CHAPTER IV

Salt Satyagraha and the Civil Disobedience Movement (1930-34)

On 30th January, 1930, Mahatma Gandhi published in the Young India, his eleven points which included among others introduction of total prohibition, reduction of land revenue by 50%, abolition of salt tax and he declared, “Let the Viceroy satisfy us with regard to these very simple but vital things of India. He will then hear no talk of Civil Disobedience.” Shortly afterwards the Congress Committee met at Sabarmati in February, 1930 and empowered Gandhiji and those working with him with full authority to lead and direct the Civil Disobedience campaign. Gandhiji decided to launch the Civil Disobedience Movement by breaking the salt law of the Government at Dandi on 6th April, 1930. On that day he along with 69 carefully selected followers broke the salt laws but he was not arrested. So, on 9th April he declared that the entire country should try to break the salt laws by manufacturing contraband salt and that women should picket liquor shops and foreign cloth dealers, students must leave Government schools and colleges and that Government servants should resign from their service. He also appealed to the Hindus to eschew untouchability. This movement was known as the ‘Triple Boycott Movement’. The boycott of foreign cloth and liquor enforced by methods of picketing met with tremendous success. Other movements based on violence like the Chittagong armoury raid did not succeed. The non-violent movement of Gandhiji began to spread like wild fire and the whole country was caught in the conflagration of the Civil Disobedience Movement.

Congress Committee meetings were held throughout the country to organise camps for the training of volunteers, to acquaint the people with the concept of Satyagraha and also for setting up camps for carrying on the Satyagraha. But long before the Satyagraha campaign was started, Andhra joined in the fray of anti-British activities by staging demonstrations against the Governor’s visit during his tour of the East and West Godavari and Krishna
districts. The District Congress Committee of East Krishna staged a black flag demonstration asking the Governor to go back. On account of this Kodali Anjaneyulu was sentenced on 15th March, 1930, to 16 months Rigorous Imprisonment. Besides him 10 others were also arrested in this connection.

General features of the Salt Satyagraha Movement in Andhra:

The Andhra Provincial Working Committee appointed Desh-bhakta Konda Venkatappayya as the dictator for the entire Andhra province to carry on the Satyagraha movement; for each district there was to be a district dictator and a war council to advise him. A Shibirum or a military camp was also established in each district. They were meant to be centres from where volunteers were to move in batches to disobey the provisions of the salt tax. The first stage of this new Civil Disobedience Movement in Andhra started with the defiance of salt tax laws at various places where people gathered to manufacture contraband salt. For the East Godavari district the shibirum was located in the Sitangaram Ashram, for West Godavari at Eluru National College, for West Krishna at Vijayawada, for East Krishna at Masulipatam, for Guntur at Guntur proper, for Nellore at Pallipadu Ashram, for Visakhapatnam at Vijayanagaram, for the Ceded districts in Bellary and for Madras city at ‘Vedavanam’, the residence of T. Prakasam. It was also decided to disperse the Salt Satyagraha movement, to different centres so that the Government would not be able to concentrate its armed forces at any one single centre. This was done on the advise of Pattabhi Sitaramaiah about whom the District Magistrate of Krishna wrote to the Government “Pattabhi Sitaramaiah had throughout a long career of anti-Government activities, hitherto avoided being sent to jail. But during the previous movement as also in the early stages of the present movement he was the brains behind the whole organisation”. So, different centres were selected for offering Satyagraha in different districts. For example, Masulipatam which was near the sea coast was chosen as the centre for offering Satyagraha for both East and West Krishna; Chollangi, a coastal village two miles from Kakinada, for East Godavari; the residence of Konda Venkatappayya for Guntur; and Mypaud for Nellore district. In Nellore Bomma Seshu Reddy was the President of the District Congress Committee. Messrs. Oruganti Venkata Subbaya,
B. Gopala Reddy, V. Lakshmaiah and L. Subbarama Reddy were chosen to the Council which was to be in supreme control of the Satyagraha movement and if any one of them were to be arrested, they had the right to co-opt others. These leaders were arrested and sentenced for having participated in the Salt Satyagraha movement. The first batch of volunteers to offer Satyagraha in Nellore was led by Oruganti Venkatasubbayya. In the East Godavari district the Sitanagaram Ashram played a prominent part and Duvvuru Subbamma, Venneti Satyanarayana, Suryaprakasa Rao, O. Mallikarjuna Rao formed the first batch of volunteers. In Guntur, the women's section of the volunteers under the leadership of Smt. Unnava Lakshmibayamma and Smt. Rukmini Lakshmipathi went round the city appealing to the womenfolk to observe Swarajya Lakshmi Vratam on the Telugu New Year's Day which happened to be on 31st March, 1930 and participate in the Satyagraha movement. The Satyagraha camps that were set up had popular support. People from all communities including Adi Andhras and Christians had joined the national movement by this time. In East Godavari the volunteers were led by Venneti Satyanarayana while the Satyagraha batch for West Godavari which had its camp at Ganapavaram was led by Dandu Narayana Raju, Narsimha Sarma of the Chagallu Ashram. In Nellore Paturi Balasaraswatamma was the first woman to join the Salt Satyagraha movement. Later the entire family of Oruganti Venkatasubbayya including his wife Oruganti Mahalakshmamma, daughter and sons and Smt. Ponaka Kanakamma participated in the movement and were awarded various terms of imprisonment. At Chollangi (near Kakinada) the salt law was broken before a public of 4,000 while in West Godavari nearly 6,000 people including 500 women attended the ceremony. Salt water was boiled in fifty pots and nearly 100 women assisted in the operations. At Masulipatam, 22 male and 3 female volunteers participated while another 1,000 bathers who had come to have their bath in the sea, started boiling the sea water. In Madras the salt Satyagraha was mainly organised by the Andhra leaders, prominent among them being K. Nageswara Rao Pantulu, V. L. Sastrī, Smt. Durga Bai Deshmukh, Gadde Rangaiah Naidu. The salt laws were broken on the 13th April. Several ladies under the inspiring leadership of Smt. Durgabaya- mma and Smt. Prakasam volunteered to join the Satyagraha movement and they also gave away their jewels to the Satyagraha
fund. Smt. Durgabayamamma was sentenced to 9 months simple imprisonment under Sec. 117 I.P.C. and another three months simple imprisonment under Sec. 188 for her participation in the Salt Satyagraha movement. Along with her, Kuppuswamy Mudali and Obaidullah Saheb were sentenced to 18 months Rigorous Imprisonment. Among another prominent leaders arrested during this period were K. Nageswara Rao, Prakasam Pantulu, G. Rangaiah Naidu, V.L. Sastrī, Smt. Rukmini Lakshmīpathi, A. Kalēswara Rao, Kakani Venkataratnam, Muduganti Jagganna Sastrī, Krovvidi Linga Raju, Konda Venkatappayya, Gollapudi Sitarama Sastrī, Pattabhi Sitaramaiah, Vallabhaneni Ramabrahman, Chalapatī Rao, Venkata Krishna Rao, the Zamindar of Gampalagudem, M.B.S Gupta, Cherukuvada Lakshmīnarasimham and others. Some of the notable women leaders who were arrested were Unnava Lakshmibayamamma, Lakshmi Narasamma (mother of Dr. Subramanyam), Vedantam Kamala Devi of Kakinada besides several others.

