Seeker of Scientific Truth

Volume - III



Biographies

- South India to North America Journey of Journalist
- · Evelyn Trent Alias Shantidevi

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Innaiah Narisetti

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Innaiah Narisetti

Published: 2016

Narisetti Publications

Edited by:

L. Ramaiah

Retd. CIFL (Now known as ESLU) University Librarian

Price: Rs. 400, \$ 20

South India to North America Journey of Journalist

Narisetti Innaiah

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CHILDHOOD SWEET AND SOUR

My father Rajaiah Narisetti maintained a diary where he noted the birth of children according to that information I was born in the early mornings of Saturday, October 31, 1937 in Pathareddy Palem, (Chebrole Panchayat, Tenali Taluk, Guntur Dist. Andhra, India.). It was colonial British rule. There was no state for Telugu people Madras Presidency comprised of Andhra, Karnataka, Madras, and Part of Kerala. In Madras city was the capital all Telugu daily papers used to become in Madras only.

My village Patha Reddipalem is in Chebrolu panchayat (township). Another village Kotha Reddipalem also included in the panchayat. Vasireddi Chandrasekhara Rao was then the president of the panchayat. He and my father were good friends.

I vividly remember my paternal grandmother, Mariyamma. By the time I was born, there were no other grandparents around.

My grandma was very active until her demise. She was very affectionate towards me. I walked along with her to the far away wetland in which our family raised paddy, pulses, and jute. There was a Roman Catholic primary school in the village. A teacher who happened to be a bachelor, Kotilingam, raised white rats as pets. People offered him coffee every day as he was the village teacher.

Mallavarapu Innaiah was a childhood friend of mine. His son Anantha became close to me while I stayed in the US. His father Lourdaiah and my father were good friends. Another friend Anthaiah hailed from Parasthallur village. Ganapathi Venkateswaralu, another friend of mine, lived in a house on the tank bund (earthen dam).

I studied for some time in the primary school in Chebrole. Kornepati Seshagiri Rao, the teacher, was from our village.

The annual fair in our village took place on the 25th of January and in Mutlur village on the 3rd of December. There was a lot of fun with relatives arriving, the chariot being taken in procession, and the bursting of fireworks at the end of the day.

The entire village had an Ayurvedic (Herbal) doctor named Paradesayya. His son Basavayya was a friend of mine. My aunt's son Martenayya also joined us in playing all sort of sports.

For the three villages, we had one high school named after Narasayya. Headmaster, Mallampati Survadevara Madhusudhana Prasad taught English. He was good player of table tennis, badminton and a great stage actor. At one time he played role of Krishna in the green room. The makeup person asked him to remove his moustache. But he refused to do so. He asked for evidence that Krishna was always without moustache. He was also an expert in teaching grammar. After retirement he bought land near Madras and visited me couple of times at Hyderabad. Ramaiah and Venkataratnam taught mathematics, while Seshagiri Rao taught English. Murahari Rao taught Geography. Another teacher Venkataratnam Telugu and Rajagopala Rao taught general studies. There were two Hindi teachers. A teacher from Suddapalli taught Telugu. Devabhaktuni Narayana Rao taught us science and English. Later we became friends and continued till his death. He settled in US and died around the year 2000 at his daughter's place in New Jersey.

Goli Nageswara Rao was a close friend of mine in high school. Coming from Mutlur on bicycle daily, he used to give me a ride to the school. Other students from Mutlur were Jojulu and Rajulu. Sundara Reddy in the village was a good friend of mine. We used to walk to the nearby Chundur fair.

We enjoyed swimming in the village canals and the nearby Buckingham Canal.

Cholera struck my granny when she was on a visit to the farm one summer. She was brought home in a cart. Even as she tried to quench her thirst, she fell down dead. It was a tragic incident in my life.

Sebastian, my uncle (father's younger brother), was a physically disabled person. He sat in a mini-cart and kept the children engaged in some activity or the other. The children pulled his cart. He passed away very early in life.

We had both wet and dry lands. In the dry land, we raised groundnut and peas. Palm trees skirted our farm. We enjoyed the juicy flesh in palm kernels both at home and on the farm. We relished roasting groundnuts in the hay fire and eating them in the farm.

I played volleyball and badminton at school and in the village during summer vacations. In addition, we enjoyed playing all the native games like *vennela kuppalata* and *koti kommachchi*. We enjoyed rotis made of bajra flour in the rainy season.

During the Dasara festival, we went round houses sporting bows and arrows, singing and eating jaggery and puffed bengal gram dal. Gnana Prasumnamba (second daughter of teacher Kornepati Seshagiri Rao) and I sang Dasara songs together.

We owned horses. My father and brother were good at horse riding. My brother frequently gave me a horse ride. We had a Rajasthani horse-drawn cart. Going about the entire village in the cart was a matter of pride for me.

We hired out the horses for occasions like marriages. Stringing together beads for decorating the horse was interesting. Two men from Medikonduru stayed in our house and tended

the horses. They made the horses dance during weddings by singing and playing drums. We enjoyed eating boiled horse gram, the feed for horses.

We had a radio, a luxury those days. I listened to film (movie) songs broadcast by Radio Ceylon.

My father, Rajaiah used to read *Andhra Prabha* every morning by sitting on the raised platform in front of our house. The villagers joined him soon to share the news. Early in life, I started reading *Andhra Prabha* and *Bharati*. I went to Chebrole to fetch the paper if its delivery was delayed.

I was the only child living at home. My sister studied at convent school either at Nellore or Guntur or Madras, and my brother in high schools at Tenali or Kollipara or some other place. They came home only during vacations.

All of a sudden, we sank into poverty. My father had to sell his land and even the buffalo that gave us milk. Later on I learned that a huge loss in raising tobacco forced us to sell the land. Thereafter, I had to go round relatives' houses to fetch milk and buttermilk. My name was often struck off from the school register as I failed to pay the monthly fee on time. No wonder, hence my name figured at the bottom in the attendance register. When my dress suffered wear and tear, I yanked the lace curtain off the door, wrapped it around my shoulders, and attended school for six months in that manner. My father struggled hard to ensure that my sister and brother living far away did not to undergo any privation.

One day as I was about to go to school with the lace-curtain around my shoulders, Tanguturi Suryakumari visited us. She was famous singer and cine actor. She was daughter of Tanguturi Prakasam's brother. Serving her grape juice was my duty. I proudly shared the news with colleagues in school. Suryakumari and my brother studied senior Matric (11th Grade) together. She

had come to nearby Mutlur to give a concert. On her return journey, she dropped in at our home. Thirty years later when I was with Ravindranath at Kala Jyothi Press in Hyderabad, Tanguturi Suryakumari happened to come there. To my pleasant surprise, she instantaneously placed me as the boy who gave her grape juice many years ago and inquired of my welfare. She had by then settled down in England.

My brother contested for the post of president of Chebrole panchayat. He had already cut his teeth in politics by joining the Forward Block founded by Subhashchandra Bose and addressing public meetings. I canvassed for him by blaring movie songs from our horse drawn cart.

Political consciousness in Chebrole was high even then, with people reading all the newspapers. Politicians of different parties addressed meetings in the village. I attended those meetings and took part in mock Parliament sessions in school. Our headmaster went about villages collecting donations for the high school. By 1951, I had completed my schooling.

For college education, I left for Guntur. By then, my brother took care of the family since our father had no income. Living in rented houses, I embarked on my college education. Our parents and sister too lived with us. The milk powder and edible oil that I collected frequently from my Christian missionary friends came in handy.

Logic and history were my optional subjects in Intermediate (1st year – freshman) at A. C. College.

During the final year of school education at Chebrole, I witnessed the Forward Bloc conducting political classes. My brother Vijaya Rajakumar sang the songs he penned and addressed the classes. I met people like V. L. Sundara Rao from Bapatla and Palakodeti Surya Prakasa Rao from Rajahmundry.

My brother translated into Telugu, the election speeches of Sarathchandra, the son of Subhashchandra Bose's brother. Our teacher Murahari took part in such meetings.

I vaguely remember elections with restricted voting taking place around 1946. There were different color boxes for different parties for voters to drop their ballots.

Among the magazines that were available at Chebrole those days were *Ankusam* (Annapragada Kameswara Rao), *Mulukola* (Bandi Butchaiah) *Telugu Desam* (Suryadevara Rajyalakshmi), *Vahini* (Ranga's magazine) and *Kalainesan* (cinema magazine from Madras).

I had the opportunity of listening to national and regional party leaders including those from the Communist Party then. Vemulapalli Srikrishna, Kolla Venkaiah (screeching voice), Koratala Satyanarayana and Ravi Ammaiah were among them. I also listened to speeches by Devabhaktuni Narayana Rao, our English and science teacher. His younger brother Nageswara Rao opened a bookshop and popularized Soviet and Chinese literature. Since he happened to be a high school friend of mine, I sat in his shop and read books like Gorky's *Mother* and Chekov's *Short Stories*. Soviet Bhoomi was one of the magazines then available.

Public meetings in those days were spiced with political songs and *Burrakathas*. I listened to Nazar's *burrakatha* then.

I watched movies and circuses in touring talkies during my school days. There was lot of Tamil influence in those days. Movie goers were provided floor, bench, sofa and even boxes for seating.

Loudspeakers mounted on horse-drawn carts blared recorded music to publicize movies. The music suffered breaks and pauses as the cart negotiated pot-holed roads. Handbills carried the notification, "If the movie could not be screened for any reason, there was no refund of money for the tickets. The ticket holder may watch the movie the next day. If the hall was full, the ticket holder would sit on the bund (an earthen slope) in the rear. A movie in color those days was described as a rainbow picture.

A person standing in the midst of the hall translated the dialogues from Tamil to Telugu. His narration had, of course, little to do with what went on the screen.

Movie watchers had to withstand the ordeal of frequent interruptions as the film reels snapped. Women had separate enclosures.

I witnessed the first general elections in the country in 1952 in our village. Alapati Venkata Ramaiah of the Congress trounced Ravi Satyanarayana of the Krishikar Lok and Ravi Ammaiah of the Communist parties in the election to the Assembly.

Tenali, Guntur, Ponnuru, and Nidubrolu are all within a radius of eight miles from Chebrole. Our nearest railway station is Vejendla. Private buses plied in the area.

During my high school days I observed the practice of untouchability in society. In my village, Madiga and Mala community live away from the village since they are not allowed in the main village. But they serve in main village daily. Malas and Madigas also lived separately and don't mix among themselves. Not only Hindus but also Christians observe untouchability in all walks of life. In the Catholic Church upper communities sit away from Malas and Madigas. This is very repulsive practice. I felt bad about this social evil and thought that is inhuman to treat another human being as an untouchable.

TWISTS AND TURNS AT COLLEGE LEVEL

I graduated in 1953, by completing Secondary School Leaving Certificate course. Then I joined Andhra Christian College, Guntur, for Intermediate studies. It is called father of arts (F.A.). It was then one of the two reputed colleges in Guntur, the other being Hindu College. I chose British history, Indian history and logic as optional subjects. Switching over from the Telugu medium of instruction to English, I had to struggle for some time before I got used to it.

The college atmosphere was rejuvenating. Herbert and G. L. Benny were our logic lecturers. Isaac bored us with his Indian history lectures. Paulus, Yelavarthi Rosaiah, and Thomas taught English. V. V. L. Narasimha Rao, Jandhyala Papayya Sastry, Jammalamadaka Madhavaraya Sarma, Telikacherla Venkataratnam and Maremanda Nageswara Rao taught Telugu. People like Guttikonda Narahari and A. B. Shah addressed meetings organized by the Telugu Saraswata Mandali once a week during the college assembly.

T. S. Paulus, Principal, was a disciplinarian. Christian girls from far off places came to study at the college, by staying in hostels. The college attracted Hindu students too from Rayalaseema.

Among my classmates in the Intermediate were Polu Satyanarayana, Thotakura Srirama Murty, Mallela Srinadha Choudary, Sakhamuri Raghava Rao and Thotakura Venkatrayudu. Siddabattula Ramakrishna was a literary friend. I read books in the well-stocked library and shared my insights with friends. During examinations time, I stayed in my friends'

rooms and helped them with their studies. In return, they bought whatever books I wanted since I had no books of my own. We followed guides in addition to textbooks. Sobhanababu was a batch mate of mine. I, however, did not become close to him, among other batch mates were Vasireddy Durga Prasad (later on an NCC officer), Jangaiah (son of M. L. N. John) and Venkatarao (later on Thumapudi munsiff).

We became friends with Yelavarti Rosaiah gradually. We learnt a lot by calling on him at his home and enjoying his hospitality.

As a disciple of Rosaiah, I became a Humanist. I met Avula Gopalakrishna Murthy through him. Although he was an English lecturer, we learnt a great deal from him about people like M. N. Roy, Tripuraneni Ramaswami, Tripurana Venkataraya Varma and Johnson. He was equally knowledgeable on Telugu writers like Chinnayasuri, Pingali Suranna and Bhattu Murty. He enlightened us on the raging controversy over literary versus spoken language and exposed us to grammar. I learnt of Duvvuri Venkata Ramana's *Ramaneeyam* only through him.

By humanist I mean one who values human freedom, equality of human beings, respect ethical values, and keep personal belief at personal level without bringing them into public. I also mean that scientific method is the best means to prove nature discover musings and progress endlessly. Scientific method follows self corrections which take human beings into right path and take them away from blind faith. I also firmly stand by the human dignity and plea for avoiding child abuse. Parents should not automatically bring their faith, religion, blind beliefs to their children. That is how I started my humanist phase during my college education.

Thanks to V. V. L. Narasimha Rao, we read the works of Gonugunta Punnayya and Etukuri Narasaiah. *Sphoortisri*

Bhaskara Rao reported extensively to newspapers on speeches delivered by people like Avula Gopalakrishna Murthy and Kondaveeti Venkatakavi in the college. He along with V. V. L. Narasimha Rao delivered beautiful talks on folk literature. Their lectures taught us many lessons in life.

Siddabattuni Ramakrishna (son of Durgaiah in Repalle) and I contributed articles to magazines as twin writers. He took the pen name of Radharani and me, Sulapani. *Prajavani, Vahini, and Krishna Patrika* carried our writings. I felt proud when Katuri Venkateswara Rao complimented me on an article of mine critical of Viswanatha Satyanarayana.

I was in A. C. College from 1953 to 1958, a year longer than warranted because financial problems forced me to discontinue studies for a year.

I did B. A. (Philosophy), with Western and Indian philosophies, logic and ethics as main subjects.

As part of college studies, we had exposure to Milton, Shakespeare, and modern writers. We studied American literature too. I studied John Dewey's *Reconstruction of Modern Philosophy*. Induction, deduction, ethics, and modern Western philosophy formed part of our studies. We had lessons from Edison and Steel.

Rosaiah's lectures on Shakespeare, Milton were extensive. As a result, he completed only half of the syllabus by the examination time. We had to study the remainder on our own. He dealt thoroughly with whatever he taught. We obtained passing grades when we answered the questions on topics covered by him. Rosaiah dwelt at length on geography, history, ideologies, and even pronunciation as he handled those subjects. He not merely touched upon the histrionic talent of the actors in Shakespeare's plays but also lived their roles. He played the role

of Ghost in *Hamlet*. He could complete only half of Shakespeare's *Merchant of Venice* and Milton's *Paradise Lost*.

Some program or the other often took place in A.C.College those days. The Telugu Department staged plays. I played a small role in Narasaraju's play, *Ee Illu Ammabadunu* (This House is for Sale).

The Philosophy Association invited guest lecturers like Hindu College Principal Vallbhajosyula Subba Rao and Women's College logic lecturer Parvati.

We visited the homes of Jammalamadaka Madhavaraya Sarma, Jandhyala Papayya Sastry and V. V. L. Narasimha Rao. We irritated Papayya Sastry, by then a reputed poet, by calling him as Ghantasala Papayya Sastry, implying that playback singer Ghantasala thrust greatness on him by rendering his poems in mellifluous voice. They were all part of our college pranks. Telikacherla's non-detailed lessons were dry and devoid of any attraction. Maremanda Nageswara Rao, hailing from our village, was adept at making a lesson difficult to comprehend. For instance, he took delight in calling the knife a rapier.

L. A. K. Murthy and M. G. Thomas were good at teaching English.

Herbert was good at expounding philosophy while Benny taught without any passion. By then, T. S. Paulus had stopped teaching philosophy and became the Principal.

There were Bible classes for Christians and moral classes for non-Christians in A.C.College. J.B.Williams, Warren, Devadanam, Isaac, Thomas and others engaged those classes.

Devadanam taught us British history interestingly. Varadanam was popular as a chemistry lecturer. Many jokes concerning his English did the rounds.

T. S. Paulus spent an evening every year at his home with philosophy students. Sypes was then the college Dean. Paulus later on entered politics and assisted Kotha Raghuramaiah. He also addressed public meetings.

A. C. College thus laid a good foundation for my education and taught me many lessons in life.

COLLEGE LIFE IS NOT THAT SMOOTH (1953-58)

During 1953 within a year of entering A. C. College underwent many vicissitudes in life. I learnt more outside college than within, the urban setting.

I developed a close relationship with Prof. Ranga and his followers because of our family's attachment to him. A by-election to the Assembly from Duggirala, near Tenali, took place in 1953. Mr. Anche Venkateswarlu, a teacher, contested on behalf of the Krishikar Lok Party (KLP) against Avuthu Rami Reddy of the Congress. Since the KLP had successfully organized its conference at Tenali earlier, it expected its candidate to win.Narasimharao (Takkella-padu), Appalachari and I toured the constituency on bicycles. Running into KLP leaders here and there, we savored the campaigning trends. The KLP lost the by-election.

Shortly thereafter, a by-election to the Assembly from Marturu near Chilakaluripet took place. Mr. B. V. (Bandlamudi Venkata) Sivaiah of Narakoduru was the KLP candidate. Prof. Ranga campaigned extensively on his behalf. Then too, Gurunatham (brother of Veerachari) and I went round the constituency. Although Narakoduru is far away from Marturu, the electorate plumped for Sivaiah. A fighter for farmers' causes, he served tobacco growers a lot. I had the pleasant experience of witnessing elections in both upland and irrigated areas even as an Intermediate student.

Prajavani weekly, published from Guntur, enjoyed a good circulation when I entered college. Vattikonda Rangaiah was its editor. I was elated when it carried a small political piece I did,

on its first page. "The myriad faces of Anantasayanam Ayyangar" was its title. Elected to the Lok Sabha from Tirupati, Anantasayahnam Ayyangar became its Speaker. I wrote my first piece under the pseudonym Anantaraj Kumar, suggested by Sastry, a friend of mine at Pedakakani. It was a combination of the names of my brother (Vijaya Rajakumar) and my mother. Shortly thereafter, I began writing in my own name.

One day I called on Vattikonda Rangayya at the *Prajavani* office in Arundelpet. Once I got acquainted with him, I began to write to the weekly regularly. BSR Krishna used to contribute the lead story for *Prajavani* every week. He had already been editing a monthly, *Pogaku Lokam*, published by the Tobacco Board. Kalluri Veeraiah, a farmer from Brahmanakodur and Ranga's disciple, was Tobacco Board Chairman. Ranga, who did a pen portrait of Veeraiah, visited Brahmanakoduru and enjoyed his hospitality.

Occasionally, I used to collect BSR Krishna's lead story from his residence and hand it over at the *Prajavani* office. Krishna had already completed B. A., worked for some time in *Vijayaprabha* daily at Madras, and returned to Guntur. Krishna was the son of the munsiff of Siripuram village in Sattenapalli taluk. His full name was Bandlamudi Siva Rama Krishna. A follower of Prof. Ranga, he wrote under the pseudonym of Sailendra. He worked for some time in *Vahini* magazine too. Puranam Subrahmanya Sarma likened the tall BSR to a single column in newspaper jargon. An idealist, he married a widow in the 1950s. My association with BSR continued until he breathed his last during the year 2000. He retired from United States Information Service, Madras.

Those were the days when the then largest circulated *Andhra Prabha* daily did not carry news reports sent to it. They

ignored even large public meetings. Sitting at *Prajavani* office one day, we wanted to play a trick on *Andhra Prabha*.

We faked letterheads in the name of Guntur District Artistes' Association with BSR as President and me as secretary. We used the letterhead to announce the organization of a conference with participation of top artists like Akkineni Nageswara Rao and sent it to *Andhra Prabha*. The daily featured the news with a four-column heading, much to our amusement. Somayajulu was then the Guntur correspondent of *Andhra Prabha*. The daily would perhaps have not carried the report had we routed it through him. That was how we played pranks with Narla Venkateswara Rao's style of journalism.

It was around that time I got acquainted with Daruvuri Veeraiah. Much later, he and BSR entered into a marital alliance for their children. Veeraiah and I formed an organization called Yuva Karshak, comprising Ranga's followers. Veeraiah was its President and I, its Secretary.

We conducted its first conference in a movie theater in Guntur. It was a success as the leaders like Kandula Obula Reddy and Gouthu Latchanna took part in it and addressed the gathering. But that was the end of the organization. Daruvuri Veeraiah started off as a disciple of Ranga, but became a follower of Kotha Raghuramaiah and finally became close to Ranga once again. Veeraiah reported Ranga's 1955 election speeches to newspapers. He published an encyclopedia of Guntur district and some research-based books. I continued my friendship with him for a long time.

A fellow writer of mine in *Prajavani* for a long time was Vasireddy Satyanarayana. He was senior to me. He studied in Hindu College, Guntur. He used to come to Guntur daily from Lam village. We called him Satyam. He worked closely with Latchanna in Prof. Ranga's Krishikar's Lok Party. He also worked

in Vidyarthi Sammelan.I visited him in his village many times. He wrote many articles on contemporary politics in *Prajavani*. He and I spent time together. Later on, he moved closer to the Communist Party and worked for the CPM. After marriage, he settled down in Vijayawada and started publishing *Cheraku* magazine with the help of KCP Sugars. We continue to be close friends.

Garden Press in Guntur printed 'Prajavani'. Rangaiah proofread the magazine. His wife, Vattikonda Visalakshi, wrote novels and short stories. Rangaiah tried his hand at lyric writing. Visalakshi hailed from our Chebrolu village. They had no children. Rangaiah earned a lot and bought some buildings after the magazine folded up. He belonged to Veerulapadu in Krishna district. He disagreed with the Communists. He ran a Congress magazine, founded by Sanjiva Reddy, from Madras. Falling out with Sanjiva Reddy, he shifted to Guntur and founded 'Prajavani'.

Contributing to 'Prajavani' until 1962, I joined as its employee in unusual circumstances.

By the time I landed in Guntur, Andhra had become a separate State. Kurnool became its temporary capital amid a controversy. Madala Timmayya was a classmate of mine in the Intermediate. His elder brother Madala Peda Timmayya and Vaddegunta Venkateswarlu, a follower of Latchanna, gave rickshaws on hire. The rules then prevailing in Guntur stipulated that a rickshaw could not carry more than one person. In contrast, officials in Vizianagarm permitted rickshaws to carry two persons. They wanted to make a representation to the State police chief Nambiar on the discrimination against rickshaws in Guntur. They wanted me to accompany them to Kurnool in the belief that I would help them communicate their views to the police official in English. My command of English was rudimentary, I accompanied them. After submitting a memorandum to Nambiar,

a Tamilian, I tried to speak to him in halting English. He realized my plight and agreed to allow rickshaws in Guntur to carry two passengers. Those who brought me to Kurnool were elated. Having come to Kurnool, we felt we should call on people known to us. We called on Gouthu Latchanna at his bungalow. His two personal assistants, Gandhi and Simhachalam took us to the second show of Muddu Bidda movie and entertained us with their running commentary and jokes on Jamuna.

Among those whom we met at their bungalows were Bezawada Gopala Reddy, Kandula Obula Reddy, Govada Parandhamayya (MLA), the Raja of Muktyala and the Raja of Challapalli. We later returned to Guntur.

There was a dramatic change in the political scene at Kurnool thereafter. After the collapse of the Prakasam Ministry, Governor Chandulal Trivedi began to rule the State. Meanwhile, the Krishikar Lok Party under the leadership of Latchanna launched a Satyagraha movement demanding the scrapping of Prohibition as recommended by Sonthi Rama Murthy (ICS–Indian Civil Service). A number of satyagrahis courted arrest in batches. Vijaya Rajakumar, my brother, happened to be one of those who courted arrest. Since he was the sole breadwinner of our family, financial problems overtook us. I dropped out of college and began to look after a book shop my brother had opened on the LVR & Sons Club premises opposite AC College.

I had to shut the shop since it became unviable. My parents, my sister and I lived in the house of Saraswatamma in Gunturuvari Thota in those days. None of us has any income. Against such a backdrop, Vattikonda Rangaiah conceded my request for a job on a daily wage of one rupee. I used to get up early in the morning and went by foot to his residence at the end of Brodipet fourth line. We came to Sankar Vilas and had breakfast of idli and coffee and attended to office work. We got

movie magazines like 'Screen and Cine Advance,' etc, published from Mumbai. Baburao Patel used to write movie reviews. Reading all of them, I wrote captivating tidbits. I continued like that for six months. The rupee's (Indian currency) value those days was so high that we could buy our daily groceries with it.

Once Chandulal Trivedi took over reins of Government, he released satyagrahis including my brother from the Rajamundry Central Jail. The satyagrahis toured the region and narrated their experiences to the public. I joined the tour and covered it for *Vahini*.

We reopened the bookshop after my brother's release from jail. As it did not pay, we closed it again. Liberated from the responsibility of running the family, I resumed my studies in A. C. College. Although I gave up my job in *Prajavani*, I continued contributing articles to it.

Shouldering the responsibility, my brother married off our sister to Cherukuri Venkata Subbaiah. That was indeed a relief.

My sister Kamala and brother-in-law Venkata Subbaiah joined as clerks in the High Court set up at Guntur as a temporary measure. Off and on, I accompanied them to the High Court and watched the proceedings. Avula Sambasiva Rao was practising as an advocate in the High Court then.

My brother's marriage took place in 1955-56 at Saraswati Mahal (cinema hall) in Railpet, Guntur. I distributed the wedding cards. I handed over a card to Kasu Brahmananda Reddy at his residence. He did not turn up. My brother married Kanyakumari, daughter of Venkatappaiah, the Tenali correspondent of *Andhra Pratrika*. Prof. Ranga and Kotha Raghuramaiah attended the marriage. Avula Gopalakrishna Murthy delivered a nice speech, and conducted a non-religious marriage administering oaths to the couple in Telugu.

In 1955, when elections were held for the Andhra Assembly, it was a watershed in Andhra political history. The consensus was that Communists would win 120 seats, assume power with Putchalapalli Sundaraiah as Chief Minister and turn the State red. To defeat the Communists, the Congress, Praja Socialist and Krishikar Lok Parties fielded candidates jointly. All national leaders campaigned in the elections. Attending those meetings and hearing top leaders was a great experience. My brother Vijaya Rajakumar impressed audiences with his fiery speeches and challenges to Communists for open debates. Leaders like Veerachari, Sunkara Satyanarayana and K. Rosaiah took part in the campaign. Nazar's burrakatha and Praja Natya Mandali's performances were great attractions.

N. G. Ranga undertook a whirlwind tour of the State. *Andhra Prabha* carried reports sent regularly by Daruvuri Veeraiah. The editorials by Narla Venkateswara Rao played a great role in influencing the election outcome.

My brother asked me to go to Karamchedu and supervise the campaign in Ammnabrolu constituency. I camped at Inkollu and toured surrounding villages. Jagarlamudi Chandramouli was the Congress candidate and Jagarlamudi Lakshminarayana the Communist candidate. Staying in the house of Bangaru Babu in Karamchedu, I went round the constituency in a car. I addressed small meetings, because I had had only a limited experience by then. The Communists bagged only 15 seats. The United Congress came into power.

Communists dubbed my brother Vijaya Rajakumar and Veerachari as Ranga's greyhounds because they mauled the Communists with their no holds barred campaign. S. K. Patil (Congress leader from Bombay) came down from Bombay and stood as a bulwark for the Congress. People turned up in large numbers to listen to Neelam Sanjiva Reddy (State Deputy Chief

Minister), Bezawada Gopala Reddy (State Chief Minister), and U. N. Dhebar (All India Congress President). Attending Jawaharlal Nehru's public meetings was a great experience for people like me.

Communists excelled in organising processions. Makineni Basavapunnaiah (Leader of the Communist party) was the star speaker at their meetings. Basavapunniah's reported assertion that once the Communists assumed power, they would yoke the rich and fat women and make them plough the fields, created quite a sensation. Whatever be the truth in the report, weekly magazines like *Mulukola* of Bandi Butchaiah latched on to it to tear the Communists into pieces. Enraged Communists beat him up. Communist publications attracted attention with their screaming headlines.

There was wild speculation on the election outcome. The forecast of some that Communists would end up winning 15 seats proved correct. The results dealt a death blow to the Communists. Never recovering from the setback, the party split into two.

Post-1955 elections, Bezwada Gopala Reddy assumed office as Chief Minister at Kurnool. He appointed Neelam Sanjiva Reddy Deputy Chief Minister. I visited Kurnool for the second time after the Ministry formation. In the new Ministry, Gouthu Latchanna was Minister for Power and Kandula Obul Reddy, Minister for Agriculture. I met them and also some newly elected MLAs like Neerukonda Rama Rao representing Rajahmundry. The new Ministry did not last long.

I accompanied Gouthu Latchanna and Kandula Obula Reddy on their tours and sent reports to newspapers. Obula Reddy declared that either he or Sanjiva Reddy should continue in the Ministry. Within six months, Obula Reddy was shown the door.

Andhra later on became Andhra Pradesh. Sanjiva Reddy became the Chief Minister. He likened the post of Deputy Chief Minister to the sixth finger and did away with it. The capital moved to Hyderabad. So did the High Court from Guntur. My sister and brother-in-law moved to Hyderabad along with the High Court. Accompanying them, I visited Hyderabad for the first time in 1956. High Court employees were given single room army quarters at Sanathnagar. We used to go to the High Court in a double decker bus by paying a fare of two annas (pre-independence Indian currency).

As long as I studied in Guntur, I visited my friends' places during summer vacations. That was how I visited Rayapudi on the banks of the Krishna, the village of Mallela Srinadha Chowdary, Paladugu of Sakhamuri Raghava Rao, and Kommur of Jyoti Prasad. Of all places, I liked my sojourn at Santaravuru near Chirala. Three of my classmates – Thotakura Srirama Murthy, Venkatrayudu and Polu Satyanarayana — hailed from the village. We conducted some activity or the other in the village. All of us who became Radical Humanists thanks to Y. Rosaiah organized meetings by inviting prominent Radical Humanists to Santaravuru. Among those who took part in such meetings were Malladi Ramamurthy, Ravipudi Venkatadri, S. V. Brahmam, Ch. Raja Reddy, Avula Gopalakrishna Murthy, Gorantla Raghavaiah and Kondaveeti Venkata Kavi.

My brother dabbled in tobacco business at Guntur for some time. I assisted him in his business. He undertook tobacco grading at Abbineniguntapalem. I stayed there during summer vacations. Then I visited Palaparru and met Radical Humanists like Lavu Ankamma.

My maternal aunt's son, advocate Pudota Souraiah joined my brother's tobacco business. Mallavarapu Anthaiah (my paternal aunt's son) from Ravipadu too was there. Although my father Rajaiah tried to help my brother in his business, he could not do much because of ill-health. My brother bade good-bye to the tobacco business as he found himself ill-equipped. At that

time we were staying in a house opposite Eka Anjaneyulu's house in Old Guntur.

In Guntur, I came to know of Guttikonda Narahari, a tobacco trader. There, I came in contact with Bachina Subba Rao. Narahari was the State Secretary of the Radical Democratic Party in the 1940s. He was an orator. He worked with Ranga for some time and became close to Kotha Raghuramaiah. He soon fell out with Raghuramaiah and started abusing him. Finally, he lodged cases in a court. I learnt a lot about M. N. Roy from him.

Dr. Kasaraneni Sadasiva Rao was our family doctor. We approached him for whatever the ailment. His love for literature made us friends. We continued our friendship without allowing politics to come in our way.

Bhattiprolu Hanumantha Rao, hailing from Kuchipudi, taught history in Hindu College, Guntur. He was a Radical Humanist. The history books he wrote in association with Kalluri Basaveswara Rao became college textbooks. He studied Buddhism in depth.

I met him at his Brodipet residence and engaged with him in discussions. We invited him for Radical Humanist study classes. Thereafter, we met in Hyderabad when he visited the Telugu Academy. A number of volumes of his writings were published. He translated M. N. Roy's experiences into beautiful Telugu. I met Royists like Puvvada Nageswara Rao and Vasireddi Siva Lingaiah. The bookshop, Globe Traders, run by Krishnanad was a meeting point for all of us.

Encouraged by Rosaiah, I visited Tenali occasionally and met people like Avula Gopalakrishna Murthy, G. V. Krishna Rao, Koganti Radhakrishna Murthy, Koganti Subrahmanyam, Meka Chakrapani, and Achyutaramaiah. Avula Gopalakrishna Murthy addressed meetings of the AC College Saraswata Samithi at my invitation.

I took part in student association meetings. My Guntur stay provided me food for thought. Unmindful of my frail health, I completed my college education.

Education at Guntur provided me rich experiences. I was closely associated with a number of N. G. Ranga's followers. Although I mingled with politicians of all hues, I did not join any political party or student organization.

After losing his Minister ship, Kandula Obula Reddy frequently played cards at the residence of Kommineni Venkateswarlu. I chatted with Kandula Obula Reddy there. Later on, Venkateswarlu left for Kothagudem to venture into business.

I became very close to Koneru Kannaiah in Guntur. An active politician, he campaigned well but lost in the elections. He fought for the construction of the Nandikonda project. It took shape as Nagarjunasagar project later.

Konuru Kannaiah met Jawaharlal Nehru in New Delhi to plead for the Nandikonda project. Assisting him was Pudota Sowraiah, my cousin. Because of his association with Kannaiah, he too contested in elections and lost. My brother Vijaya Rajakumar too had a similar experience. I used to draft pamphlets and points for Kannaiah's public meetings.

Our mother's elder sisters were from Thurakapalem. We used to walk to that village near Muppalla in Vinukonda taluk. During holidays, we went to Pudota Souraiah's place. He married Ratna from the Gaddipati family in Tenali. I took part in all events concerning his marriage beginning with the girl's selection.

When my cousin Souraiah was practicing as an advocate, I stayed with him. He too dabbled in the tobacco business and lost.

By the time I completed college education in Guntur, I had become accustomed to reading humanist literature and also writing and translating.

Senate story

When I was about to complete my college education in Guntur, my brother Vijaya Rajakumar contested as a Senate member of Sri Venkateswra University. Collecting ballot papers from local bodies was an arduous job. With my brother placing a car at my disposal, I went round villages and collected ballot papers in his favor. Otherwise, many panchayat presidents would have thrown away the ballot papers. As a result of such effort, my brother won.

At that time, university Vice chancellor Govindarajaulu Naidu proposed conferment of an honorary doctorate on Chief Minister N. Sanjiva Reddy. He took the decision without taking permission from the Senate. In addition, there was the angle of the VC trying to ingratiate himself with the Chief Minister.

As a Senator, my brother objected the move. Ignoring the objection, the Vice Chancellor went ahead and conferred the honorary doctorate. Mr. Sanjiva Reddy became Dr. Sanjiva Reddy. Responding to our request, Avula Gopalakrishna Murthy of Tenali filed a petition in the Nellore court questioning the VC's decision. One Mr. Gupta was his assistant advocate at Nellore. Fighting against a Chief Minister those days was not an easy task. Since my brother happened to be in the Opposition, he was not afraid of the Government. Bhagvandas was the Chief Secretary. Realizing the gravity of the situation, he issued a circular to the effect that Sanjiva Reddy's name should not be prefixed with Dr. until the court gave its verdict. The Nellore judge declared that the case did not come under his jurisdiction and suggested that we approach a court in Tirupati. Fed up with the exercise, we did not follow it up.

College education in Guntur provided me rich experiences. I wanted to study for M.A. later on but I did not have the resources. Fortunately, the conditions turned for the better. My

sister gave up the High Court job and joined the State Women's Welfare Department. She was appointed Visakhapatnam District Women's Welfare Officer. Staying with my sister in Vizag, I studied M. A. Philosophy at Andhra University. I used to go to college by university bus. I met a number of new people. My health continued to be poor. I learnt typewriting and shorthand in Vizag. I visited the tribals' shandies in places like Paderu and Lambasing, observed Girijan life and enjoyed the beauty of nature. I visited Araku Valley frequently. Lazing on the Vizag beach was refreshing.

UNIVERSITY EDUCATION

While pursuing Post Graduate studies with Philosophy at Andhra University, I lived with my sister Kamala in Daba Gardens, Viskahapatnam. She was then serving as the District Women Welfare Officer. My brother-in-law Venkata Subbaiah Cherukuri was an employee in the Andhra University office. My parents too stayed with me.

I took part in Visakha Sahiti programs as long as I lived in Visakhapatnam. D. V. Subba Rao (advocate, who became Vizag Mayor much later) was its President and Akella Satyanarayana the Secretary. Thummala Chowdary of Gudivada attended the programs along with me. Chowdary and I addressed the gatherings only in Telugu while all others spoke in English. Our speeches in Telugu were a special attraction for the audience. As I left Vizag, friends gifted me many books including those by Arthur Louis Fisher, and congratulated me on my persistence in making speeches in Telugu.

There used to be some program or the other in the university all the time. I met Vasireddi Venkatappaiah at one of the programs. He was active in Communist Party programs. Social Science Lecturer Patrudu was full of enthusiasm.

I used to meet Rajeswari, a Telugu lecturer doing research, at her quarters. Prof. Kotha Satchidananda Murthy impressed us with his teaching of Indian and European philosophy. No other teacher matched him. Lakshmana Rao lectured on psychology until the bell rang. Murthy, another lecturer, was slow and uninteresting.

Long after marriage in 1964, I learnt that my spouse stayed in the ladies hostel as a student of English literature even as I studied M. A. (Philosophy).

Sakhamuri Raghava Rao and I studied Intermediate together in A. C. College, Guntur. We continued as classmates in Vizag as we did philosophy. He now lives in Guntur. Raghava Rao, hailing from Paladugu in Sattenapalli taluk, and I have remained friends since then. We met even in the U. S.

Raghava Rao and I studied together at home. He lent me books since I did not have any. He used to buy whatever book I wanted. We got some books, including those by M. N. Roy and B. R. Ambedkar, from the new and second hand bookshop in Kalbadevi Road, Bombay. From Visakhapatnam, I contributed articles to the Telugu fortnightly, 'Radical Humanist'. Koganti Subrahmanyam was its editor. I noticed many print mistakes in the published articles because of poor proof reading.

I wrote many articles to help Radhabai to do her research in philosophy. Aktar, a gentle Telugu Muslim girl, became a friend of mine. Komala disclosed after marriage that Aktar had been a dear friend of hers. We lost track of Aktar subsequently.

Radharani, a university beauty, stayed in the girls' hostel along with Komala. Radharani did not appear to have bothered about students who ran after her.

I used to attend the mock Parliament and other programs conducted by Registrar K. V. Gopalaswamy. I maintained my association with him as long as he lived.

I introduced myself to Duvvuri Venkataramana Sastry, an erudite scholar, having heard about him from my guru Yelavarti Rosaiah in Guntur. He excelled in expounding grammar and impressed listeners with his talks over 'All India Radio'. His book on grammar Ramaneeyam has become a classic. I enjoyed visiting his home and listening to him talk.

Law Professor Venkatraman cast such a spell on students with his lectures that even outsiders came to listen to him. I too attended his classes sometimes.

Although a great writer and a critic Srinivasa Iyengar was a boring teacher. He was a disciple of Aurobindo. His daughter Prema Nandakumar studied English literature in the university. She used to review books in English. I learnt later that Prema, and Lakshmidevi, the daughter-in-law of K. V. Gopalaswami, were seniors to Komala in the English Department.

Chatting away on the beach and visiting the many good bookshops in Vizag were memorable experiences.

The cost of living in Vizag was high even then. I visited tribal areas like Paderu and Lambasing along with my sister and enjoyed its natural beauty. At shandies, tribals exchanged their forest produce for commodities like beedis (hand rolled cigarettes).

I met Bandi Gopala Reddy, who was doing research on poet Vemana, in Vizag. I also met R. Ch. Manoharam from Mustabada. I had known her since 1954 when she was a leader in the student wing of Ranga's Krishikar Lok Party in Tenali. Ranga dissuaded her from becoming president of the student wing saying the post was too onerous for girls.

Manoharam was a fine woman. I met her subsequently in Vijayawada, when she was active in municipal politics. She married *Vahini* editor G. Viswanatham. I learnt subsequently she was a close friend of Komala.

The typewriting, though not shorthand, I learnt at Vizag came in handy much later.

I could not complete my M. A. Philosophy at Vizag because of my father's death due to diabetes related complications. In his last stages, he took homeopathic medicines from Patrudu, a smoking homeopathic practitioner. He developed gangrene in one leg and went into a coma. We decided to take him to our native place. In response to my sister's persistent pleas, officials at Visakahaptnam railway station allotted a berth to my father. My mother, sister, and I accompanied him. He breathed his last after the train crossed Eluru. With my brother arriving at Vijayawada station, we took the body to our village in a taxi and conducted the funeral rites on October 2. Vasireddi Chandrasekhara Rao, Chebrole panchayat president, attended the funeral.

I liked the daily 'Statesman', which I looked up regularly at Vizag.

I returned to Tenali from Visakhapatnam and my sister left for Sangareddy in Medak district on transfer. Staying with my brother at Tenali, I used to meet Avula Gopalakrishna Murthy every day. It was an enlightening experience for me.

I used to hear of M. N. Roy from P. H. Gupta in Maharanipet of Vizag. M. N. Roy stayed with him during his Vizag visits. Yelavarti Rosaiah published a critique of the *Ramayana* written by Gupta. I ran into Gupta's son later in Hyderabad.

TASTE OF POLITICS

I was living with my sister Kamala in Sanga Reddy (Head quarters of Medak district) in 1959 when I received a postcard from N. G. Ranga (All India leader of Swatantra Party) inviting me to join him as his personal assistant. Kamala was then working as the District Women Welfare Officer.

I rushed to Tenali and sought the advice of Avula Gopalakrishna Murthy, my mentor, on joining Ranga. He asked me to accept the assignment, as it would offer me valuable experience. Ranga was delighted when I met him in person and accepted the offer. He wanted me to stay at his residence at Nidubrolu. Ranga's wife Bharati Devi, his elder brother Venkatappaiah's daughter-in-law (Nageswara Rao's wife) and Pushpa, who grew up at Ranga's house and later a lecturer, lived in the house. All of them looked after me well.

My main job was handling Ranga's correspondence and typing out his press statements. The typewriting I learned at Visakhapatnam came in handy. Ranga, instead of dictating statements; would write them. I deciphered his handwriting with ease and typed out the statements on the Italian Olivetti portable typewriter I carried with me.

I traveled with Ranga by train. As an MP (Member of Parliament), he traveled by first class while I accompanied him in third class. Ranga did not mind eating food sold on platforms. I, however, could not relish it. I always carried my bedding. Ranga too traveled light.

A large number of people came to stations to welcome him or just have a glimpse of him. That way, I met a number of people. Vahini magazine was published from a palatial building in Vijayawada. Ranga, who had founded the Swatantra Party and became its President, used the building as his party office. The Swatantra Party conducted its meetings in Vijayawada frequently. Gorrepati Venkata Subbaiah, G. Viswanatham (Editor) and I stayed in three separate rooms in the office building. The office was a beehive of activity with people streaming in and out all the time. R. Ch. Manoharam turned up every day. She subsequently married Viswanatham.

Dr. Marri Channa Reddy (Minister in Hyderabad state) and Bommakanti Satyanarayana (Leader from Khammam) from Telangana attended Swatantra Party meetings in the initial stages. The party conducted preparatory meetings all along the coast from Bapatla to Bobbili. I accompanied Ranga as his personal assistant, and not as a party member. Those who took part in the meetings included C. Rajagopalachari (Madras), Bezwada Ramachandra Reddy (former speaker of Madras Legislature), Gouthu Latchanna (Leader Krishikar lok party), my brother Vijayaraja Kumar, Pasupuleti Koteswara Rao (Bapatla), Dammalapati Venkateswara Rao (lecturer), Sunkara Satyanarayana, Veerachary, Daruvuri Veeraiah, Kotharu Venkatewswarlu, Gorrepati Venkata Subbaiah, and Tella Krishnaiah (retired district judge) - all followers of N.G. Ranga.

I took part in the campaign at the instance of Bezwada Ramachandra Reddy. Traveling in his car, I heard him narrate his varied experiences in his long political career. I helped myself to the sweets he brought. He, however, would not consume them.

Rajagopalachari was the star campaigner. When all others (Ushasri, Sunkara Satyanarayana, Veerachari, Vijayaraja Kumar and Pasupuleti Koteswara Rao - all followers of N.G.Ranga) failed in translating Rajaji's speeches in English into Telugu, Latchanna excelled. Rajaji, therefore, asked him to be his translator. I, as

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Ranga's P.A. (Personal Assistant) had the opportunity of interacting with Rajaji at the travelers' bungalow where he stayed.

The Swatantra Party attracted people, as it was new and sought to provide an alternative to the well-entrenched Congress. Even Dr. Channa Reddy joined it initially, maintaining that a fatal plunge into River Krishna was preferable to joining the Congress. That he joined the Congress subsequently was a different matter. I met Dr. Channa Reddy for the first time then (1959).

While in Vijayawada, I went to the *Vahini* office along with G. Viswanatham. *Vahini* was printed at Ramakrishna Press by Rattaiah. Jasti Jagannatham, K. V. Subbaiah, and Gogineni Umamaheswara Rao (Editor) were among its contributors. I wrote articles occasionally. The magazine served more as the mouthpiece of Ranga than of the party, although many served as its editors since its inception in 1938. It shut its office in 1967 when Chandrapal was the editor.

At that time, I was contributing articles to 'Prajavani'. I wrote articles condemning the Hindu fundamentalism of Rajagopalachari and K. M. Munshi.

The State Swatantra Party miserably failed to emerge as an alternative to the Congress. Gorrepati Venkata Subbaiah as President and Tella Krishnamma as Secretary could not make the party popular for want of experience. Gorrepati Venkata Subbaiah, belonging to Ghantasala village, used to share his experiences with me.

My two years with Ranga helped me meet national leaders and gain rich experience.

