthless and terrible. All gentlemen may combine to malign our great leader but we shall firmly hold on to the 'dreadful' line of 'annihilating the class enemies in a most ungentleman-like manner. No amount of shedding tears for the "poor" policemen can save them from our hands. They shall have to pay blood for blood with compound interest. We boldly pronounce that we shall be 'conspiratorial' like the CIA agents, merciless like the Chambal dacoits, mad with the thirst for the blood of all the reactionaries who shall not exclude the police, the military, the fascist hoodlums, the protagonists of non-violence and, of course, the revisionist chieftains trading in Marxism. Let all of them be jubilant, overtly or covertly, over the death of our immortal leader, we will continue to prepare for the day when their blood-stained hands will no longer operate.

X.Y.Z.

Members of the CPI (ML)

Mr B. Basu's letter (5-8-72) about Charu Mazumdar needs a rejoinder. He has invested him with some qualities which others will refuse to attribute to him. His theory of physical elimination of class enemies, destroying the bourgeois educational system, encircling the cities by the revolutionary masses and creating red terror throughout the country

created doubts among the people, as the strategy left the upper echelons practically unaffected, while it made the commoner's life intolerable.

Mr Mazumdar was aware of the frustrations of the student community in West Bengal, but did not give his youthful followers any time to think about the validity or justifiability of the Chinese-type cultural revolution. What he failed to take note of was that his party which consisted mostly of middle class people could ill afford to depend on them. Conservative in outlook but revolutionary in postures (though genuine in their own way), the middle class young men, who participated in his 'cultural revolution' not so much out of ideological conviction as out of a sense of adventurism and blind anger against the establishment, are more fond of the 'permissiveness' that a liberal bourgeois democracy allows than of the iron discipline and rigidity required by a socialist society. Mr Mazumdar was probably under the impression that since bottomless poverty and naked exploitation were there, revolution was only a question of leadership and a little preparation, forgetting that the dubious charm of liberal democracy which systematically feeds the gullibility of the ordinary mortals is the greatest enemy of revolution and that it requires long, hard and painful preparation to disabuse the people's mind of the elaborate hoax.

PHANI BHUSAN GHOSH

Ashokenagar

I protest against Mr Bikram Basu's view that Mr Charu Mazumdar "was the first man in Indian politics to try the application of Maoism, i.e. Marxism-Leninism of today, to the Indian soil" (August 5, 1972). While paying tribute to a great personality, whoever he may be, one should not be overcome by emotion. Does not Mr Basu know of the armed struggle of the peasants of Telengana in the late fifties? That was perhaps the first conscious attempt to build up correct revolutionary armed warfare in India in the light of Mao's thoughts.