One of the unique features of the Salt Satyagraha movement was that wherever the Satyagrahis established a shibirum, people showed their sympathy towards the nationalist movement by contributing voluntarily for the maintenance of these camps. Merchants as well as the people in general in Andhra agreed to maintain these camps at their cost. For example, for the maintenance of the Pallepadu Shibirum, the villagers around Pallepadu as well as the rich Reddies of that area met the entire expenses. When the Satyagraha volunteers went marching to the Shibirum, they were normally received with music and songs by the local people. Meetings were held praising them for their patriotic sense and wishing them all success in their venture and appealing to the youth at large to come forward and volunteer to serve for the national cause. It was during this 1930 Salt Satyagraha movement that the famous lyric, Veera Gandhamu Tecchinaramu Veerulewaro Telupudi. (Tell us, who the heroes are ..... we have come to anoint them ..... once the brave youth of Andhra enters the field he will not turn back) of Tripuraneni Ramaswamy Choudhary, was composed. The soul stirring and emotional appeal of this lyric is as effective today as it was in the heyday of the Salt Satyagraha movement. Ramaswamy Choudhary composed his lyric while welcoming the Satyagraha volunteers of Tenali under the
Leadership Sharanu Ramaswamy Choudhary. Tripuraneni Ramaswamy Choudhary was by political convictions a sympathiser of the justice party which was pro-British, but such was the emotionally charged atmosphere that he was not only carried away by the lofty sentiment of patriotism but even went to the extent of welcoming the volunteers and personally anointing them with "Tilak and Sandal Paste". The entire expenses of the camp near Ganapavaram in West Godavari district were met by the managers of the Madhava Swamy Rice Mills. The local villagers with national flags in their hands and shehnai music went to receive the volunteers. Commenting about the Ganapavaram camp the C.I.D. report says, "It is interesting and instructive to study the list of volunteers forming the Satyagrahi troop which started at Ellore on 31st March ultimo. The troop is led by a non-Brahmin; it consists of 19 Brahmins, 5 Kshatriyas, 1 Viswa Brahmin, 6 Kapus, 5 Kammias and 2 Toorpu Kapus, all sat together for the common meal, they sang together in a chorus." This integration is an indication of the new forces that are asserting themselves in the society where caste distinctions were getting obliterated under the new found ideal of common nationalism. As the leaders were arrested more and more volunteers began to come forward for the breaking of the salt laws.

Satyagraha in the Krishna District:

The Krishna district was the first to start the Salt Satyagraha movement. A. Kaleswara Rao, Mutnuri Krishna Rao and Dr. Pattabhi Sitaramiah went to the seashore on the 6th April and they picked up salt which was distributed among the audience at a public meeting held the same evening. On the 9th April again Dr. Pattabhi broke the salt laws by going to the seashore and picking up salt which was auctioned at a public meeting near Tilak Chowk at Masulipatam. Puranam Suri Sastri purchased a packet of salt from Dr. Pattabhi for one Navarasu (Sovereign). Veluri Yagnanarayana with a batch of five volunteers also broke the salt laws on that day. On the evening of 10th April T. Prakasam, Nageswara Rao and Konda Venkatappayya visited Chinnapuram and collected small quantities of salt. But while they were returning they were intercepted and the salt they had collected was seized. On the 11th April about 150 volunteers brought salt water from the sea to Masulipatam in pots and after passing through the
town in a procession, manufactured salt and sold at among the people. K. Venkata Krishna Rao of Gampalagudem collected 60 volunteers from West Krishna and 150 from East Krishna and took them to the Konar Swamp. They remained there on the 13th and 14th of April and collected salt from the swamp deposits. This salt was later distributed at a public meeting on the 26th April at Vijayawada. A. Kaleswara Rao and Dr. V. Hanumantha Rao with batches of 86 and 36 Satyagrahis went to the sea coast near Masulipatam and broke the salt laws.

Satyagraha in the Guntur district:

The Salt Satyagraha in the Guntur district was led by Konda Venkatappayya, N. V. L. Narasimha Rao, Sharanu Ramaswamy Choudhary on the 9th April. They led a batch of 100 volunteers to the seacoast near Ganapavaram and Vadarevu and brought the salt brine in pot to the house of Konda Venkatappayya, where it was manufactured. Sixteen ladies also participated in the manufacture of salt. At Vadarevu, A. Kameswara Rao and Kasi Viswanadham succeeded in breaking the salt laws. On the 16th April they sold this contraband salt at a public meeting held in Tenali. On the 26th of April, 41 volunteers raided the Kanaparthi salt factory and also induced the villagers to follow their example in gathering the salt. About 100 volunteers at the Devarampadu Shibiram collected salt on the 27th.

Satyagraha in the East Godavari District:

In the East Godavari district V. Satyanarayana and Bulusu Sambamurti marched from Kakinada to Ohollangi to break the salt laws. Three maunds of salt was manufactured there and distributed among the public later.

Satyagraha in the West Godavari District:

Dandu Narayana Raju and his band of volunteers broke the salt laws by preparing brine from the swamps while A. Govinda-chari broke the salt laws at Mattapalem. They remained in their respective camps from 15th April to 13th May.

Satyagraha in the Visakhapatnam District:

The Salt Satyagraha in Visakhapatnam was led by Tenneti Viswanatham. At Bimili four volunteers manufactured salt on the 18th and 30th of April.
Satyagraha in Nellore:

In Nellore, Bezwada Gopala Reddy, N. Fakir, V. Balaram Reddy, T. Ramalingam and D. Subba Rami Reddy and Ch. Venkata Raghaviah broke the salt laws at Mypad on the 11th April. The manufactured salt was auctioned for a sum of Rs. 120 at a public meeting near Tipparaju Choulty. On the 20th of April Oruganti Venkatasubbayya and Khasa Subba Rao along with 16 others manufactured salt at Mypad and took it to Nellore.

