INTRODUCTION

"Philosophy to deserve its name is integration of all the knowledge acquired through investigations of the various branches of nature into a coherent world view. The reunion of these two branches of human activity--the speculating integrating, and a creative social - laid the foundation of modern culture and civilization, and this entire system of thought became known as Humanism". Humanism is an attitude, which attaches primary importance to man and his faculties, affair and aspiration. 'Humanism' is derived from the Latin word ‘Humanus’ which means a system of thought concerned with human affairs in general. When broadly defined, humanism would comprise a variety of views and attitude.

It is held by, most advanced and profoundest thinkers of all the times that the place of man is in the position of supremacy and primary. Man precedes everything that exists and society is a creation of man. All history, economic and political institutions are the creation of man and therefore, individual man must have the position of priority in relation to all these. However, this humanistic attitude is widely accepted at the close of the European middle ages, when the intelligence of Europe
revolted against the spiritual tyranny of Catholic Church. The Europeans
of Renaissance called themselves Humanist; but the history of humanism
is older than that. It can be traced further back, at least to the philosophy
of ancient Greece. The Sophist and the Epicureans of Greece is perhaps
the first humanist of history. Similar humanist attitude can be found in
Indian history also. Epicurus, Lucretius and Carvaka, the humanist
philosophers of ancient Greece and Rome and India respectively. They
believed in fully enjoying the world around them for its own sake, rather
than for any remote goal of life. They also advised their followers to seek
full joy in this very world, in this life, in deep human affections and
thereby to make their lives as complete, comfortable and happy as
possible. Their humanistic view is completely materialistic. The
humanistic philosophy that is reborn during European Renaissance is
alive until today.

From Plato to Protagoras, humanism passes through a
process of development and change, but the main idea that man as
supreme has not diminished. The famous doctrine of Protagoras that
'Man is the measure of everything' is, still believed by modern thinkers.
Schiller in his work – Studies in Humanism has supported this view and
with a very rational outlook has proved that nothing but this should have

(2)
been the real truth. Some of the great humanists of the medieval period are Anselm (1033-1109 A.D.), Abelard (1079-1142 A.D.), Aquinas (d1274), Dun Scotus (d 1308 A.D.) and few others. All these thinkers believe in a theocentric approach towards humanism. There are differences among themselves regarding their outlook and attitude, yet the main strain— to replace man in the centre of all activities is unaffected. In the later period, another group of humanist approach is in a different way. Some humanists even trace the concept of God; they consider God as a necessity for the betterment of man and his society. They thought that only as a member of society with God, man could think of progress. The Christians are leaders in this way. The Muslims and Jewish thinkers have also supported this view and considered humanism with divinity. Some existentialist philosophers also, trace God as a human need. Even today, many of those who want a revival of Humanism are inclined towards religious point of view. Jacques Martain is an example of such humanist. Similarly Quakers and other humanitarian groups of reformers, who attach the highest importance to man, but can not get away from the fallacy of subordinating man to some super-human and super natural agencies.
Modern humanistic philosopher has introduced only refinements in this philosophy. Spinoza, Peirce, Mead, Dewey, Hans Reichenbach, Arthur Bentley, Bertrand Russell, Marx and M. N. Roy are examples of such humanistic philosophers who consider the physical universe as worthy of human attention. Therefore, humanism has from time to time, been differently applied by different humanists to different spheres of total dynamic reality and so to different branches of growing knowledge under different context of conditions of human experience. It is multi-dimensional. Different kinds of it emphasize different aspects of it, and all together constitute Integral Humanism\. Thus, humanism opens a new vista of vision; enriched with new ideas and beliefs, it is developed till now, however its main concept that man must be sovereign and there should be no dogmatic authority over man’s thought and life remains unchanged. At the beginning of twentieth century, fast changes; have been seen in humanistic philosophy. It takes different lines such as pragmatism, existentialism and Marxism. These philosophers, believed in humanism as a philosophic attitude, and take human experiences as the clue to the world of human experience. They take man on his merits, just as he is to start with, without insisting that he must first be disemboweled, of his interests and have his individuality evaporated and translated into
intellectual jargon, before he can be deemed deserving of scientific notice.

Modern Humanists in general, believe that humanism can mean two things- firstly, it may mean that man is the supreme value and end by himself. Secondly, man is all the time outside himself; it is projecting himself and losing himself beyond himself that he makes man to exist; and on the other hand, it is by pursuing transcendent aims that he himself is able to exist and sustain. Man will find himself by looking within himself. The real problem for man is not to seek God, but to seek himself repeatedly to understand that nothing can save him from himself. Thus, Humanism as a philosophical movement, from the beginning until now concentrates on man and his power. Though differences and disagreements are there among different humanist philosopher, and trends, they believe in certain basic principles and on the basis, of these principles, they have dreamt to find the human society and civilization. The principles as they believe in are such as - that man, by nature is good and capable of indefinite advances towards perfection. That there cannot exist, any insuperable barrier to the future progress of human civilization, human efforts can eliminate all barrier of progress. That if full liberty, is granted to the individual, he will use it for the betterment of the society as
a whole. Missing liberty can be minimized and using liberty for the good of mankind can be multiplied without limits. That happiness of the human society will be given prior consideration and individual interests will be merged in the social interests. The way to attain these conditions lies in the rational enlightenment dispelling the mists of superstition and making the way smooth and simple for man's love for his fellow beings. Scientific knowledge must be extended to help in the social economic, industrial and other activities of life and only then man must be realize comfort and happiness here in this physical world. Again, there are yet others, who brought changes in humanist philosophy and remoulded it, as they liked it best13.

M. N. Roy a prominent figure in contemporary Indian thought, preaches a new approach to humanistic thought, which is suitable particularly for man, in Indian society and in general for man, in the world. He realizes a number of problems and defects in prevailing humanism and establishes a new brand of humanism, called New or Scientific Humanism, as distinct from the older humanism, which took man for granted as an elementary indefinable and shifted man's blind belief simply from God to Man, while man remained a mystery, himself a matter of faith. Roy claims that traditional humanism could not explain
how and why man can be depended upon, for behaving rationally and morally, that is a responsible citizen of given society. His movement for a humanist revival, starting from the attempt to explain what is human nature. Manhood is the beginning of human existence, and man is an end in himself. Therefore, to Roy, humanism cannot be based on, the belief that there is something higher than man.

Roy writes, “The philosophy which resulted from the resurgence of science in Europe about the fifteenth century was called Humanism because it was a philosophy of man and concerned with human life on this earth. Until then, philosophy was not humanist; it was ‘spiritualist’, that is, super humanist. It was concerned not with man but with things beyond the reach of man.” So, “only robust Humanism can put an end to these perverse cults, by striking at their roots, which lie in ignorance and a glorification of this ignorance. This new Humanism is integral Humanism, distinguished from older forms of Humanism, which were more poetic and romantic, by being strictly based on scientific knowledge of man and human nature.” But scientific knowledge as learned in schools and colleges is not enough to make Humanist. Roy suggested that one should learn something about physics without being a scientist; because, there may be even recognized scientists, who have not
necessarily imbibe the scientific spirit. Knowledge, in the modern times, has become departmentalize, but true scientific knowledge presupposes an understanding and coordination of all the departments of science. The function of philosophy lies in this point, as it must supply a coherent picture of the various branches of knowledge acquired by human experience at a given time. That is why for Roy “An integrated picture of the knowledge of modern science leads to an integral scientific Humanism, because it can explain man”\textsuperscript{18}. For this reason, Roy claims his humanism as New or Scientific Humanism, which as Roy thought is suitable for modern society. One of the followers of Roy, R. S. Yadava, says, “I propose to concentrate more on Russell and most on Roy, both because the combination of the personal humanisms of both of them may, in a sense, be sufficient to offer the picture of Humanism as a whole – Basic Humanism or Integral Humanism, as I would like to call it- and because I believe that their synthesis is possible and ought to be effected in the interest of a broader Humanist Movement”\textsuperscript{19}. Roy’s new Humanism is not an abstract philosophy, nor merely a social philosophy or political or economic theory. It is as Roy claims, a set of principles, which have relevance to all branches of man’s life and social existence and show a way towards their reorganization. Roy prescribed a set of principles, which can inspire mankind, to take things in their own hand
and shape their social world according to their own reason and needs. It is a scientific integral philosophy, where human being is taken not only in the context of society, but of the whole universe. New Humanism is a continuous process not a closed system; being, based on experience and science, it will evolve as experience and science, develops. Roy claims his humanism a new approach, which promises to lead to better results than any other known Humanism. “All the old avenues have led where we did not want to go. Therefore, we must blaze a new trail. The ideas and principles of New Humanism appeal to the best in man, and there must be enough men and women in the world who will respond to an appeal to all that is best in them”20.

M. N. ROY – THE MAN: (1887-1954)

M. N. Roy, a revolutionary philosopher of modern India, originally, known as Narendranath Bhattacharya belongs to a Brahmin family in the village of Arbelia, near Calcutta. Being a son of temple priest and teacher of Sanskrit, he is brought up in a cultured family and a scholastic environment which provided the roots of an intellectual temperament and wide interests that become manifest in his later life. Roy in his youth is deeply religious, learning Sanskrit and Yoga, seeking
company of sanyasis or holy men, and participating in political
discussion. [Dedication to Freedom -M. N. Roy: -Sushanto Das, p. 4] All
these, of his early life influence his personality greatly that makes him a
stronger person in his later life with his faith in spiritual values.

M. N. Roy, as a man, is in many ways a unique person. He has
distinguished himself both as a man of action and as a man of thought. As
a man of action, he is a devoted dedicated revolutionary. As a man of
thought, he has developed himself into a profound and original
philosopher. Again, his practical experience and evolving thought leads
him through three distinct phases of life - he has started as an ardent
nationalist, has become an equally ardent communist and ended as a
creatively active radical humanist. This shows a fine blend of
romanticism and rationalism in his mental make-up\(^2\). Roy, as a man of
action is a nationalist and then a communist, i.e., he is an active
revolutionary. As a man of thought, he is a humanist. His essence and
maturity of thought makes him alert about his responsibility for human
being and also for society.

Roy, as a man of action has started his revolutionary life at age of
14, when he was still a school student. Even as a school boy he was noted
for his intrepidity, independence, intellectual curiosity and deep compassion for the downtrodden. With some of his classmates, he organized a volunteer group whose activities included nursing people, who stricken with infectious and often fatal disease like cholera and smallpox. The group also raised alms to feed the starving in times of famine, provided free funeral services in the case of people who had died as destitute or who had been, ostracized by the village community for breaking some caste rule or other.

Influences on his life are several. During his early period, he was attracted by, religious reform movements led by Swami Ram Tirath and Swami Vivekananda. Bankim Chandra's "Anand Math" had also inspired him to revolutionary activities. Then he had actively participated in the national agitation of 'Swadeshi', boycott and national education. He also joined underground revolutionary activities under the leadership of Jatin Mukherji. At that time, he whole-heartedly devoted himself to the single aim of seeing India free from British rule. In 1915, he left India as a terrorist revolutionary. These initial twenty-eight years of his life in Bengal were decisive for the shaping of his personality and thought.
When he was abroad, he had heard the news of the death of Jatin Mukharji, so he felt no urge to go back to India. Instead, he set out for the New World, where his stay would open a fresh chapter in his life. After ten months of highly hazardous travels, under various names and distinguishes, in Malaya, Indonesia, Indo-China, Philippines, Japan, Korea and China, he reached San Francisco. He reached San Francisco on 15 June, 1916 and at that time he changed his name to Manabendranath Roy because of the advice of one of his Indian friend Dhangopal Mukherji. He advised him to ‘wipe out the past and begin as a new man’. Roy also realized his new life as one kind of his rebirth and concentrated on social revolution. He had began an ‘exciting journey in a new world’, which would take him to socialism, communism and finally to humanism. In this transformation Roy was influenced by a person i.e., Evelyn Trent, a bright, young and attractive student of Stanford University, whom, Roy got married later.25

Roy went abroad, in search of arms, and his odyssey took him to China, Japan and the Far East, then to United States, and finally to Mexico (1917). Up to this point, he was a fully dedicated revolutionary activist, committed to the ideology of militant nationalism. In Mexico, he underwent a remarkable process of self-transformation. His outlook had
changed, as he saw the struggle for India's independence as part of a
global struggle of oppressed peoples for freedom and justice. He actively
involved Mexico's revolutionary politics. While continuing to be very
much a revolutionary activities, during the twenties, he also established
himself as a Marxist theorist of high reputation. Roy's revolutionary
activities covers the pre-humanistic thought of M. N. Roy, i.e., from as a
nationalist, then communist and lastly as a radical democrats.

In his later life after realizing that party politics is futile Roy turns
his life into a new phase i.e., as a Radical Humanist. Radical Humanist is
the outcome of his life long experiences and also the maturity of his
thought. His intellectual brilliance, which can never be disputed which is
even, admitted by his detractors, is the product of his own striving. "He
had no academic training to speak of. All that, he knew, he had taught
himself. Indeed, all he achieved was by his own efforts; nobody pushed
him. He was entirely a self-made man". Sudhin Dutta, a poet and one
of the close friends of Roy, wrote about Roy, "The initial urge to fight for
increase of human happiness came to him while he was still in his teens;
and this meant that he had no time at all to acquire an academic
education. Thus he was almost entirely self-taught, and even the
problems, which as a result of regular schooling are generally admitted to

(13)
have been thoroughly explored in the past, were for him personal discoveries aided by experience and oriented by private thinking". For him, politics is not 'the art of the possible', as pragmatists have described it, as he thought that pragmatism is another name for opportunism, politics for him, the play of reason, in the conduct of public life. Therefore, he is to be distinguished from all other politicians of his time. The product of his intellectual brilliance is Radical Humanism, which is not a theoretical exercise, but it tackles the most acute practical problem of politics of his time. He has suggested the way, how democracy can be made possible\(^\text{29}\).

In the last phases of Roy's life, the person who closely associated with Roy, helped him in establishing and maintaining social contacts, in practical and organizational matter, till his death was Ellen Roy, Roy's second wife. After Evelyn's break with Roy, he got married Ellen Gottschalk on 10\(^\text{th}\) March, 1937, whom, he had met in Berlin in 1928. Since her marriage to Roy, she had proved to be his closest and most unfailing associate\(^\text{30}\). About the relationship between Roy and Ellen, Sushanto Das writes, "This was the start of a partnership between M. N. Roy and Ellen Gottschalk, which was remarkable for its close mutual awareness and co-operative creativity. She was a linguist, an efficient
secretary and an editor. As one who was so much in tune with him that she could almost divine his thoughts, she was of course a valuable collaborator in his work. But she was also his nurse who kept a close check on his many physical infirmities, and who accompanied him everywhere."31.

In the last couple of years of his life, Roy settled down in Dehra Dun in 13th Mohini Road, which was in these years attracting a number of visitors like radicals, personal friends, and also scholars from many lands. Amongst personal friends, Suddhindranath Dutta and S. K. Dey, were the most prominent, with whom Roy enjoyed discussing Bengali literature as well as Bengal Politics32. According Ellen Roy, Suddhin became “M. N. Roy’s greatest personal friend out side his own old circle during the last decade of his life.”33 American scholar like Robert North and Richard Park, Indian political leader like Joyprakash Narayan, Prime Minister Nehru visited him and shared their thoughts. Joyprakash, even confessed that he had influenced by Roy, to some extent34. Roy, at that time built up a nuclear of research library at Mohini Road, for this project, he arranged to obtain on loan relevant additional works of reference from some of the university libraries in India where he had associates or admires35.
On June 11, 1952, Roy had an accident. While walking with Ellen in the hill station Mussorie, near Dehradun, Roy fell rolling down the steep hillside for fifty feet till the fall was stopped by rock. Then again, on 25th August, he had the first attack of cerebral thrombosis resulting in a partial paralysis of the right side and the second attack on 15th August 1953 which paralysed the left side of his body. Finally on 25th January 1954, ten minutes before midnight M.N. Roy died, because of the third heart attack which had occurred earlier during the day. Thus, come to an end, a very eventful life, which began in 1887. There are few people in India, and may be in the whole world, that had as eventful a life, as that of Roy.

The life of Manabendranath Roy is well lived, as he spent it, in the pursuit of ideas. “An idealism inspired him when still an adolescent, he strove to free Mother India from her alien shackles. As he matured, circumstances placed him in situations, where he had rich opportunities of participating in a wider freedom struggle. Here too, he was inspired by an idealism—to fight for the downtrodden and secure their liberation from oppression, to eliminate their age-long slavery through the fire of revolution. And when he turned his energies to the independence movement of his own land, he did so, with a conviction that reflected
another aspect of his idealistic approach. Political freedom was not
evenhough for him; he wanted a revolution of the mind for the people of his
country, one that was indeed a precondition of human liberation.”

Roy is a real cosmopolitan, as he has got his experiences almost
every part of the world. From 1915 to 1930, he had traveled for his work,
all the three continents except Africa and Australia that gave to his
experience universality, which is unexampled among thinkers and
revolutionaries. His experiences are not from life’s surface, but result of
active participation. They are not only geographically various, but also
widely varied in content and quality. These enriched experiences make
him a unique person. Therefore, S.N. Ray says, “As a thinker, M.N. Roy,
I believe, had his peers, if not in the East, certainly in the West. But in the
wealth of experience which went to the shaping of his thoughts, he was
altogether unique and had none to compare either in the past or in the
present.”

Commenting on Roy as a man and his philosophy, K.C. Jena
writes, “He will remain as one of the very few whose emotion was
scientific, ideas were rational, thinking was humanistic, actions were
radical, and views were both magnificent and magnimous.”

(17)
Humanism as a political philosophy will not die, who knows, the day may come when the path laid by M.N. Roy will be the only way to solve the crises of mankind.”

WORKS OF M. N. ROY

M. N. Roy is penetrating and prolific writer, whose published books and pamphlets run over hundred titles. His intellect wondered over many subjects, social sciences as well as natural sciences and variety of subjects. He wrote in several languages, which included English, Spanish, German, French and Russian. He edited a succession of periodicals with few breaks from 1922 till his death 1954, and left behind nine large volumes of manuscripts written during his six years imprisonment in Indian jail. Some part of these prison manuscript are now available in the form of book, like Materialism, an outline of history of Scientific Thought (1940), Science and Philosophy (1947), Heresies of the 20th Century (1939), Science and Superstition (1940), Fascism, its Philosophy, Professions and Practice (1941), India’s Message (1950), etc. However, ‘Prison Manuscripts’ as a whole yet have not published.
S. N. Roy, who worked with Roy, writes in the introduction of Selected works of M. N. Roy as "His work include statements of his revolutionary ideas and programes, commentaries on the major events of the time, theoretical inquires and formations about human nature and the cosmos, knowledge and morality history and society, political, economy and cultural change, critiques of Indian tradition, culture and ethos, and personal recollections, correspondence, notes, reports, drafts and stenograms of his lectures and seminars. They are records not only of his own extraordinary career but also of some of the most momentous and dramatic developments of our age. Besides, they show his ideological development from revolutionary nationalism to communism and finally to scientific, radical and Cosmo political humanism, thereby illustrating three major phases and aspects of the intellectual cultural history of our age and often illuminating the subtle and complex interconnections among them."^{41}

M. N. Roy’s works are large in number most of which are preserved in various archives in Mexico, Moscow, Amsterdam, Copenhagen, Paris, Zurich, Beijing, Delhi, Calcutta, Stanford, New York and other places. These rare source materials has traced by S.N. Ray while editing selected works of M.N. Roy published by Oxford
University Press, which is about six in volumes, of which four are already published. These selected works included most of Roy’s published and unpublished works. In this context, S.N. Ray writes “A comprehensive and authoritative edition of the collected work of M.N. Roy, however important it may be for an understanding and reconstruction of the history of revolutionary ideologies and movements of our times, requires conditions which are thus not currently available.” He again writes, “The Indian Renaissance Institute which was founded by Roy and his wife Ellen in 1946 and which holds the copyright to all Roy’s works, published and unpublished. Roy’s birth centenary falls in 1987, and the Centenary Committee, which was formed at the initiative of the Institute decided that in its programme of Centenary Celebrations top priority was to be given to the preparation and publication of an edition of the Selected Works. I was asked the committee to edit the volume and I agreed to do so.”

The Selected Works is planned to consist of six volumes. They are to be prepared and publish in the following sequences.

*Volume One* (1917-22): Translation of Spanish writings of the Mexican period, theses, speeches and writings of the early communist period
including the classic India in Transition, and selection from The Vanguard and The Advance-Guard.

*Volume Two* (1922-27): Later Comintern period; further selections from The Vanguard, The Masses and other periodicals; from the minutes, proceedings and bulletins of Comintern congresses and meetings; and texts in full or in part of such books as One Year of Non Cooperation, Political Letters, The Aftermath of Non-Cooperation of and The Future of Indian Politics.

*Volume Three* (1927-36): Some China documents; Roy’s break with the Comintern and contributions to the ‘Comintern Opposition; selections from his prison writings, previously published and unpublished; landmarks in his intellectual development from orthodox Marxism to a broader and more responsive variety of radicalism.

*Volume Four* (1936-46): Selections from Independent India and his books, monographs, lectures, mainly of the war period and of the Radical Democratic Party.
**Volume Five** (1946-54): Selected writings of the period beginning with the summer study camp at Dehradun in 1946 which formulated the basic principles of Radical Humanism and ending with his death in 1954, the main aim being to bring out the nature of the radical humanist philosophy and programme which Roy developed during the last years of his life.

**Volume six**: Devoted to his autographical writing, letters, documents, and previously unpublished material from the M.N.Roy Archives.

If *Revolution and Counter-Revolution in China* and *Reason, Romanticism and Revolution* are eventually included in this edition, they will constitute volumes Seven and Eight respectively of the Selected Works. 

A good part of the vast and varied material, was gathered by his wife Ellen Roy. These are now preserved in the Nehru Memorial Museum and Library at New Delhi. She also prepared a list of such publications of Roy as were in the collection or as had been mentioned by Roy, but copies of which could not be procured or traced. This list was published in the weekly Radical Humanist at the time when Ellen Roy
and S.N. Ray were joint editors. In the same year Mr. Patrick Wilson brought out, under the Modern India Project of the University of California at Berkeley, a 'Preliminary Checklist of the writings of M.N. Roy', which contained 124 items, but this too is admitted as incomplete since it did not include Roy's voluminous contributions to periodicals and newspapers, his unpublished writings and other relevant material 44.

Most of Roy's writings were not easily available. Many of his writings were on publication prescribed by the government of India and confidential communications were intercepted and seized by the police. These factors make a comprehensive collection of his writings extremely difficult. Again, the state archives in the Soviet Union and China, where much material pertaining to his life and works is likely to be found are not yet freely accessible to bonafide non-communist scholars from abroad. In Mexico documents and periodicals belonging to the period of the 'