

P R E F A C E

The year 1857 saw the first fight for freedom against British rule in India. The movement was suppressed but British became alarmed. After the Indian Association was formed in Calcutta as a political move, Mr. Hume, a British I.C.S., started the Indian National Congress in 1885, with the sole object of channelling nationalistic movements in a slow and moderate way.

The Congress till 1904 was an annual gathering of leaders for passing pious resolutions in a beggarly way. The year 1905 was a great turning point in our national history when the then Viceroy, Lord Curzon, partitioned Bengal against the wishes of the people. The fight against this started from Bengal and gradually spread over the whole country and India stood as a nation.

As a counter challenge the Britishers worked out a new device of 'Divide and Rule' and gave birth to the Muslim League in 1906. The Congress later gave recognition to this newly born babe of the British Empire. The revolutionaries did not recognise it. In fact they did not generally enlist Muslims in their underground guerilla organisation.

Britain held India by force. So the revolutionaries had to come forward to meet this armed adver-

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sary with bombs and pistols. The first burst of bomb at Muzaffarpur in 1908 was a new kind of noise which aroused people from their long slumber. The next bomb on the Viceroy in Delhi in 1912 shook the Empire for a pretty long time.

Then came World War I in 1914 and Indian revolutionaries made a grand effort to oust the British from India with the help of the Germans, when Mr. Gandhi and the Congress were vigorously helping Britishers in their war efforts just to gain some reforms. After this war the country could feel how futile it was to flatter the foreigners. Then Gandhiji propagated the non-violent non-cooperation movement. An armed guerilla fight against the British might was beset with great danger. But the Gandhian mass demonstration was much easier for a weak and meek people to adopt.

This new utopia of non-violent non-cooperation was a mere revival of the old Vaishnavite, Buddhist and Jain Philosophy (Non-violence is the supreme virtue). Naturally this was much to the liking of the traditional spirit of religiosity pervading throughout the old Hindu India, since the advent of the Buddha. The weak people had very quickly grasped this less risky method of non-violent non-cooperation.

The strong sundried bureaucracy of Great Britain was not to be intimidated by these harmless gestures of threats by an unarmed mass. Naturally therefore the movements of 1921, 1930 and 1932 could not achieve their ends. Thus while the Gandhians

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were busy whirling their non-violent charkhas, the lawyers with their constitutional agitations, the progressive Congressites striving to spread their socialist wings and the Communists acquainting themselves with the rules and methods of Moscow, the militant youths of the country carried on unceasingly with their secret activities for the emancipation of the country. The Government was ever ready to crush them with all possible oppressive methods at its command which began to make people appreciate their sufferings and sacrifices for the national cause.

Sir N. N. Sarkar, the then law member, Government of India, proved in 1935 by citing 56 court cases of Bengal that the Bengal Congress was mainly dominated by the revolutionaries for many years.

What was true about Bengal in early years, began to hold ground for the rest of India during World War II. Gandhiji gave only the slogan of "Quit India" and the motto "Do or Die", but after the arrest of Congress leaders the masses turned the movement into a violent revolution, the long desired end for which the secret revolutionaries were striving hard for decades at great sufferings and sacrifices. Some hints from Mr. Amery, the then Secretary of State for India in his B. B. C. radio speech and the radio speeches of the I. N. A. and Netaji Subhas Chandra Bose fanned the flame of revolution.

By the latter part of 1941 the Congress was poli-

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tically dead. The Communists were with the Government. Only the underground revolutionaries were then active in a very limited way, as important members were in jail. With the Japanese attack in December 1941 a new hope was generated in India and the result was the violent uprising of August, 1942. The Congress leaders were in jail, but the revolutionary masses whom the Congress kept so long in suppression, were violently active in the field. This was the outcome of the activities of the secret revolutionary parties carried on for decades. The idea of an organised national fight was undoubtedly derived from the revolutionaries.

1942 movement proved that the country was quite ready for a mass revolutionary fight; but the Gandhian leadership failed to give proper guidance. So the immature and unprepared move failed to produce the desired result. It was crushed by inhuman brutality.

The organised armed march of the Indian National Army under the able leadership of Netaji Subhas Chandra Bose to capture India was checked. The I. N. A. march failed, because the revolutionary forces which could help and welcome them with open arms, were already crushed in 1942 movement. But even through their defeat in the front, they were successful, after the War, in giving the death blow to the British regime in India. For, the I. N. A. leaders' trial in Delhi Red Fort, gave rise to a renewed outburst of the revolutionary

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forces in the country; student unrest in Calcutta gradually engulfed the whole country. The open navy revolt in Bombay and Karachi ultimately proved to be a great revolt of the Indian elements of the armed forces; police also joined hands with them.

Transfer of power through compromise demoralised India.

It is then the shrewd Britishers could see that this vast country could no longer be kept under subjugation by the mercenary Indian soldiers and they quitted India through a compromise with the weak leadership of the Congress, who readily agreed to the proposal of communal division of the country without any transfer of population and keeping it under the British Commonwealth of Nations. The folly of their compromise is being felt by the common man through vast unemployment, constant rise of prices of essential commodities, disintegration, characterlessness, corruption and degradation. Propaganda of socialism under the firm grip of capitalism is self-evident. Day in and day out we are preaching peace and non-violence, but our next door neighbours are our worst enemies. This is painful to all lovers of the country. How can a corrupt and degraded people give proper resistance to the powerful foreign invaders? By mere meetings and howlings we are only making ourselves a laughing stock.

A revolutionary change is the need of the hour.

Revolutionaries in general and Netaji Subhas in

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particular were strongly against any sort of compromise, which inevitably brings weakness in national character which again brings about a general national degeneration. That is being realised now by every correct thinking person. Right thinking men feel that the degradation of national character is the biggest disaster facing the country today. Army is linked up with the general population. Naturally the infection is present there also. In this way the national security is in jeopardy.

This would not have been, had 1942 and the I. N. A. movements been simultaneous. In that case, the I. N. A. march to Delhi would have achieved its objective. The small Anglo-American forces in eastern India would have found themselves surrounded by Indian revolutionary masses on the one side and the armed I. N. A. forces on the other. The huge Indian elements of the British army would have certainly made common cause with their country men. In that event the I. N. A. march to Delhi would have been strengthened at every step having been joined by the revolutionary masses in Assam, Bengal, Bihar, Uttar Pradesh and the occupation of Delhi would have been an easy affair. A strong independent India would have thus been formed without any dismemberment by communal division. That India, naturally, would have been of high national character. Real socialist planning could have been possible and the spirit of co-operation would have unfolded itself in blossom. The country's progress would have been

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steady, unhampered by the evil spitefulness of our neighbours. Now even Pakistan is kicking at us. Today we find ourselves helpless in resisting the Chinese and Pakistani aggressions.

When a country is in danger only its patriotic youths of strong moral character can save it. When they raise their organised voice against the misdeeds of rulers, the people hear them and that saves a nation from all round degradation. They do not spare anybody who is in the wrong. They must remember that the sovereignty of the country lies with the people. They are only to stand boldly for the people and the people can be saved. If the youths can exhibit their character in this national crisis, the people will surely stand by them.