Satyagraha in Madras City:

T. Prakasam and K. Nageswara Rao Pantulu devoted their activities to the city of Madras to see that the Salt Satyagraha movement was successful there. Smt. Durgabayamma (Smt. Durga Bai Deshmukh) was actively associated in the arrangements made for the campaign. Smt. Rukmini Lakshmipathi went round the city appealing to the people to join the Satyagraha movement. The first batch of Satyagrahis under the leadership of Prakasam and K. Nageswara Rao Pantulu started out in a procession from the Swarajya office after intimating the Chief Secretary to the Government of Madras and manufactured salt on the sea shore on the 13th of April. Later, T. Prakasam and Smt. Durga Bai led a batch of 20 ladies to the Beach opposite the High Court and successfully manufactured salt there.

The arrest of K. Nageswara Rao Pantulu and other leaders roused the people of Madras and on the 22nd of April the merchants of the City observed a complete Hartal. On the same day at about 11.00 A.M. about 1500 mill workers took out a procession as a mark of protest against the arrests. While the procession was going, they clashed with a posse of policemen. While this disturbance was going on, a large crowd which was just returning after having heard the speech of T. Prakasam, joined the procession of the mill workers and attacked the police. The police had to resort to lathi-charge to disperse the crowd. They also promulgated an order prohibiting the holding of meetings at the High Court Beach between 4 and 10 P.M. In defiance of this order a crowd of 200 men gathered on the 26th April and the police had once again to resort to firings to disperse the crowd. Another protest meeting was held at the Triplicane Beach against the police behaviour. The crowd that gathered at the Triplicane Beach started pelting stones
at the police and the police retaliated by a lathi-charge. The mob which was roused by this action of the police, became uncontrollable and the police had to resort to firing as a result of which three persons were killed and several were wounded. In spite of all this elaborate police bandobust Smt. Durgabayamma led a batch of nine lady volunteers to Santhome Beach, Mylapore, on 5th May. While the volunteers were engaged in manufacturing salt, the police arrived on the spot, broke their pots and overturned their ovens. The lady volunteers therefore had to return to Vedavanam with sea water filled in bottles. Thereafter the police raided and closed the camp at Vedavanam from 16th June onwards.

Satyagraha in the Ceded Districts:

The Salt Satyagraha in areas like Anantapur, Cuddapah and Bellary was not so strong as it was in the coastal districts because these areas happened to be inland regions, far away from the sea coast. But the two other programmes of the triple-boycott namely Anti-Drink and Swadeshi movements were more successful in these areas. Kalluru Subba Rao played a prominent part in the Ceded districts to see that the 1930 Satyagraha movement was successful.

The police adopted several repressive measures to put down the Satyagraha movement, besides arresting top Congress leaders. Inspite of this, the people carried on the Satyagraha movement by shifting the scene of activity. For example, in the West Godavari district under the direction of the District War Council they resorted to mass Civil Disobedience movement. On the 11th May at Eluru the volunteers stationed in the National School proceeded to the Second Reservoir Tank and prepared salt. Salt laws were also broken at Dendulur, Nadimpalli, Kovvali, Chintalapudi, etc. In Nellore the Satyagrahists shifted their scene of operation to Allur and prepared salt from the sea water. In East Godavari Kovvidi Linga Raju led a batch of volunteers from Kothapalli Shibirum to the seashore and prepared salt there. The police raided the Chollangi camp and destroyed it. So, other places like Kothapalli, Uppada and Amalapuram were chosen for the manufacture of salt from sea water brought from Bendamudilanka. In Guntur district on the 3rd May, Sharanu Ramaswamy Choudhary, K.T. Venkateswara Rao, Vedantam Narasimha Rao and K. Gopalakrishnayya
went in a car from Devarampad to the Kanaparthi swamps and picked up salt from there. While returning they were arrested by the police. About 30 to 40 volunteers and a crowd of 400 entered the brine pits at Nizampatam and obtained salt from there. In the meanwhile, the rainy season had set in and by the end of June the areas of natural salt deposits were flooded with water. This made the people to turn their attention towards picketing of liquor shops and foreign cloth.

Anti-Drink and Picketing of foreign cloth campaigns:

Another feature of the Salt Satyagraha movement was the cutting off the spathes of the Palmyra trees and also the burning of foreign cloth. The Spathe cutting programme was a complete success in the Andhra districts. Commenting about this Spathe cutting, the Collector in his confidential report to the Chief Secretary wrote, “The most effective leader of the movement in Guntur was Gollapudi Sitarama Sastri.———He had organised the first cutting of the spathes of the toddy trees which became one of the most prominent of the new forms of activity. The speciality of this was that it can be represented as a measure of social reform and more than anything else, it brought the ryots into direct conflict with the Government”. This activity spread quickly not only in the Guntur district but also in the Nellore and Krishna districts. Picketing against foreign cloth shops was also done by members of the Youth League and lady volunteers. Some of the lady workers who took part in this were Digumarti Butchikrishnamma, Gadicherla Seshabai, S. Subbamma, Palakodeti Syamalamba and others. The merchants in Krishna and Guntur districts promised at the beginning of the Civil Disobedience Movement not to sell foreign goods for a period of six months.

Several Village Officers also resigned during this period, the first among them being Ponangi Rao, the Karnam of Eluru. He was followed by the Karnams of Challapalli, Koniki, Veerabhadrapuram, Yalamanchipadu Shrotiram, besides others. The people also resorted to the cutting of telegraph wires.

In the beginning the Government tried to adopt a lenient attitude towards the Satyagrahis and no arrests were made in the first half of April. Seeing this the leaders started making objectionable speeches. This led to the arrest of several leaders under
Section 108 of Cr. P. C., and later when they started raiding the salt mines, severe measures were adopted. The Government tried to meet the situation by applying economic pressure on the ryots who were being drawn into this movement in greater numbers by depriving them of water supply for irrigation purposes and thus making it impossible for them to raise a second crop. Some volunteers like Smt. Rukmini Lakshmipathi in the Vedaranyam camp tried to kindle disaffection among the Reserve Police stationed near the camp by distributing pamphlets among them. By June 21st, 1930, the Government declared the Andhra Provincial Congress Committee, the Bezawada District War Council, the District Congress Committees of Guntur, East Krishna, West Krishna, West Godavari and Nellore as unlawful associations and they promulgated Sec. 144 by which the Convening of war meetings stopped and the persons were prohibited for assembling at a place. This was done when the Satyagrahis started raiding the salt mines.

The nature of the Civil Disobedience Movement (1930) in Andhra

Commenting about the nature of this 1930 Civil Disobedience Movement K. K. Vizielli, the District Magistrate of Guntur, in his report to the Government wrote, “The Civil Disobedience Movement undeniably reflected the work of the spirit of nationalism but the range and depth of that spirit are not easy to estimate. As is generally the case with national movements, it derived its motive force from the intelligentsia. From this class were drawn not only the leaders but a great part of the rank and file. In addition a large section of the educated public opinion while not openly approving the movement, gave it their tacit support by a continuous condemnation of the Government’s repressive policy and by insistent abuse of the police. The temporary attraction of the ryot to the movement was most noticeable in the rich deltaic areas of the Telugu country where the natural fertility of the soil and the unfailing supply of water drawn from the Krishna and Godavari rivers had brought prosperity during a period of high prices and created a comparatively leisured class with enough education to appreciate the wider issues involved. With money to spend and plenty of time to spare, many of this class took to politics as a game and a means of escaping from the boredom and dullness of every day life, more especially during the dry
weather months when agricultural operations were at a stand still. History here repeated itself once again as during the non-co-operation days. It was the Brahmins, Kshatriyas and the Kammas who were most prominent in their hostility towards the Government. It is perhaps the nationalist spirit that most distinguishes the Civil Disobedience movement from the non-co-operation movement of 1920-1922. The report further compares the non-co-operation movement in Andhra to the Civil Disobedience Movement of 1930 and says, “The initial outbreak of the latter was in many respects more serious involving as it did the resignation of Government servants and particularly Village Officers on a very large scale. But its force was derived from the hope of immediate Swaraj and when disillusionment came, it collapsed as quickly as it had arisen. But in the years that followed, the question of self-determination assumed a progressively prominent place in practical politics.”

In 1921 Gandhiji was a real leader in advance of public opinion in 1930, though his influence was still predominant, there were other and younger men ready to take his place, and indeed to supersede him should he appear to fail in the struggle. The cult of Gandhiji had in fact been merged in the cult of nationalism.

On the 5th of May Gandhiji was arrested. His arrest was followed by Hartal all over India. In Andhra also Hartals were observed at Gutti, Tadpatri, Guntakal, etc. The Vice-President of the Tadpatri Taluq Board resigned during this period. The same District Magistrate of Guntur commenting about the nature of the movement in Guntur district says, “This country is strongly occupied by Kammas and Kshatriyas in whose minds the anti-Government propaganda of newspapers and political extremists have been working for years. They need wider interests, better opportunities and newspapers presenting views more favourable to Government.” The above assessments of the District Magistrate regarding the nature of the movement and the nature of some of the classes involved is a correct appraisal of the forces involved in the Civil Disobedience Movement.

The Government realising that the ryot is getting more and more involved in the Non-Co-operation movement by the Spathe cutting campaign of the Congress, used to carry on propaganda
amongst the ryots explaining the policy of the Government, which they did by summoning all the Village Headmen and those Karnams who were loyal to them, and asking them to assure their villagers that the Government would assist them if they were to resist the civil resistance. When the Police Superintendent went to explain this to the people, the village of Kuchipudi refused to have anything to do with the Government. Nonetheless, the Government continued its propaganda through the Agriculture and Revenue Departments. They also started running pro-Government newspapers, one such newspaper was the ‘Yadartha Vadi’ and encouraged the forming of ‘Loyalist Leagues’. At certain places like Gudivada and Ongole the attempts of the Government to disperse the crowd under Sec. 144 led to rioting and the police had to open fire. At Ongole a crowd of nearly 200 attacked a police party led by the Sub-Divisional Magistrate. Commenting about the arrest of the leaders the Government report says, “as the leaders were arrested, the lesser lights arose and the tone of the speeches became violent”. This statement reveals that the 1930 Salt Satyagraha movement was a mass movement.

The District Magistrate of Visakhapatnam G.T.H. Bracken in his report of 4th January, 1931 compares the 1921 Non-co-operation movement with the 1930 Civil Disobedience movement and says, “At the beginning of the Non-co-operation movement a considerable part of the population seriously believed that Mr. Gandhi’s promise would be achieved on the date fixed by him. So the initial outbreak was far more serious and involved the resignation of Government and Village Officers on a considerable scale. But when Swaraj did not materialise as expected and promised, the disillusionment was profoundly great and the reaction marked. So the movement collapsed .................... The Civil Disobedience movement shows signs of far more careful preparation and organisation. The mistake was avoided of pretending that Swaraj would come in a day. In fact the probability of a long struggle was forecast. People don’t rush into the movement as they did in non-co-operation days. There is, in fact, a far more staying power behind the movement and far more of a real nationalist spirit————— The arrest of Gandhi was the signal for collapse of non-co-operation; his arrest in the Civil Disobedience movement was a result anticipated and as such did little to check the movement. Non-co-operation practically died out in less than a year;
Civil Disobedience has wanted temporarily but the danger of its revival is still real”.

Just as the movement began to gain a mass base, more and more the repression of the Government began to increase day by day; whenever opportunity occurred, they did not hesitate to resort to severe lathi-charge in the prisons. Lathi-charges and firings became the order of the day. Apart from the firing at Gudivada and Ongole, firing was resorted to at Eluru also on the 24th June, 1930. Whenever the Government Officers came across the national flag, they made it a point to remove it and tear it to pieces. On the 6th May at Masulipatam a serious clash occurred between the police and the people, when the former pulled down the national flag that was hoisted in the public square by Tatwannadha Swamy. When the Swamy tried to rehoist the flag he was belaboured and thrown down, several volunteers were mercilessly beaten till they fell down unconscious. The Police concentrated on people with good physique, particularly on Thota Narasayya Naidu who was beaten at a time by fifteen Policemen. This roused even the ire of the Municipal Chairman, Silam Jagannadha Rao Naidu who was not a Congress sympathiser, and he came forward donning khadi clothes, made his colleagues, the municipal councillors, to adopt a resolution not only to hoist the flag in the public square but also on the municipal building. For instance, Vellidandla Hanumantha Rao of Vijayawada, a Satyagrahi in the Rajahmundry jail, when he refused to take ‘ganji’ because it contained some worms, was transferred from that jail in the dead of night to Vellore jail. But while he was being transferred from Rajahmundry to Vellore he was beaten and kicked till he lost his consciousness, on account of which he became seriously ill; he could never completely regain his health after this and died in 1934. Another Satyagrahi Dr. Gurumurthy of West Godavari while delivering a lecture was severely lathi-charged by the Deputy Superintendent of Police, Mustafa Ali. He not only lathi-charged him but also knocked his head deliberately against the wall. Another Satyagrahi by name Dr. Korrala Raja Rao, while he was at Ramachandrapuram propagating the principle of Civil Disobedience movement, was awakened from his sleep by the police by the butt-end of rifle and lathi-charged mercilessly. Yet another person who was severally beaten was Ithekada Ramasastri of Guntur. While picketing before a toddy shop he was beaten so seriously
that he started vomiting blood. However, the Civil Disobedience movement of 1930 came to an end by January, 1931 when Gandhiji and the other leaders of the Congress working Committee were released. It led to the conclusion of the Gandhi-Irwin pact. The All-India Congress Committee met at Karachi in 1931 and it agreed to Mahatma Gandhi going to England for the Round Table Conference.

Inspite of the Gandhi-Irwin Pact, Government's repression regarding picketing against liquor shops and foreign cloth shops did not abate. They also objected to the people going in processions carrying the portraits of Mahatma Gandhi. On account of this a riot took place near Rajahmundry called as the Vadapalli Riot on the occasion of Rathotsavam of Sri Venkateswara at Chinnavaddapalli in Razolu Taluq. The people wanted to take the procession of the deity in a big car for the Kalyana Mahotsavam on the 30th March, 1931. They also wanted to keep the portraits of Mahatma Gandhi, Jawaharlal Nehru and Sarojini Naidu and the tri-colour flag on the car. The Dharma Karta of the temple, obtained the permission of the Government for keeping the portraits. But, while the procession was about to start, the Sub-Inspector of Razolu removed the portraits. When the Dharma Karta asked the Circle Inspector to allow him to keep the portraits, the latter said that it was better to wait for the arrival of the Sub-Magistrate and the Deputy Superintendent. The Deputy Superintendent soon after his arrival, asked the people to proceed with the procession. The people refused to draw the car as the portraits of the leaders and the tri-colour flag were not placed on the procession car. This was the signal for the Police to start beating and lathi-charging the people indiscriminately. After beating the people the Deputy Superintendent of Police once again ordered the people to pull the ropes of the car. But they did not obey the orders of the Deputy Superintendent of Police. The police then arrested some people and lathi-charged the crowd and even innocent spectators who were watching the events by perching themselves on the trees, were pulled down, and when they fell on the ground in the procession they were mercilessly beaten even before they could get up. Inspite of this the people refused to comply with the orders of the Police to pull the car without the portraits of the national leaders. Then the police indented upon the service of some Panchamas
but they could not pull the car. Then the police fired in the air for the crowd to disperse. The crowd retaliated by throwing clods of earth and mud on the police upon which the police indiscriminately fired on the crowd resulting the death of two persons and injuring several others.

It was also during this period that Krovvidi Linga Raju was prosecuted under Section 124 A and sentenced for writing two articles entitled *Veera Bali* and *Prathama Swatantra Samara Vardhanti* on 31-2-1931 and 10-5-1931 in the nationalist Telugu weekly, *The Congress*. In these articles he exhorted the young men of India to emulate the example of heroes like Sitarana Raju, Bhagat Singh and others, Linga Raju in his statement declared, “I am proud of being charged under this section and thereby afforded the opportunity to uphold the tradition of my journal. If it is the will of God that I should serve my country by going to jail, I will gladly bow to His decision.”

**Andhra and the 1932 Civil Disobedience Movement:**

The situation in the other parts of the country was also no better. In the meanwhile Gandhiji returned from the Round Table Conference in England a disillusioned man. The Gandhi–Irwin Pact proved a failure. Gandhiji after his return from England, sought an interview with Lord Wellington to seek a solution, but the latter refused even to see him. Thereupon the Congress Working Committee which met in Bombay on the 29th, 30th, 31st of December, 1931 and 1st January, 1932, passed the following resolution:

“Nothing short of complete independence carrying full control over defence, external affairs and even with such safeguards as may be demonstratably necessary in the interest of the nation can be regarded by the Congress as satisfactory.”

It however, called upon the people to resume the Civil Disobedience Movement in case the Government did not come forward with a satisfactory solution to their demand. This time the Non-Co-operation movement was to be confined to the picketing of liquor shops, boycott of foreign cloth, organisation of processions and demonstrations by volunteers and also defiance of salt laws. The Government met the challenge thrown by the Congress by arresting Mahatma Gandhi on the 3rd January, 1932. This action of the Government
roused the entire nation to act and they decided to launch upon the Civil Disobedience Movement. Andhra along with the others also started the campaign of Civil Disobedience by appointing dictators to organise the movement in the various districts of Andhra.

Repressive methods of the Government:

The Government struck heavily against the people by resorting to severe methods of repression. It promulgated special ordinances to counter-act the activities of the Congress by passing the 'Prevention of Molestation' and 'Boycotting' Ordinances, the 'Unlawful Associations Ordinance' and in order to prevent the revival of the No-Tax campaign in the districts of Godavari and Krishna, the 'Unlawful Instigation Ordinance.' It also declared the Andhra Provincial Congress Committee, the District Congress Committees of Madras and the Andhra districts, the Taluq Committees of Narsapur, Kovvur, Tanuku, Bhimavaram, Kaikalur, Gudivada, Bobbili, Chipurupalli and Anakapalli and the Town Committees of Masulipatam, Vijayawada, Nuzvid, Gudivada, Visakhapatnam and Vijayanagaram as unlawful associations. Apart from these, the Yelamanchili Firka Congress Committee, the Madras City Congress Boycott Committee, and the Hindustan Seva Dal (Ganjam District) were also declared as unlawful. It also declared all the Ashrams set up by the Congress as unlawful associations and took possession of them; one of them being the Sitanagaram Ashram which was a prominent centre for the propagation of 'khaddar' and for publishing the paper The Congress. It forfeited the printing press of The Congress; even the cattle shed, bulls and the bullock carts attached to the Ashram were seized and sold. On the 20th January the Shibirums at Inugapalli, Ballapenumarru and Nellore and the Gandhi Ashram at Komaravolu, in the Krishna district were also seized by the police. Even the private residence of individuals suspected of being the centres of Civil Disobedience Movement were seized. In this connection the houses of Yerneni Subramanyam, Yerneni Suryanarayana of Angalur, Nadimpalli Narasimhamurthy of Visakhapatnam, Kondiparti Sreeramamurthy of Kotigardi were seized.

Congress Offices locked up by the police:

The Congress Office at Vijayawada known as the Andhra Ratna Bhavan and also the Congress Office at Kakinada were locked up
by the police. On the 31st July, the Congress volunteers under the leadership of Habeebullah tried to reoccupy the Andhra Ratna Bhavan, but they could not do so and seventeen of the volunteers were arrested.

Promulgation of section 144:

The Government also promulgated Section 144 of the Criminal Procedure Code and served notices on prominent leaders like Dr. Subramanyam, Kala Venkata Rao, Dr. J. Mallaparaju, M. Tirumala Rao, Peddada Kameswaramma, Devulapalli Satyavatamma, Venneti Satyanarayana and others and forbid them from saying or doing anything in furthering the Civil Disobedience Movement. At Visakhapatnam, T. Viswanatham, K. Sarveswara Sastri; in Nellore, Smt. Pinnaka Kanakamma, Komandur Parthasarathy Iyengar, Oruganti Venkatasubbayya and Oruganti Mahalakshamma were also served with similar orders. In Guntur, Konda Venkatappayya, G. V. Ponnaiah Sastri, Unnava Lakshminarayana, Unnava Lakshmibayamma, N. V. L. Narasimha Rao, Maddi Venkata Rangayya, were forbidden from convening the conference for carrying on the Civil Disobedience. They also tried to intimidate the people from sympathising with the Civil Disobedience Movement by taking deterrent action. For example, the Deputy Karnam and the Village Munsiff of Kothapollur were deprived of their posts for having given food and shelter to Smt. Oruganti Mahalakshamma and Smt. Ponaka Kanakamma during the Civil Disobedience Movement of the previous year. Surapaneni Gopalakrishnayya was fined Rs. 1,000 for having given food to the lady volunteers. The Village Munsiff of Rayavaram was not only dismissed from his post but all the members of his family were also disqualified from holding the post in future for showing his sympathies towards the Non-Co-operation movement. They also prohibited the holding of meetings and demonstrations or processions in enlightened towns like Kakinada, Guntur, Tenali, Ongole and Rajahmundry.

Arrest of Leaders:

Prominent Congress leaders like T. Prakasam, Dandu Narayana Raju, Bulusu Sambamurti, Dr. Pattabhi Sitaramiah, Mutnuri Krishna Rao, Rangasai, Cherukuvada Narsimham, Peta Bapaiah were arrested. Inspite of the arrest of these leaders and the promul-
gation of Sec. 144, the innate patriotism of the people ascertained itself. The boycott of foreign cloth was once again taken up seriously. Congress volunteers distributed cyclostyled leaflets appealing to the people to take to Swadeshi. Bon-fires of foreign cloth were organised. Picketing of foreign cloth shops was carried on with great vigour and success throughout Andhra, more intensively at Rajahmundry, Vijayawada, Eluru, Kakinada, Vijayanagaram, Tenali, etc. In Nellore, O. Mahalakshamma, Tangirala Sitaramamma, Dasaratha Rama Reddy, Palakodeti Syamalamba, Oruganti Venkateswara Sarma were arrested and sentenced for having participated in picketing.

Paticipation of women in the Freedom Struggle:

Thousands of women participated in the 1932 Non-Co-operation movement. Smt. Vallabhaneni Sitamahalakshamma carried on picketing at Gvdivada in defiance of Sec. 144 along with her colleagues Digumarti Janakamma, Chukkamma, Vasireddy Hanumayamma, Kannagarti Nagaratnamma, Duggirala Kamalamba, Dasari Krishnavenamma, Arikepudi Manikyamma, Suguna, Mahalakshnamma, Cherukuri Sowbhagayamma, Kotamarti Kanakamma, Tripuraneni Kausalyamma, Vedantam Kamaladevi, Khambampati Manikyamba and others. All these ladies were awarded one year's imprisonment. Smt. Manikyamba had to go to jail with a six months old baby in her arms. The women detenus in the jail were not treated properly. The married women detenus were not allowed to wear bangles or even to put on the auspicious kumkum on their forehead. Even oil was not supplied to the women detenus daily for dressing their hair excepting once in a week. They were served with par-boiled rice, the smell of which they could not bear. The denial of oil for applying to the hair sometimes caused severe headache. No butter-milk was given to them.

Another lady who played a prominent part during the 1932 movement was Smt. Bharati Devi Ranga who carried on a virulent campaign in the Repalle and Tenali taluqs and also at Kavur, Peddapalli, Mantenavaripalem. She was awarded one year's simple imprisonment and Rs. 500 fine, in default, a period of three months imprisonment.

The Government did not want to arrest the women. They were afraid that the number of jails to accommodate them would
not be enough. So in order to discourage the women from participating in the movement the Government decided to lathi-charge them by employing women volunteers from the tribal classes for that purpose. They also resorted to another novel method of deterrent punishment, i.e., to arrest the women volunteers, put them in a van and leave them in, out of the way, lonely places about 16 to 20 miles from the town, from where they had to walk back all the distance if they were to reach their homes. Inspite of these hardships the spirit of the women Non-Co-operators was not crushed. All those Village Munsiffs who were giving either food or shelter to these women volunteers out of sympathy were strictly forbidden to do so. The women Non-Co-operators when they found that the Village Officers were put to trouble on their account, started taking shelter in ruined temples and maths and cooked their own food, and after taking rest, in these places they used to proceed to the next place for picketing. At Komaravolu the Government had seized the Gandhi Ashram. Smt. V. Sitamahalakshmamma wanted to take possession of the Ashram, once again, so after informing the Government, she went with a batch of women volunteers, broke open the seals of the Ashram and occupied it. The police arrived in lorries and arrested Sitamahalakshmamma and her colleagues and took them to the seacoast in the dead of night and left them in the sand dunes. Quite undeterred by such experiences the women Satyagrahis carried on the picketing with a renewed sense of dedication. So, now the police resorted to another uncivilised way of terrorising the women Satyagrahis. Whenever they found the women volunteers picketing before the liquor shops or foreign cloth shops, the police party used to come with pistons and buckets filled with coloured water or water mixed with dirt and mud and discharged the water through the pistons at the women Satyagrahis with such a force that they would become breathless on account of the force with which water was splashed on them. This inhuman treatment was applied against Sitamahalakshmamma and her colleagues when they were picketing at Gudivada. The water directed through the pistons was applied at her with such great force and consistency that she became unconscious. Inspite of this ill-treatment, she continued to carry on her activities. So she was arrested. The police zulum was such that they did not hesitate to hurl liquor bottles at the lady picketeers while they were picketing near toddy shops on account of which
some of them received injuries and were removed to hospitals. Even a leading leader like Durgabayamma was not treated properly in jail and for some time she was put in the Madurai jail in solitary confinement where only criminals were lodged.

Some Irish and English ladies like Mrs. Cousins and Miss Slade who were disciples of Mahatma Gandhi expressed their sympathy for the struggle carried on by the Indian ladies. Mrs.Gretta Cousins addressed the Women’s Conference at the Madras Mahajana Sabha and openly expressed her sympathy for the Non-Co-operators.

The citizens of Madras started the ‘Buy Indian League’ on 11th March, 1932. Its branches were established at Masulipatam and Narasapur due to the endeavour of Madulla Satyanarayana and Bhaskarla Venkateswarulu. The League aspired to improve the economic condition of the country by encouraging indigenous industries.

Picketing of liquor and toddy shops was also revived at places like Sitanagaram, Buchireddipalem, Garikaparru, Ghantasala, etc. Defiance of salt laws was also carried on, but not on such a wide scale as it was in the year 1930. Distribution of pamphlets was one of the methods by which the ideals of the nationalist movement were spread among the people. The Veera Bharati leaflets were distributed appealing to the people to boycott foreign cloth and also to boycott the postal and telegraph departments. The Government, inspite of strenuous efforts, could not find out the location of the Press publishing the Veera Bharati.

Seizure of books and pamphlets by the Government:

The Government seeing the distribution of pamphlets becoming more and more, seized some of the pamphlets like the Bardoli Satyagraha Vijayam in which the people were asked to join the Congress mass movement and to take up the vow of Satyagraha, to donate to the Satyagraha fund for the maintenance of the families of the Satyagrahis. Copies of the book “Bharata Swarajya Yuddhamu” written by Muduganti Jagganna Sastri and the booklet “Dardira Narayaneeyam” issued by the District Congress Committee of West Krishna were seized and proscribed. Other books that were proscribed during this period were “Poorna
Conferences held in defiance of Section 144:

The Andhra Provincial Conference was held at Guntur on the 5th June, 1932, in defiance of Sec. 144. Smt. Kamaladevi Chattopadhyaya presided over the meeting. About 60 delegates were arrested when they started in a procession led by the President. The Guntur District Conference was convened by Smt. Tallapragada Viswasundaramma. The police arrested Viswasundaramma and 23 other delegates who attended the Conference.

Collective Fines:

The Government also resorted to levying collective fines on villages which took a prominent part in the Civil Disobedience Movement as a punitive measure. The inhabitants of Ventrapragada had to pay a fine of Rs. 4,000. The properties of Pammreddy Venkata Subbarao of Dokiparru were attached. Enduri Bapanaiah's bank deposits were also seized.

Police Excesses:

In places like Peddapuram, Rajahmundry, Bhatlapenumarru, the police adopted terrorist methods. Two of the police officers who gained unsavoury reputation for their high handedness were Mustafa Ali Khan, the Deputy Superintendent of police at Rajahmundry, Sub-Inspector, B. Subbarao Naidu who became notorious as Dappula Subbarayudu because of the notorious tactics he adopted to disturb the meetings of the non-co-operators by loudly beating the drums. It was Subbarayudu who had lathi-charged B. Sambamurti at Kakinada so severely that his head was fractured and he became unconscious. Later when B. Sambamurti became the speaker of the Legislative Assembly in Madras, he summoned Subbarayudu and told him, "Now if I want I can crush you under my heels. But as a true Gandhian, I am forgiving you". The atrocities of Mustafa Ali were even more notorious. When Dr. Subrahmaniam of the Sitanagaram Ashram was carrying on the Non-co-operation movement at Rajahmundry and was staying at the house of Nalam Bhimaraju, Mustafa Ali along with his contingent went to the house of Nalam Bhimaraju and asked for Dr. Subrahmaniam to come out. As soon as he came out, without giving any reason, he started beating Dr. Subrahmaniam mercilessly.
with a lathi all the while abusing "What is your Gandhi doing now? Why doesn’t he come to your rescue?" Dr. Subrahmanyan was beaten and kicked so mercilessly that his ribs were broken and his lungs were also affected. Nalam Bhimaraju was also lathi-charged along with Dr. Subrahmanyan. After this severe lathi-charge Dr. Subrahmanyan was never able to recoup his health and died in the year 1936. It was the same Mustafa Ali who was responsible for the Vadapalli riot case. Dr. Korrala Raja Rao, who was chosen by Bulusu Sambamurthi in 1930 Salt Satyagraha as the first volunteer to offer the Satyagraha, went to Ramachandrapuram for carrying on the Civil Disobedience movement. During the night the house in which he was sleeping was surrounded and Raja Rao was awakened from his sleep by the butt-end of a rifle and no sooner he got up than the police started lathi-charging him on the orders of Mustafa Ali. Dr. Raja Rao maintained a stoical silence which irritated Mustafa Ali so much that he kicked him with his military boots so violently that Raja Rao vomited blood and lost his consciousness. Rapaka Tirupathi Raju, a colleague of Korrala Raja Rao was also lathi-charged and was beaten severely on his knees and shoulders that one of his shoulder blades was broken. Later he was also sentenced to six months rigorous imprisonment. Another atrocity that was committed in the East Godavari district was against Kasibhatla Jagannatham. While he was carrying on picketing against foreign cloth shops in the villages, he was lathi-charged by the police. He was stripped off his clothing and he was asked to wear foreign clothes instead. But Jagannatham refused to do so. Thereupon they set fire to his ‘khaddar’ clothes and again lathi-charged him. But all the while Jagannatham kept repeating "Gandhi ...... Gandhi ...... Gandhi ... .........". Mustafa Ali got exasperated at this. He rolled him ever in the dust, kicked him and even went to the extent of pouring liquor into his mouth by forcibly opening his mouth with a Bayonet. The High Court later passed strictures and fined Mustafa Ali for his excesses. Poduru Perraju, a Satyagrahi, was a very short man with very big moustaches. The sergeant who was lathi-charging him during the Satyagraha movement caught hold of his moustaches and pulled at them saying, "You are a Lilliput, I am a Lilliput" and started beating him. Later he was sent to Vellore jail.
Even ordinary shop keepers dealing in Gandhi Caps and national flags were severely beaten during this period. The Lahore Conspiracy Case prisoners like Shiv Varma, Vijaykumar Sinha and Jagdish Kapoor who were in the Rajahmundry jail were also ill-treated and, according to the statement of Kakani Venkataratnam on his release from jail, the three went on hunger strike demanding ‘B’ class treatment. But the Government would not hear them and tried to break their hunger strike by forcible feeding. One of the hands of Vavlala Gopalakrishnayya while he was an under trial prisoner in the Guntur sub-jail, was chained to his bed even though he was severely ill at that time.

Another notorious atrocity that took place during 1930 31 was the attack on private citizens when they went for a picnic at Peddapuram on 30th December, 1930. The picnic took place in the gardens of one Bokka Narayana Murthy, a leading member of the Peddapuram Bar, and the host was Vatsavaya Jagapathi Varma. The Picnic was arranged in connection with the celebrations of Dhanurmasam. Several prominent citizens of Peddapuram comprising of bankers, merchants, landlords, doctors, were invited to the party. They included among others K. V. R. Swamy Naidu, ex-M. L. C., Nalam Krishna Rao, banker and merchant of Rajahmundry, K. Seshagiri Rao, Bar-at-law, Peddada Kameswaramma, Kodati Rangacharyulu, V. Gopalakrishnayya, Lakkaraju Subba Rao, Nalam Bhimaraju, Y Venkateswarlu, Paida Venkatanaryana. All told, about 60 guests assembled in the garden. The guests were having tea in the afternoon when suddenly they were attacked by police party headed by Raju Pillai, Deputy Superintendent of Police, Kakinada, and B. Subbarayudu, Sub-Inspector, with a posse of 30 reserve constables armed with lathis and rifles formed a cordon round the guests and ordered them to disperse. But before they had time even to disperse, the police Circle Inspector shouted, Maro and the police started beating violently with their lathis. When the people attempted to run, they were chased and beaten mercilessly. In this attack Kodati Rangacharyulu of Tuni got his hand fractured severely and it could never be restored to its normal condition. Nalam Krishna Rao received a deep wound on the leg. The Chairman, K. V. R. Swamy Naidu, Dr. Gopalakrishnayya were severely beaten and kicked. Even the lady Miss P. Kameswaramma, President of the District Congress
Committee, was not spared. The only reason why the police were so severe with these people was that the party included among others, leaders of the Non-Co-operation movement and they were under the impression that the Non-Co-operators were secretly meeting to chalk out their plan of action taking advantage of the garden party.

In Berhampore also an incident took place on 15th January, 1932. On account of the zulum employed by the police, rioting took place. When the police started arresting the picketeers, some of the members in the crowd started pelting stones. Thereupon the police resorted to lathi-charge and the mob temporarily retreated but again gathered and started hurling stones at the police and even at the Joint and Sub-Magistrates who were present there. This led to the police opening fire on the mob in which several were injured.

On the 8th May, 1933, Mahatma Gandhi was released from jail and he, after consulting the leaders, decided to suspend the movement on the 14th July, 1933.

**Revolutionary Activities:**

During this period several revolutionary societies came into existence. One such society was founded in the Godavari district by Prativada Bhayankarachari (Venkatachari) which resulted in the Kakinada Conspiracy Case. Revolutionary activities were started by Bhayankarachari soon after the conclusion of the Gandhi-Irwin Pact. During the Salt Satyagraha movement, he had also carried on a raid against the salt wells near Kakinada along with Sadanan-dam. But the police beat them severely with rifle butts but did not arrest them. Bhayankarachari felt that the only way to end the British Rule in India was through violence and he thought that one of the methods by which he could bring this about was by using bombs against the British. Bhayankarachari had great influence among the student population in the coastal districts of Visakhapatnam and Godavari. He enrolled several students in his revolutionary society who took a pledge of loyalty to the cause of Revolution by signing with their blood. With their help and with the help he got from some sympathisers, he was able to collect some arms and ammunition from Bombay, Calcutta and
The transactions for acquiring arms and ammunition were carried on in the name of Ch. N. Chari & Sons, Jagan-naikpur, Kakinada. Bhayankarachari was able to gather around him about seven young men, K. Kameswara Sastri, C. H. Narasimhachari, Oruganti Ramachandrayya (son of Oruganti Venkatasubbayya), who recently retired as the Professor of History at the Andhra University, C. H. Appa Rao, C. H. Ramamurthy, A. Sundaram, Nanduri Narasimhachari, etc. They planned to kill the Deputy Superintendent of Police, Mustafa Ali, and the Inspector, Subbarao Naidu for the atrocities they had committed against the Satyagrahis. On the night of 6th April, 1933 and also on the night of 14th April, K. Kameswara Sastri and Bhayankarachari observed a vigil hoping to come across Mustafa Ali whom they wanted to kill by hurling bombs at him. But as they did not come across the latter, they decided to kill him in open day light on the next day. So, early on the morning of 15th April they tied up some bombs in a towel and placed the bundle in a boat in the Kakinada port, and then went to drink some coffee in a nearby hotel. One of the coolies, out of curiosity, opened the bundle and tampered with the bomb not knowing what it was, with the result that one of the bombs exploded, and he fell down unconscious. Later the police were able to come across a trunk box belonging to Bhayankarachari which contained some chemicals used in the preparation of bombs and also some letters written in code by Bhayankarachari, revealing his plans to kill Mustafa Ali. Bhayankarachari escaped to Hyderabad in disguise. While he was moving about in the Kzipet station, the Inspector, Subbarao Naidu (Dappula Subbarayudu) arrested him. Later his colleagues were also arrested and prosecuted along with Bhayankarachari and were awarded various terms of imprisonment; Bhayankarachari was sent to the Andamans. Oruganti Venkatasubbayya and his wife were in jail during the period and the Government in the case of Oruganti Ramachandrayya decided that on account of his young age, he should be sent to a Borstal school as a juvenile delinquent. Later, on the appeal of some friends, Ramachandrayya’s sentence was reduced to six months simple imprisonment and he was put in an ordinary jail.

**Hindustan Socialist Republican Army**

Another revolutionary organisation known as the “Hindustan Socialist Republican Army” was founded in Madras on the 10th
March, 1933. The idea of starting this party was actually conceived by the non-co-perators while they were undergoing imprisonment in the Trichinopoli jail. The aim of this party was to attain Swaraj through revolutionary means, by collecting arms and ammunitions and committing dacoities and murders, if necessary. The Andhra members of this organisation were M. Sabhapati, B. Joseph, K. Arunachalam, K. Gopala Sastri, G. Balakrishna Reddy, B. Balarama Reddy, R. Adiseshayya, B. Bapiraju, G. Dasaradharama Reddy, K. Ramanadha Choudari, etc. Ramanadha Choudari was the organiser in Andhra while for Tamil Nadu, Rangaraju and for Karnataka Krishna Kumar were the organisers. They made an unsuccessful attempt to loot the Mylapore Imperial Bank and also to kill Inspector Michael. They also made unsuccessful attempts to commit dacoities and to loot the house of the village Munsiff of Gundalamma. They were later rounded up and prosecuted by the police and awarded various terms of imprisonment.