Even after my return to Sangareddy after two years of serving Ranga, I maintained my relations with him. Ranga did not take offence at my articles critical of him. I had the opportunity of interviewing him for television.

All through, I deliberately kept myself away from his politics.

M. R. Masani used to send money every month to the Andhra Pradesh unit of the Swatantra Party for office maintenance. The President and the Secretary wrangled over that money.

Gorrepati Venkata Subbaiah maintained that there was no need for him to visit districts, if leaders at all levels did their duty. Although the party could not make any headway, it remained as an Opposition party thanks to Latchanna. He believed that Ranga committed a blunder by elevating his disciple as party President.

Vijayawada remained a hub of political activity. Bondalapati Sivaramakrishna published many works of Saratchandra Chatterjee in Telugu under his Desakavita banner. Reading those books, people wondered whether Sarat was a Telugu person by birth. I used to meet Sivaramakrishna occasionally. My brother authored a book on Subhashchandra Bose and got it printed under the title 'Revolutionary President' at Tenali. He handed over the books to Desikavita Publications for sale. When I went to Desikavita to collect the sale proceeds, Sivaramakrishna would put me off by saying and he did not have the accounts readily available.

I met Bondalapati Sakuntala and Gorrepati Venkata Subbaiah at the office of Desikavita. The latter was called 'panditha' (scholar) or 'yerra' (fair-complexioned) Venkata Subbaiah.

Gorrepati Venkata Subbaiah brought out biographies of leaders like N. G. Ranga, Gottipati Brahmaiah, Tripuraneni Ramaswamy, and Kattamanchi Ramalinga Reddy. Venkata Subbaiah's writings were boring as they touched upon the leaders' contribution only cursorily.

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Desikavita Publications published many books, including *Philosophers* by Gopichand. It brought out translations of Rabindranath Tagore's works.

'Vahini's working editor G. Viswanatham and I used to go to Ramakrishna Printers daily and proofread the magazine. Jasti Jagannatham had translated M. N. Roys' Philosophy into Telugu. 'Vahini' carried it as a serial. The piece titled 'Marxism' before Marx' drew the attention of many. It was the main topic in the book, 'Reason, Romanticism, and Revolution'.

Jagannatham had won as Secretary along with Rosaiah as President in the Hindu College Students' Union elections. I had known him since then, but he died at an early age.

It is difficult to recall the number of people who served as editors of 'Vahini', as in the case of Anandavani. Although Gogineni Umamaheswara Rao's name appeared as editor in the print line, he wrote just one piece under the title Ragam, Tanam, Pallavi occasionally. He was always on the move as a member of the Railway Board. Viswanatham was in charge of the publication. I used to assist him. With the passing away of Viswanatham and his spouse Manoharam, 'Vahini, 'went without a good helmsman.

Avula Gopalakrishna Murthy's weekly column, *The World around Me* was a great attraction. We persuaded him to write the column regularly.

Ranga contributed pen portraits of people. 'Vahini' also carried his speeches. Journalists like B. S. R. Krishna, K. V. Subbaiah, Panditaradhyula Nageswara Rao, Nannapanei Venkata Subbaiah, Narayana Murty and P. Thimma Reddy ran the magazine during different periods. Yet, it continued to be a magazine of Ranga.

I used to meet Kalluri Basaveswara Rao, lecturer in Andhra Loyola College, Vijayawada. The history textbooks he

authored along with Bhattiprolu Hanumantha Rao for college students were popular. We attended Radical Humanist classes together. I contributed articles to 'Vahini, Prajavani and Radical Humanist during my Vijayawada stay. I translated the writings of M. N. Roy and Swadesi Ranjandas into Telugu. I visited Tenali frequently to meet fellow radical humanists. I spent time with Suryadevara Hanumanatha Rao, who ran Vihari magazine, at his press. I got acquainted with Nannapaneni Venkata Rao through him. I assisted Venkata Rao in conducting a seminar on backward classes. Sanjeevaiah came from Delhi to take part in the seminar.

Among the Radical Humanist friends I met at Tenali were G. V. Krishna Rao, Avula Gopalakrishna Murthy, Kolli Sivarama Reddy, M. V. Ramanaiah, Meka Chakrapani, Achyuta Ramaiah, and Jampala Syamasundar Rao. I relished my interactions with them.

UNTRAINED TEACHER

After quitting as personal assistant to N. G. Ranga, I left for Sangareddy in Medak district and joined as a social studies and English teacher in the Zilla Parishad Multipurpose Higher Secondary School. My sister was working as the District Women Welfare Officer there. During my stay at Sangareddy I made many friends as it is a small town. I visited Hyderabad occasionally. Several students were attracted towards my rational approach in education. Some of them continued their association with me for a long time. Pandaiah, Bhumaiah and few others visited me at Hyderabad.

Since I happened to be at Sangareddy, my brother Vijaya Rajakumar too landed there and took to cultivation by buying a piece of land. Later on, he opened a printing press. He built a house there and evinced interest in local politics.

During my four-year-long stay there, I ran *Anveshana*, a magazine, on behalf of the Teachers' Association. M. Nageswara Rao, brother of philosophy lecturer Rajagopala Rao of Guntur, brought out a magazine on behalf of the Teachers' Union.

Even as a teacher, I contributed articles to *Andhra Bhoomi*, *Andhra Janata* and *Golkonda Patrika* published from Hyderabad. Gora Sastry was the editor of *Andhra Bhoomi*. The daily carried many of my articles, written under the pseudonym Sulapani, on the editorial page. I met Gora Sastry at his office in 1966 after I moved over to Hyderabad. He was pleasantly surprised to learn that Sulapani was none other than me. From then onwards, I wrote under my own name. *Golakonda Patrika* carried my

translation of G. V. Krishna Rao's Ph. D. thesis on *Kalapurnodayam* as a serial.

I became close to P. Ramachandra Reddy, then Sangareddy panchayat samithi president. Later on he became an M.L.A., Minister, and the Assembly Speaker. When the American Telugu Association honored me in the U. S. in 1992, it chose Ramachandra Reddy to present me the certificate.

As a teacher at Sangareddy, I conducted many activities including excursions. My rationalist thinking impressed some students. They maintained relations with me long after I quit the school. Among teachers, C. V. R. Sarma, Rama Murthy and Narahari came from the Basic Training School. Among colleagues in the school were Thiru Venkatachari, Anandachari, Lakshman, Veeramalla Goud, Vasudeva Rao, Murahari, Venkateswara Rao, and Srimannarayana. Once, the students struck work demanding immediate posting of science and mathematics teachers. When they sought my advice, I encouraged them to go ahead with the strike. As a result, the school recruited teachers from the Andhra region. Both the teachers and students were happy over the appointment of teachers. Officials, however, transferred me to Patancheru. Within a few days of transfer, I resigned from my position in 1964.

Sometime in 1960 when I was at Sangareddy, I was distressed to learn of Ellen Roy's murder at her home in Dehradun. She was known not merely as M. N. Roy's wife but also as a humanist writer in her own right. I met her once in 1956 at the residence of Avula Gopalakrishna Murthy (AGK) at Tenali. My acquaintance did not go beyond that. She was running the *Radical Humanist* magazine. Her death was a great loss to the humanist movement. Shib Narayan published her writings in as book form subsequently. AGK narrated his encounters with Ellen Roy.

My childhood friend and high school classmate Goli Nageswara Rao came to Sangareddy because of my presence and worked as a teacher for some time.

During the Indian border conflict with China, I offered a daily commentary in the school assembly. Students heard me with rapt attention.

During holidays, I visited places like Chirala, Tenali and Guntur and addressed humanist training classes. Besides being a prolific letter writer, I contributed articles, both originals and translations, to publications like *Andhra Janata*, *Andhra Bhoomi*, *Vahini* and *Prajavani*.

Marriage

Avula Sambasiva Rao, who had known me since 1955 as a Radical Humanist, invited me from Sangareddy to his home in Hyderabad. He simultaneously invited Venigalla Venkata Subbaiah from Mulpur, from which Avula too hailed.

Sambasiva Rao, serving as a Public Prosecutor, then lived in Himayathnagar. He proposed that I marry Venkata Subbaiah's youngest daughter Komala as she was the right fit for me. He knew the background of the two families. Komala was then serving as an English teacher in Madapati Hanumantha Rao School in Narayanaguda, and stayed in the Brakatpura Yuvathi Mandali hostel, Hyderabad.

Sambasiva Rao took Venkata Subbaiah and me to Komala. All of us agreed to his proposal.

Sambasiva Rao readily conceded my request that Avula Gopalakrishna Murthy should conduct the marriage. Both of them belonged to the same village and were relatives and humanists.

AGK then in the U.S., agreed to perform the marriage in response to my request. Once he returned from the US three

months later, I met him at Tenali and narrated the background to the marriage. He knew both the families. We scheduled the marriage for May 27, 1964 at Tenali Taluk High School. I mailed the wedding cards accordingly.

Meanwhile, Venkata Subbaiah approached AGK and pleaded that he would perform the marriage of his third daughter also if he deferred the date to May 31. AGK readily conceded his plea and sent for me. I got the wedding cards printed afresh and mailed them. Some did not receive the cards I had mailed earlier. It caused us a little embarrassment.

I utilized the Rs.400 in my post office savings bank account at Sangareddy towards wedding expenses. Some of my humanist friends at Chirala helped me monetarily. Ch. Raja Reddy and others acted as elders. We stayed at the house of Meka Chakrapani in Tenali. My brother, sister, and mother arrived from Sangareddy. My father-in-law was upset as he could not hire a photographer, as the day happened to be a Sunday. Sambasiva Rao presided over the function. AGK, as the master of the ceremony, delivered a beautiful lecture. Komala and I were united in wedlock along with us Syamala and Nagayya were united in wedlock. Many friends including Radical Humanists turned up. There were some relatives from Path Reddipalem and Chebrole. The marriages went off well.

During my four year stay at Sangareddy (1960-1964), I had an exposure to the customs and traditions, fairs and festivals including the Batukamma, and food habits of Telangana. Superstitions in Telangana and Andhra were different in nature. The scientific method of inquiry I advocated against superstitions attracted some students.

Once, the story of an eight-year-old boy of Rudraram village, located between Sangareddy and Hyderabad, curing people of diseases with his miraculous touch spread like wildfire.

He drew large numbers of people. I took a group of students to the village and exposed the tricks the boy played on the gullible.

People shed their illusions shortly after I did a detailed expose of the boy with miraculous powers in *Andhra Bhoomi*.

The legislators with whom I got acquainted at Sangareddy were Lakshman, Krishnamachari, Jayaram Reddy and P. Ramachandra Reddy. I developed acquaintance with Aagamaiah, Vishnuvardhan Reddy, and Narasimha Reddy, all prominent people in the samithi.

Koteswara Rao of Guntur, who came to Sangareddy as postmaster, became a friend of mine. He introduced me to Potthuri Venkateswara Rao. A disciple of Jillellamudi Amma, Potturi lived in Chikkadapalle then. My differences of opinion with him over his beliefs did not come in the way of our friendship.

Jayapal Reddy and Vijaya, and Santa Reddy and P. Ramachandra Reddy became our family friends. I did not keep good health, while staying at Sagareddy.

My four-year stint as a teacher at Sangareddy ended with start of my marriage. I came to Hyderabad and settled down there.

ENTERED MARRIED LIFE

After marriage in 1964, Komala and I started living in a rented house in Isamia Bazar of Hyderabad. It belonged to Jayapal Reddy and Vijaya who had been our friends at Sangareddy. While we lived in one portion, my sister lived in another portion of the same house. Bhaskar, son of Ch. Raja Reddy, stayed in an adjoining room. We lived in that house for one year.

It was during my stay in Isamia Bazar that I ran into Uppuluri Kalidas, editor and publisher of *Anandavani*. At his request, I translated some pieces in English into Telugu for publication in his magazine. Komala went to school by bus and attended to chores at home. Since I had neither a job nor any income, I decided to complete my M.A. in Philosophy by joining Osmania University.

At that time, Wahiduddin was the Head of the Department, Valiuddin, Professor of Islamic Studies, and Alam Khundmiri lecturer in modern philosophy. All of them were good teachers. Wahiduddin taught us European schools of philosophical thought, Valiuddin Sufism and Alam modern philosophy. Alam later on became a family friend. He and I, both rationalists, worked together in many movements. Subsequently, we became colleagues as teachers. K. Wilson, Malla Reddy (who later became Vice Chancellor), and Alluri Srirama Raju were among my classmates.

Even as a student of Osmania, I developed friendship with several teachers. We carried on humanist, rationalist, and secular movements. It was a great experience. Among them were Y. Narisetti Innaiah 45

Raghavaiah (Public Administration), B. A. V. Sarma (Political Science), K. Seshadri, G. Ramreddy (Public Administration), and Rashiduddin Khan (Political Science).

During my stay in Isamia Bazar, I met A. L. Narasimha Rao, a Radical Humanist and follower of MN Roy since 1938. He was then working in *Andhra Janata*. With a view to help me, he asked me to join him in his newspaper. I attended his office in the evening. The office was located in a small house beside a drain in Secunderabad. K. S. Subrahmanyam and Editor Panduranga Rao were among employees. The paper faced financial problems. I stopped going there after working for some time.

Many served as *Andhra Janata* editors from its inception to its closure. They included G. C. Kondaiah, Pothuri Venkateswara Rao, V. B. Raju, and K. Kesava Rao. I wrote articles on and off. My friend A. L. Narasimha Rao too quit the paper and worked in many other papers.

Subsequently, I called on *Andhra Bhoomi* Editor Gora Sastry at his Secunderabad office, and introduced myself as the writer with the pseudonym Sulapani. I contributed some articles to *Andhra Bhoomi* during 1964-65 and then gave up. None paid for my writings. Gora Sastry introduced Varadachari, Pothuri, and his colleagues, to me. I had already met Pothuri.

Andhra Bhoomi limped as an associate of Deccan Chronicle for a long time. Panditaradhyula Nageswara Rao was its editor for some time. The management brought in Gora Sastry subsequently. He improved the daily. Gora Sastry's entry into Andhra Bhoomi followed the closure of Telugu Swatantra. He lived in Jeera area of Secunderabad. He wrote editorials even for Deccan Chronicle.

Gora Sastry, in course of time became our family friend. On many occasions, I had food at his residence and spent hours over discussions. I met a number of people who called on Gora Sastry. Among the prominent ones were Upadrashta Krishna Murthy, Dr. P. Tirumala Rao, Sasanka, C. Dharma Rao, and Gopala Sastry. We celebrated Gora Sastry's 50th birthday in Kurnool and presented him a small purse. I did a detailed piece on Gora Sastry in a souvenir we brought out at the occasion. Mandava Srirama Murthy, working as an officer in the land mortgage bank in Kurnool, helped us a lot in organizing the function.

P. V. Narasimha Rao, then the Education Minister, and Kotla Vijayabhaskara Reddy, Zilla Parishad Chairman, addressed the meeting. Our purse provided some relief to Gora Sastry, who faced eternal financial hardships. Gora Sastry was in daily contact with Sitaram of UNI and Krishna. He used foul language liberally as he discussed editorials with them. He, however, did not allow his tongue to slip in interacting with me. We used to discuss the state of the world. He told me of his life in Madras. I met Ichchavarapu Jagannadham, K. Narayana, MP, and Bhattam Srirama Murthy at Gora Sastry's place.

'Gora Sastry' was short for Govindu Rama Sastry. He read Avula Gopalakrishna Murthy's writings presented by me. Impressed by them, he did a wonderful piece when AGK passed away. He differed violently with M. V. Rama Murthy.

During 1964-74, Gora Sastry and I visited each other's places regularly as family friends. We attended many programs together. Occasionally, he made me accompany him to P. V. Narasimha Rao on his mission to collect some money. P V never disappointed him. Our literary interactions with Ramadevi at Gora's house or at her house were interesting. Ramadevi had just then became a mother. Her sister, Lakshmi Devi, worked as an assistant to Justice Gopalrao Ekbote in Kachiguda crossroads. We used to meet Ramadevi at her Kachiguda office. We lost

contact with her after she moved to Delhi for professional reasons.

I met Setty Eswara Rao at Gora Sastry's place. He had worked in the Russian Consulate in Madras.

Although Gora Sastry and I ideologically differed, we remained friends. We read Jerome K. Jerome and Dan Camillo novels together. We enjoyed our literary discussions. We used to call on Rachakonda Viswanatha Sastry at Neo Mysore Café where he stayed whenever he visited Hyderabad. We relished whisky and shared jokes to our heart's content.

Gora Sastry was a vegetarian. We sipped beer and liquor as we met for dinner in the evenings. After all, the drinks approved in the Vedas and the Puranas too are vegetarian. That was how Gora Sastry portrayed them, and I had no quarrel with him over it.

We did not meet after 1974, although there was no enmity between us.

Gora Sastry once introduced his elder brother working in Japan Airlines. He delighted us by narrating many of his strange experiences.

Komala and I spent the first year of our married life in the tiled house in Isamia Bazar. Komala's colleagues and students dropped in regularly. Her students Usharaju, Aruna Subhash and Radhika came with flowers and stayed on for hours. Among frequent visitors were her teacher colleagues Savitri, Sarojini, and Hema. Komala would not allow anyone to leave the house without enjoying her hospitality.

During the summer vacations, Komala set off for Mulpuru. In the traditional way, she wanted to have her delivery at her mother's place. We decided to move into a new house on her return. Accordingly, we rented a portion in her student Sailaja's house, near the school. I went round the city with a bus pass, even as Komala ran the home. That was in 1964.

Ramoji Rao, who wanted to launch *Eenadu* invited Gora Sastry for his advice. Gora Sastry took me along with him. We met Ramoji Rao at the Margadarsi Chit Fund office in Abids and had discussions with him over beer. I too tendered my advice. Ramoji jotted down everything we said. I met him a number of times subsequent to the launching of the daily and contributed some articles to the paper.

ENCOUNTER DIFFERENT PERSONALITIES

My acquaintance with Uppuluri Kalidas, founder-editor of 'Anandavani', began in 1969 at Hyderabad. Gora Sastry had introduced me to Kalidas, alluding to a Sri Sri's reported remark that everybody in Andhra region had edited the Anandavani magazine.

One day, Kalidas dropped in at my place, handed me over an English magazine, and asked me to do an article in Telugu based on the material in it. I complied with his request. Although my acquaintance with him did not blossom into friendship, we used to run into each other now and then.

Anandavani used to hit the newsstands on and off. Although beset with some problem or the other, Kalidas burned with a desire to publish the magazine regularly.

In course of time, Gora Sastry and D. Aanajaneyulu briefed me on *Anandavan's* background and the adventures of its editor.

Learning much later that Mr. Kalidas's wife happened to be in Hyderabad, I located and met her in the Vijayanagar colony. She patiently explained *Anandavani's* problems and gave me some photographs and old issues of the magazine. After copying them, I returned the material. She told me where I could get information about *Anandavani* in Madras and Visakhapatnam.

Anjaneyulu and Gora Sastry told me that Kalidas persuaded many, including well-known writers, to contribute to his magazine by promising remuneration. There was, however,

no evidence of his fulfilling his commitments. Running a magazine in the 1940's was not a joke.

It is a matter of history that celebrities like Sarvepalli Radhakrishnan, Rajaji, Mamidipudi Venkata Rangaiah and Saraswati Giri maintained some sort of relationship or the other with Kalidas.

It was perhaps between 1970 and 1980 that *Anandavani* shut its shop after it moved from Madras to Hyderabad.

Kalidas used to bring out special issues occasionally. Some of them carried poems penned by Saraswati Giri. He traveled indefatigably. One day he was at Rashtrapati Bhavan in New Delhi and at Raj Bhavan in Madras on another. He flew by plane and moved about in cabs, undeterred by shortage of funds. It was because he mastered the art of borrowing. Fluent and articulate in both English and Telugu, he was creative enough to weave a story instantaneously and make someone pay for his cab. Many took his lies for truth at least for a while.

Anandavani has now become history and is useful only for reference. Its architect Kalidas filled it with politics, literature, arts etc.

I met Dr.Narasimha Sarma, Rachakonda Viswanatha Sastry's brother in Philadelphia along with Raja Karanam. I felt happy on learning that Narasimha Sarma was translating Ravi Sastry's writings into English. I lost contact with him after he reportedly left for Visakhapatnam. Again during 2011,I contacted him through my friend Mr. Myneni Gopala Krishna of Huntsville, Alabama.

With Velcheru Narayana Rao moving away from Madison to Atlanta, GA, Wisconsin University shut down its Telugu Department. I learnt that his wife Nidadavolu Malati separated from him and stayed in Dallas in Texas. A writer of novels and short stories, she runs a blog in Telugu. I contacted Velcheru

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Narayana Rao and Malathi separately and maintained my friendship with them.

Although Narayana Rao invited me to Madison once, I could not make it. He brought out *Kanyasulkam* in English. The translation was good.

BEYOND RELIGION

Taslima Nasrin was born to Rajab Ali and Idul Ara in the town of Mymensingh on the 25th August 1962. Born into a muslim family she became an atheist over time. In course of her writing style she took a feminist approach. Following the publication of *Lajja*, Nasrin suffered a number of physical and other attacks. She had written against Islamic philosophy, angering many Muslims of Bangladesh, who called for a ban on her novel. In October 1993, an Islamic fundamentalist group called the Council of Islamic Soldiers, offered a bounty for her death.

I met Bangladesh's rationalist writer Taslima Nasrin for the first time in 1994 at the University of Maryland in U. S.

She attended a meeting organized by progressive students from Iran, read out her poetry, and answered questions. My wife Komala and daughter Dr. Naveena attended the meeting along with me. We posed for photographs with her.

Subsequently, I met her at a gathering organized by Warren Ellen Smith in a New York hotel. Noticing Taslima smoking, I advised her to kick the habit. She did give up smoking eventually, although I cannot claim credit for it. Warren Ellen continued to maintain her website.

I met Taslima for the third time at Gandhi Peace Foundation in New Delhi where she addressed a gathering of Radical Humanists. Dr. Gouri Malik introduced her to the audience. She did not like the accommodation at Gandhi Peace Foundation and the vegetarian food offered there. Therefore, I took her out to

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Connaught Circus one day and had a long talk over non-vegetarian lunch. Meanwhile, Rekha Saraswat called up to say that, guests were waiting to hear Taslima so we returned to attend the meeting.

Taslima permitted Komala to translate her writings into Telugu. Komala translated a few of her poems and articles and a short novel 'Shodh' and published them. At the suggestion of Sri Ramana, she titled the book as 'Chelluku Chellu' (Measure for Measure).

Isanaka Muralidhar and I visited Taslima in Calcutta in 2007 when she invited us for dinner one evening. She was living under police protection on Rowden Street. She cooked dinner and even served us while she shared her acquaintances with poets, talked of Shib Narayan's support and showed her paintings.

Later we invited her to Hyderabad. She had to cancel her visit once because of protest demonstrations by Muslims in the wake of a *fatwah* issued against her.

Babu Gogineni reported, "Bangladeshi writer-in-exile, Taslima Nasreen was attacked at the Hyderabad Press Club on August 7, 2007," where she was launching the Telugu translation of her book 'Shodh' ("Getting Even"). The attackers were members of the radical political group Majlis Ittehad-ul-Muslimeen (MIM), led by three elected members of the Legislative Assembly. She responded, "Come what may, I will never be silenced."

A press photographer obviously with his association towards fanatic Muslims sent messages through cell phone and they responded by rushing to the venue in large number. Both missiles and obscene threats were launched against Taslima, but fortunately she was not injured as the attackers were unable to get very close to her. I was injured on the face by objects thrown by the protesters: they were throwing whatever they could lay their hands on, including flower bouquets, handbags and other

items. They were even picking up chairs to threaten Taslima. Mr M Nageswara Rao of the Eenadu Journalism School and I were seen on television dissuading them.

Shockingly, the attackers themselves were elected representatives of the Andhra Pradesh Legislative Assembly and members of the fundamentalist Muslim party Majlis Ittehadul Muslimeen, accompanied by a few dozen followers. The leaders were arrested and appeared before a magistrate. Their rowdy followers held up traffic on a long stretch of road in Hyderabad, protesting her arrival in the city. They demanded that she be deported for having offended their religion and they wanted their leaders released. Many of them said that they will kill her if they have the opportunity.

The journalist's union has demanded that the three elected representatives be suspended from membership of the Legislature. There has been countrywide support from all quarters for Taslima, and in defence of free speech, including the Chief Minister of Andhra Pradesh and the Union Ministry in Delhi. There was universal condemnation for what happened, including from the Communist Party of India (Marxist), the Telugu Desam Party and many Non Government Organisations.

At the request of Taslima, I sent the video recording of the entire episode to Calcutta. I apologized to her for my failure to provide her enough security. Later on, caught up in a sea of troubles she had to leave the country itself.

A.B.SHAH Leader of Secular Movement

I corresponded with A.B.Shah from 1960s and came closer towards a secularist movement. Amritlal Bhikkhu Shah (originally from Gujarat digamber sect of Jains) of Poona was running the secular movement from Bombay. He was a great intellectual who incisively studied and followed M. N. Roy's humanist movement right from 1948. He sought my help in spreading the secular movement in Andhra Pradesh. I readily agreed since the assignment was dear to my heart. By 1964, A. B. Shah had founded Nachiketa Publications, brought out literature, started Secular Society and ran the magazine, Secularist.

Although I agreed to assist A. B. Shah, I did not have the resources to travel and undertake the task entrusted to me. Understanding my plight, A. B. Shah offered to pay me Rs.120 a month towards travel expenses, besides 50 percent of the sale proceeds of Nachiketa books as commission.

I requisitioned Nachiketa books and sold as many as I could in Hyderabad, Tenali, Guntur and Vijayawada. Gurajala Seetaramaiah in Tenali and Koneru Kutumbarao in Vijayawada helped me in my sales drive. In Hyderabad, I sold the books to my friends.

I conducted many seminars and discussions with A. B. Shah being the chief guest.

I organized discussions with religious groups like the Tamir-e -Millat, Jamaat-e- Islam, Muslim League, and the Jana Sangh. Osmania University's Institute of Asian Studies provided me the forum for conducting the debates at the YMCA Hall. Among the participants in the discussions were A. B. Shah, V. K.

Sinha, Rasheeduddin Khan, Alam Khundmiri, Anwar Mozam, Moginitha Bassum, Mohit Sen and Lakshminarayana.

We organized discussions with people like K. Seshadri and B. A. V. Sarma and brought out the contents in a book form. All such activities helped to spread the secular movement. We organized debates on Puri Sankaracharya's views and on cow slaughter ban.

We organized A. B. Shah meetings at Guntur, Vijayawada, Tenali, and Avanigadda. A. B. Shah's lecture at A. C. College in Guntur impressed many students. He also addressed the Bar Association.

A. B. Shah took part in the study classes we organized at Avanigadda for five days during 1965-66. Many prominent humanists, rationalists, and atheists took part in the classes. The participants included Avula Gopalakrishna Murthy, M. V. Rama Murthy, Ravipudi Venkatadri, N. V. Brahmam, G. V. Krishna Rao and Tripuraneni Venkateswara Rao.

Koneru Kutumba Rao, Mandava Srirama Murthy, and I organized the Avanigadda classes. The press coverage was good. A. B. Shah held discussions with a number of people during his stay at Avanigadda. I invited A. B. Shah later on also and made him take part in many programs. A. B. Shah and I called on the bedridden Avula Gopalakrishna Murthy at Tenali in 1967 and persuaded him to undergo treatment in Madras for his heart ailment. However, he passed away before leaving for Madras.

- A. B. Shah succeeded in spreading the secular movement in Andhra Pradesh with assistance from people like Polu Satyanarayana and B. V. Sarma, besides me. The movement suffered a setback then with A. B. Shah's demise in 1982.
- M. N. Roy spelt out clarifying scientifically what secularism means and A. B. Shah followed his interpretation meticulously. Secularism implies that State and religion are separate. Religious

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beliefs should remain personal and not be injected into governance. There should be one common civil law for all communities.

I translated A. B. Shah's articles into Telugu. Anupama Publications compiled my articles and brought out a book in 1968. Prof. Kotha Sachidananda Murthy wrote the foreword and addressed a meeting held to mark the book release.

Suryadevara Hanumantha Rao of Tenali published the book, *Secularism*, written by Polu Satyanarayana, on my request.

I invited Hamid Dalwai, who assisted A. B. Shah in Bombay, to Hyderabad. I translated his work *Muslim Politics* and carried it in *Prasaritha*, a quarterly magazine.

A.B. Shah cast his influence on Telugu-speaking people from 1964 to 1982. I introduced him to Chief Minister Bhavanam Venkatram, Alapati Ravindranath, and Narla Venkateswara Rao in Hyderabad. A. B. Shah impressed all of them.

At the instance of A. B. Shah, I inquired into the background of the family of Osmania University Vice Chancellor Nookala Narotham Reddy when A. B. Shah's daughter wanted to marry Narotham Reddy's son. The marriage took place but ended up in divorce later.

- A. B. Shah helped me with my Ph.D. thesis by sending me the manuscript of *'Philosophical Consequences of Modern Science*, which M. N. Roy authored in jail. I took down notes and returned the manuscript.
- A. B. Shah relished his pipe. Both of us enjoyed drinking in moderation.

He suffered a heart attack during a visit to Hyderabad to take part in a seminar but revealed it to me only after his return to Poona. Shocked and surprised, I conveyed my indignation. Occasionally, I took part in all-India seminars along with A. B. Shah in Bombay.

- A. B. Shah's influence on me is deep. I translated his *Scientific Method* into Telugu and got it included in the curriculum for M. A. Philosophy in Osmania University. He was known for his clarity in thinking and perfection in articulation. His demise in 1982 at the age of 62 came as a setback to the secular movement in general and me in particular. He was next only to Avula Gopalakrishna Murthy among intellectuals who captivated me.
- A. B. Shah suggested to the U. S. publishers of the 'Encyclopedia of Unbelief' that they include an article on India and entrust the job of writing it to me. In response to an invitation from Editor Gordon Stein, I wrote the piece.
- That A. B. Shah made the suggestion to the publishers without informing me beforehand testifies to the immense confidence he had in me.

It was only through A. B. Shah that I learnt of *Minerva*, the magazine of Edward Shills, and *Intellectuals*, the work by a Sociology Professor from Chicago University.

A. B. Shah brought out eight issues of *Humanist* quarterly systematically. He was the first to study the 22 doctrines propounded by M. N. Roy scientifically and publish them. Although he was born into a Digambar Jain family in Gujarat, he grew into a humanist, settled in Poona and taught in Bombay. He was a knowledgeable critic.

JOYFUL LIFE NAVEENA, RAJU

Naveena was born on May 21, 1965. It was hot summer.

My father-in-law admitted Komala in the Jhansivani Maternity home because of his acquaintance with the doctor. However, when it was time for delivery, Dr. Jhansi Vani overtaken by religious frenzy had gone to fulfill a vow at Tirupati. Normally, doctors make alternative arrangements for patient care during their absence but Dr. Jhansi did not make any. With the obstetrician missing, Komala had to undergo a lot of suffering. When my father-in-law voiced his righteous indignation, Dr. Jhansi murmured an apology. We returned to Hyderabad thereafter. By then, I had rented a house belonged to Sailaja, a student of Komala. It was within walking distance of Narayanaguda girls school. Both grandmothers from father's and mother's side were there to take care of Naveena.

Komala gave birth to Raju on June 26, 1966. Chastened by experience, we admitted her in Lakshmi Desai Clinic in Himayath Nagar, Hyderabad.

We did not name the baby girl even three months after her birth. My father-in-law said that such a delay would result in the baby being called Chinni or Chitti or by some other nickname and suggested that we christen her in a novel way. Latching on to the word 'novel' in his suggestion, we named her Naveena (which in Telugu stands for novelty).

We named the baby boy Raju after my father Rajaiah, in accordance with my mother's wish. Santaravuru teacher Velidi Venkateswarlu was fond of Raju during his childhood. Raju, in turn, addressed him as uncle.

Both Naveena and Raju turned out to be good children. Although Komala and I faced hardship, we spared the children from all the problems. Learning that we named the child Naveena, Avula Gopalakrishna Murthy remarked, "So, you opted for the Sanskrit word Naveena for 'kotha' in Telugu."

Naveena and Raju studied in a primary school called Blue Bells. Mrs. Najma Ahmed ran the school near Naubat Pahad in Adarsh Nagar. It provided a good foundation for both the children. Later, they studied at Grammar School in Abids, then known for its high standards. They did well in school.

Raju joined Chaitanya Junior College in Badi Chowdi of Sultan Bazar and Naveena, Stanley Junior College. Both of them later joined Nizam College. While Raju completed graduation, Naveena after her first year of graduation joined a medical college in Bangalore.

Raju, who did a course in rural management at Anand, worked in a dairy development corporation for some time. Later he did a course in journalism offered by *Times of India*, joined *Economic Times* and served for one year.

CAN REASON APPEAL

Only after I settled down in life after marriage in 1964, I could pursue education and take part in humanist, rationalist movements simultaneously.

The rationalist movement had been limping in the State and the country by then. Crippled by old age, Editor S. Ramanathan had halted publication of *Indian Rationalist*, the magazine in English. Even in Bombay and Maharashtra, the movement was on the wane.

Rationalists like me met at Avula Sambasiva Rao's residence and discussed ways and means of reviving the movement. The participants included N. K. Acharya, Narra Kotaiah, Y. Raghavaiah (Professor of Public Administration in Osmania University), A. L. Narasimha Rao (journalist), Jasti Jawaharlal (an employee in the Auditor General's office), and Polu Satyanarayana. Jayagopal Suryanarayana from Madras extended his support.

We revived the monthly magazine with Avula Sambasiva Rao as Editor, and N. K. Acharya's home as its office. A. L. Narasimha Rao took care of printing. I wrote every month on rationalism and related subjects. A. K. Acharya strove to bring out the magazine to the best of his ability, because of his inexperience in running a magazine. Sambasiva Rao soon became a judge.

At that point, Jayagopal Suryanarayana volunteered to run the magazine from Madras.

The rationalist movement had its origin in Bombay in the 1930s with stalwarts like Abraham Solomon, Lokhandawala, and

R. P. Paranjape leading it. In Andhra, Avula Gopalakrishna Murthy and M. V. Rama Murthy shouldered the responsibility of spreading it.

Leaders like M. N. Roy and Annadurai took part in its all-India conferences.

Robert G. Ingersol's - famous critique of the Bible appealed to the public. The writings of Charles Bradlaw, and Haliac were inspiring.

Later on, rationalist societies sprang up in places like Visakhapatnam, Vijayawada, Guntur, Tenali, Chirala and Mangalagiri and spread the movement.

I took part in some study camps and conferences. *Charvaka* magazine, founded by Thotakura Babu, attracted the youth. The summer classes conducted by us had drawn Babu into the rationalist fold.

Abraham Kovoor gave a big boost to the rationalist movement with his tour of Andhra. Magic and hypnotism shows formed part of the Kovur tour. I joined Kovur in his public meetings. Komala, Naveena attended the program at Gandhi Bhavan. Sanal Edamaruku from Kerala with his magic shows exposed the so-called spiritual gurus who claimed miraculous powers.

Later on Ravipudi Venkatadri, Katti Padma Rao, Rama krishna of Charvaka School, Jayagopal of Visakhapatnam and M. V. Rama Murthy played an active role in running the movement. I contributed by writing articles and bringing out books. Although rationalist societies existed, they were not strong. Their magazines had limited circulation, while some societies conducted summer classes.

KOMALA UNIQUE PERSON

After marriage in 1964, Komala and I decided that she should retain her surname Venigalla and thereby her individuality. That was contrary to the Indian women's tradition of replacing their surname with their husbands'.

Since I had no income in 1965, I had to depend on Komala's salary as a school teacher to run the family. When we tried to get her a job in a college, we learnt that a pass in M. A. second class was the minimum prerequisite. She had B.A. honours with pass certificate. She, therefore, took the Andhra University M. A. exam and passed in second class.

When Komala finally wanted to move to a college, the school management stood in the way. The Secretary Narasimha Reddy, an Anand Marg disciple, would not accept her resignation and relieve her. Ignoring him, she joined the Anwarul Uloom College at Mallepalli in Hyderabad as an English lecturer. Its principal Khaleela Hussaini cooperated with us. He became a friend of mine, and later on attended A. B. Shah's meetings organized by me. He was also the leader of a Muslim organization called Tamir-e-Millat. The congenial atmosphere in the college in 1968 brought about a metamorphosis in Komala's life. During her decade-long service, she acquired good friends like A.M. Vatcha, Andrews Christina, Qamrunnisa, Raghu Manvi, and earned affection of the students.

Komala and I decided that she should do Ph.D. in English literature. After registering herself with professor Viswanadham, she did a thesis on Katherine Manfield (famous English writer). Once she completed it, the professor advised her to change the

topic since someone else had done a thesis on that writer earlier. Komala selected Henry Fielding as her next choice for thesis. Professor Viswanadham asked her to change the topic since somebody had already done on Henry Fielding. Komala did not pursue it.

In 1965, a couple, Polu Satyanarayana and Sesharatnam, belonging to Santaravuru-Gollapalem village, moved into a portion of our rented house. Satyanarayana was a Kapu and Sesharatnam, a Kamma. When their families opposed their intercaste marriage, Satyanarayana sought my help.

My friends and I performed a secular marriage for them in the presence of people like Prof. Ram Reddy and Dr. V. Madhusudhana Reddy, and held a marriage reception on the roof garden of Brindavan Hotel.

I helped Satyanarayana, who had resigned from the Intelligence Department to land a job as a lecturer. Satyanarayana shared my humanist ideology. Another acquaintance Sesharatnam was a chemistry lecturer in Anwarul Uloom College.

We shifted to Narayanaguda after taking a house on rent along with Madala Thimmaiah. In this manner I reduced my rental burden.

There was scarcity of baby milk powder during our daughter Naveena's infancy. Ch. Raja Reddy from Chirala and Mandava Srirama Murthy in Hyderabad came to our rescue.

Komala's mother Ramakotamma and my mother Anthonamma used to take care of baby Naveena. My mother and Velidi Venkateswarlu took care of Raju in his infancy. We quite often took Raju to Dr. Uma for treatment in his childhood. Later on, Dr. T. V. Krishna Rao performed a tonsillectomy on Raju.

Narisetti Innaiah 65

From 1965 onwards, our house became a meeting point for humanists, rationalists, atheists, and secular movement activists. Komala would not allow anybody to leave without enjoying her hospitality. Those memories remain fresh among our visitors to this day.

Among the visitors to our Narayanaguda residence were Prof. Alapati Krishnakumar, B. A. V. Sarma, Gora, C. Narasimha Rao, Kolluri Koteswara Rao, and V. Manmohan Reddy.

Komala's friends too turned up quite often. Her school colleague Hemarani was very close to her. Hemarani, who remained unmarried, died suddenly under mysterious circumstances. Komala lost a good friend in her.

Komala's dear disciples Aruna and Usha invariably came with flowers and sat for hours on end. Both of them became doctors later on and became our life-long friends. Usha settled in Detroit (US). Aruna married Dr. Subhash. They became our family physicians. Sarojini, Komala's colleague, remained affectionate until her death. Komala's colleagues in college too remained close family friends.

MEANDERING INTO RESEARCH

After completing M. A. (Philosophy) in Osmania University in 1965-66, I registered for Ph.D. studies. My guide is V. Madhusadan Reddy head of philosophy Department. He had just returned to the university after a stint at Aurobindo Ashram in Pondicherry. He was the younger brother of Vediri Ramachandra Reddy, who sparked a 'bhoodan' movement in India by donating a piece of his land to Vinoba Bhave in Nalgonda district.

I chose 'Philosophical Consequences of Modern Science', a subject dealt with by M. N. Roy, for the Ph. D. thesis. Thanks to A. B. Shah, I had gone through M. N. Roy's manuscript. Although complex, the topic appealed to me as it was modern. I was fully aware that Madhusudana Reddy, being an Aurobindo disciple, would be of little help. Yet, he accepted to be my guide to fulfill a formality.

I consulted Ravada Satyanarayana of the Physics Department and also those in the Departments of Chemistry, Astronomy, and Genetics, A. B. Shah, and C. T. K. Chari of Madras Christian College and scoured libraries in Regional Research Laboratories and National Institute of Nutrition for relevant material.

Madhusudana Reddy approved the thesis I submitted in time and referred it to external observers chosen by him. They returned the thesis with divided opinion. He, therefore, formed another panel. The process went on for 10 long years and I was yet to get Ph. D. At my request, the Vice Chancellor appointed a one man judicial commission to go into the delay. The judge held Madhusudana Reddy guilty of doing injustice to me.

Then I approached the High Court, which took the matter seriously. The advocate for the university, Babul Reddy, himself conceded that injustice had been done to me and the university was to be blamed.

The High Court in its verdict directed the university to dispose of the matter as per rules. The university formed a panel comprising Dr. Daya Krishna from Rajasthan and Madhusudana Reddy to interview me and take a decision. After the interview, they rejected my thesis.

The High Court found fault with the guide for initially accepting the thesis and rejecting it subsequently. In the wake of the High Court's observations, Madhusudana Reddy resigned and returned to the Aurobindo Ashram. I was awarded Ph.D. basing on the majority recommendation of the external observers. The print media splashed the Ph. D. episode prominently. Book Links brought out my thesis and the story behind it, written by M. V. Rama Murthy, in a book form.

During 1964-74, I took up many jobs in Osmania University. I joined as a lecturer after submitting the Ph. D. thesis, and taught psychology and philosophy to B. A. students in Nizam College. Revolutionary writer Jwalamukhi was one of the students. He always called me 'mastaru' (teacher) always.

At the instance of Madhusudana Reddy I visited Aurobindo Ashram in Pondicherry and studied it closely. I noticed how visitors were taken to the Mother on the first floor for a *darshan*. I interviewed the inmates. Later on, I wrote articles critical of the goings on at the ashram.

At Osmania University, I conducted many humanist, rationalist and secularist programs by associating with all the well-informed professors in other departments. They included Rasheeduddin Khan, A. D. Bhogle, Yadagiri Reddy, P. V. Rajagopal, K. Seshadri, B. A. V. Sarma, C. Lakshmanna,

Raghavendra Rao, Gautam Madhur, Alam Khundmiri, Anwar Mojam and C. Narayana Reddy. I persuaded some to contribute good articles to magazines.

At Osmania, I handled philosophy classes for M. A. students. At my suggestion, the university prescribed A. B. Shah's *Scientific Method* as a textbook.

FACING NEW PHASE

After settling down in Hyderabad in 1964, I had acquired many life-long friends. They include Chalasani Prasada Rao, Venigalla Venkata Ratnam, Mandava Srirama Murthy, Narra Kotaiah, N. K. Acharya, and A. L. Narasimha Rao, C. Bhaskara Rao, S.V. Pantulu.

Among the first few who visited my residence were atheist leader Gora, writer G. C. Kondaiah, B.V. Narasimha Rao and Maharajasri.

The death of Avula Gopalakrishna Murthy in 1967 when I was living in Narayanaguda left a deep void in my life.

Kolluri Koteswara Rao (1933-2014), editor of *Telugu Vidyarthi* published from Bandar (Machilipatnam), wanted me to write to the magazine. At his request, I interviewed many educationists and politicians including C. D. Deshmukh, Amrik Singh, P. V. Narasimha Rao, D. S. Reddy, Prof. Sridevi, and Kasu Brahmananda Reddy and contributed articles. I visited certain reputed schools in Krishna district and wrote about them. Thanks to Koteswara Rao, I developed close relations with Prof. Mamidipudi Venkata Rangaiah.

Koteswara Rao won an election to the Legislative Council from the Krishna district teachers' constituency. He invited me to stay in his house, No. 131 in New MLA Quarters, and assist him in Legislative Council activities. I moved there in the year 1968-1969.

I took part in a survey undertaken by the Department of Political Science of Osmania University in the Old City of Hyderabad. Polu Satyanarayana and I interviewed sanitary workers and downtrodden sections and studied the inhuman conditions in which they lived. They were apologetic as they could not provide us even a stool or a cot to sit and jot down their answers. We took down notes standing, asking them not to worry over formalities.

Prof. Valiuddin, who taught me Islam Sufism, lived in a bungalow in Khanabagh of Old City. Taking a liking for me, he used to invite me to his home and serve breakfast personally. His hospitality is still fresh in my memory. Thanks to the Oxford professor's teaching, I scored 80 percent in Sufism.

Alam Khundmiri, who initially stayed in Malakpet, moved to Salimnagar subsequently. Once my teacher, he became a colleague of mine. We became close by working together in several movements. I introduced A. B. Shah to him and they became friends.

Alam's wife Khadija Alam treated me affectionately. Alam entered into a matrimonial relationship with famous painter M. F. Hussain. I met Hussain at the wedding dinner of Alam's daughter with Hussain's son. Later on, his paintings incurred the wrath of Hindu fundamentalists. Alam was a talented person. We took part in many programs and watched movies together. Alam died of kidney failure. Komala, Naveena, and Raju too were acquainted with Alam and his family.

FRIENDSHIP WITH CHIEF JUSTICE

I had no acquaintance with Pingali Jaganmohan Reddy when he served as a Judge of the Andhra Pradesh High Court and later the Supreme Court. I met him for the first time after the Chief Minister J. Vengala Rao appointed him the Vice Chancellor of Osmania University to rescue it from the rut it had fallen into.

Intrigued by the delay in the award of a Ph. D. to me, Pingali appointed Justice Parthasarathi as one-man commission to inquire into it. In his report, Justice Parthasarathi exposed the reprehensible conduct of my guide V. Madhusudana Reddy. When newspapers splashed the report, the Vice Chancellor, who lived opposite the Secretariat, sent for me. He was surprised to hear my version concerning the Ph.D. Thereafter, we became so close that he invited me to his house for breakfast or lunch, and sent me mangoes from his groove in summer.

Once, I had an occasion to discuss M. N. Roy with him. He was gracious enough to address Radical Humanist study classes at my invitation.

Heeding my suggestion that he record his experiences in life, he produced a voluminous autobiography. He gave the manuscript to my young son, Raju and asked him to go through it, and offer his opinion.

After going through the work, Raju minced no words in giving his feedback. He told Pingali, "Do you presume you are a Bertrand Russell? Who would be interested in all that muck? Excise all irrelevant things and make it brief and simple."

Eighteen year old Raju's irreverent remarks left me shell-shocked. Even as I wondered how Pingali would react, he did not take exception to Raju's candid remarks.

After deleting all the superfluous paragraphs Raju had marked in the margins, Pingali got the book printed under the title 'Down the Memory Lane'. He told me he appreciated my son's advice and acknowledged his contribution in the foreword to the first edition.

Pingali appointed Mrs. Vanaja Iyengar to go into Ram Reddy's performance in Osmania University before he became Vice Chancellor. She conducted an inquiry and exposed Ram Reddy's corrupt practices and deficiencies. Mrs. Iyengar was the wife of prominent Communist Mohit Sen, who worked in the Department of Mathematics. Ram Reddy, who succeeded Pingali as Vice Chancellor, suppressed the inquiry report.

K. B. Satyanarayana of Book Links, a friend of Ram Reddy, published Pingali's book, *The University I Served*. I translated the book into Telugu at Pingali's request. Dr. Sivarama Murthy, Registrar of Telugu University, promised to publish the book on behalf of the university as desired by Pingali. Meanwhile, C. Narayana Reddy, Vice Chancellor put his foot down on its publication at the instigation of Ram Reddy.

An indignant Pingali insisted that the facts concerning the university should see the light of the day. Then *Udayam* daily, published by Dasari Narayana Rao and edited by Gajjela Malla Reddy carried a series of excerpts from the book. A. B. K. Prasad and K. Ramachandra Murthy were Malla Reddy's colleagues. Malla Reddy felt that the outpourings of a gentleman like Pingali deserved publication.

At the request of Pingali, I translated some of his monographs into Telugu. The Telugu Academy published the monographs on the minorities and the Constitution, the place of

Governors in the constitutional set-up, and the highlights of the Constitution.

Pingali introduced me to Raji Reddy of Manchiryal of Karimnagar district. He had a good library.

Pingali's two sons – Jayaram (orthopedician) and Gautam (working in Administrative Staff College of India), daughter and wife became my friends.

I took Justice V. M. Tarkunde to Pingali's home when he visited Hyderabad. They had fruitful discussions.

Pingali shared his encounters with Veerendranath Chattopadhyaya and Sarojini Naidu and his experiences in Germany with me. He disclosed that he flew planes as a pilot for some time in Germany.

A DECADE OF EXPERIENCE

During the end of 1968, I moved into the New MLA Quarters of Kolluri Koteswara Rao (Editor of *Telugu Vidyarthi*, Machilipatnam). Having just been elected as a member of the Legislative Council from a teachers' constituency, he wanted me to stay in his house and help him in his political career.

The separate Telangana movement was just then gaining momentum. Although the agitation rocked most parts of Hyderabad, the New MLA Quarters (housing) remained relatively trouble free. The rent was nominal and we had round the clock water supply. Our daughter Naveena and son Raju could play with children of their age group in the well laid lawn. With many to coddle them, our children enjoyed their stay.

I worked as the office secretary at the Institute of Asian Studies. Valluri Basava Raju was its Chairman and Vasanth Kumar Bawa (V. K. Bawa), IAS, was the General Secretary. V. B. Raju was a consummate politician, but V. K. Bawa as Director of State Archives was interested in research. I gained valuable experience because of my association with them. I invited Humanists like Dhan Raj, A. B. Shah and G. R. Dalwai for conferences I organized at the institute. Those conferences were highly productive.

I got acquainted with a Sikh writer, Surender Suri, at the institute. At his invitation, I attended a seminar at Sunder Nagar in Himachal Pradesh and enjoyed the privilege of meeting Balraj Puri for the first time.

Among those who attended meetings at the institute were Nutakki Venkateswara Rao, Indian Ambassador, and C. D.

Deshmukh. Although the meetings were small, the deliberations were valuable.

I delivered talks and took part in debates over All India Radio, Hyderabad. Although, Veluri Sahajananda had been a follower of Aurobindo since 1970, he did not hesitate to invite me to AIR debates and express my opinions as he respected freedom of expression. He sided with me in discussions, on many occasions. I met people like Dandamudi Mahidhar, Divi Venkata Ramaiah, Narravula Subba Rao, Bhandaru Srinivasa Rao, Madapati Satyavathi, Panyala Ranganatha Rao and violinist Domingo.

Venigalla Venkata Ratnam and I organized highly fruitful monthly meetings. Since we did not have a permanent venue, we conducted meetings wherever it was convenient. People like Sanjeev Dev and Narla Venkateswara Rao addressed the gatherings. After a few years, we called off the monthly meetings.

After moving into the New MLA quarters, I stepped up writing and publishing books, including translations, in Telugu and English.

My first book *Andhra Pradesh Rajakeeya Charitra* hit the stands during 1969-1970. Lokeswara Rao of Navajyothi Publishers, Vijayawada, brought out the booklet with less than hundred pages and presented me a hundred copies. A. B. Shah's *Collection of Essays* was my first translation. Anupama Publishers, Vijayawada, arranged a function where Professor Satchidananda Murthy, who penned the foreword, released the book.

A. B. Shah encouraged the publication of papers presented at seminars and meetings in a book form. I followed the tradition and brought out books after conducting a seminar on Modern Trends in Telugu and Urdu Literature under the banner of Cultural Freedom.

I wrote a book in English on Andhra Pradesh politics. Venigalla Venkata Ratnam got the book typed at Coromandel Fertilizers and made out 100 photocopies. Book Links' K. B. Satyanarayana distributed the copies enthusiastically. I was pleasantly surprised to learn that even the Library of Congress had acquired a copy. Hyderabad Zilla Parishad President Bhoj Reddy collected copies of the book with alacrity.

Yet, I was not satisfied with that book. Every time I completed a book, I felt I could have done better.

K. B. Satyanarayana, Polu Satyanarayana and I started a State Book Club, with support from Dr. K. Seshadri. Mamidipudi Venkata Rangaiah inaugurated the club. We published books on the 'panchayat raj' system and the agitation for a separate State of Andhra (written by M. V. Rama Murthy). C. Bhaskara Rao, Sri Ramana, Venigalla Venkata Ratnam and I worked together to bring out some books of Sanjeev Dev in English and Telugu. We organized some meetings and got the books reviewed. The book club did not last long.

One day Raju went missing at the New MLA Quarters. We searched all the places he frequented. Failing to locate him, we lodged a police complaint. Police official Parvataneni Koteswara Rao alerted all police stations about the missing kid. As the sun went down, our anxiety went up. Late in the evening, the Nepali watchman of the quarters brought Raju along with him and confessed he had kidnapped the boy in the morning and took him to his home. When Raju fell asleep, the watchman's wife condemned him for the heinous crime and asked him to handover the boy back to his parents forthwith. We sighed in relief on Raju's return. The trauma petrified Raju so much that he did not utter a word, however much we prodded him. The watchman lost his job following our police complaint. But for that bitter episode, we had a good time at the New MLA Quarters.

REPORTING LEGISLATIVE DISCUSSIONS

After stepping into the New MLA Quarters of Kolluri Koteswara Rao at the end of 1968, I developed new contacts and gained new experiences. Kolluri had just been elected a member of the Legislative Council for the first time. Since he was not conversant with the working of the Council, I helped him by drafting questions, short notices, call attention motions and speeches. My association with Kolluri continued for almost a decade. During that period, I visited the Legislature regularly and made good use of its library.

I became the proud owner of a telephone for the first time in my life after I entered the New MLA Quarters. I could acquire a refrigerator and buy modern children's literature for our kids.

Becoming a member in the Fateh Maidan Club and the Secunderabad Club, I often took my family there for an outing. Gradually, I extended my cooperation to some other legislators who sought it. I tried to promote humanism, rationalism and scientific thinking through legislators and succeeded to some extent. Some legislators were persuaded to question frauds perpetrated by the so-called god men and women.

I assisted P. Bhujanga Rao, MLC from the Kadapa teachers' constituency, a lot. I also wrote for his monthly *Vidyodaya*.

Without seeking a credit line, I reviewed political developments of the week for *Zameen Rytu* published from Nellore, at the request of its editor Nellore Srirama Murthy. Although N. Janardhana Reddy, then MLC, pestered him to reveal the name of the writer, Srirama Murthy, however much as he was embarrassed, did not oblige.

I contributed articles to *Vijayabheri*, a magazine run by Dhanemkula Narasimham, MLA, at his request. I helped Tulabandula Nageswara Rao, MLA from Mangalagiri, in his Assembly activities.

Kolluri (MLC) and Tulabandula Nageswara Rao (MLA) adhered scrupulously to the script I gave them for delivering speeches in the Legislature. They learnt the content by rote so thoroughly that they had no occasion to look into it as they were on their feet in the House. I wondered at their phenomenal memory.

K. Rosaiah, MLC, who stayed in the MLA Quarters, was effectionate to our children. I gave him questions that he might raise in the House.

To get information on some subjects in which I was interested, I passed on questions to select legislators like Paladugu Venkata Rao.

Among those with whom I developed close relations in the MLA Quarters were Y. V. Krishna Rao, Gottipati Brahmaiah, M. V. S. Subbaraju, Dantu Bhaskara Rao, Anagani Bhagavantha Rao and Masala Veeranna. Later on, M. V. S. Subbaraju, Bhavanam Venkatram and Kakani Venkataratnam became friends. G. Rajaram and Chanumolu Venkata Rao lived in another part of the MLA Quarters. Legislators from Krishna district and those elected from teachers' constituencies like Raghavachari, Sivarama Raju and Manikrao became friends. For some time, poet Jashua served as an MLC. Munuswami, my neighbor, occasionally conversed with with me. Bhavanam, Jayaprada's younger daughter Durga Bhavani and M. V. S. Subba Raju's grand daughter Manohari were playmates to our daughter Naveena.

I chatted with G. Rajaram daily at some point of time or the other. D. Srinivas, then a boy, was a frequent visitor to Rajaram's house.

Gadde Rattaiah lived in the quarters for some time. He associated closely with J. Chokkarao.

There was hectic activity in the MLA Quarters when the movement for a separate Telangana State was at its peak.

As I assisted some members in legislative affairs, I developed close contacts with some Ministers, besides legislature staff. I used to chat with Nagnamuni (Kesava Rao), a reporter in the Assembly.

Shortly before I vacated the quarters, N. Chandrababu Naidu entered the quarters, living with Lakshminarayana. I drafted questions and occasionally gave him information on some issues.

I became close to prominent party leaders like Venkaiah Naidu, Jayapal Reddy, Chekuri Kasaiah, G. C. Kondaiah, and Mahipal Reddy.

The number of visitors to our home in the MLA Quarters gradually swelled. Komala extended all of them hospitality without a murmur.

Gouthu Latchanna gave me all of his diaries and asked me to do a biography. I accepted the assignment because of my long-standing relationship with him. It appeared as a serial in *Bahujana* magazine. He stopped its publication when someone told him the pieces were highly critical.

G. C. Kondaiah wanted me to correct his writings including translations. Although his writing was difficult to decipher, I obliged him because of my friendship.

At the request of Venkaiah Naidu, I gave some background material on some issues. He used it effectively in the House. Going through some of the questions posed by Venkaiah Naidu, then Education Minister Bhavanam Venkatram asked the former whether I had drafted them for him.

I assisted Bhavanam Venkatram a lot in legislative affairs.

Polu Satyanarayana and I started *Prasarita*, a quarterly social science magazine with assistance from Prof. K. Seshadri. We decided to publish social sciences' literature in Telugu up to the post-graduate level. We succeeded to some extent as I handled political subjects and Satyanarayana dealt with panchayati raj.

We published interviews with people like Ravi Narayana Reddy and an article by the late Ashok, who was jailed for his role in the Naxalite movement. We did not reveal his name despite official pressures. He wrote under the pseudonym of Bhaskar.

We carried standard reviews of good books. Sanjeev Dev reviewed Narendra Dev's *Bouddha Darsan*. We brought out Hamid Dalwai's *Muslim Politics* and Lakshman Sastri Joshi's *Hinduism*. We carried M. V. Rama Murthy's article on the separate Andhra movement in the magazine.

I dissociated myself from the magazine after joining *Andhra Jyoti*. Satyanarayana carried it on for some time before folding it up. Alapati Ravindranath helped us in printing the magazine. Since it did not receive many advertisements, the magazine faced financial problems.

HELPING ELECTED REPRESENTATIVES

After a stay of nearly 10 years at Koteswara Rao's quarters in the MLAs' Colony, I moved into nearby Adarsh Nagar in Hyderabad.

The *Telugu Vidyarthi* monthly, run by Koteswara Rao, carried a number of articles and interviews done by me. He brought out my writings in a book form under the banner of *Telugu Vidyarthi* Publications. Being a member of the Legislative Council representing teachers, he ensured that schools and libraries lapped up my work "*Raja Ram Mohan Roy nundi M.N.Roy varaku.*" He published many other works of mine. I had ever anticipated any remuneration from him. I was merely happy that he carried my highly controversial pieces on Aurobindo, Vivekananda, Marx, and Gandhi in *Telugu Vidyarthi* and widely circulated my works.

Between 1975 – 1980 Koteswara Rao and I myself selected some ideal schools in Krishna district, visited them, and carried reports in *Telugu Vidyarthi*. The schools at Gudlavaleru and Rudrapaka, Montessori School run by Koteswaramma and Bishop Ajaraiah School both in Vijayawada were among them. I did the pieces after in depth interviews with managements, students, and teachers. Koteswaramma was unhappy with me as I reported that her school students also approaching the teachers for private tuitions.

When Koteswara Rao sought reelection as MLC from Krishna district, I took part in his campaign and addressed meetings. The book I brought out compiling Koteswara Rao's speeches and questions in the Legislative Council came in handy

during the campaign. I got closely acquainted with M. V. Raja Gopal, IAS, thanks to Koteswara Rao's introduction.

I lost touch with Koteswara Rao once I moved into Kalva Chandaiah's house in Adarsh Nagar. Koteswara Rao's son Ramana took over the publication of *Telugu Vidyarthi*.

When A. S. Avadhani criticized an article of mine on antediluvian Hinduism in *Telugu Vidyarthi*, I responded with equal vehemence.

I visited Koteswara Rao at his home in Bandar many times and gave him my writings. I translated M. N. Roy's *India in Transition* into Telugu at the request of the Historical Society of India. Venkateswara Rao, Koteswara Rao's brother-in-law assisted me when I dictated and took notes. However, it has not seen the light of the day.

JOYFUL HUMANISM

I stepped up my activities like writing articles for 'Radical Humanist' monthly magazine and translating Humanist literature into Telugu once I moved into the New MLA Quarters in 1968. I organized an all-India Humanist conference apart from seminars and workshops at the New MLA Quarters itself. Many Humanist leaders like Premanath Bazaz (Karshimiri Pandit critic of Bhagavageetha) V. B. Karnik (All India trade union leader) and V. M. Tarkunde (Judge of Maharashtra High Court) took part in the all-India conference.

With Humanist leaders from all over the country visiting our home, Komala got acquainted with all of them.

Once she took Maniben Kara (All India leader of women's movement, Indumati Parekh (president of Indian radical humanist association, and Gowri Malik (Indian renaisans institute general secretary) around Hyderabad. She accompanied Maniben Kara to Avula Sambasiva Rao's residence at Malakpet.

During his Hyderabad visit, Premanath Bazaz lost a purse containing Rs. 2000 in an auto-rickshaw. Even as we lodged a police complaint, the auto driver turned up at Dwaraka Hotel, where Bazaj stayed, to return the purse. A happy Bazazaptly rewarded the honest driver.

We got Bazaz's sensational work on the *Bhagavadgita* reviewed in newspapers. I introduced Bazaz to Narla Venkateswara Rao, who was highly impressed with his work.

Whenever Humanist leaders like C.T. Daru (president radical humanist association) and A. B. Shah visited Hyderabad,

I took them to Andhra. I once took V. B. Karnik to Guntur. V. B. Karnik often took part in seminars at the Administrative College of India in Hyderabad, where G. R. Dalvi worked. Komala interviewed Nissim Ezekiel (famous poet) for a radio program when he attended a seminar in Hyderabad. I took part in the seminar along with him.

Lakshman Sastri Joshi (from Wai, writer of Hindu Dharm Kosh), J. B. H. Wadia (famous film producer) and Indumati Parekh were among those who visited Hyderabad and shared their experiences with us.

We organized Humanist meetings relentlessly for over a decade and helped spread the movement.

Later, I met Indumati Parekh in Washington in 1994.

I took part in various all-India Humanist conferences at Bombay, Delhi, Dehradun, Shantiniketan, Kolkata, and Nagpur.

BUREAU CHIEF OF TELUGU DAILY

As long as V.R.Narla was against M.N. Roy and humanist thought I kept myself away from him. Gradually V.R.Narla acquainted himself with humanist - rationalist thought and M.N.Roy's writings we moved closer. I developed affinity with *Andhra Jyothi* editor Narla Venkateswara Rao in the 1970s and in no time we became family friends. Narla visiting us at New M.L.A. Quarters and our visits at his Bajanara Hills' residence became a routine. He used to gift books and pens to our daughter Naveena and son Raju. He continued the practice until Naveena joined M.B.B.S. He took a liking for Raju. Later on, he wanted Raju to do the indexing for his book, *Man and his World*. He acknowledged the contribution of our children. Narla's exemplary wife Sulochana was known for her splendid hospitality.

Narla and I went round National Museum and other places in New Delhi together. We scoured Sunday pavement shops in Hyderabad for good, old books. If he had two copies of any book, he parted with one to me. Savoring Sulochana's steaming iddli, upma, and dosa and delicious tea became a regular habit. Although she was not highly educated, she could locate which book lay where in his 25,000-book library, and fetch it instantaneously at Narla's bidding. She took good care of Narla's books and art pieces.

Narla had been a famous journalist and writer by the time I came to know him. Even as a high school student, I read his editorials in *Andhra Prabha*, which he edited earlier. I had not bargained for developing close relations with Narla during his twilight years.

Narla invited me one day to join *Andhra Jyoti* either as bureau chief or a special reporter. I accepted his offer and joined as special reporter. The monthly salary was Rs.1500. *Andhra Jyoti* office was then located opposite the Secretariat, a short distance from my residence. By then, Rama Rao had retired from Andhra Jyoti and Ramakrishna become the chief of bureau. I worked to the best of my ability to render justice to the assignment. *Andhra Jyoti's* head office was located in Vijayawada. Nanduri Ramamohana Rao was its working editor. I introduced myself to all colleagues.

Working as special reporter and later as bureau chief, I developed many political and social contacts. Narla sent editorials via tele-printer from Hyderabad to Vijayawada. Udayavarlu scripted the editorials dictated by Narla. If Narla himself had hand-written a piece, only Udayavarlu could decipher it.

Narla never interfered in my work.

Nanduri Ramamohana Rao followed Narla in both letter and spirit in writing editorials occasionally. He did not excel when he strayed from Narla's style.

Andhra Jyoti carried on its editorial page the special articles I wrote under the title, Marx Concealed by Communists, for five weeks. They created a flutter. Nanduri tried to stall its publication but Narla overruled him. The daily sent the articles to CPM leader Makineni Basavapunniah in Vijayawada and asked him to comment. He would not. Many years later, I ran into Makineni at a breakfast at D. Seshagiri Rao's house. Makineni asked me why I wrote the pieces, though he maintained that the Communists had been aware of all the issues I dwelt upon. Responding to him, Alapati Ravindranath asked him how was it

that the all-knowing Communists had not taken the public into confidence until then. Makineni was adept at bluffing out of embarrassing situations.

My reports on the killing of Ramijabi's husband in a police station and the repercussions of the case in the High Court during Dr. Channa Reddy's rule caused quite a sensation.

I had the privilege of interviewing famous scientist Yelavarty Nayudamma at the Raj Bhavan Guest House and carrying a lengthy report. Later on, he died in the Kanishka air crash in the Alps.

I interviewed Mother Teresa when she was in Hyderabad to attend a program at Public Gardens. To every query, her two-word response was, 'god's grace.' Being not well educated, she had to fall back on her experiences in life to explain anything. She, however, gained wide currency in society because of support from the Catholic Church.

As the bureau chief, I met Chief Ministers ranging from Jalagam Vengala Rao and Channa Reddy to Anjaiah and Vijaya Bhaskara Reddy.

When I did a critical review of Gouthu Latchanna's politics, someone complained against it to the editor. Nanduri Ramamohana Rao, a coward, raised a hue and cry without bothering to ascertain facts. He calmed down only after I told him that I stood by every word I had written.

I suggested that he recruit Sri Ramana for *Andhra Jyoti*. I felt happy when he took him on board, whatever might have been his motive.

The then Vice Chancellor of Hyderabad Central University Gurbaksh Singh acquired many foreign books and magazines for the university library. In the U. S., old books and magazines are periodically culled from libraries and bookshops and sold cheaply. They do contain some valuable pieces too. Gurbaksh Singh imported them by ship for the library. Surprisingly, payments for books and magazines were made on the basis of their cover prices. Learning of the financial swindle through the librarian, I exposed it in *Andhra Jyoti*.

Anjaneya Reddy, then working in the Intelligence Bureau, asked me for the source of my information. But I refused.

I arranged to carry articles on the state of contemporary literature in various Indian languages. I got the articles written by university professors from around the country and translated them for publication.

The series of investigative articles we did on rulers who beat a retreat around the world drew a lot of attention.

In 1978, I reported a conversation over phone between Chief Minister Channa Reddy and Revenue Minister N. Janardhana Reddy on Rajiv Gandhi's visit to the State. Perplexed by the leak, they wanted the police Department, the Home Minister and Finance Minister G. Rajaram to find out how I came to know of it. Although they beseeched me for the source, I did not oblige them. Home Minister M. M. Hashim hosted a dinner to cajole me into parting with the source of my report. I did not spill the beans. After all, a journalist has to protect the source of his information. The *Andhra Jyoti* management did not intervene.

The *Andhra Jyoti* office was abuzz with people streaming in and out all the time. It was a source of news and information for some.

Eenadu Special reporter S. N. Shastry regularly visited our office to ascertain the news behind news. Kalyani Sankar of United News of India too dropped in for news and comments. Later on, she left for Delhi, got close to Prime Minister P. V. Narasimha Rao and became prominent. She accompanied PV on

his visit to the U.S. I had occasion to meet her in Washington DC.

Nadendla Bhaskara Rao, advocate, Youth Congress leader and disciple of Channa Reddy, was one of the many who frequented the office to meet me.

The Bhargava Commission was appointed to go into fake killings during the regime of Vengala Rao. Reputed Humanist advocate V. M. Tarkunde from Mumbai visited Hyderabad frequently to appear on behalf of victims' families. Reporting the inquiry was a unique experience. I had the pleasure of meeting advocate Kannabiran and some Communists. The commission did not last long.

Babu Rao was then the *Andhra Jyoti* vendor in Hyderabad. He paid salaries to the daily's staff from out of his monthly sales collection. As a result, there was no stipulated salary day.

I discussed legal matters with advocate N. K. Acharya in his office next to ours.

Those days, we transmitted Telugu news in Roman script via tele-printer to Vijayawada. Consequently, there were many mistakes warranting explanations from our end.

Damodara Swami, Udayavarlu, Ramanayudu and Bhagiratha were among reporters. When Ramakrishna was shifted to Delhi, Venkata Rao moved in from Vijayawada. Later on he became the editor. Radhakrishna was a reporter during my time before he became a manager and together, we covered the Assembly. Radhakrishna was an active reporter.

'Eenadu' daily ran a fortnightly, 'Eenadu Telugunadu', for the benefit of Telugu speaking people abroad. It was not made available in India. The Eenadu management asked me to review Opposition activities for their fortnightly. Chekuri Rama Rao was the real editor, although its print line carried the name of Ramoji

Rao as editor. There was no conflict of interest in my accepting the assignment since the magazine did not circulate in India. I, however, wrote under the pseudonym Sakshi. It was the name I had used when I contributed articles to *Prajavani*, *Vahini* and *Andhra Bhoomi* long ago. The magazine ceased to appear after about 15 issues. I passed on the magazine copies to the State archives.

Chief Minister Channa Reddy appointed CPM Opposition leader Putchalapalli Sundaraiah the Drainage Board Chairman. He soon resigned, realizing that he could not get things done despite going round the Secretariat carrying files personally. I shot many embarrassing questions when Sundaraiah held a press conference. I asked him how he accepted an assignment given by a leader whom his own party had dubbed as corrupt. He was nonplussed when I asked what a Communist hoped to achieve in the regime of one who accepted money equal to his weight in a *tulabharam*. B. T. L. N. Choudary said in the Assembly that Sundaraiah accepted the assignment out of caste loyalty, citing that the original name of Sundaraiah was Sundara Rami Reddy. I had the occasion to report all that.

Vande Mataram Ramachandra Rao was a giant killer, having vanquished Channa Reddy and Rangareddy in elections. When Channa Reddy offered him the position of Official Language Commission Chairman, he fell for it. I embarrassed him with inconvenient questions and put it in print. Although he was a friend of my brother Vijayaraja Kumar, I did not allow the relationship to come in the way of my reporting. The Official Language Commission post was an inconsequential one with neither powers nor resources, yet, he grabbed the chair with alacrity.

Kaloji Narayana Rao suffered a humiliating defeat by contesting from the Sattuapalle Assembly constituency. We

toured the area and reported many interesting insights. Some leftist parties supported Kaloji.

By and large, my experiences at *Andhra Jyoti* were invaluable.

At that point of time, differences broke out between *Andhra Jyoti* management and editor Narla. Narla was uncompromising in his fight against the management. Being a Congress Member in the Rajya Sabha, publisher K. L. N. Prasad supported the country's ruling establishment. Such culture was totally alien to Narla. He vehemently criticized Indira Gandhi for clamping Emergency to stamp out freedom of expression. The daily's management, however, stood by her. Narla wanted an editorial in which he castigated Viswanatha Satyanarayana for his reactionary writings to be reprinted. Nanduri Ramamohana Rao, with management backing, refused to oblige. Puranam Subrahmanya Sarma termed editor Nanduri as a glorified clerk.

The feud between Narla and K. L. N. Prasad grew worse and led to Narla's exit. As I backed Narla, I was shifted to Vijayawada. I resigned in protest and ended my relationship with *Andhra Jyoti*.

V.R. NARLA DEDICATES HIS LAST PLAY

Narla Venkateswara Rao, editor of 'Andhra Jyothi', resigned suddenly after serving the daily for 20 years in protest against the management's blatant attempts at muzzling him. Since I was a special reporter in the daily's Hyderabad news bureau, I continued to follow Narla in his footsteps. The management transferred me from Hyderabad to Vijayawada so that I would be away from V.R.Narla. Instead of yielding to their cheap tactics I simply resigned in a job

Thereafter, we became closer. I introduced every Humanist who visited Hyderabad to Narla. On many occasions, we attended functions together.

Among the famous people whom I met at Narla's residence were M. Chalapathi Rao, Gutala Krishna Murthy, Mahamaya Prasad, and Vidwan Vishwam of *Manikya Veena* fame.

M. Chalapathi Rao, editor of 'National Herald', was a stammerer. At my request, he shared his experiences in life. Gutala Krishna Murthy, living all alone in London, published rare books. Mahamaya Prasad, who had served as Bihar Chief Minister, stayed at Narla's residence on his Hyderabad visits. He explained at length many incidents in his life. I introduced myself to Vidwan Viswam at Narla's residence.

I happened to witness a wailing Puranam Subrahmanya Sharma prostrating at Narla's feet one day. Narla was magnanimous enough to pardon and reinstate Puranam in *Andhra Jyothi*.

Narla took Avasarala Surya Rao to task for his

innumerable blunders in articles on Gurajada, and lack of proficiency in English. Puranam, who supported Surya Rao and Communists in the controversy, abused Narla. Once he realized that Narla was right, he apologized.

Painter Sanjiv Dev spent a lot of time browsing books at Narla's home.

At Pothuri Venkateswara Rao's request, I introduced him to Narla. Many people fought shy of meeting Narla although they held him in high esteem. Pothuri was so delighted over the meeting that he shared the news with everyone around.

Narla was never in the pink of health. He had a defective foot and suffered from tinnitus. Pavuluri Krishnaiah Chowdary, a homeopath, started treating Narla. Once I got closer to Narla, I explained with documentary evidence that homeopathy was unscientific and that practitioners of that system would not own up responsibility for their failures. At long last, Narla heeded me and stopped using Pavuluri's pills.

On one of my routine visits to his home, Narla handed me 'Narakamlo Harischandra', the last play written by him. Copies of the book had just arrived from Vijayawada. As I flipped the cover page, I was pleasantly surprised to notice that he had dedicated the book "to my dear friend Innaiah". He asked me if I was surprised. I said, "Of course," and thanked him.

I introduced Susheel Mukherjee, a Humanist and the owner of Minerva Associates in Calcutta, to Narla. He turned a Narla fan and published his book *God*, *Goblin and Men*. An elated Narla and Mukherjee became good friends.

We arranged Narla's lectures in the Sociology Department of Osmania University through Professor C. Lakshmanna. He delivered three lectures in English on the 'Caste System'. Book Links published the lectures in a book form.

Narla authored 'The Truth about the Gita' but died before it saw the light of the day. I got the book printed in Hyderabad, with financial assistance from his daughter Meenakshi, a resident of Phoenix, Arizona, U.S. For the benefit of people in the Western world, Paul Kurz's Prometheus Books published it out in the U.S. at my request. Aaramalla Purnachandra and I wrote the foreword for the American edition. We created a Narla blog carrying his writings and photos.

WRITER WITH HUMAN FACE

I met D. Anjaneyulu a number of times in Madras, where he lived most of the time. He was regular contributor to the Hindu daily under "Between you and me". He was prolific writer in English. He introduced several eminent Telugu journalist and literary figures to English reading public. We met Captain Baji, poet Dasaradhi (then working in All India Radio), Devulapalli Krishna Sastry, and Setty Eswara Rao (working in the Soviet Consulate). His daughter Shanya (Santhi Sri) became a friend of our daughter Naveena and son Raju.

Anjaneyulu was an excellent literary analyst and critic in English. He sought my suggestions and assistance in writing some articles. He acknowledged my assistance when he produced a monograph on Andhra University Vice Chancellor C. R. Reddy. V. R. Narla sent his writings in English to Anjaneyulu for correction.

Anjaneyulu worked for some time in Hyderabad and also in New Delhi. At both places, we attended seminars and literary gatherings together. When he lived in Lodi Colony in Delhi, we visited museums together. He edited a government magazine called *India and Foreign News*.

Anjaneyulu introduced Telugu poets and writers including C. Narayana Reddy to English readers. Narayana Reddy, who could not stand Anjaneyulu's incisive analysis and shared his bitter feelings with me.

I browsed old books and magazines, which were in abundance, at his home. We met Bezwada Gopala Reddy frequently.

Anjaneyulu introduced me to Chandur and we became good friends.

Anjaneyulu's first wife Adilakshmi, who worked for Radio Moscow, died in Moscow in 1962 after giving birth to Santi Sri. Santi Sri grew up as Tanya in Russia for some years before joining her father in India.

Anjaneyulu married Hemalatha later. They parted company after living together for some years.

At Anjaneyulu's residence, I happened to see a Ph. D. certificate given to Anjaneyulu by International California University. Anjaneyulu, to my knowledge, had never prefixed his name with Dr. I, therefore, quizzed him about the doctorate. He evaded giving a straightforward reply. A little investigation revealed the secret behind the doctorate.

Thiruvengadam, a Tamil scholar, who ran a literary association in Mylapore, conducted literary meetings. Once a year, he conferred an annual award named after Indian Express editor Frank Moraes. After being introduction by Anjaneyulu, I began attending literary meetings addressed by people like Jaggaiah. B.S.R. Krishna too knew Thiruvengadam.

One day, I asked Thiruvengadam how one could obtain a doctorate. He told me that International California University conferred the doctorate based on one's writings and service to society. However, it cost some money, he added without elaborating further.

Among those who obtained doctorates through Thiruvengadam were Kotapati Murahari Rao, Alapati Ravindranath, and movie actor Mohan Babu.

Mohan Babu organized a large meeting in Madras to get felicitated on receiving the doctorate. Alapati Ravindranath was similarly feted at a meeting presided over by P. Rajagopala Naidu at the Press Club in Hyderabad. I did not attend the meeting. C. Narayana Reddy dubbed the doctorate as dubious.

When I visited the U. S. subsequently, I went to San Francisco to look up my nephew Cherukuri Rajasekhar who was living nearby. Learning that International California University was located there, I called up its number. Oliver B. Roy, who had signed as Vice Chancellor of the university in the Ph. D. certificate, answered the call and agreed to see me.

With Rajasekhar's assistance, I met him at his home. He introduced his spouse as a writer. When asked where the university was located, he gave me a Washington address, and added that the university offered only correspondence courses and did not have a campus for conducting regular classes. Homeopathy was one of the courses the university offered. We posed for photographs with him.

He told me that he had rebutted criticism against his university that appeared in *The Hindu* of Madras, and showed me press clippings.

What emerged from my probe was that the university did not exist. He would not answer the query whether the university had Government recognition.

During my visit to Washington, I found out that a family lived at the place where he said the university was located. None of the persons he mentioned as people in charge of the university were to be found there. The university did not figure in any directory and did not have even a telephone number.

Apparently, people from countries like India, Ceylon, and Nepal who were enamored of doctorates bought one from the bogus university.

Ravindranath would not have accepted the doctorate had he been aware of the nature of the university. He, however, died before he could know the truth. So did Anjaneyulu. Apparently, Oliver B. Roy had taken many Indians for a ride before I exposed him after my return to India.

CHIEF MINISTER WITH DIFFERENCE

Our family doctor Tangirala Subhash Babu introduced me to Bhavanam Venkatram when I was living at Kolluri Koteswara Rao's place at New M.L.A. Quarters in 1978. Bhavanam had just become an M.L.C. Finding ourselves on the same wavelength, we gradually came closer. I assisted him in his Legislative Council activities.

Bhavanam, with socialist leanings, joined the Congress Party. As a student at Guntur, he was acquainted with N. T. Rama Rao. A Reddy by caste from Muppalla village in Guntur district, he married Jayaprada, a Kamma. The couple had three daughters and a son.

In course of time, Bhavanam became a Minister for Education and finally Chief Minister of Andhra Pradesh. Traveling together often, we discussed many things. All the speeches I wrote for him when he was the Education Minister which turned out to be great hits.

As he had no group of his own within the party when he took over as Chief Minister in 1982, he became a pawn in the Congress chessboard. Dr.Y.S. Rajasekara Reddy (Dr. Y.S.R.), who had good rapport with Bhavanam, asked him to reward me with a position. When Bhavanam broached the subject, I told him I was not interested in any. Bhavanam was, of course, surprised.

Dr. Y.S.R. wanted Bhavanam to elevate N. Chandra Babu Naidu, a Minister of State in his Cabinet, to Cabinet rank. In fact, Dr. Y.S.R. wanted me too to put in a word on behalf of Chandrababu Naidu. Bhavanam could not oblige Dr. YSR as real

power vested in the Congress High Command. I accompanied Bhavanam to Delhi many times at his request.

During my Delhi visits, I used to meet N. Bhaskara Rao, who then ran a media centre, and K. Seshadri of Jawaharlal Nehru University. I also attended the wedding of Manik, V. M. Tarkunde's daughter, at India International Centre in Lodi Colony in 1982. Tarkunde was very happy to see me — the only person from Andhra Pradesh to attend the wedding.

Bhavanam lasted as Chief Minister hardly for seven months. IAS officers Kasi Pandian and Robello assisted Bhavanam during his tenure. The credit for initiating establishment of an Open University goes to Bhavanam. It started functioning after he stepped down as Chief Minister.

Once, Bhavanam was invited to address a gathering of scientists. When he hesitated, I drafted a speech and suggested that he deliver it. Pleasantly surprised over the content of his speech, scientists congratulated Bhavanam profusely. He thanked me for going to his rescue.

Shortly before he stepped down as Chief Minister, Bhavanam allocated a medical admission to our daughter Naveena in the Bangalore Medical College. It was one of the 12 reciprocal seats Andhra Pradesh enjoyed in other States. Bhavanam, however, stepped down as Chief Minister soon after. Incoming Chief Minister Kotla Vijaya Bhaskara Reddy had to endorse Bhavanam's decision.

Bhavanam and I attended Vijaya Bhaskara Reddy's swearing in ceremony. Bhavanam wanted me to approach Vijaya Bhaskara Reddy, who was seated opposite me, then and there and request him to clear the file. When I made the request, Vijaya Bhaskara Reddy asked why I was interested in the file. When I told him the file related to my daughter's medical admission, he approved Bhavana's decision.

Some people filed a case in the High Court questioning the allocation of admission to Naveena. B. N. Raman, then Chief Secretary, issued the G. O. allotting the seat promptly and enabled Naveena to report immediately at the Bangalore College. When our lawyer N. K. Acharya reported the development, the High Court dismissed the petition as time-barred.

Bhavanam was happy to learn about the outcome of the case. My friendship with Bhavanam continued till his death. My occasional incisive remarks against him did not come in the way of our friendship. I happened to be in the U. S. when he passed away.

Right from childhood, Naveena set her eyes on doing medicine and leaving for the U. S. as a doctor. She realized her dream, thanks to Bhavanam.

Naveena suffered an attack of appendicitis shortly before she was to appear for the State medical entrance examination. Unmindful of pain, she wanted to give the exam. We made her skip the exam and undergo appendectomy, much to her disappointment. She came out of gloom only when Bhavanam allocated her admission into medical college.

Bhavanam had to face trouble at home for allocating the admission to Naveena overruling his wife Jayaprada's recommendation in favor of some other candidate. By sticking to his decision, Bhavanam demonstrated that he placed friendship above family.

In that manner, Bhavanam played a key role in our family. Bhavanam admired Shah, as I had introduced him. Bhavanam introduced his younger son-in-law Dr. Gurava Reddy to me. Gurava Reddy wife Durga Bhavani and my daughter Naveena were childhood playmates at the MLA Quarters.

A FRIEND IN DEED

I saw Alapati Ravindranath for the first time in 1955 at Jyoti Press in Tenali. I vividly read his magazines 'Jyoti' and 'Rerani', and he was a good friend of my brother Vijayaraj Kumar. Yet, I did not have the opportunity of getting acquainted with him.

Ravindranath had imposing attractive personality.

My acquaintance with Ravindranath began in 1968, long after he migrated to Hyderabad and opened Jyoti Press. He told me during the first meeting that he was aware of my being Vijayaraja Kumar's brother. Yet, he added, we had not met for unknown reasons.

Ravindranath resumed playing tennis at Fateh Maidan on his arrival in Hyderabad.

Few would believe if I assert that we met almost daily after getting to know each other. He used to pick me up in his car from the New MLA Quarters. Occasionally, Dontineni Seshagiri Rao joined us. The three of us visited Kosaraju Sambasiva Rao in his bungalow at Kalabagh in Old city. He lived alone and had a cook. As he dwelt on M. N. Roy in picturesque terms, we could visualize the founder of Radical Humanist movement.

Lok Satta founder, Dr. Jayaprakash Narayan's father-in-law, Paparao was another friend of ours. He was an M. N. Roy fan. He earned name and fame by evolving a high-yielding cotton variety at his large farm at Sindhanur near Bangalore. We stayed at the farm once in a while and shared our experiences.

We had the pleasure of talking to Governor Sukhadia, a friend of Paparao, on his visit to the Sindhanur farm. Belonging to Rajasthan, he came to Karnataka as Governor. We traveled by car to Sindhanur and stayed overnight at Bangalore. Paparao shared his experiences and relations with M. N. Roy's followers. He contested for the Lok Sabha from Bangalore on the Janata Party ticket.

With Ravindranath's assistance, I became a member of the Fateh Maidan and Secunderabad Clubs. Membership in the Secunderabad Club was said to be prestigious. The 'Deccan Chronicle proprietor, Chandrasekhara Reddy was then president of the club. The club had a good library and was a good meeting place for whiling away time. Komala, Naveena and I attended Chitti Babu's veena concert at the club. Since the Fateh Maidan Club was very near our residence, we went there almost every evening. Raju and Naveena browsed children's books from the library and watched movies.

Among those who joined me at the club were Ravindranath, Seshagiri Rao, S. V. Pantulu, and our landlord Kalva Chandaiah.

Ravindranath and I visited Madras frequently. Staying at Cosmopolitan Club on Mount Road, we called on people like D. Anjaneyulu and Palagummi Padmaraju.

I met Ravindranath at his residence in Gandhinagar in Hyderabad in the evenings. I introduced to him prominent Humanists Sibnarayan Ray (Calcutta), V. M. Tarkunde (Delhi) A. B. Shah (Poona), professor G. Ram Reddy, S. Yadagiri Reddy, and K. Seshadri, all from Osmania University.

C. Narayana Reddy spent some interesting time with us occasionally.

Famous artiste Suryadevara Sanjeev Dev was one of the guests at our home one evening. Although, he was not given to drinking, he sipped a couple of whiskies served by me.

Boodaraju Radhakrishna and Talluri Nageswara Rao dropped in once in a while.

Ravindranath had a large book collection, including *Encyclopedia of Social Sciences*. He was a subscriber to the *Time* magazine. They provided us good topics for discussion.

IAS official M. R. Pai joined us at the club.

Ravindranath and I called on Justice Gangadhara Rao and Justice Chinnapa Reddy at their residences. Always on the lookout for good books, we bought them from pavement vendors after haggling.

We watched non-English movies at Max Mueller Bhavan, Alliance France, and Saradhi Studios.

Since Ravindranath did not have the patience to sit through an entire movie, we came out midway. He acquired the 12 volumes of Will Durant's 'The Story of Civilization' from the U. S. at a bargain price. Interested in Buddhism, he acquired a number of books. Literature, arts, and humanism were the staples of our discussions.

Ravindranath introduced Sarojini, a stage artiste and Kopparapu Subba Rao's wife, to me at his press. Ravindranath reprinted Kopparapu's 'Inapa Kachchadalu'. The playwright clearly delineated in the margins how it should be staged. I interviewed Sarojini recording her experiences many times.

Tanguturi Suryakumari came from London to get a book of hers printed at Kala Jyoti Press with Ravindranath's assistance. She recognized me as the brother of Vijayaraja Kumar and inquired after his welfare. Settled in London, she gave stage performances all over the world.

My friendship with Ravindranath was thus full of rich experiences. We became good family friends.

South India to North America...

Ravindranath's sons, Bapanna and Devendranath, gradually took over management of Kala Jyoti Press and relieved him from the day to day responsibilities.

Ravindanath hit upon the idea of starting a magazine as a means to import foreign paper on a large scale. He launched *Misimi*, a fortnightly. Right from the word get go, Ravindranath and I consulted each other and collected articles for the magazine. The maiden issue carried a lengthy article of mine under the title, 'What would have happened, had Subhash Chandra Bose won?'

Ravindranath wanted to stop its publication after some time. But his children dissuaded him by pointing out that it would keep him engaged. In addition printing, cost them nothing since the family owned the press. Eventually Ravindranath converted it into a serious monthly magazine and reflected his entire personality in it.

Misimi stands for pure, 24-carat gold. He named a granddaughter of his after Misimi and another after his press, Kala Jyoti.

Ravindranath and I were in constant touch with each other from the day he launched *Misim*i until he passed away. I wrote many articles dealing with science, philosophy etc. He bought books like *Suitable Boy* by Vikram Seth and got them reviewed by Komala.

Ravindranath went through every article received for publication and asked the author to rewrite it, if necessary. He did not mind incurring the wrath of Vasireddi Sita Devi by rejecting an article of hers. He persuaded Sanjeev Dev to contribute articles. As a matter of policy, he decided against carrying short stories and poems. He focused on arts, science, culture, and modern subjects.

We chanced to look up Paul Johnson's 'Intellectuals' one day. Impressed by its content, I suggested that Venkateswara Reddy of Tenali be requested to do a few articles summarizing the book. Venkateswara Reddy had just embraced Buddhism after bidding good bye to Aurobindo's philosophy. When we sent him the book, he wrote a series of articles under the title 'Medhavula Metakalu' (Intellectuals' Vulnerabilities).

Later on, Venkateswara Reddy published the articles in the form a book after Ravindranath's death. He did not acknowledge that it was a summary of Paul Johnson's book. He omitted some chapters in the English version from the Telugu translation. When I objected, he acknowledged the source in small print in an obscure corner of the book. Palagarism takes infinite forms, after all.

Ravindranath and I always discussed new features for *Misimi*. We approached Puranam Subrahmanya Sarma in Ashok Nagar and asked him to do a series in which Madhuravani interviews different poets and writers. Once he accepted the assignment, we told him that he should not land us in trouble by writing about living authors.

Yet, when some living writers figured in a few pieces, Ravindranath edited them out ruthlessly. He deleted brusque comments against KLN Prasad in a piece on Narla as also references to me at a couple of places. The feature, Madhuravani interviews, turned out to be a great hit. *Misimi* earned recognition and applause from media circles ranging from *The Hindu* to *Eenadu*.

Ravindranath's death left a deep void in me. To keep his memory alive, his sons asked Venkateswara Reddy to run 'Misimi'. Steeping into shoes, too big for him, he struggled to run it. Later, Ravindranath's sons constituted an editorial board under the leadership of Anjaneya Reddy and continued the

magazine. In both content and style, *Misimi* could not regain the glory it enjoyed under Ravindranath's leadership. Poems and short stories, which Ravindranath avoided, surfaced in the magazine.

Ravindranath visited the US only once for a brief period, spending some time with his daughter Durga and son-in-law Nannapaneni Choudary and visiting a few places.

FACING HARDSHIPS

I lived in Adarsh Nagar adjacent to new M.L.A. quarters. Our house owner Kalva Chandaiah was very friendly and affectionate person. Their children played with our children. We live there for almost a decade. It is a convenient place to reach secretariat, Legislative Assembly and Educational institutions. Mr.late P.V. Narasimha Rao (Prime Minister of India) Mr. M. Baga Reddy, Mrs. Neelakanteswaramma, Mr. Sasanka (Subba Rao). Ms. Seetha and Anasuaya lived there with whom we developed friendship. My daughter Naveena learnt pastoral songs from Seetha, Anasuya.

Once I moved there, I could acquire a black and white TV for the first time in my life. Children enjoyed watching cricket and other programs.

P. V. Rajagopal (Nizam College Principal), Gelli Narayana (father of Ramesh Gelli), and Devulapalli Krishna Sastry lived there with whom I developed good frienship.

Friends like Bobba Ranga Rao and I took delight in sitting on the terrace of our home and chatting. The astronomical observatory atop Naubat Pahad was a knowledge disseminating, center of attraction.

I attended meetings and press conferences and visited places like the Secretariat, the Assembly and All India Radio by foot. No wonder, people nicknamed me as a walking journalist.

After resigning from Andhra Jyoti, I worked for some time in Konda Lakshma Reddy's National News Service, Adiraju

Venkateswara Rao's *Samachara Bharati* and V. Hanumantha Rao's *Data News Features*. None of them paid salaries to journalists.

Becoming a freelance journalist, I contributed articles to *Eenadu* and *Udayam* and a number of monthlies, besides assisting members of the Legislature.

I regained health thanks to our family doctor Tangirala Subhash Babu, who practiced evidence-based medicine. I had been a victim of breathlessness earlier.

Simultaneously I continued writing books and undertaking translations. Osmania University prescribed my 'Andhra Pradesh Politics' as a textbook for B. A. students. The book Mamidipudi Venkata Rangayya and I authored on the freedom struggle in Andhra was chosen as a reference book for Public Service Commission examinations. Although it sold well, I did not get any money as I had not copyrighted it.

The Telugu Academy published my Telugu translations of books by M. N. Roy, V. B. Karnik and A. B. Shah. It organized large meetings in Hyderabad and Vijayawada for their release.

At the Hyderabad function, C. Narayana Reddy spoke for an hour on the two sides of M. N. Roy's revolution. Journalist V. Satish remarked that the talk was intoxicating as though we had four pegs of Scotch whisky. Navaneetha Rao, Vice Chancellor of Osmania University presided over the function.

We converted the Telugu Academy meeting at Vijayawada into M. N. Roy's birth centenary celebration. Ravipudi Venkatadri, Daggupati Venkateswara Rao, Indra Reddy (both Ministers), and C. Lakshmanna (M. P.) spoke. Academy Director Venka Reddy was gracious enough to extend his cooperation.

Our home in Adarsh Nagar became a beehive of activity. C. Narasimha Rao, who was running a psychology magazine from Vijayawada, started a monthly called *Nutana Prapancham*. I

contributed two articles for the monthly. But the magazine did not last long. I wrote a series of articles for *Prajatantra*, edited by Devipriya.

Among those who frequented my home were Chalasani Prasada Rao, Parvataneni Koteswara Rao, Koneru Janardhana Rao, Bandaru Ratnasabhapati, K. K. Satyanarayana, Govindu Choudary (Doordarshan), S. V. Pantulu, C. Narasimha Rao, Aswani Kumar, Narla Vinaya Kumar, Siva Nageswara Rao Guttikonda, Guduru Venkataratnam, D. Seshagiri Rao, Alapati Ravindranath, G. Ram Reddy, V. R. Narla, and M. V. Rama Murthy.

Venigalla Venkataratnam and I conducted monthly gettogethers at our home for some time. Although the attendance was small, they went off well. People like V. R. Narla and Sanjeev Dev addressed the meetings in which people like Prof. Alam Khundmiri and C. Lakshmanna took part.

Those days, some boys and girls from Iran studying at Anwarul-Uloom College came to attend classes in English offered by Komala. A girl called Farida lived in our home. They invited us for get-togethers and dinners. Thanks to them, we became acquainted with Iranian culture. They lost their freedoms with the advent of Ayotolla Khomeini in their country. Once they returned to Iran, they were forced to cover their bodies and faces with *burgas* and masks.

Friends of Naveena and Raju mingled with us as family members.

ENCOUNTER WITH ACADEMIC CHEATS

By the time, I came into contact with Ram Reddy, he had been living with his second wife, who ran a school. As we grew closer, we became family friends and visited each other frequently. For some time he was shifted to Warangal. He, however, managed to return to Hyderabad soon. His keen interest in the panchayat raj system brought him close to Chief Minister J. Vengala Rao. Prof.K. Seshadri made panchayat raj literature available to Ram Reddy.

G. Ram Reddy had been a good friend of mine from Osmania University since 1964. He taught Public Administration initially and Political Science later on. He attended a number of meetings organized by me. Although he lacked depth in certain matters, he had the gift of the gab. He often spoke disparagingly of V. Madhusudana Reddy, my Ph. D. guide, and his family.

Ram Reddy rose to occupy the posts of head of the Department of Political Science, Principal of Osmania Arts College and finally Vice Chancellor of Osmania University. He always had a group of his own. Left wing extremist G. Haragopal too drafted speeches and articles for Ram Reddy.

I introduced Alapati Ravindranath, A. B. Shah, Polu Satyanarayana, and K. Satyanarayana to Ram Reddy. Occasionally, we enjoyed drinks at Fateh Maidan Club.

Ram Reddy took part in almost all meetings I conducted. He was a secularist, although not a rationalist. He deserted B. A. V. Sarma after exploiting him for some time. Because of family reasons, he was not on talking terms with C. Narayana Reddy until the latter became the Vice Chancellor.

I too contributed my might in ensuring that Ram Reddy became Vice Chancellor of Open University. When at the last minute O. S. Reddy emerged as a competitor to Ram Reddy, I dissuaded him. As a close friend of Bhavanam Venkatram and Dr. Y. S. Rajasekhara Reddy, I ensured that they tilted the scales in favor of Ram Reddy. Ram Reddy was extremely grateful to me for my gesture. At my request, he gave a job to the daughter of Book Links, K. B. Satyanarayana. He surprised Satyanarayana by personally handing over the appointment order to him at my home. A grateful Satyanarayana published and sold many of Ram Reddy's books.

When I wrote the book, *Andhra Pradesh Political History*, for the Telugu Academy, Ram Reddy formally agreed to be its editor. He received some money for that.

Bhavanam Venkatram wanted to establish an open university at Nagarjunasagar to give a fillip to rural youth. Ram Reddy chose to set up the university in Hyderabad after Bhavanam lost power.

He recruited loyal staff. Later on, he moved to Delhi as Vice Chancellor of Indira Gandhi National Open University. Prof. C. Lakshmanna, then a Rajya Sabha member, helped Ram Reddy land the job. I met him occasionally in Delhi. In an anonymous letter, someone warned him that he had better heed Innaiah and failure to do so would be disastrous for him. C. Narayana Reddy too received a similar letter. Despite my assertion that the letter was bogus, Ram Reddy took it to his heart and stopped talking to me.

Meanwhile, our son Raju had passed in the first class the Rural Management Course conducted at Anand in Gujarat. Ram Reddy had been invited to be the chief guest at the convocation ceremony for the distribution of certificates. Raju decided against accepting the certificate from Ram Reddy, who had been unfair

to me. He received it from another chief guest.

My wife Komala was then working in the English Department of Open University. Ram Reddy's acolytes discriminated against her as they could not vent their ire against me. Komala was unfazed. Vice Chancellor R. V. R. Chandrasekhara Rao confessed to Komala that he was helpless and incompetent in rendering her justice. Komala ignored him.

I was then President and Prof. Kothapalli Wilson Secretary of the Andhra Pradesh branch of the Social Sciences Academy. As part of our regular programs, we conducted a seminar on Andhra Pradesh Open University at the Indian Council of Social Sciences' Research hall at Osmania University. There was a good discussion on the papers presented by Dr. Pushpa Ramakrishna and T. V. Subbarao from Open University and me. In my paper, I pointed out that Open University strayed from the purpose for which it was established and that it was no different from traditional universities. Its examination system too did not differ from theirs. I underlined that the university lacked academic rigor since Ram Reddy packed the faculty with sycophants and yes men. Ram Reddy made students go around the university in Hyderabad instead of taking the university to rural areas. Ram Reddy was to be blamed solely for the way he laid the foundation for the university. Satyanarayana from the Political Science Department of Osmania University faulted me for my incisive observations.

Dr. Yarlagadda Lakshmi Prasad opined that my criticism was well founded. Although a number of people from Open University took part in the seminar, none objected to my comments or debated them.

They, however, carried the tale to Ram Reddy instantaneously. Deeply upset over the criticism, he kept his telephone line busy calling up all his sycophants, job

beneficiaries, and well wishers. They lost no time in doing a piece abusing me, getting it photocopied and distributing it widely. They dared not get their critical piece published in newspapers. None of them rebutted the points I made in the working paper.

Indra Reddy, a student of mine, was then in the cabinet. He visited Vijayawada to release my translation of M. N. Roy's work, published by the Telugu Academy. Ram Reddy called him up from Delhi and spoke for 40 minutes about me. Said Indra Reddy, "I do not know how you tortured Ram Reddy but he poured out his anguish to me."

Osmania University Vice Chancellor Navaneeth Rao took part in meetings organized by me. He presided over the M. N. Roy birth centenary lecture by Agehananda I organized at Osmania University. He delivered a talk at the Press Club on my books published by the Telugu Academy.

Open University staff then started publicizing their loyalty to Ram Reddy by going around in an Open University van and carrying tales against me. Among them were Registrar Nagaraju, Prof. Sivalinga Prasad, Kethu Viswanatha Reddy, Visweswara Reddy (Public Relations Officer), Sesha Ratnam (Chemistry lecturer) and her husband Polu Satyanarayana. There were also Ravindra Prasad and K. Madhusudhana Reddy from Osmania University. Left wing extremist Haragopal supported them. C. Narayana Reddy and Navaneeth Rao helped them meet some prominent people.

Meanwhile, Open University PRO Visweswara Reddy telephoned to me to say that he had to join the calumny campaign against me for reasons beyond his control, although I was responsible for his landing a job. He apologized to me.

Earlier, the gang called on my friend and colleague K. Wilson and asked him to affix his signature on a statement criticizing me. He declined with a smile. They complained to S.

P. Choubey, Secretary, Indian Academy of Social Sciences in Allahabad. He ignored them.

I was then working with V. Satish in Data News Features run by V. Hanumantha Rao. Hanumantha Rao turned down their request that he sack me.

Then the gang approached the Chief Minister N. T. Rama Rao with C. Narayana Reddy's assistance. After hearing what all the gang had to say, NTR reportedly remarked much to their consternation, "What have we got to do with all this? We don't bother."

Avula Sambasiva Rao and Pingali Jaganmohan Reddy turned a deaf ear to their pleas. They appealed to *Eenadu* and *Andhra Jyoti* not to publish my writings.

They halted the campaign of abuse after a month realizing its futility,

They say that a man who confines himself to home will come to naught. In this case, they came to naught by hitting the road.

About a month later, Prof. Kuppuswamy confessed to Komala that the detractors had realized how foolish they were and how wise I was.

Gradually, colleagues began talking to Komala. Personal friends Polu Satyanarayana and his wife Sesharatnam dropped in at my residence feigning ignorance of all that had happened. I did not continue my friendship with them after the incident.

They requested my dear friend K. B. Satyanarayana to stop selling my publications and remove them from his bookshop. He sent them back reproaching them.

That was how Open University head Ram Reddy orchestrated the whole thing.

After Ram Reddy passed away, C. Narayana Reddy and Navaneeth Rao mustered the courage to talk to me.

My wife Komala remained totally unfazed in the face of the Open University's narrow-minded behavior. In course of time, one after the other they felt ashamed of their bid to malign me. That was how some people were mired in academic slavery.

Finally, Dr. N. Yadagiri Reddy, a friend of mine, confessed that he felt embarrassed over the treatment meted out to me since Ram Reddy happened to be his relative, and I dear friend of his.

Much later, Malladi Rama Murthy disclosed that an Open University batch campaigning against me beat a hasty retreat from his house when he unleased a fusillade of questions.

AT LAST OWNED A HOUSE

A little earlier, I had spurned a lucrative and prestigious job offer from the American Consulate in Madras. K. V. Subbaiah, a friend of mine working at the consulate, brought the job offer letter. It was a media job with a decent salary. He wanted me to take up the job by a particular day. I, however, did not grab the offer, much to the amazement of consulate officials. None had ever rejected a consulate job, according to them. I turned down the offer because as a consulate employee I was not supposed to write to any newspaper or publish any book. When I had to make a choice between a rare opportunity and personal freedom, I opted for the latter.

After moving into my own house in Journalist colony - A (1986) at the request of Konda Lakshma Reddy, a friend of mine, I agreed to be the President of the Journalist Colony Welfare Association. As President, I visited every house in the colony every morning, inquired about the residents' problems, and tried to solve them. We planted saplings and saw them grow into shade-giving trees.

My children never had the opportunity of living with us at the Journalist Colony. They were merely birds of passage. Our daughter Naveena studied at Bangalore Medical College, married Hemant, a friend of hers at Nizam College, Hyderabad, and left for the U. S. Our son Raju did a course in rural management at Anand in Gujarat and a Journalism course at the *Times of India*, worked for *Economic Times* in Delhi for a while, and left for the U. S.

I immersed myself in taking part or organizing secular, rationalist and Humanist programs. I formed a federation of different organizations in the State for conducting programs from a common platform. M. Basavapunna Rao of Tenali helped me a lot in the mission. We conducted programs of Jana Vignana Vedika, Atheist, Radical Humanist and Rationalist Associations jointly. We took part in television programs.

We carried on a vigorous campaign against alternative medicines, Homeopathy, astrology, *vaastu*, and fake god men and women by conducting media conferences and public meetings. With support of Chandana Chakravarthy, I invited leaders like Premanand and Dr. P. M. Bhargava to address our meetings. We organized meetings and debates at Mandapeta, Rajahmundry, Kakinada, Tanuku, Eluru, Vijayawada, Tenali, Chirala, Inkollu and Guntur.

Yet, a growing number of the educated people turned antediluvian in their outlook and behavior. They seemed to revel in mental slavery, outside their spheres of activity.

Jubilee Hills underwent gradual transformation with improvement in transport facilities. People like Alapati Ravindranath, Editor of 'Misimi', Puranam Subrahmanya Sarma, and Dr. K. Ravindranath, promoter of Global Hospitals, became our neighbors. Open University and Apollo Hospitals came up very near our home. Finally, Andhra Jyothi sprang up at the end of our street. Jubilee Hills thus became a center of activity.

I worked in various capacities in Radical Humanist, rationalist, secularist, and skeptic movements in Andhra Pradesh and India by maintaining good relations with the leaders and the workers. I wrote extensively for English and Telugu newspapers, undertook translations, and took part in radio and television debates. I participated in study classes, seminars and meetings in various States.

Driven by the desire to excel, I engaged myself in continuous research. I kept myself in touch with national and international Humanist leaders through correspondence.

I was 55 when I planned my maiden trip to the U. S.

Among Humanist, rationalist and secular leaders with whom I worked closely were V. M. Tarkunde, Sibnarayan Ray, A. B. Shah, Justice Raghavendra Jahagirdar, Indumathi Parekh, C. R. M. Rao, Premnath Bajaj, Ram Singh, Sunil Bhattacharya, V. K. Sinha, Jayanthi Patel, Gowri Malik, Abraham Solomon, G. R. Dalvi, V. B. Karnik, J. B. H. Wadia, Lakshman Sastri Joshi, R.S. Yadav, Malladi Rama Murthy, Avula Gopala Krishna Murthy, Guthikonda Narahari, C. H. Raja Reddy, Kolli Sivarama Reddy, Malladi Subbamma, Premanand, Abraham Kovoor, H. Narasimhayya, Nanavathi Prabhakar, Maniben Kara, Avula Sambasiva Rao, Palagummi Padma Raju, Abburi Ramakrishna Rao, S. Ramanathan, Sanal K. Edamaruku, A. S. Avadhani, Koganti Subrahmanyam, Ravipudi Venkatadri, N. V. Brahmam, Rekha Saraswath, B. D. Varma, Mohanlal Kiran, Nanavathi, Bipin Shraf, A. L. Narasimha Rao, N. K. Acharya, Gora, Lavanam, Vijayam, Vikas, Bhattiprolu Hanumantha Rao, Jasti Jagannadham, Siddhartha Baksh, Kalluri Basaveswara Rao, Koganti Radha Krishna Murthy, Alapati Ravindranath, Gumma Veeranna, Ancha Bapa Rao, Gorantla Raghavaiah, M. V. Sastry, Pemmaraju Venkata Rao, Jampala Shyam Sundara Rao, C. T. Daru, Manoj Dutt, Subhankar, Ajit Bhattacharya, Susheel Mukherjee, Samaren Roy, G.V.Krishna Rao, and Yelavarthi Rosaiah.

UNSCIENTIFIC ALTERNATIVES

I had bitter experience with Homeopathy doctors and practitioners. My father and brother both suffered with the Homeopathy treatment. I met numerous homeo doctors and discussed with them above the system.

Poisonous weed planted by Samuel Hahnemann in Germany, flourished mysteriously in France and proliferated like parthenium in India and the US. Faith in the system borders on religious fundamentalism.

Homeopathy is a system of fake medicine that has failed to withstand scientific scrutiny all over the world. Yet, like astrology and *vaastu*, it has struck deep roots.

Blind believers in the system would not concede its failure whatever scientific evidence you deduce. They, of course, enjoy the support and patronage of homeopathic practitioners and drug sellers. For the last half a century, I have discussed homeopathy with a number of doctors in Visakhapatnam, Hyderabad, Vijayawada, Guntur, Sangareddy, Delhi, Brussels, and in the U. S.

Backed by experts, I have challenged believers to prove that homeopathy is scientific.

James Randi of the U. S. deposited One Million Dollars in a bank and challenged believers in homeopathy to prove it is scientific before a committee and claim the amount. James Randi gave me the details when I met him in the U. S.

I had an occasion to address the Brussels' Open University on homeopathy in 2004. By then rationalists in that country had exposed it as dubious. In Hyderabad, Dr. P. M. Bhargava fought against homeopathy and I stood by him. I wrote on homeopathy in Basava Premanand's *Skeptic* magazine. Premanand himself questioned the claims of homeopathy. I wrote articles in *Radical Humanist* and a number of Telugu magazines. My book *Abadhala Veta – Nijala Bata* carries a detailed discussion on homeopathy.

Among Telugu dailies, *Eenadu* popularized homeopathy by carrying a series of articles by its practitioner Pavuluri Krishnayya Choudary. Far from carrying a rebuttal of mine, *Eenadu* returned it. I have preserved it since 1985.

When humanist friend Siddharth Baksh organized a public debate on homeopathy at Rajahmundry, I vehemently criticized the system while Pavuluri Krishnayya Choudary and N. V. Brahmam stoutly defended it. Physics professor Yerneni Venkateswara Rao of Gudivada, who presided, emphasized that practitioners were yet to that prove homeopathy is scientific. I carried on the debate in small magazines like 'Hetuvadi', 'Swetchalochana' and 'Telugu Vidyarthi' by contributing articles.

There are a few homeopathy practitioners even among humanists, atheists and rationalists. Even though having failed to prove that the system is scientific, they adamantly argue in its favor.

Humanist leader V. M. Tarkunde, who underwent homeopathic therapy for some ailment, argued with me over its efficacy. He too could not demonstrate it to be scientific. That homeopathy doctors and their families embrace allopathy when they fall ill is another matter.

Homeopathy spreads mostly by word of mouth with some patients/practitioners making tall claims about its efficacy by citing certain instances. They feign innocence about people who suffered or met with a fatal end after consuming homeopathic drugs. On top of it, they carry on a malicious campaign against the ills of the modern, allopathic system of medicine.

Allopathy has a self-correcting mechanism, in that research is continuous. But in homeopathy Hahnemann's tenets continue to be gospel truths. They are immutable. Humanists in Europe and India have repeatedly demonstrated that homeopathic pills, however potent, are no medicine at all by gulping a fistful of them as people watched.

By influencing those in power clandestinely, homeopathic practitioners both in India and the U. S. have ensured that they are above medical laws. I have exposed their gimmicks in newspapers and TV talk shows.

Some people maintain that homeopathy is efficacious in certain diseases. They are evasive if you ask them to name the ailments. "Does it not imply that homeopathy does not work in some other diseases?" They turn indignant if you shoot the question that flows from their very answer. Had not Hahnemann described homeopathy as a panacea?

Homeopathy is rooted in untruths that straddle from its basic principles to the way it is practiced. Yet, it reigns supreme like the spell cast by the so-called god men and god women. It is not for nothing that British physicians call it witchcraft.

If you ask me to cite one touchstone for our unscientific attitude, I affirm it is homeopathy.

PLAYING WITH BLIND BELIEVERS

"Is Vivekananda whom we know different?" that was the title of my article published in *Udayam* daily. The Telugu daily managed by movie producer Dasari Narayana Rao in 1985 with A. B. K. Prasad as editor. In an accompanying note, the editor put a note to readers were welcoming response to the article.

The article triggered a hue and cry and protest demonstrations. When Hindu Bajarang Dal in RSS fundamentalists armed with batons landed at *Udayam*, Dasari Narayana Rao did not blink. He told them point blank he was ready to carry any rebuttal but if they chose to vandalize the office, he would not keep mum. None came forward to answer me. Meanwhile, A. B. K. Prasad succumbed to pressures and published a nonsensical editorial in which he likened Vivekananda to a sun, which nobody could eclipse by stretching one's palm. Protest demonstrations were staged in Kadapa, Gudivada, and Vijayawada.

What had the article to say?

"Vivekananda was a courageous Swami who confronted his critics. He was brave enough to condemn astrology. Humanists ranging from M. N. Roy to Niranjan Dhar studied Vivekananda in depth before publishing their findings. Humanists do not make baseless allegations. Niranjan Dhar in his book *Vedanta – Bengal Renaissance* exposed how Vivekananda stood by Raja Ramanad, Khetri zamindars and supported their cruel repression. Agehananda Bharati pointed out that Vivekananda wrote books on Yoga depicting it as a home remedy and made money by selling them. Niranjan Dhar disclosed

Vivekananda's luxurious lifestyle in the U. S. by pointing out that zamindars had financed his visit. My article is only a summary of their findings."

Although the article did not carry any untruths, blind believers in Vivekananda could not stomach facts.

I wrote articles on Vivekananda in many magazines including *Telugu Vidyarthi*. Vivekananda's sycophants do not take cognizance of his condemnation of astrology or adhere to his maxim that serving the poor is preferable to singing hymns to god.

M. N. Roy had incisively studied both Ramakrishna Paramahamsa and Vivekananda in 1936 itself. I wrote about Vivekananda from a Humanist perspective without concealing unpalatable facts.

Article on Mother Teresa

As bureau chief of *Andhra Jyothi* in Hyderabad, I had occasion to interview Mother Teresa in 1975. She had come to Hyderabad to take part in a program at the Public Gardens. To every question I posed, her monosyllabic reply was god's grace. I was deeply disappointed. She was just a school graduate.

Most people identify Mother Teresa with the poor by referring to the orphanages and shelter homes she had maintained.

In contrast, Humanists in America and Europe researched her activities impartially and exposed her with evidence.

As I went through their findings, I came across many startling facts. Based on my studies, I contributed articles in Telugu and English to newspapers. Large publications ignored my criticism. K. Ramachandra Murthy, then editor of *Andhra Jyothi*, dared not publish my article although, he conceded, it was evidence-based. I incorporated their findings in my books.

Christopher Hitchens carried out a detailed study of Mother Teresa's activities in various countries and brought to light many shocking facts. Even the Pope invited him to hear him. None could rebut Christopher as he produced incontrovertible evidence. He revealed that Mother Teresa accepted money from tyrannical rulers and lottery operators.

The editor of 'Lancet' magazine was shocked to see the conditions in the orphanages she opened in Calcutta. He recorded instances of sisters counseling the sick to pray to god for relief, instead of administering medicines. He reported that syringes were being recycled after a dip in cold water.

Mother Teresa, who collected crores of rupees in the name of poor children, diverted the money to the Pope instead of using it for their benefit. By the time she died, she had accumulated millions of rupees. Mother Teresa, who counseled the sick to pray for relief, but admitted herself into a top notch hospital when she was sick.

Aroop Chatterjee recorded with evidence all of Mother Teresa's questionable activities in Calcutta. Yet, the Marxists turned a blind eye to his book *Final Verdict – Mother Teresa* published from London. I entered into correspondence with Aroop Chatterjee.

German magazine Stern exposed how Mother Teresa diverted the funds she received for charity. An American named Keating, who became filthy rich by cheating people, made a huge donation in dollars to Mother Teresa. Finally when the law caught up with him, Mother Teresa had the temerity to ask the judge to release him. She visited Haiti at the invitation of the Catholic King and Queen, accepted felicitations and cash, and praised the royal family which was notorious for its misrule.

Christopher Hitchins exposed all such misdeeds of Mother Teresa. The Government of India conferred on her the highest

honor of *Bharat Ratna*. She maintained no accounts for the funds she received and spent, let alone getting them audited. There was none to question her.

The Pope decided to canonize her as a saint after ensuring that stories of miracles performed by her surfaced after her death. Christopher Hitchins exposed the secret after talking to Mother Teresa's close aides.

I revealed all this in a TV interview to Mrs. Ellen Johnson, President of the American Atheist Association, at Staten Island, New York. Some TV channels telecast the interview in 2000. I wrote articles exposing Mother Teresa in Telugu and English newspapers, and included them in one of my books *Abhaddala Veta*. Yet, there are people who blindly believe in and deify her.

With the Pope anointing her a saint, Catholics will indulge in religious business centering round her for some time.

Islam

An aphorism of Humanist Avula Gopala Krishna Murthy remains etched in my memory. He once said, "We treat all religions alike in that we reject all of them with equal vehemence."

I translated Ibn Waraq's 'Why I am not a Muslim' into Telugu. Many hesitated to publish it. When I showed the manuscript to BJP leader M. Venkaiah Naidu during his US visit, he evinced no interest. Finally, the Rationalist Association of Chirala brought it out. Ibn Waraq was immensely pleased learning through a review that the book had been rendered into Telugu. He disclosed about the review when I met him in Buffallo.'Misimi' had carried my detailed review of the book. A person named Jagannadham translated the article into excellent English. A number of newspapers in India and the U. S. lapped up the review in English. I had no idea of the book review in English until I met Ibn Waraq.

South India to North America...

Ibn Waraq portrayed in vivid detail the life of people in Muslim countries, their gender discrimination, and violation of human rights with evidence. Ibn Waraq chose the U. S. as his home after changing his original Muslim name.

Some of my Muslim Humanist friends remained exemplary in their conduct. To name a few of the innumerable: Siddhartha Baksh (Mandapeta, East Godavari), Shiekh Babu (Inkollu), Sharif Gora, and Alam Khundmiri (Professor of Philosophy). I had occasion to interact with some Muslims frequently.

I studied Sufism under Prof. Valiuddin as part of my M. A. at Osmania University. Among those who helped me study Islam with a critical eye were Prof. Wahiduddin, Moghini Tabassum, and Anwar Mozam.

Hamid Dalwai, author of 'Muslim Politics', tried his best to reform Muslims in Maharashtra. I translated his work and published it in *Prasarita*, a social quarterly. I organized many seminars and workshops where Hindus and Muslims discussed problems in a friendly way. But in course of time, *mullas* ignited fundamentalism among Muslims and spread hatred.

I stood by Taslima Nasreen's controversial writings. I had occasion to meet and discuss many issues with her both in India and the U. S. My wife Komala translated some of Taslima's writings including poems into Telugu. We took part in seminars together.

When we invited her for the release of a translation of her book, some Muslim rowdies behaved inhumanly. We could save her from physical assault.

Without my knowledge, Krantikar, a friend of mine in Khammam, gave my address for accessing a publication of his. The book had generated a lot of controversy and provoked some fundamentalist Muslims to lodge a police case. Since my name too figured in the complaint, the police arrested me.

The Government had not banned Krantikar's book, which merely carried what Tasleema Nasreen and others wrote on Muslims. The police acted arbitrarily, without looking into the book's contents. Apparently, the unilateral action was politically motivated. Humanists around the world condemned Government action in one voice. Raju, my son, dedicated the award he received from *India Abroad* magazine to me, at a public function and cited my arrest to highlight the constraints on freedom of expression in India

God men and women

There is no dearth of self-proclaimed saints — known as babas and matas — in India. The difference between one and the other is one of degree, since all of them have enriched themselves at the expense of the gullible public. They will continue to prosper as long as people, wanting in self-confidence, blindly believe that saints are there to bail them out of all earthly and heavenly problems.

We, on behalf of the Humanist, rationalist and secularist associations, exposed several saints and promoted the scientific method of inquiry. Shirdi Sai Baba occupies the No. 1 position among such saints.

The Telugu land, which once reverberated with Pandarinath hymns, turned its attention to a saint called Sai Baba from Maharashtra for veneration and deification. Sai used to beg for alms at a Shirdi *dargah* by preaching Sufi sermons. His antecedents are not known although there are many legends.

As Sai was illiterate, one Abdul scribbled on paper whatever Sai said. The sermons ran into 100 pages. Sai died around 1920. Abdul was joined by another beggar known as Razak. Razak lived up to the year 2000. I collected copies of the Sufi sermons reportedly preached by Sai and displayed them on TV 9 in Hyderabad.

Some Hindus cleverly spread through word of mouth that Sai was a Hindu saint blessed with miraculous powers. They formed a trust and built a Sai temple. It soon became a moneymaking machine. The Sai cult spread like contagion among Telugus. Since the Endowments Department does not control Sai temples, there has been a scramble to construct Sai temples. After all, they have proved to be cash cows.

Some arrests were made following an inquiry into corruption scandals at the Shirdi Sai Trust. Yet, people could not come out of the chronic spell the Sai cult cast them.

We tried our best to dispel the myths surrounding Sai. Although some condemn Sathya Sai of Puttaparthi, they still deem Shirdi Sai as the real Sai.

Kalki Baba

After conducting an incisive inquiry, I exposed Kalki Baba, who had grown enormously rich and powerful, in my TV 5 talk. Baba's disciples filed a case against me seeking Rs.50 crore as damages for defaming the Baba. They shut their mouth after N. Nagendra Babu, my advocate friend, rebutted the charge in reply to a court notice. Jana Vignana Vedika, Manava Vikasa Vedika, and Rationalist Association all carried articles critical of the Baba in various magazines including Pemanand's *Skeptic*.

Kalki Baba has the knack for attracting people in power. They naturally stand by him whenever he runs into trouble. He has gone through many vicissitudes in his baba incarnation.

Jillellamudi Amma

Born as Anasuyamma, she morphed herself into an *Amma* (literally meaning mother) at a village near Bapatla in Guntur district. Some were drawn to her by her reported miracles. Among them were Potturi Venkateswara Rao and Dr. Sripada Gopalakrishna Murthy. They even published some books and articles on her in Telugu and English newspapers. I tried to

convince Potturi and Sripada that they were mistaken in their beliefs. Far from agreeing, they countered strangely that *Amma* was scientific in her approach.

I entrusted Humanist Malladi Rama Murthy, a friend of mine, with the task of probing the *Amma* phenomenon. We published his findings in *Jillellamudi Amma* on behalf of the State Book Club. The *Amma*, who carried on spiritual business, died at Osmania Hospital in 1975.

The Amma from Kerala

Mata Amritanandamayi, hailing from Kerala, earned world-wide reputation by claiming to transmit energy with a hug.

Rolling in money collected from followers, she founded some trusts. I requested my rationalist friend Pattathanam to inquire into her activities. We carried his findings in some magazines. She has acquired a number of disciples even in the U. S. Her disciples opened a branch in Secunderabad, underlining that no spiritual business has a dearth of patrons.

Where people do not bother to doubt, inquire and ascertain, there *matas and babas* flourish. The height of absurdity lay in Abul Kalam as President of India visiting Mata Amritanandamayi.

Sai Baba of Puttaparti

Omania University Sociology Professor Chintamani Lakshmanna disclosed to me that Satyanarayana Raju, who later became Sai Baba, was senior to him in school at Uravakonda in Anantapur district. Even as a student, Satyanarayana Raju displayed his sleight of hand.

Going by the account of Guttikonda Nageswara Rao of Vijayawada, who studied in the Sai Ashram School, Sai Baba used to take students to Ooty and had sex with the chosen. Asked why he did not complain to his parents, he said that he had but

far from taking him seriously, they admonished him for pointing a finger at Sai Baba.

Another friend of mine, Kosaraju Seetharama Rao told me that a cancer-stricken woman went to the Sai Baba ashram seeking relief. Baba assured her that she would soon recover and asked her to return home. When she died in no time, her son took her body to the ashram seeking her revival. Ashram people sent him away by trotting out some excuse.

M. R. Pai, an IAS friend of mine was not a great believer in the baba. When his wife Tara was battling with end-stage cancer, he took her to the ashram rather reluctantly on friends' advice. She died and the baba could do nothing.

Many people, including Mary Naidu, a Member of Parliament, donated their properties to Sai Baba and suffered a lot.

A Science Professor Suri Bhagavantam, English Professor V. K. Gokak, and poet and writer K. Amarendra retreated from the ashram after a stint following deep disillusionment with the baba. They declined to record their experiences.

Sai Baba dared not set his foot on Hyderabad soil as long as N. T. Rama Rao was the Chief Minister. When some murders rocked the ashram, NTR ordered an inquiry and arrest of the culprits immediately.

With people in power prostrating before Sai Baba, even people like Premanand, Narasimhaiah, and Abraham Kovoor could do little to demolish the Baba myth. TV and in newspapers gave too much importance to Sai Baba. Sai Baba, a wrecker of scientific thinking, was a disgrace to the Indian nation. His rise as an extra constitutional authority was an affront to Indian secularism. He died in 2011.

WIDENING HUMANIST HORIZON

I was 55 when I set foot on the American soil for the first time. Komala and I landed in Washington on a chilly day in February 1992.

We went round Washington by bus without depending on anybody for assistance. We walked to places like the White House, Capitol Hill (Congress), Library of Congress, monuments and museums. By becoming a member, I earned ready access to the Library of Congress, a treasure house of knowledge.

We had planned for a long, discovery of American tour. However, shortly before we were to begin our voyage, a stiff neck disabled Komala. As a result, I had to traverse the country all alone.

First, I went to Los Angeles where Dr. Annapurna, daughter of Janata Party leader and Kothapet MLA M. V. S. Subbaraju, and his granddaughter Vatsavai Manohari lived. Gogineni Krishna Rao from Mulpur was a relative of Komala. I stayed with them and visited beaches along the Pacific coast. Annapurna, a doctor in the Army, used to leave for her office, an hour's drive away, at 5-00 a.m. I accompanied her on her way, went round Los Angeles all through the day, and joined her in the evening to return home.

Raju's friend Rajneesh Puri and his family lived in Pasadena area of Los Angeles. He took me round Huntington Library, NASA Space Center, and Hollywood.

As Annapurna and I returning home one evening, we saw a huge, agitated crowd at one point. We somehow skirted the crowd and returned home. Tuning the TV, we learned that the crowd had gathered to protest police personnel thrashing Rodney King, an African American, for reportedly committing an offence. Infuriated over police brutality, some African Americans staged the protest. Had we delayed a little, we would have been caught up in the traffic snarl. The Rodney King episode, seen as an instance of racial discrimination, rocked the U. S. for many years.

G. V. Krishna Rao took me round old age homes and to Los Vegas one day. The aged, who enjoy benefits like free food and bus travel, visited Los Vegas to gamble during daytime and return home by evening.

One day Annapurna took me to the Army beach where Army personnel can hire a van with all amenities for the night. Entry into the beach, which is kept clean, is restricted to Army personnel and those known to them.

We enjoyed our visit to Disneyland and the science museum.

Phoenix

After completing the West Coast visit, I left for Phoenix, the capital of Arizona State, by bus. As the bus wound its way through sand dunes and bushes in the desert, I saw hundreds of windmills set up to generate power. The climate was hot.

Dr. Meenakshi, the fourth daughter of Narla Venkateswara Rao, lives with her husband Dr. Sarad, a Maharashtrian, in Phoenix. They received me on arrival. A visit to the cactus museum there reminded me of the thorny plants on the tank bund in our village.

From Phoenix, I went to Grand Canyon by bus. The driver kept the visitors engaged by showing Native Americans' houses

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Aladsettiplainaiaty their way of living. We had to put on coats¹ at Grand Canyon as the weather turned chilly.

The canyon is indeed grand and colorful. Some were adventurous enough to go down the canyon and start painting. We savored Native American food.

Meenakshi had helped me publish Narla's work, *The Truth about the Gita*, in Hyderabad. Her daughter Mona (Monica) studied law and married a Jew. Theirs is an international family, a Narla's dream.

St. Louis

From Phoenix I left for St. Louis, where my friend Dr. Kaza Rama Rao received me. There I addressed a meeting of the St. Louis Rationalist Society and replied to their numerous questions. Among the audience was 90-year-old Walter Hoops, a rationalist immigrant from Germany.

I met members of the Skeptical Association of Washington University in St. Louis and learnt of their activities. We posed for photographs.

Rama Rao took me round historical places abutting the Mississippi River. The then TANA president Narasaraju gave me good company. St. Louis is home to a few Telugu families.

Niagara, Buffalo, Amherst

From St. Louis, I left for Niagara Falls. Narla's younger daughter Dr. Rama and her husband Dr. Bojedla Vijay, both medical practitioners, received me and showed me the Niagara Falls. We traveled in a boat to the point where the Niagara cascades down. We were drenched even though we thought we put on raincoats. Rama had been a close friend of our daughter Naveena.

From there I went to Amherst town on the outskirts of Buffalo and visited the U. S. Humanist Center. Its Executive

Diffector Fred Edwards received me. **Solution Indicates** and magazines. We posed for photographs.

Not far from the Humanist Center was the Center for Inquiry founded by Paul Kurtz. Paul Kurtz received me and introduced his colleagues. We discussed future programs. Tim Madigan and Mat Cherry were working there. Ranjit Sandhu, an Indian descendant, was personal assistant to Paul Kurtz.

I returned to Hyderabad in July 1992.

Washington

In the U. S. capital, Washington, I interviewed Philip J. Klass, the scientist who exposed the myth of flying saucers. Our son-in-law Hemant recorded the interview and took photographs. Philip collected evidence about the so-called flying saucers meticulously, wrote articles, and published books.

I told him that the flying saucer phenomenon had not caught Indians' fancy as yet.

A member of the Center for Inquiry, Phillip J. Klass lived alone with a dog as his companion. We discussed a number of things as we took a walked together. He died in 2005. Prometheus Books published his writings. Since he lived in the heart of Washington, I could see him with ease.

Edd Doerr, president of Religious Liberty, Former President of American Humanist Associations, was known for his sense of humor. Since he lived near my home on the outskirts of the capital, we frequently dined together. I introduced him to a Humanist Gouri Malik Bajaj from India. He took photographs. I met Ed Doerr frequently and maintained correspondence with him. He invited me to take part in a couple of meetings.

As soon as I landed in the U. S., I told Edd Doerr that I was keen on meeting Humanist science writer Isaac Asimov. He learnt from Asimov's wife that he was unwell and she would give me an appointment once he recovered. Even as I waited

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Narisettill, Irlain trd over the radio one day in April 1992 that Asim lov had died of cancer in New York.

American newspapers including *The New York Times* carried editorials on Asimov. He served as president of the U. S. Humanist Association, founded a science book club, and popularized science with extensive writing. He also wrote scientific fiction for children.

Roy Torcaso

I met Roy Torcaso when he was the president of Maryland Humanist Association. He lived at Wheaton, not far from where I stayed. He conducted monthly meetings. He refused a job which involved the taking of oath in the name of god. He fought against oath-taking in the name of god in court and won. The U. S. lags behind many nations in questioning the existence of god. Torcaso, a veteran of World War II, remained a Humanist and atheist all through his life. He died in 2007.

The Washington Secular Humanist Association conducts regular meetings and brings out a monthly Newsletter. I addressed their meetings and wrote for their Newsletter. Kenneth Marsalek (Baltimore), one of the members, became close to our family. He organized dinner meetings to which he invited Don Evans among others. At my invitation, Kenneth addressed the Periyar Association.

Kenneth Marsalek and I attended meetings addressed by renowned astronomer and Humanist Carl Sagan. Naveena accompanied me to one meeting and took photographs.

I gifted Kenneth my autographed English books, Forced into Faith, M. N. Roy, and Radical Humanism.

O' Hair on TV

Madalyn O'Hair (1919-1995)along with her son and daughter anchored the American Atheist Association's TV programs from Austin. They interviewed people like Paul Kurtz. I met Madalyn O'Hair briefly when she visited India. When I

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spoke to her over phone in the U. SouthendiavideNontheAmericasit Austin.

She spoke disapprovingly of Lavanam for reasons not known to me. She shifted from Baltimore to Austin in Texas. She fought against religious prayers in schools and ultimately won her case in the Supreme Court. Setting their eyes on her wealth, her own colleagues took her on an excursion and brutally murdered her.

Jews who did not believe in religion conducted their meetings in Maryland in a secular manner, though they had their own arts and culture. Their headquarters is in Detroit.

Those who split away from TANA (Telugu Association of North America) formed ATA (American Telugu Association). ATA conducted its second conference at New York in 1992. I wrote a 60-page piece on Andhra Pradesh politics for their souvenir at their request. Dr. Ramakrishnaiah informed me that ATA had decided to honor me at the conference. Naveena, Hemanth, and Komala accompanied me to the conference.

Balasubrahmanyam introduced me to the gathering. I was conferred the *Siromani* title. P. Ramachandra Reddy, Industries Minister in the N. T. Rama Rao Cabinet, who was the chief guest, felicitated me on behalf of ATA. He had been a friend of mine since 1962 when I lived at Sangareddy. Aaramalla Purnachandra, a fellow Humanist and friend of mine, recorded the event. Nanduri Ramamohana Rao was among those felicitated on the occasion.

Since I had no conflict with either TANA or ATA, I took part in the conferences conducted by both of them. Again they split into two more associations.

The conferences provided a good opportunity to meet a number of Telugu friends. Among them were family members of Pamidimukkala Swarna. We had a good time.

Warren Ellen Smith

Humanist Warren Ellen Smith ran a music studio and wrote humorous stories. At his invitation, we visited his home at Greenwich Village in the heart of New York.

Meeting on the terrace of his home, we shared a lot of experiences. He showed me the correspondence he had had with M. N. Roy's wife Ellen Roy. I visited him many times when he showed me round Greenwich. He talked about Isaac Asimov. Komala and Aramalla Purnachandra joined me in the meetings. Later he compiled a big volume under the title, 'Who is Who in Hell'. I contributed an article on India for that book.

Warren offered shelter to Taslima Nasreen and created a website for her. He invited me to her meetings in New York. He showed me the apartment Monika Lewinsky bought near his home. Monica got publicity in the wake of her affair with Bill Clinton. Warren and I took part in an atheist demonstration meeting. He displayed our photographs on his website.

Indiana University

Our son Raju did a course in journalism at Indiana University, Bloomington, reputed for its journalism courses since 1974. Komala and I visited the university and its township for two days. Raju burnt the midnight oil at the library. By the time I visited him and for my sake he had photocopied the writings of Thomas Szasz, a favorite author of mine. Raju stayed with a couple of friends. Indiana University recognised Raju as their special student and honoured him in 2014.

FRIENDSHIP WITH RATIONALISTS, SKEPTICS AND HUMANISTS

Komala and I visited the U. S. for the second time in 1994. It was a year of joy and happiness for us.

Our daughter Naveena gave birth to her first child Rohit on May 11, 1994. Four months later, our son Raju married Kim, an editorial colleague at the *Dayton Daily News*. Naveena orchestrated all the arrangements with great fanfare. Raju had completed a course in journalism at Indiana University and joined *Dayton Daily News*. Komala and I spent some time with Raju.

Dr. Jampala Choudary, a friend of mine, then lived in Dayton, later he moved to Chicago. He edited 'TANA Patrika' and later started 'Telugu Nadi' magazine.

We visited several places in Ohio travelling by bus, a convenient mode of transport for going round the city. Three rivers flow through the city, and one is called the Mad river.

Subsequently, we accompanied Raju to Pittsburgh where he joined as a reporter for 'Wall Street Journal' and lived in a house near Pittsburgh University. We visited a Pittsburg a number of times.

I met eminent philosophy professor and rationalist Adolf Grunbaum at the university. He gifted me some of his writings. He was a regular contributor to 'Free Inquiry'.

The university designed its classrooms to reflect the cultures of different countries. At that point of time, there was no room mirroring Indian culture. As per university norms, the concerned country had to bear the expenditure. Indian

Association leaders said they were collecting money for an Indian classroom.

We visited the nearby Carnegie Mellon University. Pittsburgh boasts of good hospitals and local bus services.

I took part in meetings and continued to write articles for Washline.

I attended meetings of the Society for Humanistic Judaism, secular schools of the American Ethical Society, and Humanist room at the United Nations. I took part in New York Humanist Association meetings along with Aaramalla Purnachandra, and addressed them.

Udayam Editor K. Ramachandra Murthy authorized me to report for his daily as an international correspondent. I obtained a journalist pass from the Indian Embassy in Washington. Udayam carried my articles on various institutions. I joined the Press Club in Washington, where Raja Mohan, son of my friend Ch. Raja Reddy, was The Hindu correspondent. We met frequently. I visited the Senate and the House of Representatives. Later we returned to India.

With Komala retiring from Open University in 1995, we decided to bring up our grandson Rohit in the U. S. Taking part in a number of programs in the U. S. I sent news about the Humanist movement to India.

For the sake of my grandson Rohit, I learned to drive in my 58th year and obtained a driving license. I took our grandson to school, library and other places. We stayed in the U. S. for five years. Komala and I received green cards and social security numbers on a petition filed by our son Raju.

For five years from 1996, I immersed myself in Humanist programs in the U. S. and reported them to various Indian magazines.

140 After getting acquainted with Stbuth Widia to North Americaed him to Komala and Naveena. He addressed a meeting at George Washington University, Washington. We chatted a lot over dinners and met frequently at the Center for Inquiry. I translated his work, Why I am not a Muslim, into Telugu and published it on behalf of the Rationalist Association. A scholar of Islamic studies, he wrote in depth about Quoran. After working for some time at the Center for Inquiry, he took up another job. I introduced Arasu Chellayya of Periyar Society to Ibn Warraq.

At their invitation, I addressed American Humanist Association meetings in Detroit. Lavanam, a friend of mine from the Atheist Center in Vijayawada, took part in the meeting. Humanist poet Philip Applemen, who received many Awards for his works, read out his poetry. I stayed with our family friend Dr. Usha Raju in Detroit. She worked for TANA for some time.

I was also the guest of Dr. Durga Das, a cardiologist. He is the second son of Narla Venkateswara Rao. My friends M. Satyanarayana Reddy, his daughter Sobha and son-in-law Mallikharjun extended me their hospitality. I visited the Humanist Judaic Center in Detroit and met its members.

Along with Aaramalla Purnachandra I visited the Thomas Paine Museum on the outskirts of New York. Thomas Paine's house, converted into a museum, was in a state of neglect.

The Nicholas Roerich Museum is located on 110 street of New York. The Russian painter was a friend of Sanjeev Dev. I prevailed upon Sanjeev Dev to part with his correspondence with Roerich, got it through Aswani Kumar and presented it to the museum. Museum officials were elated over my gesture. Chalasani Prasad had visited the museum earlier. Not too many people visit the museum located in a remote corner of New York.

Aaramalla Purnachandra and I attended the inauguration of the Ingersoll Museum at Rochester, New York State. Ingersoll's

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Natisethanhaizen converted into a museum. The museum remalas closed only during winter.

Gordon Stein, Tom Flynn and Tim Madigan took part in the inauguration function. Gordon Stein wanted to gather all the published works of Ingersoll from around the world. But he passed away before he could realize his dream. We posed for photographs at the street corner where there were boards displaying State and Church on either side. The photograph captures the spirit of secularism which calls for separation of State from religion.

I met my journalist friend Nadimpalli Seetarama Raju and his daughter in Rochester and spent some time with them.

I met the wife of reputed Humanist writer Corliss Lamont and had food with her. We reviewed the Humanist movement.

Since our son stayed in Wall Street in New York, Komala and I enjoyed going round the city and visiting museums and libraries, and attending shows at Broadway. One can travel by bus and train round the clock in New York.

Dr. Doddapaneni Babu Rao felicitated me on behalf of the Telugu Association. Aaramalla Purnachandra and I took part in many meetings.

We could see top tennis players Serena Williams, Venus Williams and their father (coach and photographer) in action at the Queens' tennis grounds.

In Greenwich, we had the pleasure of savoring food of different countries. We took part in poets' gatherings and visited painting exhibitions. We went round Chelsea. Attending ballet theatre and watching proceedings at the U. N. were unique experiences.

With the American Humanist Association moving to Washington, I could meet Fred Edward, its executive director, and took part in its meetings. Later on, Fred Edward and Edd Doerr drifted away from the association and joined others.

When Paul Kurtz was chairman, I visited the Center for Inquiry at Amherst many times and addressed the staff. They gifted me with many books and magazines.

I wrote articles for *Free Inquiry*, edited by Tom Flynn, and for *'Encyclopedia of Unbelief'*, a standard reference book brought out by him, on the Humanist movement, M. N. Roy, Abraham Solomon, and Indumathi Parekh.

I developed close relations with D. J. Grothe, who worked to dispel superstitions through magic. He later joined James Randi's institution. I also met Matt Cherry, Tim Madigan, Ranjit Sandhu, and Ibn Warraq at the Center for Inquiry and had good discussions with them.

Prometheus Publications, founded by Paul Kurtz and run by his son Jonathan, is located near the center. They published 'Forced into Faith' and 'M. N. Roy's Humanism', which I wrote at their request. They brought out the American edition of Narla's 'The Truth about the Gita', at my request.

I took part in international conferences at the Center for Inquiry and had the opportunity to talk to scientist Richard Dawkins and critic Sam Harris.

Pendyala Subrahmanyam, a friend of mine, patronized the center. I organized a meeting when he visited Hyderabad. He retired from the University Buffalo and moved to Florida.

I held discussions with Prof. Thomas Saaz, a famous psychiatric critic, at the center. With his permission, I wrote a number of articles in Indian magazines based on his writings. I introduced my daughter Naveena to him. We heard his lectures at American University, Washington. Accompanied by Praveen Agarwal, a friend of Raju, I visited Syracuse to meet with Thomas Saaz. Mr. Praveen later joined the University in Duluth.

Thomas Saaz is a trenchant critic of Freud. 'Myth of Mental Illness' is one of his famous works.

With Paul Kurtz's permission, I translated and published his books 'Affirmations', and 'Living without Religion', into Telugu. A happy Kurtz shared the news with a number of people.

The center has a good Humanist library. My writings find a place on its shelves.

With Paul Kurtz's help and support, we started a Center for Inquiry in India and conducted programs. Among those who attended its programs were Paul Kurtz, Austin Dacey, Prof. Triggle from New York University and Pasago from Italy.

I attended meetings at Columbia University in New York with Dr. Rao Kolluri, son of Dr. Venkatrayudu of Tenali. The Secretary of State gave good replies to questions posed by Fareed Zakaria in an interview. Subbarao lives in New Jersey. He wrote on technical subjects. We visited the Science Museum in Los Angeles together.

The Telugu Association of North America held its conference at Disneyland in Los Angeles in July 1997. Movie actor Akkineni Nageswara Rao felicitated me on behalf of TANA on the first day. I spoke briefly. Prof. Nirmal Mishra, my wife Komala and daughter Naveena attended the conference. Naveena's video camera failed at the critical moment.

The Greater Delaware Telugu Association honored me in 1998 at Philadelphia. Kaikala Satyanarayana, the chief guest, presented me a memento. Velivolu Syambabu, the younger son of Velivolu Sitaramaiah of Tenali, organized the function. He conducted a couple of meetings for me at Dover, the capital of Delaware, where he lives.

Vadlamudi Sri Krishna and others of the Washington Telugu Association honored me.

FEELING THE COSMOS

Carl Sagan visited India in 1982 to take part in a world astronomers' conference in Delhi. I did not meet him at that time.

I maintained correspondence with famous astronomer Carl Sagan from 1994 onwards. He taught at Cornell University. He was prompt in his replies. I have preserved his letters as a treasure.

Carl Sagan's writings including 'The Demon-Haunted World' and his Cosmos TV serial had had a great impact on me.

When there were prospects of meteorites striking Jupiter and rumors of the planet being destroyed as a result, Carl Sagan did research and announced that although Mars would receive a hit, it would not be destroyed. I attended a large conference held in Washington on the Jupiter episode. Accompanied by Humanist friend Kenneth Marsalek of Baltimore and my daughter Naveena, I attended the conference where Carl Sagan spoke briefly. I introduced myself to Carl Sagan and invited him to visit India. Naveena recorded my pleasant encounter with him on camera.

On another occasion, Carl Sagan explained the place of earth in the universe at the Air and Space Museum in Washington. Kenneth Marsalek and I enjoyed his brilliant presentation.

Carl Sagan died of blood cancer at a Seattle hospital in December 1996. He promoted humanist thoughts.

American Atheist Association President Ellen Johnson interviewed me at Staten Island in 1998 for an hour in the

presence of Ron Barrier, the association's public relations incharge. Mr. Aaramalla Purchandra took photographs of us during the interview. The interview, telecast by some TV channels, captures the humanist movement and my experiences in India. I uploaded it on to YouTube.

I took part in programs organized by Ellen Johnson in Washington.

At the request of Zendler, editor of *Atheist*, I wrote articles for his monthly. I met him during the world atheist conference in Vijayawada.

I introduced Ibn Warraq to Ron Barrier of the Atheist Association. We met over dinner in New York and discussed many things.

I discussed Humanist Association activities with Mrs. Beth Carliss Lamont in New York. She continued the work of her Humanist husband, who wrote and published books on humanism.

Barring a couple of Humanists and Communists, most Indians do not know that Evelyn Trent was the first wife of M. N. Roy. M. N. Roy had not mentioned her name in any of his writings including his autobiography. I, therefore, got curious and started collecting information about her from the Library of Congress and The National Archives. Later, I entered into correspondence with her sister at Sacramento near San Francisco. I met her sister's son Devon Meredith at Palm Gardens on the outskirts of Los Angeles. Gogineni Krishna Rao and his son-inlaw Cherukuri Mohan, who accompanied me, recorded my interview and took photographs. Devon had turned 80 by then. He gave me some personal details of Evelyn Trent, a photograph of her, and the diary written by her father, a marine engineer, on a visit to Japan in 1889.

South India to North America...

Later, I interviewed Robert C. North, a retired Stanford professor, with whom Evelyn Trent maintained correspondence even as she lived anonymously. Prof. North had interviewed M. N. Roy at Dehradun and did research on his role in China. Prof. North, who hosted me a dinner at the university faculty club, revealed many things concerning M. N. Roy. We posed for photographs. Cherukuri Rajasekhar, my nephew, accompanied me.

The Social Sciences Research Institute at Amsterdam gave me copies of Evelyn's letters to and from Prof. North. I handed them over to Stanford University's Hoover Library. The persons in charge of the library thanked me for passing on material concerning a graduate of their university.

Later on, I wrote a 100-page booklet on Evelyn Trent. Atluri Ashok, a friend of my son Raju, composed it on computer and made out a printout. Later we brought out print edition.

My book has become the sole reference work for all. Evelyn figures in some of Muzzafer Ahmed's writings and Adhikari's *Communist Party History*.

Evelyn then called herself Santi Devi. M. N. Roy had recorded events in his life up to 1925, when he and Evelyn parted company. They divorced two years later. M. N. Roy did not refer to her at all in any of his writings. Yet, I felt, she could not be ignored as she played a historical role in the early part of M. N. Roy's life.

JAMES RANDI

I exchanged letters with Humanist magician James Randi and met him for the first time at the Smithsonian Museum in Washington. Sometime in 1996, he agreed to visit India if programs were organized and his travel expenses met. He had a liking for Premanand. I met James Randi along with my daughter

Naveena, grandson Rohit in Centre for Enquiry Conference Maryland 2010

He set up a Randi Center at Plantation in Florida to train people in magic. He deposited One million dollars in a bank and challenged anyone from around the world to claim the amount by proving before a scientific committee that homeopathy, astrology etc are all scientific. None have come forward to claim the prize money.

We shifted his headquarters to Los Angeles. Mr. D.J. Grothe became the director of James Randy foundation.

INDIA ONCE AGAIN

Our five-year stay in the U. S. was productive. We had the satisfaction of raising our grandson Rohit even as we took part in programs of interest to us.

During our U. S. stay, many friends from India dropped in. They included Justice Amancharla Gangadhara Rao, Prof. K. Seshadri, Dr. Yelamanchili Sivaji, Dr. Yarlagadda Lakshmi Prasad, M. Venkaiah Naidu, Paladugu Venkata Rao and his wife, Aswani Kumar, Kosaraju Seetarama Rao, Narla Vinay Kumar, and Chalasani Prasad.

Among journalist visitors were K.Ramachandra Murthy, A. B. K. Prasad, K. Srinivasa Reddy, Nadimpalli Seetharama Raju, and Potturi Venkateswara Rao. Among Humanist friends, I met Mrs. Indumathi Parekh in Washington and Dr. Gowri Malik in Maryland. Dr. Gowri, suffering from Alzheimer's disease, had lost her memory.

In association with Jana Vignana Vedika, Manava Vikasa Vedika, rationalist, Humanist and, casteless society and the Skeptic Society, I organized a series of programs in India during 2000-10.

M. Basava Punnarao of Tenali and I formed a Federation of Atheist, Rationalist and Humanist Associations (FARAH) to conduct programs from a common platform.

We took part in TV programs and contributed articles to newspapers regularly. We focused on exposing astrology, *vaastu*, self-proclaimed god men and women, dispelling superstitions, and promoting scientific inquiry. We, naturally, faced stiff

resistance from those whose stock-in-trade was people's blind faith. Media came to our rescue only to a limited extent as sections of them were not above blind belief.

To the extent possible, we involved scientists in our mission. People like Dr. P. M. Bhargava, Chandana Chakravarty, Raghuram and Jayaprakash Narayan helped us.

Those who could not withstand our exposure of homeopathy resorted to violent acts.

Those who abhorred scientific thinking got away by bluffing. Demanding that science be taught from primary classes, we even drafted a syllabus.

We asked Telugu University to juxtapose astrology and astronomy and questioned its courses in *vaastu*.

Although, Avula Sambasiva Rao's daughter Dasari Manjulatha happened to be Vice Chancellor she could not do anything. We questioned the rationale behind teaching *vaastu* in the university. We faced resistance from self-proclaimed saints as we exposed their frauds through writings and demonstrations with assistance from Premanand, Vikram, Bhimanna Pasala and others. Yet, our success was modest.

Radical Humanist Movement

When I requested Justice Raghavendra Jahgirdar (son-inlaw of Chief Justice Gajendra Gadkar) to be President of the Indian Radical Humanist Association, he said he would, provided I agreed to be his Secretary. Willy-nilly, I accepted the assignment. I had all through concerned myself with working as a soldier in all the movements without aspiring for any position.

We organized meetings and seminars in Bombay and Hyderabad. Dr. P. M. Bhargava spoke extensively on M. N. Roy's ideology at a Bombay meeting. He had gone through the English

version of my book *M. N. Roy's Philosophy*, published by Prometheus Books in the U. S. An organization that recorded his speech misplaced it rendering all our pains-taking effort futile. We published Jahgirdar's writings on secularism. Our association was active for two years.

I worked with people like Ravipudi Venkatadri and Sanal Edamruku at the State level in the Rationalist Association.

I brought out many books and monographs including Paul Kurz's writings in Telugu with assistance from Venigalla Venkataratnam and Chimakurty Bhaskara Rao. Aaramalla Purnachandra and I wrote the foreword for Narla's book on the Gita and got it published in the U. S.

Center for Inquiry, India

We set up an Indian Center for Inquiry with Hyderabad as its headquarters and opened chapters in Poona and Delhi. Its international headquarters is located at Amherst in New York State. Paul Kurtz, its founder, had spread humanist and secular ideology beyond anybody's expectations.

The Indian center, not being an affiliate of the international center, organized its own programs. The international center extended cooperation by supplying literature and sending its domain experts for our meetings at its expense.

Among those who enriched our conferences with their presentations on different occasions were Prof. Triggal (New York University), Amaradev Sarma (Germany) Hugo (Italy) Austin Dacey, and Paul Kurtz.

Dr. Jugal Kishore ran the Delhi center and Santhi Sri, the Poona center. Humanists, rationalists, skeptics, and atheists took part in its activities.

Those who cooperated with us included Satyan-veshana Mandali (Putta Surendra Babu), Jana Vignana Vedika, Manava

Vikasa Vedika, Atheist Center, Periyar Sangham, and caste eradication, Humanist, rationalist, and secular associations.

Among those who took part in Center for Scientific Inquiry activities and spread human values were V. K. Sinha, Sangeeta Mall, Justice Raghavendra Jahgirdar, scientist P. M. Bhargava, Dr.Raghuram, Chandana Chakravarty, Premanand, K. Veeramani (Madras), Pattathanam, Subhankar, Manoj Dutt, Ajit Bhattacharya, S. V. Raju, Lavanam, Vijayam, Vikas, Jayaprakash Narayan, Dr. K. Krishnayya, Malladi Subbamma, M. Subbarao, K. Wilson, Prasangi, Lakshmanna, and Chintamani.

Daily newspapers and TV channels encouraged us in our fight against superstitions. Vikram, Bheemanna, Narendra Naik, and Premanand presented magic shows in support of our campaign.

Isanaka Muralidhar, C. Bhaskara Rao, Venigalla Venkataratnam, T. V. Rao, B. Sambasiva Rao, and Makkena Ramakrishna put in tremendous effort in keeping our movement alive. Venigalla Komala undertook translations and original writing.

Isanaka Muralidhar stood as a pillar of support for me in running the Center for Scientific Inquiry for a decade. He withstood many vicissitudes in his relentless efforts. P. Bhaskara Rao built the website without anticipating anything in return.

Komala focused on translations. She rendered into Telugu Taslima Nasreen's 'Shodh' under the title 'Chelluku Chellu'. Muslims, who reveled in religious bigotry, mistook her book as a critique of Islam without ever reading it.

The response to Komala's translation in Telugu of Jung Chang's 'Wild Swans' under the title 'Adavi Kachina Vennela', mirroring life in China, was good. Atluri Ashok, who had encouraged Komala to translate the work, invited Jung Chang to Hyderabad to release the book at a function Akshara

Publications organized at Kakatiya Hotel. It is the most important publication of the Center for Scientific Inquiry. Jung Chang was elated over Komala's introduction of her to the audience. Ranganayakamma presented a detailed and incisive analysis of the book.

- C. Narasimha Rao, an expert in personality development and prolific writer, supported the Center for Scientific Inquiry with his suggestions, advice, and guidance.
- C. L. N. Gandhi, a family friend of ours, helped me in bringing out publications and organizing programs and remained a source of inspiration and support. All the members of his family are Humanists. His father-in-law Gurijala Seetharamaiah and his daughter Radharani too associated themselves with our activities.

Tummala Gopala Rao, a long-time friend of mine, extended me his support directly and indirectly in running the center. He started his career as a college lecturer and later became the manager of educational institutions founded by movie producer and actor Mohan Babu near Tirupati.

There were debates later in newspapers and on TV over Taslima. Muslims succeeded in hounding her out of the country. There had already been a religious injunction against her in Bangladesh. The crusade against Taslima was a blot on democracy.

The Center for Inquiry published many books including 'The Political History of Andhra Pradesh', 'The Chief Ministers and Humanists I met', all written by me in English and Telugu.

Publications like 'Matam Leni Madhura Jeevitam', a translation of Paul Kurtz's work, impressed readers.

Alakananda Publications of Vijayawada brought out my Telugu translation of famous evolutionary scientist Richard Dawkins' 'The God Delusion' under the title 'Devuni Bhramalo'.

I published Sam Harris' *Letter to a Christian Nation* under the title '*Christavam Inta Amanushama*' and Christopher Hitchen's *God is not Great* under the title '*Devudante Idanna Mata*'.

Komala's translations of Ayaan Hirsi Ali's writings including 'Sanchari' and 'Mata Panjaramlo Kanya', which exposes the suppression of women in the name of Islam, impressed readers. We presented copies of those books to the Humanist Center of Inkollu in Prakasam district.

Komala's translation of Ayaan Hirsi Ali's *Infidel* in Telugu 'Mata Grahanam Veeedindi', got good reviews.

C. Bhaskara Rao incorporated the Center for Inquiry publications as e-books in its website and blog.

I had the privilege of presenting the translations to the authors at public gatherings in the U. S.

Navya weekly carried my translation of Agehananda Bharathi's 'Ochre Robe' as a serial under the title 'Sanyasi Satyam Palikite'. We included it in our website.

Research

On behalf of Secular Society, Prof. Kosmin Barry and I undertook a survey on the secular and religious attitude of 1000 scientists. The Trinity College center of Hartford, capital of Connecticut State in the U. S., sponsored the project. We sent a questionnaire to scientists and elicited their replies. We published the findings which revealed that many scientists were unscientific in their outlook in that they believed in religion, astrology, god men, *vaastu* etc.

I gave an hour-long radio interview 'Equal Time for Free Thought' in New Jersey. The interview, dealing with secularism and religions in India, finds a place on their website.

Phil Zukerman included an article of mine on India in his book 'Secularity and Atheism', published in the U. S.

South India to North America...

New Encyclopedia of Unbelief, a magnum opus compiled by Tom Flymn, carried an article of mine on humanism and Humanists in India.

Contrasting astrology with astronomy, we demonstrated how astrology is rooted in belief. Our grandson Rohit evinced interest in the science of evolution and astronomy in his 13th year itself. When he visited Hyderabad, Vasireddy Amaranath and T. V. Rao gave him an assignment at Slate School. He demonstrated to science teachers that the daily and weekly astrological forecasts in newspapers were baseless. He later juxtaposed the nine planets and constellations that figure in astrology with astronomical facts and exposed how astrology is built on falsehood. The teachers were flabbergasted even as the media recorded the event.

T. V. Rao, Vikram and I tried similar experiments in the Jubilee Hills Public School and a Khairatabad school to educate teachers.

Alex Orbito of the Philippines landed in Hyderabad claiming to cure ailments by surgery without wielding the scalpel. With some of the rich and the famous in society supporting him, he earned a lot of money and fame. We immediately organized a program at the Hyderabad Press Club and exposed Alex Orbito as a fake practitioner. Vikram demonstrated how surgery can be performed through magic by asking one Subbarao to lie on a table as a patient. With media publicizing the event, Orbito ran way to the Philippines via Bangalore. Among those who fell victims to his sleight of hand were former Member of Parliament B. N. Reddy and *Eenadu* proprietor Ramoji Rao's daughter-in-law.

Fish medicine

Hyderabad is notorious for its fish medicine for asthma. The practitioners make patients gulp a small fish along with

herbal medicine on June 7 every year after the onset of the rainy reason. We got a scientific study done and established that the practice is no remedy for asthma. We carried on a campaign against fish medicine for years. Although we could not eradicate the practice, we stemmed the influx of patients from all over the country into Hyderabad. Many organizations and media sections cooperated with us. The Government, however, continues to defend the practice, succumbing to pressures from vested interests.

Alternative therapies

All India Institute of Medical Sciences' experts established after pains-taking research that ten alternative therapies including use of urine, music, precious stones etc, are all unscientific and asked the Central and State Governments to ban them. But the Governments dared not lest they should incur people's wrath.

We publicized the findings and appealed to the State and Central Governments to ban the unscientific alternative therapies. We wanted the Government to appoint a committee of scientists to go into homeopathy credentials. But bowing to powerful lobbies, the Government keeps quiet, betraying their unscientific attitude.

Return to the U.S.

After promoting science in various fields from 2000 to 2010 in India, Komala and I returned to the U. S.

I took part in the activities of Science and Human Values, a new institution promoted by Paul Kurtz, in 2010. Toni Pelt is active supporter to this institute.

I addressed meetings of Telugu associations on subjects like Tripuraneni Ramaswamy's thoughts and Prof. Ranga's services to farmers.

South India to North America...

To spread the views of Narla Venkateswara Rao and Avula Gopalakrishna Murthy, we started blogs. We cooperated with Ramaraju who started a blog in the name of his father and my college guru Yelavarti Rosaiah.

With assistance from C. Bhaskara Rao, we opened a Ravipudi Venkatadri blog.

I wrote a brief history of the Radical Humanist movement in Andhra Pradesh from 1940. We published a book of Narla in the U. S. and publicized it.

Aaramalla Purnachandra bought 100 copies of a compendium of M. N. Roy's writings on humanism, which we published in the U. S., and presented them to his friends in the U. S.

I translated and published a book in Telugu on Guntur district written by Robert Frickenburg, a former Professor of Wisconsin University, and published by Oxford University Press.

REGIONAL ASSOCIATIONS IN AMERICA

People belonging to different Indian States or speaking different Indian languages have their own associations. And almost all of them have associations and separate membership. There are Telugu, Malayali, Tamil, Kannada, Hindi, Gujarati, Kashmiri, Bengali, Punjabi, Marathi and Oriyan associations. They organize mega conferences once in two years and small meetings in between.

Telugu-speaking people started the Telugu Association of North America (TANA). By 1990, a group of people formed the American Telugu Association (ATA). Later on two more associations were formed namely North America Telugu Society (NATS), North America Telugu Association (NATA).

In addition, there are local associations in various areas, each bringing out its own magazine or newsletter. I had the privilege of being invited and honored by TANA and ATA, and Telugu associations in Delaware, New York and Washington. I had the privilege of contributing special articles to their souvenirs. I took part even in Tamil association meetings.

Instead of confining their religious beliefs to personal level, they bring them to streets and public places. Lot of superstitions, blind beliefs, astrology, numerology, palmistry, geomancy (vaastu) and cult worships were imported which are polluting the society. The children born in America are developing differently due to the environment, which is a good sign.

Members believe that constructing Temples and performing religious rituals constitute culture. They have built temples for Siva, Vishnu, Murugan, Lakshminarayana, Venkateswara, and Shirdi Sai Baba etc. Tax exemptions for religious institutions, temples, properties are taken advantage of.

No wonder, God men and God women have infiltrated the associations to exert influence and make money. Indians vie with each other in inviting their favorite stars and saints, and felicitate them.

Leaders of various ethnic associations including those of Telugu-speaking people visit India and call on people in power. They flaunt the trusts and projects sponsored by them and try to boost their influence in India.

They are besmirching their associations' image by bowing to political parties in India. Instead of imbibing the best of U. S. customs and traditions, they fall apart and revel in slinging mud at each other.

Fed up with their politicking, some members have chosen to keep away from them.

Humanist movement

I have been associated with the Humanist movement since 1956 under the influence of Yelavarti Rosaiah and Avula Gopala Krishna Murthy. I have also worked in rationalist, secular, skeptic and atheist movements.

I did not meet either M. N. Roy or his wife Evelyn. M. N. Roy died in 1955 and his wife was murdered in 1960. I translated the writings of all prominent Humanists including M. N. Roy, founder of the movement into Telugu. I wrote articles in newspapers and addressed study classes which were attended by rationalists, secularists, skeptics and atheists.

I worked with top Humanist leaders at both the state and national level in India. They included Justice V. M. Tarkunde, Justice Avula Sambasiva Rao, Justice Raghavendra Jahgirdar, Prof. Sibnarayan Ray, A. B. Shah, Malladi Rama Murthy, Ravipudi Venkatadri, Kolli Sivarama Reddy and Ch. Raja Reddy. Working with stalwarts has been a rare and rewarding experience for me.

Rationalist and secularist movements are akin to the Humanist movement. As a result, I could work with people like S. Ramanathan, Lokhandavala, Solomon Abraham, V. K. Sinha, Sanal Edamaruku, Premanand, Narendra Nayak, and Jayagopal.

The Atheist Center founded by Gora in Vijayawada earned international attention. I worked with Gora and subsequently with Lavanam, Saraswati Gora, Hemalata, Vijayam, Vikas, and Samaram. We conducted atheist programs in Bombay, Madras, Delhi, Calcutta, and Hyderabad and in Kerala.

A federation of organizations working in various movements came up under the leadership of Premanand. It functioned only for some time since all did not choose to work together.

As of 2011, none of the Humanist and related organizations is strong. All of them suffer from financial and human resource constraints. Their message has not reached the new generation even as religious extremism and fundamentalism have witnessed resurgence. Even the educated have bid goodbye to scientific outlook except in their professions. All political parties have succumbed to religious influences. Media's cooperation is not much to write home about.

THINKERS GROUPS

I carried out my experiences with humanists, rationalists, skeptics and Center for enquiry in India to USA. When I was working in India with these associations I invited humanist leaders like Paul Kurtz, Austin Dacey, I also met and participated in various humanist discussions, seminars, workshops, and gained rich experiences. I could meet eminent personalities like Barbara Smoker, Madalya O Hair, Sonja Aggrix, Levy Fragil, Roy Brown, Editor of American Atheist Magazine. Then I corresponded with editors, writers, humanist organisations who requested me to contribute articles which I did. Tom Flynn, Gorden Stein (Encyclopedia unbelief), who is who in hell editor Warren Elen Smith, When I reached USA I continued my association with all these organisations, I attended several meetings and conferences, spoke in some of them and continued my membership with them.

The International Humanist and Ethical Association came into existence in 1952 with talented and reputed scientists joining it and M. N. Roy serving as its Vice Chairman. Yet, it could not emerge as a federation of Humanist associations in various countries. It confined its activities to holding conferences once in two years and extending its cooperation to some organizations. It could not take up even publication of good books. Its existence gradually became notional. I was associated with its children's wing.

As in India, there are humanist, secularist, rationalist, skeptic, and atheist associations in the U. S. and Europe. There are small foundations at the local level. All of them have limited members.

Paul Kurtz earned a good name for Humanists by founding the Center for Inquiry and publishing many books and magazines. I worked with it for ten years. We started an independent center in India and carried on activities. Paul Kurtz's Prometheus Books published Narla's book on the *Bhagvadgita*. I addressed American Humanist Association meetings. The American Atheist Association interviewed me and telecast it.

The Humanist associations in the U. S are few in number and have limited influence. Humanists have been fighting for separation of State from religion. Once in a while, rulers heed what Humanists say as some of them happen to be scientists like Carl Sagan, Richard Dawkins and Isaac Asimov.

By 2011, Paul Kurtz in his 85th year founded an organization called Science and Human Values and launched the magazine *Human Perspective*. He died and then there was vacuum in the organisation. That is also a personal loss to me.

The American associations are working with vigor and gradually their membership is growing. I maintained good relations with all of them and took part in their meetings. I translated the writings of prominent Humanists into Telugu. Komala too translated Ayan Hirsi Ali's books. I had the pleasure of meeting Richard Dawkins, Sam Harris and Christopher Hitchens, all of whom earned international recognition for their books.

Humanist associations in European countries like Norway, Sweden, Holland, and England are strong with large membership. My address to the Open University in Belgium in 2004 was well received. Humanists in Belgium were fighting against unscientific systems of medicine like homeopathy.

Humanist associations in New Zealand, Australia, and Africa too are strong with large membership. Small associations have just sprung up in China and Russia but not in Arab countries.

2014 IS MEMORABLE YEAR IN OUR LIFF

Our children, grandchildren and friends celebrated our 50th wedding Golden Jubilee in USA. It is heartening that well wishers participated in the event. It was systematically organised by my daughter Dr. Naveena, son-in-law Hemanth, son Raju amidst joyful well wishers. To synchronize with this event memoirs of mine and Komala were distributed to the participants. Several speakers like Dr. Y. Lakshmi Prasad, Totakura Prasad, Mr. Kenneth Marselek, Chandana Chakravarthy, Atluri Ashok, and Margaret Downey conveyed their messages. Mr. Lenin Vemula, Ganti Bhaskar, Hemanth Bhaskar entertained with songs. All the participants dance and enjoyed the function. Dr. Nirmala, Dr. Usha (students of Komala), Jyothirmayi delivered special messages. Cherukuri Rajasekhar, Cherukuri Raghava Rao, Dr. Sudhakar Babu, Dr. Chennareddy Gandhi (all relatives) came from far away places to participate in this. Mr. Anantha Mallavarapu, Devineni Madhusudana Rao, Rajani Karuturi, Raja Karanam, Velivolu Shyambabu, Anne venkateswarlu, Meer Abdullah, Pidathala Sridevi came to wish.

I maintained blogs in Telugu and English.

AGK

http://agk-rationalist.blogspot.in/

V.R.Narla

http://narlavr.blogspot.in/

N. Innaiah

http://innaiahn.blogsopt.in/ http://manavavadi.blogspot.in/

http://secularhumanist.blogspot.in

http://zolaleila.blogspot.in/

http://innaiahn.tripod.com/

A STORY OF THESIS

The Ph.D thesis of Innaiah Narisetti submitted in Osmania University created history due to the role the guide and devotee of Cult Hindu guru Aurobindo. Mr M V Ramamurthy (1918-1999) studied the case and presented it;

Philosophical consequences of Modern science - Thesis – Antithesis

The facts relating to this Thesis constitute interesting reading. The zigzag turns, the twists all give a touch of drama to the course of the Thesis. Its chequered career is influenced and shaped by acts of well meaning and honest persons as well as by the sly and subtle ways of some others.

Mr. N. Innaiah enrolled himself as a research scholar for Ph.D. degree course of Osmania University in the Department of Philosophy in October, 1965. The topic of research was "The Philosophical Consequences of Modern Science with special reference to the problem of Determinism." (Appendix-1) He had passed the preliminary Ph.D. test held in September, 1966 (Appendix - 2). Mr. Innaiah was then one of the Lecturers in the Philosophy Department of Osmania University. As such, he submitted some research papers. They were commended by his supervisor for publication as articles (Appendix-3). He submitted his Thesis on 3rd October, 1969. He was not informed about the fate of his Thesis even by 22nd June, 1973. Then the scholar wrote a letter to the Vice Chancellor of Osmania University requesting him, for the information (Appendix-4). On 17th December, 1974 he was asked by the Controller of Examinations to revise his Thesis

(Appendix-5). He was furnished with extracts from the reports of the Examiners. (Appendix - 6). He submitted his revised Thesis on 30th March, 1976 (Appendix. 7).

It is not out of place to refer to something that 'happened prior to March 1976. There was a move to get an Aurobindo University established, by Prof. Madhusudhana Reddy. He is an Aurobindite. It was felt in many circles that he was making strenuous efforts to get an Aurobindo University established. This gave rise to a tirade against the said move by the rationalists and radical humanists in the form of a press statement (Appendix-8). They wrote a 'Letter to the Editor' in a local English Daily (Appendix-9). This seems to have irked the Aurobindites of Hyderabad. In the meanwhile, a one-man commission headed by a retired Judge of Andhra Pradesh High Court, Mr. V. Parthasarathi, was appointed to go into the affairs of the University. Naturally, the way the Thesis of Mr N. Innaiah was dealt with, figured as one of the matters enquired into by the commission. The report of the commission in respect of the manner in which the Thesis was handled is revealing. It spoke of the entire episode as one of 'wrecked hope' and 'a blasted career'. It stated that one could not part with the case "without being shaken to the core of one's being." Elsewhere in the report it is observed that "it is frustration that grows out of weary years of waiting that enhances or deepens the pathos of the tragedy." The Com-mission commented that the matter was "muddled through for several months with the inept handling repeating itself in an incredible manner." This evidently referred to the University's delay in taking the necessary action just prior to its directing the candidate on December 17, 1974 to revise his Thesis. The commission did not leave the matter without indicating to the examination branch of the University by saying "that no one associated with the matter is free from blame." It seems that the report of the commission was sent to Dr. V Madhusudhana Reddy

for comment. Events followed fast thereafter. Mr. Innaiah Supervisor and guide Dr. Madhusudhana Reddy tendered his resignation to the post of Professor and Head of Department of Philosophy. The news of this event was reported in the press with the date line of April 25, 1976. Even this incident created problems for Mr. Innaiah for he was asked to submit the revised Thesis with the certificate from his supervisor. Under the circumstances then prevailing, it was impossible.

Several factors till then unknown to the candidate became known, thanks to the enquiry by the one-man commission. It seems that at first three examiners were appointed to evaluate the Thesis. They were:

- 1. Prof. Leo Gabriel of Austria.
- 2. Dr. Daya Krishna, Jaipur.
- 3. Dr. V. Madhusudhana Reddy, Supervisor.

While Prof. Leo Gabriel and Dr. V Madhusudhana Reddy had recommended the award of Ph.D degree, Dr. Daya Krishna had recommended its rejection. The University Syndi-cate at its 143rd meeting, held on 17th April, 1971, had resolved that the Thesis of Mr.innaiah be referred to the fourth examiner. The offer was made to three foreign examiners in succession and ultimately it was sent to Prof. Richard Hecking of USA, on 6th July, 1972. Since the report of Prof. Hecking was not received for a long time, Dr. Milick Gapek of Boston University was appointed as examiner. He sent the report in February 1974, stating that the Thesis should be thoroughly revised and resubmitted. The case was submitted to the University Syndicate on 10th June, 1974. It seems that the syndicate has resolved to call upon the candidate to revise the Thesis. The communication of the Syndicate's direction was made on December 17, 1974. Thus it can be seen that it took nearly two years from April 17, 1971 onwards, for selecting an examiner who could be expected to agree to do the

evaluation. Thereafter it took nearly four months for submitting the matter to the Syndicate i.e., from February, 1974 to June, 1974. Yet another six months were allowed to lapse from June 10, 1974 to December 17, 1974 to communicate the syndicate's resolution to the candidate. It is this delay that was the subject of adverse comment by the one-man commission headed by Mr. Parthasarathy.

The English daily press reported the news of the report by the commission and the consequent resignation of the guide. As per Rule 26(b) of Ph.D. rules of Osmania Uni-versity, the revised Thesis shall, as far as possible, be referred to the same examiners for their opinion. But this rule was not brought to the notice of the Vice-Chancellor who appoint-ed on May 18, 1976, the following three teachers as examiners:

- 1. Prof. K Satchidananda Murthy, Tirupathi
- 2. Prof. N K Devaraj, Varanasi
- 3. Dr, Barlingay, Poona

The Thesis was sent to the said examiners who sub-mitted the reports. While Dr. K. Satchitananda Murthy recom-mended the award of Ph.D. degree, Prof. N. K. Devraj and Dr. Barlingay, have suggested the revision of the Thesis. On 11th January, 1977 the syndicate passed a resolution to call upon the candidate to revise and resubmit his Thesis in the light of the remarks made by examiners (2) and (3). All these facts are adverted to in the note before the syndicate at its meeting on 4th June, 1977 (Appendix-10). The Dean, Faculty of Arts was requested on March 1, 1977 to communicate to the candidate that he should revise the Thesis. He was suggested that the reports of the three examiner's be communicated to the candidate. Accordingly, on March 10, 1977, the University sent a note to the candidate calling upon him to revise the thesis (Appendix-11). The extracts from the reports of the examiners were supplied to him (Appendix-

12). On May 21, 1977 he wrote a letter to the University protesting against the procedure and requesting that he be awarded with the degree of Ph.D (Appendix-13). The University seemed to have been perplexed by the various irregu-larities it had been committing I reference to this issue, so it was considered by the syndicate at its meeting on June4, 1977. It decided to cancel the communication dated March 10, 1977, directing revision. It further directed the Controller of Examinations to send the revised Thesis of March 30, 1976 to Dr. Mitlic Gaspek of USA, Dr V. Madhusudhana Reddy and Prof. Leo Gabriel. In June 1977, two copies of the Thesis were sent to Prof. Leo Gabriel and Prof. Gaspek. Prof. Gaspek sent it to his colleague Prof. N. Bhattacharya and the University later acquiesced on it. Prof. Bhattacharya sent his report on March 30, 1978, to Prof. K J Shah, who was appointed in the place of Prof. Madhusudhana Reddy. He did not reply to the University's communication, being out of service then, Prof. Shah sent his report on September 18, 1978. Both the examiners rejected the thesis. All these facts became known when the University filed a counter to the W.P. 476 of 1979, on the file of the Andhra Pradesh High Court (Appendix-14).

On June 15, 1977, Mr. Innaiah was informed that his representation was under consideration (Appendix-15). Evidently the University did not choose to inform the candidate about the revised Thesis being sent to the original examiners. As time was running fast, as nearly 10 years have elapsed after the candidate's submission of the Thesis on October 3, 1969, he became courageous enough to file a Writ Petition No. 476 of 1979 in the High Court of Andhra Pradesh on January 19, 1979, praying for the issue of a writ of mandamus directing the University to constitute a Board of Examiners to conduct the Viva-voce for him in relation to his Thesis (Appendix-16). The University filed the counter earlier referred to as Appendix No-14. The position stood

thus - the original Thesis was read by four examiners out of which two have recommended award of the degree; one recom-mended rejection and one opted for directing revision. The revised Thesis was perused by five examiners out of which one has recommended acceptance, two for rejection and two opined that it needed revision. Thus out of nine Scholars who had the privilege of examining the Thesis either in the original form or in the revised form, opinions were expressed as follows. Three examiners recommended acceptance, while another three examiners rejected its worthiness and the remaining three chose to direct revision. Thus it is evident that the matter was not free from doubt. Moreover, one fact became evident that there was a wide difference of opinion between the Austrian school and the American School in respect of the subject itself. This can be inferred from the communication of Dr. Gaspak to the University as referred to the counter to WP. 476 of 1979 (Appendix-14). Prejudices seemed to have played a vital part in the decision of the examiners who ought to be above these considerations. Apart from that, the University cannot be expected to direct the candidate to revise the Thesis twice, as rules do not permit the same. What all happened after the reports of the original examiners i.e., what happened after 1971 is null and void as being contrary to law and the rules. At any rate, as two out of the three examiners of the First Board recommended acceptance of the candidate's Thesis, it should have been accepted for award of the degree.

Then Mr. Justice Alladi Kuppuswami, directed the University on February 6, 1980, to consider the position as it obtained in 1971 after the receipt of the reports of the examiners viz. Prof. V. Madhusudhana Reddy, Prof. Leo Gabriel Of Austria and Prof. Daya Krishna. The Vice-Chancellor was directed to decide within one month whether he should direct the viva-voce examination to be conducted, or the Thesis should be revised or

rejected (Appendix-17). The Court was also pleased to direct that viva-voce should be conducted within two months if the Vice-Chancellor chose to do so.

One would expect smooth sailing thereafter, but alas, it was not so. Mr.Innaiah as called upon by the University by its communication dated April 16, 1980 to appear for the viva-voce examination on April 27, 1980 (Appendix-18). He complied with the direction. There, to his dismay and consternation, he found only two examiners, one who rejected his Thesis viz. Prof. Daya Krishna and the other his erstwhile supervisor Prof, V. Madhusudhan Reddy who by that time rejoined service in the University. Whathappened at the interview was far from being happy. The viva-voce examination was riot utilised for the purpose for which it was intended i.e. to determine whether after all the scholar has written the Thesis or somebody else did it for him with the connivance of the supervisor. The two examiners did not have the advantage of reading the Thesis again for they did not have copies of the same with them. The last time they read it was in 1970 or so i.e., nearly a decade ago. The copy of the scholar was borrowed by them and questions poured forth. What transpired at the interview was referred by the candidate in his letters to the Vice-Chancellor dated 27th April, 1980 (Appendix-19) i.e., the very day of the examination and dated May 6, 1980 (Appendix-20). On June 16, 1980 the Vice-Chancellor of the University chose to reject the Thesis submitted by Mr. Innaiah (Appendix-21). This was unexpected for the supervisor and guide commended the Thesis as early as 1970. Presumably he must have changed his stand. Consistent with his earlier stand, Prof. Daya Krishna might have rejected the Thesis as unworthy for acceptance. Eyebrows were raised as it is probably the first time in the University that a Thesis was rejected in vivavoce and probably first occasion in the academic history of India when a guide and supervisor went back on his earlier

recom-mendation. Mr. Innaiah filed the Writ Petition No. 3452 of 1980, praying that the Andhra Pradesh High Court might be pleased to direct the University to award the degree of Ph.D.to him (Appendix-21). The University filed a counter (Appendix-22). Ms. Justice Amareswari by her judgement dated April 14, 1981, accepted the contention of the scholar that viva-voce conducted on April 27, 1980, was against the rules framed by the University as only two examiners were present then. The Hon'ble judge set aside the viva-voce. She opined that there was neither logic nor justification in appointing Dr. Daya Krishna as an examiner for the viva-voce as he had earlier rejected the thesis outright and denounced it in the harshest terms. Prof. Madhusudhana Reddy was found to have written on April 27, 1980 to the Vice-Chancellor. His letter reads as follows, "In the context of the disturbing controversy into which my name got involved, I request you kindly to keep me out of any panel of adjudica-tors that you may contemplate for the purpose," This attitude of Prof. Madhusudhana Reddy was quite appropriate and befitting the membership of the academic community had the matter stood there. Moreover Mr. Parthasarathy as the oneman commission opined that one of the contribu-tory factors for the delay in respect of the Thesis was "remissness" on the part of the internal examiner, thereby meaning Dr. Madhusudhana Reddy. It was unfortunate that he should have decided to sit as an examiner for viva-voce. The Court thought that Dr. Madhusudhana Reddy's presence at the viva-voce examination, should be dispensed with, in the circumstances of the case, It opined that the University has power under Rule 32 to dispense with the viva-voce in certain cases. It directed the University to adjudicate upon the Thesis in the light of its observations without any further delay (Appendex-23). To a call attention of an M.L.A., the Hon'ble Minister for Education stated in the A.P. Legislative Assembly that the University has decided to award the degree

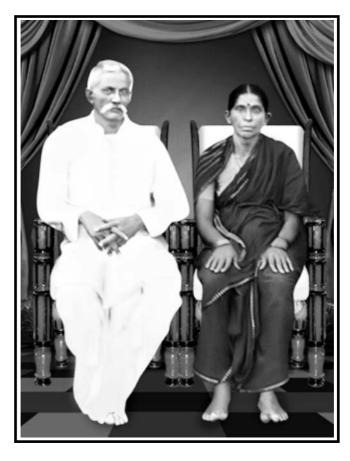
of Ph.D to Mr. Innaiah in the Convocation to be held on May 14, 1981. Ultimately, he was awarded with the degree. Thus, Mr.Innaiah became Dr. Innaiah.

The price paid by Mr. Innaiah was heavy. For want of Ph.D. degree he had to lose the opportunities of continuing in the University. He became a freelance journalist and ulti-mately ended up by now as a working journalist. It took him nearly 12 years after the submission of his Thesis to get the degree. It involved two legal battles in the High Court. The University took nearly eleven years to reject the Thesis at the first instance. Such an inordinate delay engendering horrible mental agony to the scholar is unheard of in the annals of the academic life.

Mr. N K Acharya the present president of the Hyderabad Rationalist Association and editor of the 'Indian Rationalist' during 1967-1971 stood the ground and argued Mr. Innaiah's case with ability and steadfastness of purpose.

The success of Mr. Innaiah is the tale of victory of the cause of 'Justice to the Scholars.' It may appear to be the lone fight of a single person; yet it partakes of the chara-cter of a fight for the vindication of rights of scholars to have their dissertations treated with consideration and sympathy in keeping with the highest principles of the academic life. It is neither a craving for charity nor is a praying for mercy. It is a reminder to the Academies to keep flying the banner of intellectualism in the country. It is a beacon of light beckoning the academic community to develop the spirit of enquiry, respect for knowledge and attitude of detachment. All kudos goes to Dr. Innaiah, who braved the hardship and suffering to raise the standard of revolt for a just and noble cause.

Memories in my life



Parents Rajaiah, Anthonamma

Wedding Invitation of N. Innaiah

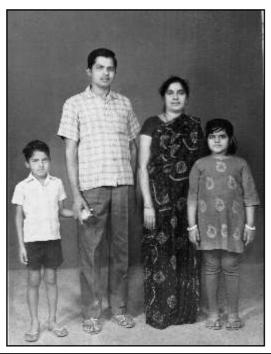
INVITATION

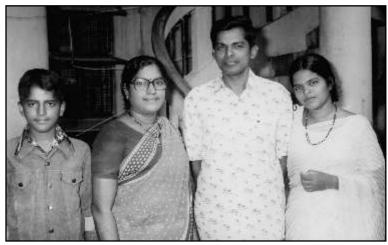
For the marriage of N. INNAIAH with KUMALA daughter of Mr. Venigalla Venkata Subbaiah on 31-5-1964 at 5-30 p.m. in the Municipal Girls High School, Tenuli, your presence is cordially solicited.

The Radical Humanist Movement will play the host.

TENALI 16 5-1964

VOURS AVULA GOPALAKRISHNA MURTHY





Family Photo Komala (wife), Naveena (daughter), Raju (son)



In Karnool with Gora Sastry on the occassion of 50th birthday sitting left 3rd Gora Sastry, Left first Sasanka standing first C. Dharma Rao, second Innaiah, 3rd Sivaswamy, 4th Mandava Sriramamurthy (1968)



Tarkunde visit to Hyderabad - speech in Nizam's college

Left to right 1st row:

V.M. Tarkunde, Gopalrao Ekbote, Avula sambasiya Rao

2nd row:

A.H.V.Subba Rao, P.V.Raja Gopal,

3rd row

2nd Alam Kundmiri, 3rd G.R. Dalvi

4th row:

1st N.K. Acharya, 2nd A.S.Wadvalkar 4th N. Innaiah

5th row:

Jasti Sulapani, Kosaraju Sambasiva Rao, P.S. Narayana



standing C. Dharma Rao, sitting 1st Gora Sastry, 2nd P.V. Narasimha Rao



Dr. N. Gopi's (Telugug University V.C.) wedding officiating by Innaiah at Srikrishna Devaraya Bhasha Nilayam, Hyderabad, sitting 1st Dr Sivalinga Prasad (Ambedkar Open University V.C.), 2nd Sitting J. Veeraswamy (President Casteless Society.)



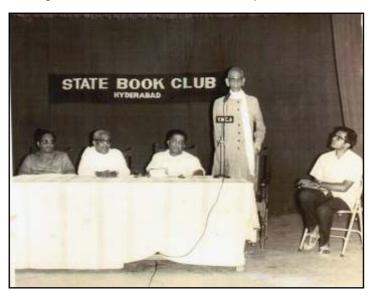
Innaiah officiating the wedding of Manjulatha (V.C. of T.U.), Subrahmanyeswararao in Exhibition Club, Hyderabad



Addressing Avula Gopalakrishna Murty, Advocate, Writer, Humanist, officiated marriages, toured USA, 1964; sitting Gora, Atheist Leader; Malladi Ramamurthy, Humanist Leader, Editor, behind N. Innaiah



Narla VR in Taj roof gardens Hyderabd along with Dandamudi Mahidhar, AIR Hindi producer; N. Innaiah



C. Narayana Reddy, Poet Devulapalli Ramanuja Rao, Literary Person M.V.Rajagopal, I.A.S., Writer Mamidipudi Venkata Rangaiah (inaugurating State Book Club) Historian; N. Innaiah



Avula Sambasiva Rao (addressing) sitting N. Innaiah, M. Venkatarangaiah, Hyderabad, India.



C. Narasimharao, (Editor, Repu) , Innaiah, Tummala Gopala Rao, Aswini Kumar (editer Misimi)



Innaiah addressing; sitting C.Narayana Reddy, Sanjeevadev, Ravindra Bharathi Mini Theatre, Hyderabad (1973)



Innaiah interviewing Pingali Jaganmohan Reddy, Supreme Court Judge



at Sangareddi ,Medak district with my brother Vijayaraja Kumar, Dr Narayana Dutt, Koteswararao (post master) standing my friend since school days Goli Nageswararao,Mohanrao, Madhusudanarao, Venkateswararao (1963)



left Innaiah, N.K. Archarya; last K. Somaiah, A.S. Wadwalkar, K. Wilsom



addressing N. Innaiah, sitting middle Justice A. Gangadhara Rao



Bhavanam Venktram (Chief Minister) Komala, N. Innaiah, Naveena



standing M. Sriramamurthy, Koneru Kutumba Rao, A.B.Shah (Secular movement leader), N. Innaiah



N. Innaiah (bureau chief of Andhra Jyothi daily) receiving Neelam Sanjeeva Reddy (speaker Loksabha) in Begumpet Airport, Hyderabad



Malladi Ramamurthy, Innaiah in Mussorie, India, after Radical Humanist Study Camp in 1970



Rationalist study camp - on stage Dr. P.M. Bhargava (scientist), Premanand (Indian Skeptic), N. Innaiah



M.N. Roy Centinary Celebrations - release of Telugu translations of M.N.Roy's Books, published by Telugu Akademi, Prof. C. Lakshmanna (member Rajyasabha), Daggupati venkateswararao (Minister in NTR's cabinet); Indra Reddy (Educational Minister), N.Innaiah (1987 VJA, A.P.)



N. Innaiah with Dr Gauri Malik, (Humanist leader) from Delhi



Justice Raghavendra Jahagirdar, President N. Innaiah, General Secretary, Radical Humanist Association in Bombay



Abraham Solomon, Secularist leader from Bombay
N. Innaiah



N. Innaiah with Vijay K Sinha, Editor Secularist; New Quest, Bombay



N. Innaiah with Justice Vimadlal Mahadev Tarkunde, humanist leader



N. Innaiah with Indumati Parekh,
President, Indian Radical Humanist Association



N. Innaiah with Premanand, Lakshmanna



Ravipudi Venkatadri, N. Innaiah (middle), S. Raghava Rao at Chirala



N. Innaiah with Yarlagadda Lakshmi Prasad, Member Rajya Sabha, Professor



N. Innaiah with his teacher Devabhaktuni Narayanarao, (Chebrolu, S N High school, Guntur Dist.) in New Jersey



Dr Chekuri Ramarao, Vadlamudi Srikrishna, Innaiah, Vadlamudi Jamuna (Mrs Srikrishna) in Maryland



M. Basava Punna Rao, Vikram, Innaiah performing Psychic Surgery in Tenali, (A.P.)



Innaiah with V. Hanumantha Rao, in Data News Features Office, August 1989



Insearch of Freedom written by Sibnarayan Ray, Telugu version by N.Innaiah. Released at Telugu University sitting left Indumathi Parekh, Sivaramamurthy (Registrar), Justice Avulasambasiva Rao



N. Innaiah with Chittiratnam, Aramalla Purnachandra in USA



Addressing humanists on 24th Feb 2006 Kolkata, RH Office sitting Sibnarayan Ray, Innaiah



N. Innaiah with Siddarth Bakshi, Putta Surendra 26-2-2004 Mandapeta



N. Innaiah with Malladi Subbamma, (Humanist Leader)



N. Innaiah with Sibnarayan Ray, I Muralidhar, 25th Feb 2006, Kolkatha



N. Innaiah with (right) Kolluri Subbarao, (left) C. Bhaskara Rao



Book release of A.P. Politics, written by N. Innaiah standing K. Ramachandramurthy, editor Hans India; Innaiah, K. Srinivasa Reddy, Editor Vishalandra; Rajendra Prasad, Beuro Chief, Hindu; Bandaru Srinivasa Rao, Journalist, AIR (4th Feb 2002, Press Club)



S. Jayarama Reddy presenting his book to N. Innaiah 11.8.02 FARA Convention, Hyderabad



sitting N. Inniah, K. Vilson



Rationalist study camp from right Innaiah, Malladi Subbamma, Ravipudi Venkatadri



Dr. P.M. Bhargava, Jayaprakash Narayan, Innaiah, Center for Inquiry meet, 19th Feb 2006, Hyderabad



Innaiah with Manoj Dutt (sitting 4th middle) and others, 25th Feb 2006, RH Office, Kolkata



Mrs. Jyothi Narasimharao, Innaiah, Komala



N. Innaiah, Avula Manjulatha Mahila Vocational Junior College, First Annual Day 11.8.01, at Malladi Subbamma Center



In Vidyaniketan Tirupati, N. Innaiah, Mohan Babu (Cene producer) Tummala Gopalarao, C Narasimharao



N. Innaiah with Phulagenda Sinha, in Washington DC who published missing verses of Bhagavadgeetha



with Colleagues of Komala Ms Qamrunnisa, Ms Christina, Mr Vacha, Innaiah



submitting demands to Mr K.Rosaiah, Minister. sitting 1st Sambasiva Rao, 2nd Innaiah, standing T.V.Rao, C.L.N.Gandhi



Komala, Innaiah with family friend Mr S.V.Pantulu



in Jana Vijnana Vedica Meeting P.M. Bhargava, N. Innaiah



Dr. Yelavarthi Ramaraju (Chicago), Innaiah, Komala



Jayaprakash Narayan Inaugurating Alaska Centre, behind Innaiah, Bhaskara Rao



Innaiah with Wilson, Jayadev, Ankamma, Ongole



Innaiah, Komala, Prof T.V Subbarao (Open University), Mrs. Subba Rao



Left Ramesh, Muralidhar, Innaiah, Raghavulu (CPM), M. Subba Rao, Raju (JVV)



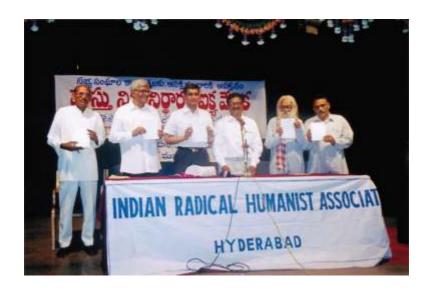
Mr S V Raju, editor Freedom First; Mr V K Sinha (editor New Quest), Innaiah in Bombay



Innaiah, Kiran, Tori Nimmagadda, Komala



Komala, Innaiah, Dr. Vijaya, Gogineni Krishnarao,



Surendrababu, Innaiah, Jayaprakashnarayan, T.V. Rao, Premanand



Innaiah presenting books to Venkatadri Ravipudi



Innaiah with lifelong friend Venigalla Venkataratnam



Dr Subhas Babu (family Doctor), Innaiah



Innaiah discussing with Tasleema at her residence, Kolkata, 24th Feb 2006



Majilis Muslims attacked Taslima in Press Club, Hyderabad, 2008, Innaiah tried to shield her



Savitri, Innaiah, Medapati Satyanarayana Reddy, family friends



Innaiah with Ravi Prakash (TV9 channel CEO) T V Rao (Janavignana Vedica leader)



Innaiah, D.V.Narasaraju (humanist, Cene writer)



Innaiah, Dr. Narla Mohan Das & Kamala in Silican Vally, USA



Innaiah, Ms. & Mr. Diven Merideth, Mr. Mohan Cherukuri for discussing about Evelyn Trent in Palm gardens, Los Angeles



Innaiah discussing with Philip Klass, about UFO in DC (1992)



meeting with rationalists in St Louis (1992)



Meeting Abid Hussain (Indian Ambassador in USA, Washington DC. in his office Innaiah, Komala



left sitting 2nd Lavanam (atheist), Mr Patri (from Orissa), Innaiah in humanist conference, Detroit, USA (1994)



In Ghent, Belgium, Rohit, Innaiah, Sonia Eggrix president of IHEU & Frederic, youth leader



Fred Edwords, Editor, Humanist Magazine (monthly) Innaiah in Amherest, US 1992

Innaiah, Avula Vijayarao in Syracuse, USA





Thomas Szasz (writer of Myth of Mental Illness) Psychiatrist in Syracuse, USA, Innaiah



Innaiah, Ed Doerr, President American Humanist Association, DC



receiving distinguished award in TANA function 1997, Los Angeles, USA from Akkineni Nageswara Rao



Innaiah, Komala, Ashok (broadcaster), Voice of America Center, D.C.



Innaiah, Tariq, Mr. Warren, Aramallu Purnachandra in NewYork



Christophr Hitchens, Innaiah, Naveena



Mr.Ron, Mrs. Ellen Johnson (president American Atheist Association) Interviewed Innaiah in T V Studio, Staton Island , New York



Robert C. North (Author of M.N. Roy Mission in China), Innaiah in Stanford University, 1998



Innaiah with Texas Telugu association persons in Dallas left second Mr Thotakura Prasad, Tana elected president.
Innaiah with Jodhpur coat,
next is Mr Anant Mallavarapu, organiser of TEX

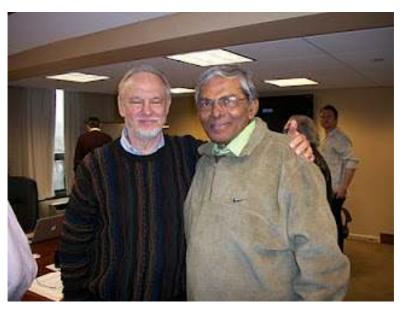


Innaiah, Mr and Ms Diven Merideth, Gogineni Krishnarao in Los Angeles

replace cheyyali



John Holiday (Husband of Jung Chang), Jung Chang, Innaiah



Dr Stuart Jordan, (retired from NASA as astronomer) and Dr N.Innaiah in Washington DC, on Dec 3, 2010



Seerna Sokalomer, Innaiah, Leonard (WASH leader) on 26th Feb in Maryland



with Aramalla Purnachandra, Tirupathi Reddy, Innaiah Long Island, Newyork



Dr. Nirmala, Rajakaranam, Innaiah



Levi Fragil (IHEU leader), P.M.Bhargava (scientist), Innaiah



Innaiah, Sibnarayan Ray (writer, Biography of M.N.Roy on 25th Feb 2006 in Kolkata



Innaiah, Samaren Roy (writer of Restless Brahmin) 25th Feb 2006, Kolkata



Chinese delegates, Paul Kurtz, Innaiah in CFI conference, Amherst, USA



(right) Innaiah with (center) Richard Dawkins (scientist in Amherst), New York during Center for Inquiry Conference



Innaiah, Sam Harris (author of End of Faith) in Amherst, USA



Innaiah greetings Susheel Mukherji (publisher of Minerva Associates)



Innaiah, Fred Edwords editor Humanist



Sonia Eggrix, Frederik (humanist leaders) Innaiah in guest lunch meet in Belgium, 9th July,



Tom Flynn (editor Free Inquiry)
Aramalla Purnachandra, Innaiah in Rochestor, Newyork



Robert Frykenberg (author of Guntur District), Innaiah in Madison, Wisconsin, USA.



Innaiah, Paul Kurtz



Innaiah talking to Carl Sagan during the conference of the Effect of Planet Mars Approaching Near Earth,
Washington DC (1995)



Warren Allen Smith (compiler of Who is Who in Hell), Innaiah in New York

Oliver B. Roy
(who claimed Chancellor of
International California
University which is non
existent in Fremont Avenue,
San Francisco
at his residence)
Innaiah





During 75th Birthday with my family members
Innaiah, Hemanth (son-in-law), Raju (son), Naveena (daughter),
Komala (wife), Rohit (grand son), Rahul (grand son), Leila (grand
daughter), Zola (grand daughter)



75th Birthday gift presented by Shalini Boddu

EVELYN TRENT alias SHANTHI DEVI

(Founder member of exile Indian Communist party)

N. INNAIAH

TO NAVEENA My daughter

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PREFACE

Evelyn Trent (1892-1970) was born and educated in USA. She belongs to the old left of the first world war generation, who saw the failure of capitalism and was hopeful of socialism. She was a left intellectual even before reading Karl Marx. Evelyn was a radical graduate of Stanford University. She met M.N. Roy (1887-1955) in the University campus in 1916. They influenced each other; together they changed totally, forgot their ethnic past and grew as cosmopolitan intellectuals. That was a great meeting of the east and west, disproving Rudyard Kipling, who said: east is east and West is West, never the twain shall meet.

Together Evelyn and Roy played an important role in the formation of the Mexican Communist Party and the exile communist party of India in Tashkent, and in the International Communist movement. Roy and Evelyn lived together for a decade and parted silently in 1925. The reasons for divorce are yet to be discovered. They maintained stoic silence about each other. Roy, while narrating his Memoirs to Ellen (1904-1961) did not mention any thing about the role of Evelyn in his life. That is unfair on the part of M. N. Roy. It is not Writing history in a scientific way. Evelyn was keen to know if Roy said anything about her and curiously followed the serial published in Radical. Humanist Weekly from India during 1953-54. To her utter disappointment, Evelyn found not a -word about her.

Ellen followed the track, contacted Evelyn after the death of Roy and encouraged research scholars to meet Evelyn for further research. Robert C. North was the earliest American Scholar from Stanford University to correspond and meet Evelyn.

Sib Narayan Ray from India tried to meet Evelyn but in Vain. He, however, continued his correspondence with her till late 60's. He failed to persuade her in writing her memoirs. Other scholars also failed to extract any information from Evelyn regarding her early communist role. The only successful person was Robert C North who maintained cordial relationship and kept her address as a secret. Samaren Roy from India tried to obtain information about Evelyn posthumously but could get it only much later.

At this juncture, I made an attempt to collect information about Evelyn in USA and could meet her nephew, Mr. Diven Meredith, and could also correspond with her nieces who sent me rare photos and some material about Evelyn. I could also get rare material from Hoover Institute in Stanford University and from National Archives, Washington DC. I hope to get more information in near future regarding the reasons for the separation of Evelyn and M.N. Roy.

I tried to trace the photos of Evelyn and M.N. Roy together but could get only one photograph wherein they participated in a rally in Petrograde, USSR in 1922. But the xerox copy is not visible for reproduction. I am thankful to Mr. Atluri Ashok, Mr. Mudduluru Sree Rama Raju and Mrs. Kavitha Shivram of Zen Technologies Limited, Hyderabad for preparing computer copy of this. script. I express my gratitude to Mr. D. Anjaneyulu, for correcting the script. My friend Mr. Alapati Ravindranath, editior Misimi monthly offered to make printing arrangements and I express my sincere thanks to him.

N. INNAIAH.

EVELYN DISCOVERED

"To my Goddess from her loving worshipper"

M. N. Roy inscribed the above on the back of his photograph, which was meant for Evelyn Trent. This was found in the papers of Evelyn Trent, which were donated to the Hoover Institution of War, Revolution and Peace by Diven Merideth, the nephew of Evelyn Trent in 1970. They were very few and mostly belong to post 1950 and contain very few biographical details.

The house of Evelyn Trent was burnt down in 1963 and all her records were destroyed. She died on 21st November 1970, without leaving any documents behind. (1).

M.N. Roy did not mention anything about Evelyn in his memoirs, thus leaving many gaps to be filled and many questions to be answered. Several scholars attempted to extract details from Evelyn after 1956 but she chose to remain silent. All these things made my task much more difficult, but I could get some information from archives, Library of Congress, University's rare collections, and from some personal contacts.

M.N. Roy did not go to USA to marry Evelyn Trent. He wanted to get arms, and money from Germany so that he could fight against the British Government in India.

USA changed M.N. Roy from a bachelor to a married man. In several other aspects too, USA helped him as a catalyst. I want to give some details about Roy, and Evelyn particularly in USA and also about their life in Mexico. I restrain from repeating

anything that other eminent scholars had already said in their studies on Roy.

M.N. Roy was a lie-hunter but he had to lie to the American authorities to conceal his identity. He escaped the British police in India, acquired a fake passport and travelled from Yokahoma (Japan) in Nippon Maru (a ship). He was still Naren but the alien passenger record gave the following details: "Martin Chas Allen.

28 years male, single, missionary. Nationality: French. Permanent address: Church, Pondicherry, India. No friend or relative. Height 6 foot. Dark, brown eyes, beard. Place of birth: Haites. City: Ionainis. Final destination: Paris (2).

Nippon Maru started from Yokahoma on 28 May 1916. M.N. Roy (Naren) while talking to the co-passengers in the ship said that the blacks in USA should rebel against the white supremacy and assert themselves (3). Bhagawan Singh, another terrorist revolutionary from India also traveled along with M.N. Roy (4).

The ship had to reach San Fransisco on 14th June according to the Daily Commercial News. But the ship reached on 15 June 1916 (again the news announced in the Daily Commercial News.).

Roy stayed in Bellevue hotel in San Francisco. On his arrival the press reporters called on him.

San Francisco Examiner, a daily from San Francisco, reported: "Rev C.A. Martin, a native of Pondicherry, India, is at Bellevue.

The visitor who is a Roman Catholic has spent the last two years as a missionary and a student in China. He is en route to Paris where he will enter one of the Seminaries. He describes the condition in China as one of "unlimited chaos" (16 June 1916, page 11 column 5. Notables at the hotels)

San Fransisco Chronicle, a leading daily from San Francisco reported: "C A. Martin, a Roman Catholic priest who has spent several years in India, is at the Bellevue on his way to Paris, where he will enter a theological seminary. For the last two years he has been in China and Japan." (16 June 1916, page 7. Personal and Hotel gossip)

M. N. Roy, in his memoirs, mentioned about reports and headings in papers saying that there was a German spy in the city. The three dailies mentioned above did not report any such matter. V.B. Karnik in his "M.N. Roy a Political Biography" mentioned about the Daily News. But that daily was published as campus newspaper in Berkeley, away from San Francisco, and did not report anything about Roy.

After a couple of days in Bellevue, Roy left for Stanford University campus in Palo Alto and met Dhan Gopal Mukerji. Roy met him through an introductory letter from Jadu Mukerji, Dhan Gopal's brother, who worked with Roy in the nationalist movement. Dhan Gopal was already a Stanford graduate (1914) and was staying in the Campus: 861, (5) Ramona, Palo Alto. Soon after Roy rented a house nearby and stayed there for six months: At that time Roy did not know that he was staying in a place owned by the landlady of 245 Ramona Street, Palo Alto who was the mother of the Police chief of Palo Alto. In the beginning the police did not know who Roy was. By the time they got the information Roy had already left. But Mrs. Noble told them that Roy used to get lots of mail, especially from England (6).

Roy stayed in Ramona Street so that he could meet Dhan Gopal often. Dhan Gopal Mukerji was a contact for Bengali revolutionaries. He was essentially a poet, writer and academician. He came to USA in 1908 and later joined Stanford University and graduated with history in 1914. He loved another

Stanford graduate, Ethel Rae Dugan. She graduated from Stanford in 1915. When Roy arrived in Palo Alto, Dhan Gopal and Ethel Rae were dating. Ethel was an Irish-American and a close friend of Evelyn Trent. Evelyn and Roy met accidentally at Dhan Gopal's residence and fell in love with each other.

Who was Evelyn Trent? Here are the details about her.

EVELYN LEONORA TRENT

Evelyn Trent was not merely the first wife of M.N. Roy; she played a great role in the International politics and also in developing the Indian Communist movement. Yet, none remembered her in India and celebrated her centenary in 1992. One cannot find her name in the who is who of USA since she was a Communist! Humanists in India were not particular about her as she left Roy long before he evolved as a humanist. Despite all this, Evelyn had played an important role in shaping the life and thought of M. N. Roy in the early stages.

Evelyn Trent was the seventh child in the family of Lamartine-Mary DeLome Macleod. She was born in USA on 20 October 1892 in the Salt Lake City, Utah state (7). Lamartine Cavaignac Trent was a famous mining engineer. He migrated from England in 1860. Lamartine was born on 13 December 1848 to Edwin and Augusta S. Luckett in London. It was not known why he left London at the age of 12 and sailed to USA as a cabin boy and worked on the high seas for three years. Lamartine also participated in the civil war and was wounded. Then he worked in engineering firms and became an engineer. He perfected the Frue Nanning Machine (It is an Engineering Technology), which he introduced in USA and abroad. Lamartine got married on June 5, 1878. On the invitation of Japan, Australia and Tasmania he visited those countries as mining advisor. At the time of Evelyn's birth, Lamartine was organizing his own firm L.C. Trent & Co Engineers, which he sold out later (8). As Lamartine was constantly moving from place to place, Evelyn had to have her schooling at in several places. Evelyn Trent joined Girls' Polytechnic High School in Los Angeles in 1908 and completed the course in 1911. Then she joined Stanford University and it was a turning point in her academic career. Her brother Edwin Walter was already in the university. Stanford was a prestigious university, though conservative in certain respects. David Jordan Starr was the Chancellor of the University. He was a scientist and a peace lover. Evelyn later developed close contact with him (9). When Evelyn was studying, women in USA did not have the right to vote.

Evelyn Trent was very active in Stanford University between 1912 and 1915. She belongs to Alpha Phi sorority in which her close friend Ethel Rae Dugan was also with her (10). Evelyn was in women's athletic association as one of the directors. She was in fencing sport and tennis club. She was the associate editor of Quad, Stanford University annual, in 1914 and 1915. Evelyn took English as her main subject and philosophy and French as her optional. During her second year, Evelyn acted as Ethel, the Duchess of Carbondale in the three act. comedy "On the Quiet" by Augustus Thomas. Her rare histrionic ability made a deep impression on the viewers and her performance was rated as *very* high (11).

Evelyn discussed Tagore in the University with Bengalis and Mexicans. While continuing her studies, Evelyn also taught poor children an hour a day. She pitied the poor children in the campus. Evelyn wondered that millions of dollars were poured to be spent on munitions and on the horrors of war while the needy children were left in desperate condition (12). Evelyn and Ethel Rae Dugan often *called* on Jessie Louise Knight, the second Wife of David Jordan Starr, the Chancellor of Stanford University There they met the Chancellor too.

Evelyn used to express her feelings, and write her experiences in the university to her mother. Evelyn completed her graduation and started applying for jobs in the early part of 1916. She wanted to earn through her writings and wished to concentrate on problems of unemployment, poverty and other economic issues. At that juncture Evelyn met M. N. Roy. Events took a different turn from then on.

M.N. ROY - EVELYN TRENT

Evelyn Trent and M.N. Roy met at Dhan Gopal Mukerji's place and fell in love. As per the American custom, they were dating for one year to understand each other before marriage. Dhan Gopal Mukerji and Ethel Rae Dugan also were dating and they got married in New York in 1918. After meeting Roy in Palo Alto, Evelyn changed her plans, stopped applying for jobs. Instead, she planned to go to Europe along with Roy. M.N. Roy was in touch with Germans but he could neither get the promised money nor arms from the Germans. At one stage, M.N. Roy planned to go to Germany in U-53 submarine. But Evelyn's parents did not like that idea. Hence they dropped the plan (13). M.N. Roy and Evelyn must have visited Los Angeles in July 1916 where Evelyn's parents and sisters lived. Evelyn applied for a passport to visit European countries. Those were the days of the First World War and the American Government was not willing to issue passports to its citizens. Evelyn requested Mr David Jordan Starr for a recommendation letter to the State Department. He readily sent her that letter. Even before receiving that letter, Evelyn applied for the passport. She thanked David Jordan Starr for his letter and said that she would keep his letter as a memento (14).

M.N. Roy was active in Palo Alto. Mr S.P. Sarkar, another Indian revolutionary, was staying with Roy in Palo Alto. Roypatronized the cleaning and pressing establishment of a Japanese firm in Palo Alto (15). He was in touch with Indian revolutionaries in USA. He was also receiving regular mail from

Mr Kelly of U.K. M.N. Roy stayed in Palo Alto for six months. He then moved to New York with Evelyn. January 1917 onwards the police were hunting Roy. Hence the Roys quite often moved from one place to another in New York to escape the police surveillance.

M.N. Roy was in touch with Dhan Gopal Mukerji from New York. He was enquiring about Sailen Ghosh, another Indian revolutionary. Sailen demanded money from Roy and was angry with Roy for not sending it on time. He expressed his anger through telegram when Roy was staying in 2117 Daly Avenue in New York. Roy himself was hard pressed for money and at last he could only manage to. send \$ 25 to Sailen Ghosh.

Mr Walter Edwin, brother of Evelyn, was in New York but he was reluctant to help Evelyn. Hence Evelyn was forced to go in for odd jobs and she was for a while employed by American Society in 131 E. 23rd St. Roy changed his residence as often as possible, stayed in 239 E 19th St. and later rented an apartment in 19th West 44th St. in New York. He gave the Ceylon restaurant as his care of address (672, 8th Ave) to receive his mail. M.N. Roy came in touch with Lajpat Rai and attended some of his meetings. Roy was also visiting New York Public library, meeting some professors in Columbia University and a few others in New York. Lajpat Rai was impressed with the Roys and employed Evelyn for a couple of months and paid her some amount as a token help (16). But the net was closing in over USA Pro German revolutionaries of India were rounded up in the States. Charges of sedition were framed. At that juncture, M.N. Roy was also arrested and taken into custody for questioning. The U.S. attorney of New York district questioned him. Scenting the danger, M.N. Roy and Evelyn quickly arranged for their wedding and got married in the Jail (17). Roy was released on bail for -

want of sufficient evidence. He thought that it would be the best opportunity to escape. He, along with Evelyn, travelled to Texas state and acquired a USA passport, crossed the border and safely reached Mexico on 15 June 1917. Roy had come to USA at the same time exactly one year ago (18). Police in New York approached Mrs. Blanchard to get information about the Roy's. The police pretended to be journalists from Saturday Post and told her that Roy sent some story to their paper and they want some clarification regarding the article before publishing it. But they could not get any information from Mrs. Blanchard as Roy was no longer staying with her and she informed them that Roy had left the place (19). In the absence of Roy, the San Francisco court indicted him oil. 7th July 1917. Lajpat Rai noted it, and perhaps informed Roy. The British Consul immediately intimated the arrival of the Roys to the USA police. They wanted to deport the Roy's to USA but the Mexican government was against that move. Roy and Evelyn were staying in Calls Cordoba 33 in Mexico City. Hirendanath Sen, another revolutionary from India, stayed there with Roy for some time (20).

Mexico was a safe place even for Germans.. They sent the promised money to Roy. \$6150 and 15,000 pesos (Mexican currency) were kept in the bank in the name of Evelyn Trent. Evelyn artfully juggled several aliases like—Martin, Roy, Allen, Trent etc. (21).

M.N. Roy formed "The Friends of India" League and started propagating for the freedom of India. Evelyn was the director of the league (22). Evelyn was in touch with her mother and corresponded with her. She informed her about the lectures delivered by Roy in Mexico which evoked much sympathy. Evelyn herself expressed the desire to visit India. She wished that the wanted American millions should pour into India to

build schools, factories and universal cities.

Evelyn had an introductory letter to Alvarado Salvarado, the Governor of Yukaten state in Mexico. She proposed to take up some educational programmes (23).

Dr. John Met, a German socialist who was in Mexico, became a close friend of Roy. But he soon left Mexico to escape Kaiser's army. Roy learnt Spanish language very fast and wrote a number of articles and published a few pamphlets.

Roy was in touch with Laj pat Rai in New York and also constantly contacting other Indian revolutionaries like Chandra Kant Chakravarthy.

MN. Roy continued to be an aggressive nationalist in Mexico until Borodin arrived. Even on 27 March 1918, Roy sent an article to The Young India, a monthly edited by Lajpat Rai from New York and asked him to publish it. He wanted Lajpat Rai to respect the other viewpoint on the cause of India. In the article, MN. Roy expressed his views as member of a Revolutionary Party. Roy wanted Free India and not a Home Rule. He opined that the young India was reflecting the opinion of the party but not the ideals of the Indian people. He said that Annie Besant and such other leaders can never be our leaders in the cause of Indian Liberty and the restitution of Indian rights. He blamed Lajpat Rai for pleading for Home Rule. Lajpat Rai expressed the view that India cannot stand as an independent nation. M.N. Roy said that Lajpat Rai was mistaken. In expressing such an opinion Lajpat Rai was damning every hope of attaining freedom for India.

Lajpat Rai wanted to put forth the Home Rule proposal in the peace committee. But M.N. Roy said that England can lightly dismiss such begging by placing two Indian dummies in the lobby of Peace Parliament. That will be the answer of England to the plea of representation as envisaged by Lajpat Rai. M.N. Roy expressed the view that England will never grant India real Home Rule nor fiscal autonomy because it is the economic, not political, control of India which is vital to England's position as a great power. Lajpat Rai's pleading for Indian representation in the Parliament not necessarily composed of Indians was a meek request. He asked Lajpat Rai to stand boldly for complete independence as a right. M.N. Roy asked him: By what right spirit of patriotism are you prompted to insinuate those, who are working for revolution in India to overthrow British rule, as ramifications of German conspiracy? M.N. Roy said that India's 315 000 000 people are human beings and do not need England or any other nation to give home rule, autonomy, self government or any other form of political concessions. Only a revolution would make India free and a self- respecting nation. Obviously Lajpat Rai did not publish the article. (24)

M.N. Roy came closer to the President of Mexico, Mr Enustiano Carratzza. The Germans and the Mexicans generally opposed United States. Roy was getting German funds and support. Germany was defeated in the First World War and the flow of funds stopped. But he had received enough funds for his political activities. Several Radical Americans arrived in Mexico, with whom Roy developed close contact. They often met at Roy's place and the Roys slowly and gradually changed them to absorb socialist thought. Roy and Evelyn were very good hosts too. For the radical socialists in Mexico, Roy founded the Socialist Party and became the Chairman of the Conservative Socialist Party. Its convention was held in Mexico from 25th August to 4th September 1919.

Michael Borodin arrived in Mexico as a pauper and Roy came to his rescue. On the suggestion of Borodin, Mexican

socialist Party was converted in to the first communist party outside Soviet Union. On the suggestion of Borodin, Lenin invited M.N. Roy and Evelyn to the International congress in Moscow. M.N. Roy attended it as a Mexican delegate whereas Evelyn attended the congress as an Indian delegate!

Roy and a Evelyn founded the exile Communist Party of India in Tashkent on 20 October in 1920. They attended a rally in Petrograd. Evelyn was reporting her views and experiences to her mother through letters and personal messages. She was in all praise for the social conditions in the Soviet Union.

Evelyn's parents were staying in Washington D.C. area. Evelyn used to send letters to them. She expressed her desire to work for the Indian Revolutionary Party (25). Ten years after M.N. Roy had left Mexico, Serge Eisenstein (1898-1948)) visited Mexico, studied the society and made a film QUE VIVA MEXICO. At the outset, M.N. Roy was shown as one of the main builders of Mexican society. Stalin lost interest in Eisenstein (famous film producer from Russia) and Roy by that time which he expressed to Sinclair Lewisin a telegram. The picture was not released during the life time of Eisenstein. though he was honored with the Lenin's award in Russia. Later, it was released and got awards (26).

EVELYN IN ENGLAND ... WHY?

After the formation of Communist Party of India in Tashkent Evelyn took active interest in Indian affairs. The role of M. N. Roy as a communist was recorded extensively by several scholars. I am not repeating them. But the activities of Evelyn Roy were not appreciated.

Evelyn suddenly landed in England in May 1921. She traveled in a ship from Estolia Port Revel Talon. Evelyn, adopted the pseudonym Allen and reached with a -Mexican passport. Obviously Evelyn had a message to the British Communist Party from MN. Roy. But the British police did not allow her to do anything in England. They recognized her as the wife of MN. Roy, the famous Communist in Soviet Union.

The British authorities deported Evelyn from Plymouth Port to Panama. Michael Lvovitch Gobermann, a member of the Soviet delegation received Evelyn in Revel earlier. Mr W.E. Kasper, Estonian communist, sent telegrams about the deportation of Evelyn and asked Tnasaq (P) to treat her well. He arranged for the transfer of her bank account to New York and informed about it to her sister, Helen Power, who was in Piedmont, California. He also informed Menbroson in Montreal about Evelyn's bad health saying that she was traveling alone and should be treated well.

Similar telegrams went to Mexico too. The reference to her bad health is only a make believe since the authorities were watching her. Ramirez, the Mexican delegate to the Third International in Moscow also sent telegrams to Valodes in Mexico about Evelyn.

Evelyn did not go to USA or Canada. Instead she returned to Soviet Union and plunged into hectic Communist activity, along with M.N. Roy. But the mission of Evelyn Trent in England remained as a mystery till this day and has to be probed further.

Stalin and M.N. Roy founded the University of the Workers of the East in Moscow. It was meant to train the cadre of different Communist Parties of various countries. M.N. Roy and Evelyn taught in this university. Roy was the director of this university. The university started functioning in 1921 and closed in 1938. M.N. Roy and Evelyn were constantly moving in European countries. They established contacts with Indian Communists. They Were publishing journals in English under various titles and dispatching them to India. Evelyn adopted the name Shanti Devi and contributed articles to the journals. Her famous article was on Lenin when he died. It was written under the title "The loss of Lenin to the world Revolution".

Evelyn contributed a critical article on Gandhi. She wrote another manifesto on "Hindu-Muslim question". She addressed a lengthy letter to AITUC under the caption "Where are the Masses?" during the Lahore session in 1923. Her article "Will the British Labor Government stand for this?" had brief life sketches of Dange, Muzaffer Ahmed, Nalini Gupta, Singaravelu and M. N. Roy. Evelyn also wrote about Bombay textile strike under the caption "Long drawn Bombay textile strike 1924"

Apart from writing articles Evelyn was editing journals like Vanguard, Advanced Van Guard, The Masses of India, and also assisted M.N. Roy in many ways. As M.N. Roy was in top positions in the international Communist movement he was constantly traveling in the Soviet Union. Hence, very often

Evelyn brought out the journal alone and dispatched the copies to India.

Evelyn and Roy were in touch with their American friends through. VanGuard and they were sending the journal to them regularly. 127 persons in USA received VanGuard including Chandrakant Chakravarthy, Bhagawan Singh, S.I. Parekh. VanGuard was also sent to China to Sun Yet Sen and one copy was sent to Persia. Evelyn arranged to dispatch large bundles to India through sailors. M.N. Roy and Evelyn were active in Paris during 1924 and 25.

They were rallying exile communists under the banner Comite Pro Hindu (in France) M.N. Roy was arrested and deported to Luxembourg on 30th January 1925. Evelyn too was arrested along with Roy but was allowed to stay in Paris. The famous French communist leader Mr Henri Barbusse helped the Roy's in their secret organization. Evelyn Trent participated in the colonial conference held at Amsterdam on 11 and 12 July 1925. Evelyn met and discussed her future plans of sending material to India through the sailors. She met a number of communists including Mr Joshi and held talks. She wanted to meet Mr Chamanlal for d i s c u s s i o n s but he refused since he belonged to Saklatvala's group which opposed Roy. Evelyn wanted to pursue the matter. What happened between the Amsterdam conference and 30 July 1925, we do not yet know. But Evelyn Trent left Paris on 30th. July 1930 saying that she intended to visit her mother in USA. Georges Agabekov, former chief of the Eastern section in Russia wrote in his book "The Russian Secret Terror mentioned thus". "The first intimation of the bad faith of the Indian communist Roy came through Farouki. He suggested that Roy's wife being an English woman, might be an English spy. When the suspicion was confirmed, Roy was separated from all political activity." The federal investigation department in USA discovered the secret entry of Evelyn Trent into the country in October 1925. They wanted to deport her off but later dropped the idea. They observed her activities closely for some time and left her alone afterwards. Evelyn lived without Roy between 1925-1935. Evelyn Trent returned to her motherland after eight years. She led a hectic political life during those eventful eight years. When she entered USA in 1925 she was 32 years old with a promising future.

Evelyn plunged into activity immediately by joining the Indians in Sacramento and San Joaquin valleys near San Francisco and agitated along with them. Evelyn was in touch with her mother and her sister, J D Meredith and Helen Power. She renewed her contacts with her brother Walter in New York, who was angry with her for marrying Roy.

Evelyn contacted her beloved teacher Mr David Jordan Starr who sent her "The Higher Foolishness" for review in San Francisco Chronicle. The editor had already allotted the book to someone else for review and she could not do it. She appreciated the mellow satire, wholesome pinpricking of many a lurking psychological delusion that people are prone to hug. The book was reviewed by Mr Small for San Fransisco Chronicle (27). Evelyn Trent joined San Francisco Chronicle as a feature writer and continued until 1935. She conducted "World Topics" in KPO radio station from October .1928 onwards which attracted several intellectuals in USA. It was corroborated by San Francisco Chronicle too. She traveled across the Atlantic Ocean several times to cover world topics during 1928-30 (28). Evelyn wanted to take up more serious tasks and moved to New York in 1929. She contributed to Herald Tribune as feature writer she was also editor of fiction published by McLure News paper Syndicate in New York (29). She was writing on varied topics, covering from dance to women politicians. She wrote on Agnes Boone (30), the western pioneer dancer of California to Stanford Illustrated weekly she covered the topics like Gandhi's Salt Satyagraha, Palestine, Rare manuscripts of Chinese Jews, Samoa, New Caliph of Islam, Argentina, Reclamation plans of Egypt, Woman has leading role in Kuomintang, Balkan monarchy, Feminist studies of world situation, . Hungary, Napoleon and several such topics. Evelyn Trent was settling down in New York with future plans. But that was a short lived effort. During 1931 she had many shocks. Her beloved teacher David Jordan Starr died. She had been expressing concern about his health and corresponding with him till the end. M. N. Roy was arrested in India and was treated badly. Evelyn reacted spontaneously. She wrote an article in Revolutionary Age, the Communist. weekly from New York, condemning the British Imperialist regime - in India (31). She signed as E.K'. Above all she received the news of her beloved mother's death in July 1931 in Auburn. Evelyn immediately rushed, to Auburn in California state. She gave up her plans temporarily and started taking care of her aged father. She occasionally contributed to journals from Auburn. In 1935 her father Mr Lamartine died in Auburn. After the death of her parents, Evelyn Trent left Auburn and stayed in Sacramento, the capital city of California, and contributed to local papers on various topics. Evelyn married Mr Dewitt Jones on October 10, 1936 (32). MN. Roy was released from prison in the same year. There was no correspondence between Roy and Evelyn since .1925. We do not know whether they were separated or divorced legally. Evelyn Trent and Devitt Jones lived a happy life. They had no children. Dewitt was also a writer and a businessman. Evelyn too moved to different places along with her second husband and wherever she was, her talent as journalist was recognized. She wrote a number of articles in the State

Emergency Rehabilitation Bulletin in San Francisco with which her husband was connected.

Dewitt Jones died on 20 February 1949. Evelyn Trent then permanently returned to her parent's place Auburn and settled there doing odd jobs and Writing occasionally. She lead a peaceful life until her death on 21st November 1970.

ALBERT EINSTEIN PLEADS FOR RELEASE OF M.N. ROY

When M.N.Roy was arrested by British Authorities in India, Einstein issued a statement. Einstein as a great physist, and Nobel prize winner was known to M.N. Roy in Germany. During late 1920s M.N. Roy had contact with Einstein. With that back ground Einstein took note of Roy's arrest and made a public statement.

The Text of Einstein's Statement

"M.N. Roy, in a cultural point of view, a valuable personality is threatened with death. "In the general interest of humanity, it is essential that the political fight, inevitable in its way, avoid the primitive method of extermination. Only in this way the political fight can be beneficial in longer term for the general public."

Einstein issued this statement from Princeton University on 26 September 1931 (33).

M.N. Roy, an intellectual Communist, returned to India after 16 years. He toured in India under the name of Mahmood and continued the fight against the British rule . M.N. Roy was already indicted in several cases *IN ABSENTIA* and the conviction was pending. The Indian Communists already launched a vicious campaign against Roy under the direction of Moscow. They leaked the news of Roy's whereabouts to the British police. In the middle of July 1931 Roy was arrested in Bombay. The charge was "waging war against the King."

American communists (majority group) reacted immediately and The Revolutionary Age, a weekly published the news of the arrest. They commented on the shameful silence of official communist press in India and Russia. The International Communist opposition took initiative and wanted to save Roy from the bloody claws of British Imperialism. Revolutionary Age commented that "The Indian agents of English Labor" government have arrested comrade Roy and have thrown him into prison. They appealed to the International opinion to be built up sufficiently to hold the heavy hand of The British.

The official Communist Party of India had been carrying on the most shameful attacks on Comrade Roy who was working illegally in India. The paper said that "these 100% communists" declared that the renegade Roy must be fought with all means at hand, even denunciations to the police! "The International Red Aid, organized specially to defend revolutionary class and prisoners refused to do anything about the arrest of Comrade Roy. "Let the renegade rot in prison" is what a responsible official of the German Red Aid remarked. The Red Aid is ready to help German Fascists but can do nothing for Comrade Roy!

In spite of the fact that the official communist leaders have organized a veritable conspiracy of silence about the case. The Revolutionary Age commented about a large public mass meeting called in Hamburg under the auspices of the Communist Party of Germany which voted unanimously in favor of a resolution against the arrest of Manavendranath Roy.

Resolutions for the release of Roy poured in from Germany, Sweden, Alsace, Czechoslovakia and communist opposition organizations. Revolutionary Age requested that every labor organization, every organization of oppressed colonial peoples or national minorities, every liberty loving man and woman should unite to demand the release of M.N. Roy from the claws of British imperialism (Sept. 12, 1931). When Roy's trial was set for October 1931, several intellectuals, including Einstein, appealed for the release of Roy. They were:

Henri Barbusee,. Editor of French Communist Leader, Prof. Jerome Davis of Yale University, Dr. \Y1.E.B. DuBois, editor of Crisis and a Black leader, Waldo Frank, author, Garfield Hays, attorney, John Haynes Holmes, Minister of the community church, Prof. Robert MorssLovett, University of Chicago, A..J Muste, Brookwood Labor College, Julia Lethrop, former chief of Federal Children's Bureau, Norman Thomas, Director of the League of Industrial Democracy, Oswald Garrison Villard, Editor of Nation and Roger E. Baldwin issued an appeal which was carried in Revolutionary Age {Nov. 14, 1931).

Several organizations also demanded the release of Roy: The teachers and students of Public High School of Tinz. The Functionaries Conference of the Chemical Workers Union, The Braunschweig Teachers Union, he Nuremberg Building Traders, workers union and the metal workers union of Sommerda, the central traders and labor councils of Schoningen, the Nature-friends of Jena and the League for the Struggle against Reaction and Fascism.

M.N.Roy appealed from Cawnpore prison to the workers, peasants and radical intellectuals of the whole world to come to the support of the Indian masses striving for freedom and to demand the release of the thousands of Indian revolutionaries from the dungeons of the British prisons. He also condemned the, crimes of British labor government. He pointed out the suicidal policy of the executive of the communist international and of the "Loyalite Communists" of India. Roy sent this message on 23 August 1931, which was fully carried in The Revolutionary Age, New York.

The American Communists (majority group) cabled to Gandhi in London with a request to intervene on behalf of Roy but he declined. Gandhi was attending the Round Table conference at that time. Gandhi was asked to issue a statement, but he refused. Roy's arrest was discussed in Canadian Labor Defence League where they wanted to wire to Berlin to ascertain the facts. Frederick Inter- Racial Club of Brooklyn, New York, and Boro Park Workers Youth Club of Brooklyn in New York too passed resolutions for the release of Roy. Revolutionary Age carried articles from Independent India, a weekly from Bombay about defense committees formed to fight for Roy in India. AITUC established a defense fund in. support of Roy. The paper also carried the news that how demonstrations and agitations in favor of Roy were suppressed by the police in India. They have noted the details of the various defense committees organized in Cawnpore, Bombay, Calcutta, Lucknow and Delhi. Mr B. Singh, the secretary of Roy Defense Committee, informed the world about the condition of Roy and the ill treatment to him in British prisons. In the various defence committees there were Pandit Jawaharlal Nehru, Subhas Chandra Bose, Tayyab Shaik, Y.B. Karnik, R. S. Ruiker, Purushotham Das Trikamdas and several prominent leaders. Mr B. Singh also revealed how Roy was treated in jail, and condemned the attack on Roy in the German Press (in an article) that Roy was arrested as an accomplice of imperialism and for purely diplomatic reasons. He stated that Roy was not permitted to receive books, newspapers and even a typewriter was refused though the court sanctioned one. Roy was not allowed any ventilation to his room and even ice and hot water were not allowed. M.N. Roy was sentenced to twelve years of imprisonment. American Communists described the sentence as savage and as a severe blow to the liberation movement. They resolved to continue the struggle for the release

of Roy. Ajoy Kumar Gosh described the details of Roy's trial. The magistrate came to the jail' instead of taking the prisoner to the court. The Local Bar associationtook up the case of Roy's defense. Viceroy Lord Wiillingdon himself personally took interest in deciding the prison cell of Roy.

The communist parties appealed for books, money to help the legal defense of Roy. When the money came they sent some amount to Roy in prison but the postal authorities returned it saying that Roy refused it. Actually the authorities never brought this to the notice of Roy. The class distinctions in prisons in India were also exposed abroad when Roy was treated as a third class prisoner, forced to wear heavy prison clothing, eat coarse prison food. Roy lost much weight in prison and suffered physically as well as mentally.

When rumors were spread that Comrade Roy was shifted from Canpore jail, thousands of railway workers gathered in Lucknow station and demonstrated. They found that the prisoner was not Roy and then they raised slogans in support of Roy. The Communist press in USA carried the news of Roy until the sentence was reduced to six years and Roy was treated as a political prisoner. The Workers Age carved full reports about Roy (34).

EVELYN TRENT NOT IGNORED

Evelyn Trent was not ignored but she was not given the importance due to her. After the demise of her second husband she returned to Auburn, California and settled down in Linden Avenue.

Albert Einstein, in his capacity as Chairman and Trustee of Emergency Committee of Atomic Scientists requested for Evelyn's help and at once she responded. Einstein thanked her on behalf of his colleagues for her generous response in the great educational task undertaken by the committee. He appreciated her practical support and goodwill. Einstein expressed hope for a reasonable solution to the problem of nuclear bombs (35)

Evelyn was keen to read the memoirs of M.N. Roy, which were serialized in the Radical Humanist, a weekly. Roy did not mention anything about Evelyn though he covered exactly that period. We do not know the reaction of Evelyn since she had never expressed anything about it. (36)

Richard Park, an expert on Indian Communism referred his study to Evelyn Trent. She responded saying that there were many misinterpretations and errors. She questioned the sources and said that simply because something appeared in print, that should not be taken as authentic unless verified. She pointed out the glaring mistakes to Richard Park. She denied the false accusations of Mr Chakravarthy, the Indian revolutionary, and she described his writings as imaginary.

Commenting on M.N. Roy in her letter to Park, she said that Roy played a considerable role in the Indian Revolutionary movement at an intellectual level. Evelyn paid glorious tributes to Roy in commenting that Roy was the first to dignify it with a philosophy and literature which became widely recognized. Evelyn wanted to admire Roy and not vilify his great role. She said that Roy passed through many evolutionary phases in his own development and had the capacity to learn. Evelyn condemned those who accept the views of Lt. Col. Kaye, the British police agent who was not impartial in estimating Roy. She asked Park not to do disservice by hostile interpretations of Roy's integrity and sincerity in the development of the Indian revolutionary movement (3).

Robert C. North who studied the mission of Roy in China approached Evelyn Trent in 1957 and was in touch with her till her last days. North wanted several details from Evelyn and sent a lengthy questionnaire but Evelyn asked him to meet her personally for discussions instead of putting anything in writing. Accordingly Prof. North visited her and held discussions with her in Auburn.

Prof. Sibnarayan Ray corresponded with Evelyn in 1958. Ellen Roy, the second wife of M.N. Roy, recommended Sibnarayan Ray to Evelyn. Robert C. North wanted to bring M.N. Roy alive without doing any violence to the truth and at the same time wished to protect Evelyn who wanted to keep her privacy. Prof. North sent her many questions about Roy's trip to Tashkent, Spain, Europe and Russia. Evelyn never failed to respond to Prof North and pointed out the mistakes and questioned the authenticity of the sources. But she always admired the work of North.

Several scholars in the world tried to reach Evelyn through Prof. North. Nathaniel Weyl, who published several critical books on communist movements, approached North for help from Evelyn. Similarly, Muzaffar Ahmed too approached Prof North through correspondence. Prof North forwarded the letters to Evelyn but she did not respond to their directly.

Mr. P.C. Joshi, who was in Jawaharlal Nehru University wanted to write a book: on the Indian Communist movement tried to contact Evelyn through Walter Hauser, professor at the University of Virginia. North referred all those letters to her. Sibnarayan Ray requested Evelyn to write her memoirs but she never obliged. Evelyn informed Prof. North that her apartment in Auburn was burnt down in 1963 and all her papers were destroyed in fire. She asked him to be discreet in giving her address to others. She later used the post box address system. When she was in her 70s, Evelyn attended night school in Auburn to learn some courses and she worked for Placer country welfare department. Evelyn never retired from work till her death!

REFERENCES AND NOTES

1. Hoover institution Archives Jones: Evelyn Trent 1892-1970 Papers 1925-1969. American journalist, - wife of Manabendra Nath Roy. Indian communist leader, Summary: Correspondence, Notes, pamphlets, clippings and photographs relating to M.N.. Roy and the communist movement in India. The manuscript box folder I contains brief biography note also was not there. Folder two consists of correspondence of Evelyn with her mother, Robert North, Richard Park, Renaissance Publishers India, letters addressed to Evelyn by Sibnarayan Ray, Ellen Roy, Robert North and Richard Park. Folder three and four contained news paper clippings of Evelyn's as feature writer and contributed to San Fransisco Chronicle Sacramento Bay area news papers, Stanford Illustrated weekly, One letter from Einstein thanking her for her help to the atomic scientists committee. Roy's obituary in Radical Humanist Jan 25, 1963 issue. The Hoover Institute referred my letter to Mr Diven Merideth seeking permission. to use the material. Mr Diven is the son of Evelyn's sister Mrs. J. D. Merideth. He is now staying in California State. He permitted me to use the papers of Evelyn and also sent her photograph of 1950s at my request. The Hoover Institute papers mentioned the dates 1925 to 1969 but there was nothing to reveal the communist phase of Evelyn nor her married life with M.N. Roy. The library of Congress has the information of Evelyn in the unpublished manuscripts catalogue. The photos of M.N. Roy in the archives belong to Mexico period and no photo of Evelyn was found in the papers. The letter addressed to Richard Park was burnt at the edges and a part of it was not there. The papers indicate that Evelyn valued her privacy and that makes the researcher's task all the more difficult! See Archives of Hoover Institution on war, Revolution and peace. Stanford, California, USA.

- 2. National Archives, USA in Washington D.C. list of Manifest of Alien passengers 1893 2953 121 M 1410 Roll 90 May 23, 1916 Microfilm. The curious aspect in the information is that the place of birth was given as HAITES and the city in which Roy was born was Ionainis!
- 3. See the files of Justice department in National Archives Washington D.C. Microfilm copy. The index card says that 400 pages of matter was available on Roy.
- 4. Bhagawan Singh was revolutionary who was indicted in U.S.A. in 1917. Roy sent him Vanguard journal from Geneva even in 1924. See War Department files-Microfilm and Central research files in National Archives, Washington D.C.
- 5. Mukerji, Dhan Gopal. (1890 1936) was the son of a priest in Bengal. He was in Japan for a short period and picked up Japanese and he could speak French with ease. He wrote a few books for children and he was essentially spiritualist believed in Ramakrishna Paramahamsa. He toured India during 1927 and met Jawaharlal Nehru. Some of his papers and correspondence was available in Syracuse University and Pennsylvania University library, Philadelphia. David Jordan Starr had very good opinion of him.
- 6. See the files of Federal Bureau Investigation, U.S.A. in National Archives, Washington D.C. Files 3551 MID 9771-23.
- 7. Census 1900 Utah State, USA Microfilm in National Archives Washington D.C. Code T 653 The data given: Lamartine,

Trent Dec. 1849 born, England; Trent DeLome, wife 1858B. age 41 Florida, Inaze, daughter 1879 age 21 Montana born; Lender daughter 1880 age 19; Lamartine, son 1882 age 18 Colorado; Walter, son 1883 17; Helen, daughter 1884 age 16 Colorado; Goodwin daughter 1886 age 14; Florence daughter 1888 age 12 Utah; Evelyn daughter 1892 Utah.

- 8. See: Famous persons of the West: Press Reference Library. Library of congress, Washington D.C. PP 871 In the Hoover Institute Archives among Jones, Evelyn Trent papers there is a biographical note in which a para was mentioned about Lamartine. The family name was Trent and full name was Lamartine Cavaignac. He attended some private schools in London until age 12 and then sailed to USA He got enlisted in Co. G, 47th N.Y. Vol., Civil War and participated in first and second battles of Fort Fisher in North Carolina. It seems he was often blindfolded until he reached a given destination to assure secrecy of the location of the mineral property! He developed a dairy farm, a mine at Vantrent and mining machinery business in San Fransisco and Los Angles. He had mining properties in the vicinity of Auburn where he settled down and lived his last days.
- 9. David., Jordan Starr (19 Jan 1851 19 Sept. 1931) was Chancellor and Emeritus Chancellor of Stanford University till, his death. He stood for international peace. He collected rare species in residence along with Ethel Rae Dugan and continued her contact throughout: David appreciated her talent and helped whenever asked for David, Jordan Starr correspondence, papers are available in Microfilm in Stanford University library *and in* the Library of Congress.
- 10. Ethel Ray Dugan was graduated from Stanford University in 1915 with History as her subject. She married Mukerji Dhan Gopal in New York on 15th June 1918. By that

time Evelyn and M.N. Roy left New York and stayed in Mexico. In New York city Mr and Mrs. Dhan Gopal Mukerji were the guests of Mr W.B. Feakins, Times Building, Times Square. Even after returning from Europe Evelyn did not contact Mr and Mrs, Mukerji. M.N. Roy also lost contact with them. Dhan Gopal died when Roy was in jail in India.

- 11. "On the Quiet" was three act comedy of Augustus Thomas. It was rated as one of the best American plays during the first decade of 20th century. It was staged in Broadway theaters of New, York. Thomas originally named it as "Thread way of Yale". In this play a wealthy girl and another young actor decided to marry the parents of the bridegroom cunningly promised to help him for his Harvard studies. The lovers wanted to marry after the studies. But the parents of the groom withdrew their support to see that the marriage does not take place. Hero of the play was engulfed with constant threats. Thomas created the situations which the audience enjoyed in a hilarious mood. Augustus Thomas (8 Jan. 1857 - Aug. 1934) hailed from St. Louis in USA and he produced 70 plays and contributed to the theater development in USA Some of his popular plays are: Mizzoura. The Copperhead, The Burglar, A. man of the World. Lot of publicity was given for Evelyn in those days for her performance as Ethel. It was staged in Stanford University on Feb. 28th 1913. See The San Fransisco call. Feb. 27, 1913.
- 12. See Evelyn's letter to her mother from Stanford University July 15, 1912. Evelyn used to sign as Barn, *Archives of Hoover Institute, Stanford, USA*
- 13. Mukerji, Dhatz Gopal told this to one Mr O. O. Anthony. F.B.I. File in National Archives, Washington D.C.
- 14. Evelyn wrote her first letter to David Jordan Starr on 31st August 1916 from 1417 Crown Hill Avenue, Los Angeles,

California. Without waiting for the letter she applied for the passport. Meanwhile Jordan sent the letter. She thanked him through her letter on 15th September from the same place. Evelyn obviously stayed with her parents while waiting for the passport. Perhaps she introduced M.N. Roy to her parents and sisters there. See David Jordan Starr papers in microfilm Library of Congress, Washington D.C. Unpublished documents section.

- 15. See.F.B.I. records in National archives, Washington D.C.
- 16. Lala LajPat Rai was known the lion of Punjab in India. He was national leader and freedom fighter who stayed in New York temporarily due to the restriction imposed by the British govt. He was ALya Samajist who died in 1928.
- 17. See Dan N. Jacobs: "Borodin, Stalin's man" Harvard Uni Press, Chicago pp -68. I asked him the source for the wedding of Roy's in prison, Jacobs could not give any proof but advised me to refer to registration of Eleven's second marriage wherein she might have mentioned the reasons for the dissolution of the first marriage etc. Also Evelyn's letter to Richard Park wherein she condemned Chakravarthy for denying her marriage in jail. See Jones, Evelyn Trent. papers in Hoover Institute Archives, Stanford, USA
- 18. War department files of M.N. Roy in National Archives, Washington D.C.
- 19. FBI fill in National Archives, Washington D.C. Evelyn and Mrs. Blanchards daughter worked in the same firm. That was the link the police, tried to trace.
- 20. War department files in National Archives Washington D.C.
 - 21. File 9771-72 War Department National archives

Washington D.C.

- 22. File. 9991-B-41 in War department National archives, Washington D.C., Friends of India was the international league establish in Mexico by M.N. Roy and Evelyn as directors. Prof Jose . G. Montes was the Secretary and the address was Ap. Postal 1056, Mexico, D.F. There were two vice presidents, four more members mentioned.
- 23. Evelyn while withdrawing the money from the bank mentioned that she was going to Yukatan to reorganize the schools for the Government. General Alvarado Salvarado was the progressive governor for the state to whom Evelyn carried an introductory letter. See War Department files 9771-72,73 in: National Archives Washington D.C.
 - 24. War Department files 9771-25
- 25. Evelyn sent a letter from Petrograd to Elena Terres. She was routing the letters from Esthonia. She also sent a photo of Petrograd rally in which she and Roy participate. The photo was not very clear: See War records in National Archives War department records 9771-B1.
- 26 Sergei Eisenstein 1898-1948, Russian film producer, Director. He visited Mexico from 1930 to 1932 and made Que Viva Mexico Modern Art Museum of New York has the copy of that film.
- 27. See Hoover Institute Archives and Stanford University rare collection, Stanford, California, USA.
- 28. KPO radio broadcasts were popular in those days (1928) Evelyn invited several prominent guests for discussions and talks on the Radio. Since those were the earliest Radio broadcasts no cord was available in audio museums.

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- 29. Mc.Lure Newspaper Syndicate, New York, was established in 1883. It was purchased by Clinton P Brown in 1912 sold to Richard H Walden & associates in 1928. After 18 years they moved to Standard Statistical building in Lower Manhattan, New York. At that juncture Evelyn Trent edited their publications in fiction.
- 30. See Hoover Institution Archives, Stanford USA Agnes Boone was born in a Methodist family who opposed dancing considering it a frivolity. Agnes overcome that obstacle and evolved as a pioneer in western dance. She was a contemporary of Evelyn in Stanford University. She won recognition in New York where there was a tremendous competition. She toured France, Spain, Italy and got laurels. She taught in Boston Teacher's club.
- 31. Revolutionary Age was published from New York as a weekly by the majority Communist group. Jay Lovestone was the editor in 1931. Ben Gitlow was the secretary of the communist majority group national council. Though Evelyn never worked with the communists in USA she was in touch with developments about Roy and am reacted immediately after his arrest. This also indicates that there was no truth in the allegation about her links with British government against Roy.
- 32. Dewitt Jones belongs to Richmond in California State. After their marriage they moved to Oakland. Dewitt Jones worked for news papers in Sacramento and written articles in San Fransisco Chronicle. He published Newspaper from Sierra Madre in California. He was the research director. to Contra Costa County development Asson. He also directed the compiling of the history of the port of Stockton and historical documents of East Bay, Alameda County Board of supervisors and State Emergency Relief Administration. He wrote for

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Oakland Tribune. He also worked for the Governor of California. The couple lived for some time in Sacramento. the capital of California. He was manager of Oakland industrial office of the state department of Employment. Evelyn moved to various places along with him and contributed articles in local news papers and organizations connected to her husband.

- 33. Revolutionary age, New. York published about the statement of Einstein on 26th September 1931. The brief text of the original statement was in German and preserved in the Einstein archives of Hebrew University, Jerusalem. The copy is available in Princeton University, New. Jersey library, archives and among rare collection papers. I obtained permission from Einstein Archives, Jerusalem for publishing it. I got it translated in Washington D.C.
- 34. The Revolutionary Age, a weekly from New York published reports regularly commencing from the arrest of M.N. Roy till the sentence and afterwards. The weekly was the official organ of the majority communist group in USA From the beginning of 1932 the paper was published as Workers Age and continued campaigning for M.N.Roy. The information was not carried in Indian papers in those days because of censorship and repression in India.
- 35. See Hoover Institute Archives: Jones, Evelyn Trent papers Princeton University. Einstein thanked Evelyn in his letter sent to her on 29th April 1947. Obviously Evelyn knew Einstein intimately and was in touch with him.
- 36. Evelyn responded to the correspondence from Renaissance publishers from India. She wanted to see the memoirs that were serialized in the Radical Humanist. Renaissance publishers sent her Roy's New Orientation, My experience in China and a few copies of periodicals.
 - 37. Richard Park was the earliest scholar to approach

APPENDICES

CORRESPONDENCE, LETTERS, DOCUMENTS.

AND RESEARCH ON EVELYN TRENT AND

M.N.ROY IN U.S.A.

ROBERT NORTH'S LETTER TO
EVELYN TRENT STANFORD UNIVERSITY

Stanford, California June 28,1957

Dear Mrs. Jones

In 1950 it was my good fortune to .visit Mr M. N. Roy in Dehra Dun, and at that time I became enormously interested in his life. I was preparing a manuscript on Soviet relations with China, which was later published under the title MOSCOW AND CHINESE COMMUNISTS, and inevitably Roy figured in my writing. Now, at the suggestion of Mrs. Ellen Roy, I am writing you for further advice and help. Recently I began a father ambitious study which I hope will lead to a biography of Roy. In this new work my interest includes the man as a personality and as a creative thinker, and Mrs. Ellen Roy, who is unhappy about certain things that have been written about him recently, urged me to seek your help. Under separate corer, I am sending you a copy of MOSCOW AND CHINESE COMMUNISTS. In this book, however, my treatment is not much more than two dimensional. Some years back, before I had met Roy, I wrote a novel REVOLT IN SAN MARCOS and since then it has often occurred to me that my leading character, a Latin American, is in many respects similar to Roy. In any case, my approach is warmly sympathetic, and I am anxious, above all, to try to bring back to life the man who was so generous to me in Dehra Dun in 1950.

It occurs to me, also, that you may well have strong sensibilities in the matter, and I want above all to tread gently. At the same time, Roy was far too important to be ignored or distorted for posterity, and I feel strongly that it would, be an enormous and tragic loss if the people who were close to him were to guard too closely the events and shaping influences in his life.

Because of my close associations with Stanford, I doubly interested in the phases of Roy's career which you alone can bring to life. I would like, therefore, to submit beforehand a list of questions, so that you can sense the problems facing me, and then, perhaps, we could - discuss them at some time suitable for you.

Sincerely yours, Robert C North Research Associate

Please rest assured that I shall respect your confidence in every regard.

Mr Robert C. North Stanford University, Calif

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EVELYN TENT

June 30, 1957

Mr Robert C. North Stanford University, Calif

Dear Mr North

Your letter of June 28th received and I would like very much to read your book, which you are, kind enough to say you will send me and which I have wanted to read for some time, but our library facilities are limited here. If I can be of assistance to you in your projected study, I will do what is possible, within certain limitations. Perhaps I can tell better when I see the list of questions you say you are preparing. I have not seen the things you mention that have been written recently, and am rather curious to know what they are. Has anything been published recently which I might see? You must understand that I wish to remain completely in, the background as far as anything to be published is concerned, and would want my name with held. If you can respect this condition, I will be glad to impart to you whatever information I can that may be of help in your work, so long as you approach it from a sympathetic and understanding viewpoint, which I judge from your letter, is your attitude.

> Sincerely yours, June 30. 1957

July 2, 1957

Dear Mrs. Jones

Thank you for your kind letter. I am mailing the book, which I hope you will please keep. With this letter you will find enclosed a series of questions which may suggest the kind of material I am interested in. I assume that, in addition to the withholding of your name, you would want also a careful handling of Stanford details which might reveal almost as much. At the same time, this is, it seems to me, a fascinating and probably formative phase of Roy's life, and I would hope not to skip it altogether. Between us, we ought to be able to work out treatment which would protect you, bring Roy alive, and do no violence to the truth. Your experience as Fiction Editor has undoubtedly made you sensitive both to my problems and to the various techniques which might be used to serve our purposes.

The length of my questions may give you a start, and unfortunately, they are by no means exhaustive. I am not sure how we ought to manage the answering of them so that the burden to you will be minimal. Surely we ought to have a visit first of all, and then perhaps, you would like me to provide you with the use of Sound scriber entirely. I would prefer not to rely on a Sound scriber entirely, it being too mechanical, but if some such device would save you burden and strain for the mass of chronological detail, it might be worth try. However, as I suggested in my previous letter, I am deeply interested in Roy as a human being, and recollections bearing on this should probably come directly from you to tie without mechanical intermediary. The chief derogatory publication I am aware of is a book by S. Tagore which was published in India and is not, to

my knowledge, available in this country. I copies out a large part of it because, along with much vilification, it also had valuable information. Also I interviewed Tagore in Calcutta, and he elaborated upon his main charges. His chief charge was that Roy had, misappropriated party funds. This is a charge I have heard leveled at other Communist leaders by their enemies, and I am not interested in it—though I am interested in knowing who opposed Roy and on what ideological or tactical grounds. Mrs. Ellen Roy was disturbed, however, because I had lent my notes to others who, she was afraid, might not be equally discriminating (my. notes from the Tagore book, that is). This loan did not violate any confidence, but I shall be *very* unhappy, none the less, if they are not used with common sense. I would like very much to pay a visit some afternoon soon at your convenience.

Sincerely yours, Robert C. North

MIAMI UNIVERSITY

Department of political science College of arts and science

> 218 Harrison Hall Oxford, Ohio 45056 513 5292000

513 529 1709 Fax

January 17, 1995 Dr. N. Innaiah 17319 Buehler Road Olney, MD 20832

Dear Dr. Innaiah

In response to your request for information about M. N. Roy and Evelyn Trent: It is over a decade since I have done any work with the Borodins. Consequently, my recollection about sources is very fuzzy. You might look at Survey, October 1964 pp 3-47, Carleton Beals, Glass houses: Ten years of Free lancing, Karl Schmitt, Communism in Mexico, R. Sorich, "Fragments in Biography of M. N. Roy" (Hoover Institution) Have you tried getting a copy of the Trent-Jones marriage license? It might give some information on previous marriages. Sorry I cannot be of more help.

Sincerely, Dan N. Jacobs

(Dan N. Jacobs mentioned in his book on "Borodin-Stalin's man" that Roy and Evelyn married in New York Prison. I asked him to give source for this statement)

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Obituary:

Evelyn T. Jones page 10 Auburn Journal Auburn, Calif, Monday Nov. 23, 1970 Obituaries A memorial service for Evelyn Trent Jones, 78, an Auburn resident since. 1909, were conducted Monday at the pioneer. Methodist Church. Mrs. Jones a native of Utah and the daughter of the late T.C.Trent, a gold mine operator in this area years. ago, died November 21 in the Auburn. Faith Hospital. She was a graduate of Stanford University, a former news paper woman and a retired state social worker. A widow, she is survived by six nephews, Trent Meredith of Camarillo, Diven Merideth of Palm desert, Harold T. Power of Piedmont, Goodwin Trent jr. of Hawaii, John Trent of Alaska and Francis Brown of Walnut Grove; and eight nieces, Marion Reese of Sacramento, Florence Brunkow of Spokane, Wash., Nina Jones of New York State, Mary Bou Martin of Idaho, Peggy Brown of Idaho, Mary Trent Frost of South Carolina, Meta Trent Harris of Los Angeles and Mary Trent of Palos Verdes. Inurnment was in the Auburn - District Cemetery. Schumacher's Colonial chapel handled the arrangements.

LETTERS FROM FRANCIS BROWN TO INNAIAH.

Francis Brown P. O. Box 674 Walnut Grove, California 95690 14 Nov. 1994

Dear Dr. Innaiah

After letters and conversations with my brother, Diven Meredith, regarding your interest in our aunt, Evelyn Jones, I wish to offer any possible help.

My sister Marion Reese lives in Sacramento and I live 30 miles distant. My sister is 80 years and I am almost 77. We do not drive long distances. We have many fond memories of our "aunt Barn" from the late 30's to her death-including many holiday festivities. We have some "snapshots" of Aunt Barn and also some family info. If we can be of any help, kindly let us know.

Sincerely

Francis Brown

Mrs. Howard E. Reese (Marion)

916-45th St.

Sacramento, Ca 95816

Phone: 916-452-1012

My phone: 916-776 1125

(Francis Brown is the daughter of Evelyn's sister)

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6, December 1994

Dear Dr. Innaiah,

In response to information you seek on my aunt, Evelyn Jones: She met her husband, Dewitt Jones, I believe while working on a W.P.A. (work Progress Admin.) writer's program. These massive relief programs were instigated by President Franklin Roosevelt during the difficult depression years called "The New, Deal" and provided economic help in those hard times. I believe Dewitt Jones was originally from Kansas. He was a sweet, gentle person-very simplistic. WY1e often wondered how and why their marriage seemed so "agreeable"-as they were such different persons, and with different backgrounds.

There were no children from this union. They lived on Calmar St. in Piedmont, CA,-close to her sister Helen Trent Powers. They seemed to enjoy many diverse friends together. After Dewitt died, I think "Bam" decided to move back to an apartment in the old family home in Auburn. This created a schism between Barn and her sister-who was opposed to the move. (I have never understood why) Also-it saddened all family relations. This schism lasted to their deaths-truly sad. Bam worked for 5 years as a state' social worker in Auburn. (As someone remarked, Barn seemed to have trouble finding a job as she passed written tests very high -but not the oral tests) After a fire in her apartment, she bought a simple - little" home on Luther Road-on the outskirts of Auburn. She seemed very content.

My sister and I would always have Barn for various family celebrations through the years to her death in November 1970. Bam was always wonderful company; articulate, interesting, contemporary in thought. She had a lovely cultured voice and delightful musical laugh-with mirth. Her sometimes liberal attitudes did not always please some of her family: males!!! I often wondered why she was always called, "Bam": Her birth given name was Leonora-after father's sister in London. But, she

was always known as, Evelyn. Perhaps, being the youngest of a large family, her father may have lovingly called her "Bambino". But this is only my speculation.

Now Dr. Innaiah, I have enclosed some pictures and items of interest of Bam-also I have in my possession: (which you probably have) 1.A copy of chap 2 of "Communism in India" by Windmiller and Overstreet of San Fransisco State University-which he sent in Dec. 1980.

2. A small book 228 pages titled "Fragments of A prisoner's Diary" M. N. Roy "Vol. 111 - covering letters from jail 8-11-31 to 1-20-36- which I removed at her death. Also, you might check the U. C. Moffitt Library in Berkeley. (I remember M. N. Roy was in its card catalog years ago) Also, the Bancroft Library. Hoping these items and thoughts will help you and that you will eventually return them to me. Good luck, Francis M. Brown (sorry-no typewriter! No word processor!!)

The Jewish National & University Library Department of Manuscripts & Archives Albert Einstein Archives Office of the Bern Dibner Curator

October 18th, 1994

Dr. Innaiah Narisetti 17319 Buehler Road Olney, MD 20832 USA

We hereby send you a copy of Einstein's statement concerning M. N. Roy as requested in your letter to us. We hereby grant you permission to publish this statement in your forthcoming book and in your planned article. Please note that our credit line reads as follows: "Permission granted by the Albert Einstein Archives. The Hebrew university of Jerusalem, Israel." We would greatly appreciate receiving a copy of your article as well as of your forth coming book upon publication.

Sincerely

Zeev Rosenkranz, Curator copied 1959 from a draft letter addressed to British Authorities in India in behalf of M. N. Roy. 1931 (date on back of draft) also 1934 file M. N. Roy, in a cultural point of view a valuable personality is threatened by death. In the general interest it is essential that the political fight, inevitable in its way avoid the primitive method of extermination. Only in this way the political fight can be benedictful in longer term for the general public.

Tulane Latin American Library Tulane University New Orleans, Lousiana 70118-5682 (504)865-5681 Fax (504)865-6773

31 Oct. 1994

Dr. Narisetti Innaiah 17319 Buehler Road Olney, MD 20832

Dear Dr. Innaiah

I have received your letter of October 21, but I am afraid that I cannot be of any help to you. Our Gates collection contains numerous broadsides, no letters, from the Salvador Alvarado era in Mexico but as far as I can tell from the guide there is no mention of Evelyn Trent in these printed documents, nor have I found any reference to her in the library as a whole. Also I might mention that the collection Contains two rather large sets of clippings from Mexican and U.S. Newspapers dated 1917-1919 (folders 59 and 60, cat #1338 and 1340 in oversize box 15). I cannot go through them all to see if there is any mention of Evelyn Trent, but you would certainly be welcome to do so if you should come to New Orleans.

Sincerely
Ruth R. Olivers
Curator of Manuscripts

Dum Dum Central Jail Calcutta-28 (India) January 28th, 1966

Mr Robert C. North Professor- of political science Stanford University California USA

Dear Professor North,

From the address given above you can see that I am writing to you from a jail. Where I have been incarcerating for the last fifteen months. It is a detention without trial as is in vogue in our country. However I am addressing you for a small favor. I want to know the present address of Mrs. Evelyn Roy, the first wife of M. N. Roy. I heard that after her separation from Roy she moved again and is in America now. Her maiden name was probably Evelyn Trent. I do not know what she is called after her remarriage. Roy first met her within the campus of the Stanford University. I do not know of course whether or not she is one of the graduates of that university. Perhaps it will not be difficult for you to find out her address. (This letter was found, in the papers of Evelyn Trent in Hoover Institute forwarded by Robert C. North to her)

Meeting and interview with Diven Meredith on 5th January, 1994 Mr Kris Gogineni (G V K Rao) and his son in law, Mr Mohan were present. Mr Mohan video recorded the interview. Diven is in his 80s and still playing golf and working on computer. He visited India in 1978. He married second time and his wife accompanied him to India. Diven told me about his grand father Mr Lamartine and gave the diary of All Lamartine Trent (about

his Japan tour as mining engineer in 1889 before the birth of Evelyn) Diven told me that Evelyn was honest and true to word. She was very pleasant. M. N. Roy treated her very brutally according to Charlette Kett the American Red Cross worker between two world wars. Diven met Kett accidentally as a house neighbor in a small town, Caramel in California city. Kett was a family friend of Trent family. Evelyn might have told Kett about her plight. Diven also told me that, there was no proof for his statement and the statement of Kett too might have originated from heresy. Diven told me that Devitt Jones, the second husband of Evelyn used to call her as "Shanti Devi", since she wrote articles with that name during her communist phase. According to Diven, Mrs. Evelyn rode a car. He said that his family concealed about the early marriage of Evelyn and thus kept them in dark. Evelyn's communism was also a taboo in the family. Helen Power, sister of Evelyn thought that communists whether, of the past or present belongs to the same metal. Divert was in touch with Mr. Marshall who wrote "Communism in India". Diven shown me the burnt papers of his grandpa and Evelyn (1962 fire accident in Auburn apartment) He confessed that he handed over all, the remaining papers of Evelyn were handed over to Hoover Institute in Stanford University. I saw some photos of Evelyn, Lamartine Trent during the interview.

56 EVELYN TENT

Nathaniel Weyl
3434 Oakwood Terrace
N. W. Washington 10 D.C. Adams 2-7229
April 18, 1961
Mrs. Evelyn Roy
c/o Dr. Robert C. North
Political science dept., Stanford university
Stanford California

Dear Mrs. Roy

My wife and I are doing a history of the communist movement in Latin America under the auspices of the Reim Foundation. In this connection, I read with great: interest - the autobiographical articles of your late husband, M. N. Roy, which appeared in the Radical Humanist of Calcutta. As you probably know, Roy states that when he was in Mexico he organized the communist party with funds given him by the intelligence organizations of Imperial Germany. He describes secret meetings with then president Carranza in which the Mexican chief executive agreed to assist Roy in his anti-imperialist work and to make the Mexican consulates in Latin America available to Roy for courier purposes. Roy also claims that he recruited Calles into his Socialist Party that he was responsible for getting Calles into the Mexican cabinet and that Calles kept his Socialist party membership card for at least for a decade after these events. I have thus far been unable to get any confirmation or critical evaluation of these claims. What is puzzling me is that Roy should have been able to build a communist party with this amount of prestige and power which nevertheless, practically vanished - when he left Mexico. I have talked to the late Lewis Corey and to Bertram Wolfe, both of whom were active in the

leadership of Mexican communist movement shortly after 1922. It seemed plain that the communist groups that were working with them were sectarian, powerless and devoid of political influence I understand from Dr. North that you wish to remain completely anonymous and I can appreciate that desire. There is no reason that your name need appear in the book which my wife and I were preparing. If you would simply write me giving your evaluation of Roy's political activities in Mexico, particularly with reference to Carranza and Calles, I will use this evaluation without identifying you as the source. There is no need for you to put your address or for that matter, your present name (if you have remarried) on the letter. I do not think that we need have any correspondence on this matter beyond this letter to you and I trust, Your reply to it.

Very sincerely yours, Nathaniel Weyl Emergency committee of Atomic Scientists incorporated room 28, 90 Nassau street Princeton, New Jersey

Trustees Albert Einstein Chairman

April 29, 1947

Dear friend,

On behalf of my colleagues of the Emergency Committee of Atomic Scientists, I send sincere thanks for your generous answer to my letter asking for your help in the great educational task we have undertaken. We value not only the practical support you have sent, but also the good will towards this work and the hope for a reasonable solution of this immense problem which your contribution expresses.

Faithfully yours,

A. Einstein.

Letters of Evelyn. 'Trent to Dr. David Starr Jordan

Sept.' 22, 1929

My dear Dr. Jordan,

Flews of your illness and subsequent rally reached us in the midst of preparations to leave California for New York Where I intend to stay for some time in an effort to do something moreserious in the writing line than I have so far attempted. This explains my tardiness in writing to express sympathy and joy in your at least partial recovery, and the hope for your eventful complete restoration to health and strength. I am spending the last few weeks with my parents in their old home at Auburn and both they and I send our best wishes to you and Mrs. Jordan, with sincerest hopes for your speedy recovery. It is harder to leave California than I had thought it would be-doubly so, after having returned home after so long an absence.

Faithfully yours,

Evelyn Trent Auburn, Calif.

Dr. David Starr Jordan, 1417 Crown Hill Ave Stanford University Los Angeles, Calif Calif 60 EVELYN TENT

August 31st, 1916

My dear Dr. Jordan;

You will not recall the writer by name, but at various times when our paths have crossed momentarily, you have been so very kind in your remembrance of me as one of your students, that I dare address you personally in a request rather vital in its nature. Ever since the outbreak of the European war, it has been my purpose and intention to - go abroad to study conditions there and eventually, right up certain features of my investigation. All my plans for the past two years have been directed towards this end, and now I find the time and opportunity to go with no obstacles, but the matter of obtaining a passport. That is no small matter in these troubled times and I thought perhaps your recommendation and that of the university of which I am a graduate, would enable me to obtain it more easily and speedily. I dare to presume that I may obtain such recommendation, both by yours and Mrs. Jordan's knowledge of my earnestness of purpose and desire, and by an investigation of such stead fastness of character as I may have left upon my university in the minds of those who knew me there. You will find that I was a graduate at the class in 1916 January majoring English and doing some writing among other college activities, while there. Since I have been out I have continued to study and write for various newspapers on economic questions chiefly unemployment - at the same time I have been pursuing various callings- advertising and teaching being the chief at any time I can earn my living on a commercial footing, but having demonstrating that I desire to use my means and leisure towards the real end of education to me living and writing. You will pardon this resume of my past given for your better information of me you will not recall clearly among the myriads who claim your friendship but a mutual friend of ours, Mrs Mukherji,. with whom I had the honor to call on - Mrs. Jordan, may say a word on my behalf I am going to New York to visit my brother, Walter Trent also a student of Stanford, then take boat for Scandinavia, thence to Poland and as many of the belligerent countries as I can be permitted to enter. I shall be ready to leave Los Angeles at any time after hearing from you and will come to Stanford if necessary. I only wait for a passport to start abroad at once. Trusting you: will find it your power and inclination to favor me in the matter, and, utter sincerest acknowledgments for your courtesy in thus permitting me to encroach upon your leisure, I beg to remain.

Respectfully and faithfully yours, Evelyn Trent 62 EVELYN TENT

Dear Mrs. Jones

I trust all is well with you. My family and I have been away for almost a year and a half most of this period having been spent in Italy. Mr Muzaffar Ahmed has written me asking for your address. My reply was that I could not provide him with the information he wanted without breaching a trust, but that I would forward the request directly to you.

With personal best wishes,

Sincerely yours,
Robert C. North
Professor of Political Science

Dr. David Starr Jordan Stanford University Calif

My dear Dr. Jordan,

Permit me to express my deep appreciation for your letter of recommendation, which I had the honor to receive. It reached me after I had entered my application for a passport but if the department of state does not need it I shall treasure it always as part of my obligation to Stanford, and the ideals which you have embodied therein.

Very respectfully yours, Evelyn Trent Feb. 10, 1966

Mrs. Evelyn T. Jones 353 Linden Avenue Auburn, California

Dear Mrs. Jones

I trust all is well with you. My family and I have been away for almost a year and a half most of this period having been spent in Italy.

Mr Muzaffar Ahmed has written me asking for your address. My reply was that I could not provide him with the information he wanted without breaching a trust, but that I would forward the request directly to you.

With personal best wishes,

Sincerely yours,
Robert C. North
Professor of Political Science.

Auburn, Calif. Feb. 15, 1966 Dear Mr. North:

Thank you for your note, with enclosure. The name is unfamiliar to me and I see no reason for his attempting to contact me. Three years ago I was burned out of may apartment and am in retirement elsewhere. I receive all mail to the above, address, which is confidential to you. The property where I lived belonged' to our family and is being sold and the proceeds, if any, distributed to the heirs, of which there are many.

I trust you enjoyed your stay in Italy. Please continue to observe discretion in replying to any queries concerning me.

Thanking you, and with best wishes,

Sincerely yours,

Evelyn's letter to Richard L. Park

Auburn, Calif June 8, 1956

Richard L. Park Institute of East Asiatic Studies University of California, Calif

Richard

Enclosed herewith is the ms sent to me, with - factual, or violated the expressed agreements for making any suggestions and corrections - would not be mentioned, either as participant

A great deal of careful research seems to have done by the authors, but unfortunately some of the sources are questionable. Simply because something appears in print does not make it authentic! I could quote many examples of this, but will content myself with only a few of the more glaring: E. R. Roy did not meet his wife at Stanford; they did not go to New York together, they were not married in jail (Chakravarthy perfervid imagination) She was never arrested in New York nor did he post bail, her father did not prefer charges against him, etc., etc. May I add that Mrs. R. Did not represent India on colonial commission, nor was member of it, and that she was not present at the third congress, -which -would snake it impossible for her to have written the letter quoted "from Moscow". I believe it would be better, rather than lay the authors open to the charge of making rather wild guesses, to omit all references to her as stipulated. For the rest, I find many errors of interpretation in this chapter, too numerous to go into here, chiefly on the subject of R'srole as a framer of the Supplementary Theses, of his reception and standing among the Russian Leaders, of his relations with Chattopadhyaya and his group, and in general of the interpretation of the very considerable role played in placing the Indian Revolutionary movement on an intellectual basis, he being the first to dignify it with a philosophy and a literature, which became widely recognized and accepted in India. For this he should be admired, rather than vilified. Admittedly, he had to pass through many evolutionary phases in his own development, but at least he had the capacity to learn! I find tendency to accept without question, the accounts of the British police representative, Lt. Col. Kaye, who admittedly, would be far from impartial in his estimates. As you are a professed friend of Roy, I feel sure you would not wish to do his memory a disservice by unkind interpretations of his integrity and sincerity at the time he played a for the development of the Indian Revolutionary movement. It would shock to his Indian admirers to read some of the interpretations embodied in this chapter. (after the second page is missing in the papers. This letter also was partly damaged at the edges.

EVELYN's LETTERS TO ROBERT C. NORTH

Auburn, Calif March 7, 1960

Dear Mr. North

Please pardon the long delay in returning your ms., which I have read twice, with great interest. You have done an excellent and sympathetic job and have succeeded in retaining the human qualities of your subject without losing them in the arid desert of research.

There seems to be nothing I can add or subtract from your presentation, which as far as I know, is factually correct, from the parts I have read. I might tell you a few anecdotes, but they would merely be a foot-note to history and might well be superfluous!

I did not want to write you until I had read the book you sent, which I have at last done, at least the essential parts. It is careful job of research, with some slip-ups here and there, with no interpretation of the facts presented and no understanding of the personalities involved, or of their actions and motivations. It will never be anything more than another reference book containing the same mistakes as the others, because derived from the same source materials. The best one can say of it is that it is painstaking and represents a lot of work.

As I read these scholarly tomes, I wonder which is more exhausting, to have lived through some of these experiences, or to have done the research to write about them I do thank you for sending it to me however, and for your thoughtfulness in general. I feel sure that your book, when it is published will add

something new and different to the growing volumes of material on this subject.

By the way Windmiller came up here on a speaking engagement and I had the opportunity of looking him over and listening without his being aware of his audience I am glad some instinct prompted me not to meet him.

I am a night course in connection with my work, which limits my time somewhat and is a drain on my energy, hence the delay in writing you. I am sorry I cannot be more useful. With thanks and best wishes.

Sincerely yours,

EVELYN TENT

Robert C. North's letters to Evelyn

February 14, 1958

Ws. Evelyn T. Jones: 353 Linden Ave.,

Auburt CaLif.

Dear Mrs. Jones:

It is quite possible that Ellen suggested to Mr. Ray that he get in touch with you. As editor of The Radical Humanist he is closely associated with her. I have never met him but he does propose to spend about two weeks here during March- Probably he is interested in gathering materials on MN should not think that you would have to see him if you don't wish to. I have, received a grant to visit Tashkent an other places this summer and shall write you more about this later.

With best wishes,

Sincerely,

Robert C. North

Stanford University
Stanford, California
International studies committee
Political science dept.

March 10, 1959

Mrs. Evelyn T. Jones 353 Linden Avenue Auburn, California

Dear Mrs. Jones

I have been asked to review communism in India for the Journal of Asian Studies. My space will be limited, but if there are any points you would like to call specifically to my attention, please do drop me a note.

Also, I am reading a paper next month before the Far Western Slavic Conference, and in this connection I shall be paying particular attention to these two themes:

1) Roy's attitude toward the bourgeoisie during the period 1920-1926: and (2) Roy's growing concern with industrialization in India and the probable emergence of dominion status. I am not at all satisfied with the argument in Windmiller and Overstreet, pp.114-121 and 130-133. My impression is that Moscow had shifted, rather than Roy, but to develop my case I want to follow his thought (1920-1929) on, (1) the Bourgeoisie and (2) industrialization in Jndia. Did events in India during 1920-1922 influence him strongly, and if so, how? See, for example p.133 of Windmiller and Overstreet, lines 3-5.

Any light you can throw on these matters I shall deeply appreciate. Mr Windmiller will be on the panel when I read my paper. As always, of course, I shall keep you carefully shielded.

With best wishes,

Sincerely yours,

Robert C. North Associate professor in Political science

South Asian Studies

Asit Sen's letter to Evelyn Trent

Renaissance Publishers Ltd. 15 Bankim Chatterjee Street Calcutta 12: Post Box 2636

September 14, 1954

Mrs. Evelyn T. Jones 353 Linden Avenue Auburn, Calif USA

Dear Mrs. Jones

In July last we sent to you under registered book packet one copy each of Roy's "New Orientation" and "My Experience In China"_ We hope you have received the same by this time.

We also understand that you intend to place an order for all the issues of our Quarterly journals, The Marxian Way and The Humanist Way (same journal with the changed name), the publication of which has been ceased with the demise of M. N. Roy, who was its editor since its inception. However, all the back issues of this journal are available, with the exception only vol. 1. There were, altogether four volumes and issue of this journal published, priced at \$3.00 per volume, and \$75 per issue. We shall be obliged to know if we should send these all to you.

You please note that our present bill has been met from your credit balance left with us.

Thanking you,

Yours faithfully, Asit Seri Manager Renaissance Publishers Ltd.

REPLY OF EVELYN TO ASIT SEN

353 Linden Ave., Auburn, Calif USA. Sept.26, 1954

Mr Asit Sen, Manager, Renaissance Publishers Ltd., 15 Bankim Chatter St., Calcutta 12, P.O. Box 2636 India

Dear Mr Sen,

Your air letter of Sept. 14th reached me last week and I have not been able to reply until now due to illness.

Regarding your query as to receipt of books, I thought I had already acknowledged receiving "New Orientation" and "My Experience in China".

I have never placed an order for back issues of "The Humanist Way", quarterly publication now discontinued. At one time I did express a desire too see a current issue to decide whether or not to subscribe, but when I was informed it had been discontinued, I informed Mrs. Roy that I did not desire to order any back numbers to be sent to me.

Currently, the only book I have on order is one copy of the Memorial volume when and if it is published this fall. All other books ordered by me have been received and I do not desire to order any others at present.

I am receiving the" Radical Humanist" weekly, and wish to continue my subscription to it only as long as the Memoirs of M. N. Roy are being published therein. When these cease, I would like my subscription to terminate, and in any case, not later than the end of this year.

Hoping this clears up any misunderstandings that may have arisen as to publications I have and have not ordered, and with thanks for your courtesy in filling my orders to date.

I remain.

Very truly Yours

Agabekov Georges The Russian secret terror tr from French Henry W. bunn New York: Brentano—s 1931 pp 192

"The first intimation of bad faith of the Indian Communist Roy came through Farouki. He suggested that Roy's wife being an English woman, might be an English spy. When the suspicion was confirmed, Roy was separated from all political activity."

Agabekov was former chief of the Eastern section. His charge against Evelyn as he quoted Farouki, was not supported with any evidence later.)

San Francisco State University 1600 Holloway avenue, San Fransisco. California 94132 international Relations program

Mrs. Howard E. Resse 916 45th St., Sacramento, CA 95819

Dear Mrs. Reese

I am enclosing a copy of chapter of 2 of COMMUNISM IN INDIA and a few additional pages which mention Evelyn Trent Roy. I hope you find them interesting.

I appreciate the information you gave me on the telephone and should I uncover enough additional data to merit an article on Mrs. Jones, I shall send you a copy.

Meanwhile, if you should find any letters or other materials relating to her political career, I would very much like to have access to them.

With all good wishes,

Sincerely, Marshall Windmiller

CERTIFICATE OF DEATH OF EVELYN TRENT

This is to certify that this document is a true and correct copy of the vital record which is on file in this office and of which I am the legal custodian.

Jordan E Sech MD

Local registrar and county Health Officer Auburn, California Date Nov. 25 1970

CERTIFICATE OF DEATH

Evelyn Trent Jones 11.21.70 4.55 a.m. (death) Female Caucasian Salt lake city, Utah 10.20.92 (birth) 78. Lamartine Trent (father) England, Mary DeLorne McLeod(Mother) Florida USA (citizen) 545-20-6632(social security number) Widowed N/A (Name of the surviving member) Social worker 5 years State of California Welfare Auburn faith hospital (death) Highway 49 Not inside city

Rural Auburn, Placer county 21 Years stay,

50 years in California state, Luther road (residence) not inside city, Mrs. Howard Reese (niece)

46.7 \$67 Crocher Road, Sacramento, Calif.

11.17.70 to 11.21.70 (hospital) 11.20.70 (died)

1212 High street physician address C 19979

Cremation 11.23.70 Sierra View Memorial Park (cemetery)

Schumachers colonial chapel (funeral director)

Gordon E. Seck (local registrar)

small intestine sanzrene six days

5 years ago arteriosclerosis

Sibnarayan's letter to Evelyn

Prof. S. N. Ray Head of the dept. of English, S.E.S college Sion West, Bombay-22 5th January, 1963

Dear Mrs. Jones,

I am very distressed to read your letter of December 18th. It must be terribly upsetting to have to leave one's home when one was looking for a hard-earned rest. I very much hope that the present temporary arrangements will be over soon and that you will be able to settle down in your rebuilt house without much delay.

You should not think that I am the only one in this country who remembers your important role in the struggle for Indian Independence during the 20s. I myself belong to the younger generation of Radicals, but there are still quite a few of the old guard of our movement who came into Radical politics in the early 20s through the joint efforts of Roy- and yourself. In the archives of the Institute we have, I believe, copies of some of your early writings. In any case, I have heard enough about you from Roy and Ellen and some of my older colleagues to know that you did play a very important part in this struggle in your youth. However there is no one living today who can write the inside story of that period with greater authority. I, therefore; very much look forward to the day when you find the necessary time and composure of mind to write down your recollections of that brave period. If there is any material that you need from India,. - you have only to let me know and I shall be only glad to forward the same to you.

Sometime in the last week of March, I plan to leave Bombay and to Melbourne as a Visiting Professor. My address there for the rest of the year will be care of The Department of Indian Studies, University of Melbourne, Parkville, N2 Victoria, Australia.

With very best wishes of the New Year,

Yours sincerely, Sib narayan Ray 80 EVELYN TENT

Handing over Evelyn's papers to Hoover Institute

August 15, 1971

The Hoover Institute and Library on War, Revolution and Pc Stanford University Stanford, California Gentlemen:

Reference is made to a series of communications and visits made by Robert C. North of your organization, and Evelyn Trent Jones, during the period from 1957 through the 1960s. The principal subject being the recollections and memorablia of Mrs. Jose's marriage to M. N. Roy.

Mrs. Jones (my aunt) passed away in November 1970 and her personal papers dealing with this period have come into my possession. No will was left directing the disposition of these papers, and it is my decision that they should now be placed in your hands, without constraints or obligation, for whatever historical value you may find in them.

Please advise if you-desire these papers and instructions as to their transmittal. The collection is contained in two cartons, total weight about 50 pounds. It consists of a number of books, periodicals and private correspondence (originals only). It has not been copies or offered elsewhere; it remains much as they were when in Mrs. Jone's possession.

Very truly yours, Diver Meredith 35-C Sandpiper Palm Desert, Calif 92260

Hoover Institution

17 August 1971

Miss Diven Meredith 35-c Sand Piper Palm Desert, California 92260

Dear Miss Meredith

Thank you for your good letter of August 15. We are pleased indeed that you have decided to deposit the papers of your late aunt, Mrs. Evelyn Trent Jones, with the Hoover Institution. I am sure that these very important materials will prove of great interest for scholars over many years to come.

May I suggest that you ship the papers at your convenience via Railway Express or by means of moving and storage firm, such as Bekins or Allied Van Lines. The materials should be sent collect as we will, of course, pay for all packing and shipping costs.

I hope we may have the pleasure of welcoming you at the Hoover Institution on your next visit to northern California.

Best wishes and,

Respectfully yours, Richard F. Star Associate. Director Mr Diven Meredith 35-C, Sand Piper Palm Desert, Calif 92260

Dear Mr. Meredith:

The papers which you so kindly donated to the Hoover Institution arrived here several days ago in good order, and they have been accessioned under the name of your late aunt, Mrs Evelyn Trent Jones:

May I take this occasion to thank you for making these materials available to us.

With best regards, I am

Very truly yours Franz G. Lassiter Director of Archives

Files in Evelyn Trent in National Archives, Washington D.C. 9771-B-41 WAR DEPARTMENT FILES Memorandum for file

Elena Torres received a letter from Evelyn Roy from Petrograd in which the Russian Situation is drawn with enthusiastic colors. In this she says that Roy is writing to me, but up to date I have received nothing and I tried to get Elena to give me the letter so that I may copy and it in. The letter came by way of Esthonia.

(Number 1777, Mexico city Aug 8, 1920, 10058-0-3 p56)

The American Legation Office of the Military Attache The Hague, Netherlands

January 20,1922

to : A.C. of S, G-2

Subject: Mrs. Helen B. Allen alias Evelyn Nath Roy The following from British source is submitted to you for information.

"The above names that are stated to have been born at Chicago in 1894, arrived at Dover from Reval on 21/5/21 when she was traveling on Mexican passport in the name of ALLEN.

Russia she appears to have passed as the wife of Mahendra Nath Roy. She is also known to have acted as messenger from Moscow to a communist in this country and to have been working for the Indian Revolutionary Party.

She was recognized by the Mexican Consul as a Mexican subject and sailed for Vera Cruz from Plymouth under a Deportation order on 11.6.1921.

James B. Ord T^vlajor Getz. Staff, TUlilitaty

Attache

file 10058-1180

Information has been received that a. certain V.R. Kasper, an Esthonian in Reval, and a known communist, is in close touch with Michael LVOVITCH GOBER /LANN, A MEMBER of the Soviet delegation in Reval. He is apparently as outside agent for the Delegation, receiving communists from other countries and conducting correspondence. On June 30th he sent the following telegrams to the United States:

Telegram No.5858. 11.50 a.m., 30.6.21 To Helen Power, Wistaria Way, Piedmont, California; USA, 10th June Evelyn left London for Mexico.

Communicate with her through our friend Marcele Boudin P.C.B. 1355 Mexico D.F. She is traveling alone and must be taken care of.

Her account transferred to New York. You will be duly informed by the banker.

Rob: Telegram no 5857, 11.40 a.m. 30.6.21

To: Menbroson, Montreal.

"Inform Yakhi that Mrs. Allen left London June 10th for Mexico.

She is in bad health. Give her assistance."

B. and B. Co

Telegram No 5862. 12.60 a.m. 30.6.21

To:Yalodes, Aveniava San -Anvel, 96, V1ixcoac, Mexico D.F.

"Mrs. Allen left London June 10th for Mexico. Her health is bad. Look out for her, and take care of her. Communicate New York

if necessary. "Ramirez".

All the above telegrams were sent by W.E. Kasper, S. Kompasna Tan 27-5. Actilagraamisiga. Ore. (?) S.A. Schnider.

Evelyn and Mrs. Allen is the wife of Mahendra Nath Roy, who was found to be staying in London and who was sent out of the country as stated in the telegram. The reference to the lady's health are probably metaphoric and signifies that the authorities are watching her. Ramirez, who signs the last telegrams, is doubtless the Mexican representative to the Third International in Moscow.

We should be glad of any information that you could let us have about the individuals mentioned. There is also reason to believe that Michael Governann receives correspondence from revolutionaries at the Hotel Petrograd, Reval.

Note by Innaiah: Reval is now called Tallinn.

86 EVELYN TENT

File 61-10 61-5864

Investigation in Washington, D.C. discloses that Mrs. Lamartine C. Trent does - not - reside in Washington. May be living in Philadelphia. - Office there requested to locate.

Pending Details:

Reference is made to Bureau memorandum dated October 5, 1925, to which is attached enclosures No. 38229, the, same being a copy of a letter received by this Department from the Department of State requesting that investigation be made with a view - to determining whether or nor Mrs. Mahendra Nath Roy (nee Evelyn Trent) is at present visiting her mother Mrs. L. C. Trent, supposed to be 'residing' at 1209 Lamont: Street, N. W. Washington D.C.

The State departments letter states that Mrs. Roy left Paris, France on July 30, last, bound for the United States, and the presumption is that she intended to visit her mother when she arrived in this country. Mrs. Roy as will be recalled married Mahendranath Roy years ago when she a student at the Leland Stanford University in California and thereafter she travelled in various countries of the world, carrying on. Indian radical activities.

Mrs. Lamartine C. Trent moved from 1209 Lemont St. N.W. in April, 1922, taking up her residence at 3420 16th St N. W Washington D.C. After a brief residence at the latter place, she moved to Front Royal, Va. and lived there for a considerable time. This office covered her mail during the time she was a resident of FroRoyal Va. which did not develop that she was in correspondence with her daughter Evelyn. Recent inquiry made of the postmaster at Front Royal, Va. Mr S. G. Allen, discloses that when Mrs. Trent left Front Royal, Va., she left with the Postmaster at that place 61-5864-2

File in War Department of National Archives, Washington D.C. 61-5864-9

closed

Mrs. Mahendranath Roy located. Matter referred by Bureau Immigration Department which is now investigating with the view of deportation.

Closed Details

Reference is made to file, particularly to this Agent's report for October 10, 1925, wherein it is suggested that Mrs. Roy probably entered the country illegally, therefore is subject to deportation.

Agent has been informed by Immigration Inspector Howell that this matter has been referred to his department and that investigation is now being made to determine how Mrs. Roy entered the country and whether such entry was legal.

Since Agent's last report, it has been ascertained that Mrs. Roy has moved from 101 Wisteria Way, Piedmont, {Oakland} to 1400-36th Street Sacramento. The latter is the address of Mrs. J. D. Meredith, a sister of Mrs. Roy. Information has also been received that Mrs. Roy has been in Madera and that she is supposed to be agitating among the Indians in the Sacramento and San Joaquin valleys. The mother of Mrs. Roy is said to live in Idaho, address unknown. Mrs. Helen Trent power, another sister is employed at the Site Employment Bureau, Oakland, residence 101 Wisteria Way, Piedmont. The Department of Immigration is advised of these facts and will keep Agent advised of such action as may be taken in Mrs. Roy's case.

As the instructions to this office were to locate Mrs. Roy which has been done, and as the matter is now being handled by the department Immigration, case is closed.

88 EVELYN TENT

Evelyn's. letter to her mother from Stanford University.

July 15, 1911

My dearest mother,

Yesterday was so full that I couldn't find a moment to write in the morning one of our friends from the University came to play tennis with us and stayed to breakfast after, and to talk until half past eleven. I had to deliver her safely into the arms of her chaperones and then came home to glance at the papers and change my clothes in the afternoon husband talked Bengali with me for two hours, or rather I struggled to understand what he was saying, then an avalanche of people arrived to see our new house our Suffragista, her old aunt, a Mexican poet and a journalist, each wearing frock coats and red carnations and looking portentiously solemn. We discussed Tagore, who is being translated into Spanish and whom they are enthusiastic about, had tea, and after more conversation they streamed out about half past seven, the poet and journalist casting themselves alternately at my feet en route, figuratively of course. Leave taking in Mexico is a very elaborate affair, and there is a most precise formula to be gone through with, hastily and mechanically to their fellow-countrymen, but to strangers they seem to say it with renewed relish. As they shake your hand, man or woman, they say, "I am very pleased to have met youras such and such a number, street so and so, I await your orders, there is your home". And meanwhile you are saying the same thing as nearly as possible in halting Spanish.

Then to a Dama they proceed further and say, Senora, I am at your feet-then with many low bows and with your permission" they are gone. This from everyone with gradations of polish but

the same high level of courtesy down to the dirtiest peon, who assures you that "aqui tiene usted su casa". It is a tremendous revival, or survival of the of chivalry, and makes us anglo-saxons look and feel terribly rough and crude.

This morning I started to give some lessons in reading and writing to young Isabella who used to work for me in the other house, her sister eleven years old, a muchacho who chases tennis balls for us most faithfully every day and our maid, who came at the last moment and asked in an embarrassed whisper if she might listen to the class as she neither read nor write. So I have four, from six to twenty years old, all sitting in rapt attention, and laboriously scrawling their first letters. I meant to give them an hour a day, but today it slipped over to two hours, without my knowing it. They fairly cry for help, and it's not a question of lack of schools, for they are going full blast, the teachers even working through the revolution without salaries, and only two months have been lost in all these eight years. I met two last week, and they are so fine, but they cannot admit children in the middle of the term, as it retards the others, and sad that many children did not come despite everything being given them free to learn, because they were ashamed of their clothes. It is the case with these three tots I have, I know and what a great pity. The teachers said there was a fund to give old clothes and breakfast to those that needed it, to which the children themselves contributed what they could afford.

So many things are going on for good *here*, *with* a fine spirit of self sacrifice that speaks for the ultimate regeneration of the country, but what a pity it cannot get the money it needs so desperately with all the millions pouring over to be spent on munitions and all the horrors of war.

We are so well and happy in our adorable house, and will try to get some good pictures of it to send you. Heaps of love to you and dearest Daddy and all at home, hoping you are well and happy also.

Barn

EVELYN S LETTER TO HER SISTER'S SON ABOUT HER FAMILY

SEPT 23, 1963

Dear Stanford:

Your mother wrote me you are interested in learning something about your grandparents on the maternal side, and I will tell you rather briefly a few facts about their lives. My father and great grandfather, was born in London, England on Dec. 3 1848 and was named Lamartine Cavaignac Trent, after the French poet Lamartine and French general Cavaignac, both of -whom were famous at that time as leaders of the French revolution. "Mart" as he was called, and later, L. C" was one of a family of nine children, -whose father died when he was quite young, leaving his mother a widow. She had a hard time and her young son -wanted to help her, so he was apprenticed - to the master of a sailing vessel as a cabin boy and shipped out for the United States when he was only about 11 years old. It took three months to make the voyage and when he arrived in Boston Harbor he jumped ship and hid in a tree all night so the ships officers would not find him. Next day, he was found by two elderly ladies who took him home, fed and cared for him and sent him to school. He stayed with them several months and then was lonesome for his mother and shipped back to England again as a cabin boy. He told many stories of the hardship of life aboard ship in those days and how brutal the sailors and officers were. He stayed with his mother and brothers and sisters for a while then decided there was no future for him in England and returned to the United States when he was about 15. He worked for a while on railways and in the mines, then enlisted as a drummer boy in the Union army during the civil war. He took part in several great battles was wounded in the leg and finally was mustered out with a \$300 bonus, which gave him a start in life. He worked in the copper mines around Lake Superior, went West to Montana and Colorado and met his future wife, Mary DeLome McLeod, who was living with her family in Boulder, Colorado.

The MCLeods were of Scotch origin, coming originally from the Island of Skye and settling in Florida, where my mother was born. Her father was -a doctor and her mother's name was Mary Hollingsworth McLeod. Mother was born in Madison, Florida and had three sisters, Fannie, Sally and Madge, and one brother, Hollingsworth. Her birthday was August 20, 1858 and she could remember the slaves, her negro mammy and the Civil War. They came west to Colorado when she was about 16 and she used to tell us about the great herds of buffalo that would cross the railway track, forcing the train to stop and wait until they passed by. Young Mart Trent, who was now a promising mining engineer, saw her on the street one day and fell in love with her, found someone to introduce him and they were married on June 5, 1878 in Boulder, Colorado, soon going to live in a two-storey log cabin built especially for them. at the Belmont Mine in Maryswille, Montana, where my father became-manager. Here the two oldest children were born-Inez Vaughan Trent who later married Bertram Stetson Varien and Leila DeLome Trent, your grandmother, who married James Divers Meredith. There were eight children in all, Lamartine C. Trent Jr., Walter Edwin Trent, Frances Helen Trent, Goodwin Murray Trent, Florence Marguerites Trent and Leonora Evelyn.

The name Vaughan is an English family name, one of my father's brothers was named Simeon Vaughan Trent and he also came to this country and for awhile, was in the mining machinery business with my father in Salt Lake city, Utah. An English aunt, Leonora, also came to live with us in Salt Lake and I was named

after her. We called her aunt Leo, but in England they called her aunt Nora. She was a dear soul and used to recite reams of poetry to us, which I still remember. She had black hair and dark eyes and looked quite Spanish and she told me there was a legend that one of the ladies of the royal court was married to a Trent and became an ancestor of ours. While Trent was an English name and there is a family of Trents well-known in Virginia, the family may originally have been Austrian or Italian. My father's eldest brother was named Innocent Edwin, after Pope Innocent, and was always called Uncle Inno. He was a fine, handsome man and was married to Aunt Maria, they had nine children, most of whom are living in England today. When Aunt Daisy (Inez) and your grandmother Leila went to England in the early 1900's they visited with and met all the Trents over there and became good friends. My father crossed the Atlantic nineteen times and the Pacific twice during his lifetime, he went to see his mother and on business to England and the continent, and - was sent to Japan about 1892 to explore the copper mines in the interior of the country, at a time when very few white men had visited there. He wrote a diary about that trip, which lasted six months, and we should have a copy somewhere if I can find it. Most of my papers were burned during the fire in my apartment last December but I may have a copy. Only two of the Trent children are still living, myself and Aunt Toots (Helen) but you have many cousins scattered around the country, Uncle Buster (Goodwin) had five children, all living and all are married with children of their own. Aunt Daisy had four children, one son was an aviator killed in World War 11 and the other son, Charles (Chick) died several years ago, leaving two daughters, both married and living in Boise, Idaho. Aunt Daisy's daughters, Florance Brunkow and Nina Varian ones are both living, Nina is in New York and has three children Florence is a widow and has one married daughter.

Aunt Toots (Helen) has two children, Harold and Helen. She lives in Piedmont, Calif.

This is only an outline of our family, but it will give you a general idea and if you want to know, more, let me know. Hoping to see you. soon, dear Stanford, and do come to see me when you can in my new home near Auburn, as I am now retired and have more time to share then. when I working. There is good hunting and fishing in the mountains nearby. With love to you and all the children and to your father and mother,

Affectionately, Aunt Bam

P. S.: I have some family photographs you may like to see. (Note: The diary of Lamartine Trent about his Japan tour was given to me by Diven Meredith—Innaiah)

EVELYN AS FOUNDER MEMBER OF EZILE INDIAN COMMUNIST PARTY

Formation of the Communist Party of India at Tashkent - Minutes of the meeting held, at Tashkent on 17.10.1920. The Communist Party of India at Tashkent on 17 October 1920 consists of the following members (1) M N. Roy (2) Evelyn Trent Roy (3) A .N .Mukherji (4) Rosa-Fitingov (5) Mohd. All (Ahmed Hasan) (6) Mohd. Shafiq Siddigi (7) Acharya (M.Prativadi Bhayankar). Comrade Shafiq is elected as secretary.

The Indian Communist party adopts principles proclaimed by the Third International and undertakes to 'work out a programme suited to the conditions in India.

Seal

Chairman: M.Achatya

Secretary: Roy

EVELYN AS DIRECTOR OF "FRIENDS OF INDIA" IN MEXICO

War department file No 9771-B-41 March 6, 1919.

National Archives, Washington D.C.

My dear Mr Merton:

I have received from the Military Sttsvhr of Mexico the following pamphlets written by Mahendranath Roy:

El Camine Para La Pas Duradera Del Munde India, Itspast, present and future. The voice of India.

These pamphlets are all written in Spanish and give a history of the Indian Empire and have the usual cant about illtreatment by the British. They are very cleverly written, and carefully avoid any suggestion of an alliance with Germany.

You may have copies of these pamphlets in your files, but if you have not, please let me know and I will endeavor to secure additional copies from the Military attache in Mexico. One of the pamphlets gives the general basis of the International League, "Friends of India", and among the names of the officers are the following'.

Evelyn, Roy and Manabendra Nath Roy":

Directors

President's name is left blank.

Sra. Lic Maria Sandoval de Zarce and Sr.Lic.Enrique Guardiola: Vice presidents. Srta.Profra.Julia Alonsa, Sr. Jose Antonio Garro Sr. Efraim Velasco and Dr. Delfine Rojano speakers

Prof Jose G. Montes de Oca and Sr. Nicolas Marin-Secretaries, and the address given in Ap. Postal, 1056, Mexico, D.F.

This new spelling of Roy's name is different from that of any I have noticed before.

Very truly yours,
J. M. Dunn
Colonel, General Staff,
Acting director of Military Intelligence.

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Evelyn Trent reacts for the arrest of M. N. Roy

M.N.Roy was arrested. in India during 1931 and immediately Evelyn Trent wrote an article in the Revolutionary Age, New York.

India's struggle for Freedom
M. N. ROY AND INDIAN COMMUNISM
by E.R.

October 30, 1931

On July 1931, Manabendra Nath Roy, Indian Communist leader, was arrested and imprisoned in Bombay under the old warrant issued in connection with the notorious Cawnpore Conspiracy Case of 1924, the first case in which Communism was put publicly on trial in India. In common with several other accused, M. N. Roy was condemned in absentia, since he was away from India at the time, and his sentence has hung suspended ever since, awaiting the chance to enforce it against him. Immediately following his arrest in Bombay this summer, Roy was removed to Cawnpore, in the United Provinces, there to face a renewal of his former trial of 1924 in Camera, and to receive an additional sentence for his activities subsequent to 1924.

To expect a fair and open trial at any time in India, under present circumstances, and particularly now, with the newly installed National government functioning in Great Britain with its enormous conservative majority, is hopeless. The trial of Roy, started under the aegis of the MacDonald Government, will continue and culminate under its successor, the MacDonald-Baldwin regime, and will enforce the most savage sentence within its power to inflict upon a man who has been eagerly sought after by the blood hounds of British imperialism for the last fifteen years.

Manavendra Nath Roy is better known in India and Europe than in the United States, although he lived here for over a year in 1915-16, and is well known in radical circles for his ceaseless agitation by the written and spoken word, against imperialism in general and against British Imperialism in Particular.

He it was who in 1920 at the Second Congress of the Communist International, formulated with Lenin the Supplementary Theses on the Colonial Question, which won him his earliest recognition as a Marxist theoretician within the

official Communist ranks. His writings in the Communist International, official organ of the world Communist Party, his later theses on the colonial question, adopted at subsequent international Communist congresses, and his books published by the international Communist press: India in Transition, One Year of Non-Cooperation, The Aftermath of Non-Cooperation, and The Future of Indian Politics, further established his authority as a Marxist scholar and theoretician.

From 1920 to 1930, M.N.Roy lived the life of a political exile abroad, hounded by secret service agents and the pressure of British authority from one European capital to another. Warrants for arrests were issued in Germany in 1922 and in France in 1924 when he was arrested and deported at an hour's notice without a hearing of any kind. Despite the difficulties and dangers of his position, he managed to edit. a revolutionary communist organ, The Vanguard of Indian Independence, put under ban in India and later changed to The Masses of India, which was printed abroad and smuggled into India from 1922 to 1927. Roy- wrote extensively on international communist questions and on Indian matters in particular, for the party press in France, Germany Russia and the United States as well for International Press Correspondence in Vienna.

He was the first and remains one of the few outstanding Indian Marxists and previous to his expulsion in 1929 from the Communist International for differences of opinion on Party tactics in India; he held high office in that body. He is now a member of the Communist Opposition ORGANIZATION.

Early this year carrying out a long cherished - resolve, he returned to India to work on the spot, and accomplished marvels or organization among the trade union and congress elements during the short time that he was there before his arrest. Daring to brave British Imperialism, in India and to challenge it face to face, he ended his long exile by coming to grips with it

on the spot. Within a few months the inevitable happened; he was discovered, arrested and imprisoned in Bombay and transported to Cawnpore to face old charges, brought against him there in 1924.

The charge on which M.N.Roy has been arrested is section 121 of the Indian Penal code, which is "Waging War Against the King. IT CONSTITUTES IN INDIA HIGH TREASON FOR WHICH THE PENALTY IS HANGING OR TRANSPORTATION FOR LIFE. WRITING FROM HIS PRISON CELL IN CAW NPORE, ROY SAYS:

"I am going to conduct the defence personally, beginning with I accuse. It will be a challenge to the validity of the laws against offences Against the State, in a country where the state has no constitutional basis. I shall, of course, support this challenge with the authority of principles of modern political philosophy and theory of law"

While the political sip of his own defence will be left in Roy's hands, able Indian lawyers have rushed to his aid and many diverse elements in the country, laborers, intellectuals, nationalists Communists, radicals and liberals, have organized to protest against his incarceration and to collect funds for his. defence. An" M.N.Roy week" was declared in Bombay on September 27; M. N. Roy defence committees have sprung up like -magic throughout the country. There is widespread recognition of the important role he has played and still plays, in shaping India to International Communist thought, for his was the first voice raised along Marxist lines in India, and he more than any other individual, is responsible for the tremendous awakening and change that has over swept the - national revolutionary movement in the last ten years-a change towards internationalism and

Narisetti Innaiah 101

Marxism along the lines that he has laid down under the stress of constant persecution., Internationally, too, his case has received attention. Protest resolutions pour in from all the countries of Europe, where his name is well known.

Henri Barbusse, who knows him personally, and Albert Einstein, the great physicist, have both protested against his incarceration.

It remains for American liberal intellectuals, radicals and workers to take cognizance of his case.

British Imperialism like all imperialism is cowardly. It prefers to work in the dark. Therefore, Roy's case is being heard within, the walls of his jail, where the voices of the Indian press and public cannot penetrate. But his voice will somehow make itself heard, even from within those prison walls, calling out to end evoking "a reply from all those, in whatever country they may be, who have espoused the cause of freedom of oppressed peoples and classes the cause for which he has cheerfully risked his life and freedom since the age of twelve.

EVELYN TRENT (SHANTI DEVI)

BOOKS:

- 1. One year of Non-cooperation from Ahmedabad to Gaya (along with M.N. Roy) 1923.
- 2. Communist Manifesto, along with MN. Roy, An Indian 1920, 19 July, Glasgow Socialist.

UNPUBLISHED MATERIAL

Correspondence, letters, documents - written to Robert C. North and others. Hoover Institute of War, Revolution and Peace, Stanford University, California, USA (Papers donated by Diven Meredith)

ARTICLES

- 1 The Awakening of India, Inprecor Vol II, 32-33, 5 -May, 1922
- 2 Mr. Gandhi, an analysis. The Van Guard 1,2,3 1922
- 3 Three phases of Bipin Chandra Pal, The Vanguard 1,9:15 Sep, 1922.
- 4 French Persecution of Indian Political Exiles V 20 (1925), 288.
- 5. Communist Manifesto along with Abani & M.N.Roy Glasgow socialist 19 July, 1920
- 6. M.N. Roy and Indian Communism Oct 31, 1931 Revolutionary Age New York
- 7. Gandhi, An Analysis Patt II, Vol. I, No.1, 15 May, 1922
- 8. Gandhi, An Analysis Part II, Vol. I, No.3,15 June, 1922

9. Long drawn Bombay Textile Strike, 1924 17 April, 1924 (written before the news of the end of strike reached her), Inprecor.

- 10. The loss of Lenin to the world revolution, Vanguard, Vol. 4, No.5, 15 Feb., 1924.
- 11. Will the British Labour Government Stand for This? 17th April, 1924 (Gives brief life sketches of M.N.Roy, Singaravelu, S.A. Dante, Muzafar Ahmed, Nalini Gupta)
- 12. A Manifesto on Hindu-Muslim Question (M.N.Roy reedited and sent to Bagerhatta Janakiprasad, Spring 1926, 15th May. After hearing Calcutta riots.
- 13. Where are the Masses (meant for AITUC, Lahore. 26,27 March, 1923)
- 14. Features in New York Herald Tribune, 1929-30, daily, New York.
- Edited fiction of Mclure Newspaper Syndicate, New York..
 1930. This was established in 1883. Richard H. Walde & Associates bought it in 1928. Evelyn was editing their fiction publication between 1928-30.
- 16. Agnes Boone Pioneer of Western Dance, July, 1929
- 17. Gandhis March Now Half Finished, San Fransisco Chronicle (The World) Sunday Mar 23, 1930.
- 18. Broadcast from San Fransisco, USA KPO Radio World Topics in International feature of KPO 1930.
- 19. Workers given Modern Housing Facilities, feature in San Francisco Chronicle, Sunday Nov., 3, page 9, Col 1-8, Text Col.1-2, 1935.
- 20. Move to Restore Hungarian Kingdom Causes Wide Furor,

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Oct. 28, 1928 San Fransisco Chronicle. Kellogg treatment Oct. 31, 1928

- 21. Science Seeks Answer to Riddle of Life and Death Oct. 7, 1928.
- 22. Feminist studies world situation of women Sep. 30, 1928.
- 23. New Balkan Monarchy holds interest Sep. 23, 1928.
- 24. Woman has leading role in Kuomintang, Sep 15, 1928.
- 25. Egypt Will Soon Have Great Reclamation. Plan Under Way 1928
- 26. Kellogg Pact Held Failure if Bars Small Nations
- 27. Argentina Holds Record for Exercise of Vote Franchise, Aug 19,1928
- 28. Islam Faces Election of New Caliph June 24, 1928
- 29. Samoans take Case April 29, 1928
- 30. Library has Records of Chinese Jews Mar 10, 1928
- 31. Condition in Holy Land are Surveyed Mar 10, 1928
- 32. Features in New York Herald Tribune, New York, 1929-30
- 33. Articlesin State Emergency Rehabilitation Bulletin, San Fransisco, California, USA, 1937-38

UNPUBLISHED DOCUMENTS:

Roy M.N. and Evelyn, Roy-Trent. 1923-1927 57 letters International Institute of Social History, Amsterdam

BIOGRAPHY OF EVELYN TRENT JONES

(Note: I traced a brief biographical note in Evelyn's papers in Hoover Institute, Stanford University. But nothing was mentioned about her first husband M.N. Roy, nor any thing about her role in the International Communist Movement - INNAIAH.)

On a crisp, cool, sunshiny day - it was October 20, 1892 Evelyn Trent was born in Salt lake City, Utah. Thus began in incredibly diversified and gratifying legend. The story really begins with Evelyn's father, Lainartine C. Trent, an internationally known mining engineer who also lived a rich and very interesting life.

Mr. Trent was born in London, England in 1848 and first came to the U. S. on a sailing vessel as a boy of eleven years. Later, he fought in the last year of the civil war in some of the war's severest battles and was twice wounded. His mining career began in the rich copper mines around Lake Superior. From there he came west to Montana and Colorado and it was here that he first established his reputation as a mining expert. He was associated with other prominent figures in the development of the Anaconda and other large mining properties. At that time, a charming southern belie" by the name Mary DeLome Mcloed of Madison, Florida was visiting in Boulder, Colorado. They met love blossomed and Mr. Trent and Miss. Mcloed became one in holy matrimony in the year 1878. During the married life they travelled extensively. After the Trent's left Colorado, Mr. Trent became representative for a large mining firm with head quarters in Salt Lake City he and his family made frequent trips abroad to England and the continent and to California after he severed his connections with the mining firm, he established his own mining and machinery business. Perhaps the apex of his

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successful life was reached in 1889 when the Japanese government asked the U.S. government to send one of their best qualified mining engineers to their country - a man who could locate and evaluate mineral wealth in Japan. Mr. Trent was selected and spent about a year in Japan before he returned to join his family in Utah. His salary and all of his expenses were paid by the Japanese government and he was paid the highest honors and courtesy during his stay. He traveled to places where no white man had ever been before and was often blindfolded until he reached a given destination to - assure secrecy of the location of the mineral property. About 1900 Mr. Trent was sent to Australia and Tasmania as general Manager of the North Mt. Lyall copper company on the west coast of Tasmania where he spent about 2 years. During their travels, the Trent family visited Placer County and liked the location very much. When they left Salt Lake City, early in the 20th century, they moved to California and Mr. Trent developed the Dairy Farm mine at Vantrent, which he later sold to the Guggenheim interest. He then reopened, his mining machinery business in San Francisco and Los Angeles, at the same time opening up certain mining properties in the vicinity of Auburn. He first made his home in Auburn about 1.908. Later, Mr. and Mrs. Trent spent about 8 years in Washington D. C., Virginia and Philadelphia and returned to Auburn in 1926 to live permanently.

In the meantime, little Evelyn attended grade school in various interesting places including Auburn and completed high school in Auburn in 1910. Shortly thereafter, the family moved to Los Angeles and Evelyn entered Poly Technic high school in Los Angeles and graduated from that institution in 1912. Miss. Trent was always an excellent student with a down-to-earth philosophy which combined good humor with studiousness. She

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had no difficulty from Stanford University in three years in 1915. This was even more remarkable due to the fact that very few women were admitted to Stanford at that time.

After graduation, she followed the pattern set by her parents and traveled extensively, particularly in Russia and Europe. Finally she returned to the United States and made her home for several years in New York City, doing freelance writing for New York papers. In July of 1931, Evelyn received the shattering her beloved mother had passed away in her home on Linden Street in Auburn. She returned home immediately. After thinking a variety of aspects of her and her father's lives, she quickly decided to remain in Auburn to care for her father for whom she had great affection and respect. The next four years were happy ones for Evelyn but on March 9, 1935, Lamartine C. Trent, followed his wife in death. It was said of Mr. Trent at that time: "Mr. Trent bought with him and carried to the end of his full and useful life, . that rocklike integrity of character, sturdy: independence, spirit and loving kindness of heart that endeared him to all who knew him and Avon the respect of all those with whom he was associated both in private and professional life".

Later in 1935, Evelyn Trent moved, to Sacramento and corresponded for Sacramento papers. Cupid had been following Evelyn for years over land and sea but was largely ignored and was becoming a little annoyed. Therefore, at this time he renewed his efforts with increased force and Evelyn was unable to resist cupid's persistent whisperings any longer. On October 10, 1936, she married Dewitt Jones of Richmond, California. Mr. Jones was also a writer. They established a home in Richmond but later moved to Oakland. Dewitt had been a newspaperman in his early life and worked for a Sacramento newspaper and at one time

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was publisher of his own newspaper at Sierra Madre. At the time of their marriage he was Research Director of the Contra Costa County Development Association. He directed a staff in compiling a history of the Port of Stockton and other historical documents dealing with the East Ray, including the history of the Alameda County Board of Supervisors and the State Emergency relief administration. He wrote a column for the Oakland Tribune and other papers. For about a year he was connected with the Governors office as a writer. During that year, the couple lived in Sacramento.

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Later, Mr. and Mrs. Jones returned to Oakland where Mr. Jones became manager of the Oakland industrial office of the

State Department of Employment. Another chapter in Evelyn's story came to an end when Dewitt's untimely death occurred on February 20, 1949. Evelyn and Dewitt had compatible interests, happy dispositions, unbounded energy and zest and their married life was very happy and congenial. Mr. Jones possessed the, rare trait of gaining his own pleasure by making Evelyn happy. This included purchasing expensive gifts for his wife. Needless to say, a woman as wise as Evelyn fully appreciated this rare characteristic.

During their marriage, Evelyn continued to work intermittently as a freelance writer, briefly for the Department of Employment and for about two years in 1938 and 1939 for the SERA in San Francisco. In 1950, Evelyn Trent Jones returned to Auburn to live in the home on Linden Avenue. For a time she was content to manage the property interests and later serve as membership secretary and publicity manager for the Placer County Taxpayers association. She was always very active socially and enjoyed a close relationship with presented Evelyn with a lively, intelligent, inquisitive, wiggly, ball of fur which Evelyn promptly lovingly adopted and named "Flora Mcloed". Since that time Evelyn and Flora have been constant loyal companions. Any evening, they may be seen taking their evening stroll together and enjoying the beauty and freshness of the great out-of-doors at dusk while the majority of their neighbors are glued to their chairs watching T.V., having forgotten the loveliness of the world at eventide.

In 1956 Evelyn decided it was time to return to a more active business career. Too much leisure was just not Evelyn's "dish of tea".. Therefore on 12-17-56 she came to work for the Placer County Welfare Department, she entered enthusiastically into this new profession and met every challenge with the same rocklike integrity and kindness of heart that characterized her

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father. Now, on October 31, 1962, she has retired from the Welfare Department to enter some new career of her choosing. Of this we are sure - Evelyn is not retiring to a, rocking chair. But with her "sturdy independence of spirit: we are all waiting with baited breath for the next chapter of this well rounded, "full and useful" story book life.. You can bet it won't be dull.

EPILOGUE

Evelyn feels betrayed

Evelyn Trent wrote several letters to Sneevliet which revealed the reason behind the separation of M.N.Roy and Evelyn. She addressed these letters to Jack Homer, which was pseudonym of the famous Trotsykyte, Mr. Sneevliet. Evelyn thought that she was at momentous cross-roads in her life. She felt that she had given the very best of herself, wholly and instinctively, during the nine years of her married life, not only to her husband, but to his work. She tried very hard to be not only a true wife and comrade but a real worker- by his side. She looked back and there was nothing to reproach herself for as she had neither neglected his love nor work. She was devoted and loyal to both and she had never spared herself in the service of either. To cut the personal tie meant, for her, the cutting off of the tie with work as well as the Indian Movement, for it was still too theoretical and too far removed from actual contact with the masses for her to find a way to work in India, at least from_ outside. So a change in personal relations meant at the same time a complete break with all that she had tried to build up in the past nine years and a new start in a new party which logically could be none other than the American communist party, where she belonged by her right of birth, language and involuntary affiliation. Evelyn was quite ready to face the great change and to accept it, if it was necessary and inevitable Evetzlyn felt that she had still, a long way to go in building up the ethics of the society. She was forced to conclude that it was merely the result of a perverted mentality, thrust too -abruptly from a patriarchal environment into a degenerate, post revolutionary one. Evelyn narrated other factors -as well namely the great self immolation from the- altar of devotion enhanced by a natural tendency to egotism and vanity in a character undisciplined and ignorant of lives, actualities. - No one, she thought, even in the bourgeoisie world which she hated, could so flout and betray the highest human instincts as this man she met and loved because he seemed vulnerable she was ready to overlook the first instances of faithlessness, disloyalty and deception, though they cut her like a sharp sword, because she felt that she had married her husband. When he was totally innocent of that side of like, and she felt he must go through with certain experiences in order to fully test and perfect love. She yearned for a long companionship, ideal in its perfection to serve as a base for her to judge all others and to reject them if they proved inferior-as no man of character voluntarily allows a lower relationship to take the place of the higher.

Instead of that she found each new: experience debased, he appeared to hold her very cheaply - in the very best days. She guessed that Mr. Sneevliet knew all that, how he behaved-perhaps talked with him and was able to judge -his thoughts on the situation he had voluntarily created for his cool deception of her in Switzerland and equally cold blooded betrayal in Holland were alike, premeditated and executed in the face of all he had supposed to hold dear in life. He know how she thought and felt about such conduct and he know very well what he was doing when he told her presence at the Dutch conference, was not necessary, without telling her the reasons why. It was not the first time he had sacrificed a political relationship for a personal him. She felt, at last, that the time had come when; she must disentangle both work and love of husband. * They no longer coincided as per her-view. It was not easy to break up the

association and ties of nine *years* of struggle and development together-of *work and* study along a particular line or thought.. She had given whole self to India because, they were to live together, that would have been her whole life too. But her work for India could be *only* through M.N.Roy *and* for him, since she was neither Indian nor had there ever been a movement sufficiently organised, either in or around the country, for her . to join. All these reasons made her hesitate a little before taking the final step-which meant cutting of all her connections with the past.

She felt that the whole affair way painful a, shocking, and disillusioned her during her last days in Europe July 1925. She was puzzled and bewildered and numb with the bitter, pain of the separation and she tried very hard to understand how it could ever be possible for the man she worshipped so and who she thought loved her very greatly to betray every given thought and feeling, without apparently even a regret, in fact with even a boasting and a cruel pride. If that was the result of the Communist theory upon the most elementary human instincts of so immeasurably removed man from the degenerate and rotten society of the modern world. Evelyn tried to be with M. Roy and he lightly got away for a momentary whim-an impulse. She : worshipped M N.Roy, her Indian husband and treasured what she held to be a very sacred feeling between them, so much so that *she* resolved from the - *very* beginning never to allow anyone to mar it. Evelyn felt that Roy shamefully betrayed her not one, but several time. She decided never to return to him. It seems Roy told Mr. Sneevliet that he did not like the combination of wife and politician. She felt that those were cruel words and the thought that prompted them about one who had so earnestly endeavored to be devotedly both.

Evelyn sought the advice and help of Mr. Sneevliet about their relationship and wanted a full report about Roy's words about her. Evelyn thought that Roy wanted to heap her in a sort of polygamous board and as a useful appendage to his work. But that was a relationship which Evelyn resented and never wanted to compromise. She wanted to be herself with character and individuality, capable of independent development.

(Evelyn addressed a letter on 20 August 1925 from Chicago, USA to Mr. Sneevliet in which she expressed the above views) Evelyn addressed another letter to Mr. Sneevliet on 26 October 1925. She regretted that there was not mention of Roy's opinions regarding the separation in his replies. She wanted to steer her course straight on the heaving ocean of uncertainty in : which she found herself plunged so suddenly.. She had never thought that Roy had personal troubles with regards to her. He never told her of any. He never allowed her to infer such things. She felt that their meeting in Switzerland was really or appeared to be, a second honey-moon to her. That was the reason why Evelyn felt great disillusionment and she was unprepared for separation. She never knew her imperfections and disharmonies, if any, and thought that she was a prefect wife and also tried to be that most dangerous and unpalatable commodity a perfect wife! Evelyn revealed to Mr. Sneevliet that Roy was completely after two very cold and hostile letters which could be not mistaken silent as expressing his love or allow her to plunge into the unknown future. Evelyn wrote to Roy fully and frankly and asked him to be likewise but Roy had not been frank with her and she failed to understand why. She thought it was a question of oriental delicacy that Roy preferred to spare her feelings and not tell her the truth. Evelyn described herself as realist enough to hear anything except deception from Roy. She thought that happened

would not have been half so cruel if it had been done on a basis of frankness but as it. was it almost finished her reason.

Evelyn also hinted that she wanted to share the responsibility of political troubles encountered by Roy but dared not return to him due to their personal situation. Unless Roy asked her to return she was not prepared to do so. Evelyn said that she was sent away by Roy in spite of her begging to be allowed to remain. Evelyn also felt that she could say, after those nine years of close companionship if she really knew him. The best proof is that she never dreamt that her personal life would reach a crisis at the moment when everything else broke up. Roy never hinted at that and she wanted to know the reasons through Sneevliet. Evelyn thought that since she was politically alien, she could not take any activity lest she be deported. She felt strange, for it was unbelievable that things could end so suddenly after she had concentrated so many years of thought and energy to one idea, but stranger things had happened to other women and they somehow got on in the end.

Evelyn was the master of her own destiny by May 1927 and started -working as a journalist. She addressed several letters to Roy, but in vain. She offered to return to him and resume the former relationship. It was only after categorical reply from Roy that she should remain in USA, she decided to *follow her future* course. Evelyn faced slanderous gossip, malicious tongues of *various* factions in *USA*, *who* effectively poisoned the minds of all those liberal and semi-radical people who could help her. They spread such frightful stories about her that all her well-wishers turned away from her. She was accused of being a spy, a renegade, a defaulter of funds, who had abandoned her husband and the movement after having bled them dry, etc.. Evelyn

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attended the convention in Chicago and witnessed disgusting quarrels, intrigues, and useless discussions. They were all split up and divided into little factions. Evelyn felt that she had no place in the communist party of USA. Another reason, she did not attempt to be active in USA as a communist was to avoid deportation. When Evelyn left Europe, M.N Roy predicted that she was lost to the movement.

Evelyn felt that her husband had to be blamed, not for nothing. She felt perhaps that Roy could not help what had happened any more than she could - but -wished that he might have been more frank and open so that together they could have discussed and decided on the course to follow, instead of sending her of in ignorance of his real feelings and desires. Evelyn sought divorce when she was sure that Roy did not -want her to return. It took her seven months to take the ultimate decision. Evelyn felt that had Roy told her frankly she could have returned to USA as early as 1921 and could have saved four years of worry and uncertainty. Evelyn felt that only Borodin and Sneevliet; knew much about their personal lives.

Sneevliet consoles Evelyn

Commenting about the personal affairs Sneevliet was not sure of the state of mind of Roy during 1.25. The things which happened altered his opinion about Roy in so far as he formerly thought that Roy was one of the very few, for whom -work was everything. Sneevliet feared that Evelyn might mistake that he was defending himself when he should be defending Roy. Sneevliet was absolutely sure that Roy was worrying about Evelyn's trouble and her suffering and that Roy hoped to help her find a way out of the crisis. But he was not sure -whether Roy could give -what Evelyn -wanted. He defended Roy saying

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that Evelyn's accusation that Roy betrayed her may not be correct. He further wrote that Roy should not be condemned for things he has not done. The complications that arose between them may not last longer. Sneevliet opined that in a couple of months there was a possibility of meeting between Evelyn and Roy so that they could settle their problems. He wanted Evelyn to meet Roy either in Europe or in Far East with her proposals. But Sneevliet's wish was never realized.

(The above material was traced in Sneevliet Archives, International Institute of Social History, Amsterdam).







AVIATION WRITER HERE ON AIR TOUR



Evelyn Trent

Certainly 1821 alia St. O aleland, Calif De bland Sten Jordan Generally. My dear dly gordan; Barmit we to trank you for the copy of you book " The Higher dookshines : which of bear just received from Bobbs - Werrill thirth mead that to been delight, I smoselosher have exited wallen with of start Pristing of many a husbing sciosophie de am grow to lung. I remembed the drifts that you are to have the that you have to have the the of the one Quantide, which is a teal I would greatly en. fog. let be tell in that his small had reduced That diet inches for humself, and the letter as in people of is to powers a text in burne on early issue. Portraled at state the produce of release of prisonbartics Pater Van Valleenburg, who is luxing in Buleale, and expects soon to go to stanford to do some Sent crosseprof with forms to stirting retrained for ever from to since a testigner law und soft phistoneral est to now finded not be entitled

of California - army others, Mr. Garrass, to late benjamen It behale in Jeffe. De Bedien, Dr. Bald and many more. It has a talent for bringing out the solvent characteristics of lies stayles in a really Graful manus and saids from his art of his is a mot sympatric and sincer type of mon. He is going som to stan find indre and has my no that at skil blear has ueul elisher and of me fermet we to thent you for the Coool of Revolations - which becaused from ut growns momen dis of my totarny possessions fus from to yourself seed the jun Layen! governey have Coolin Trent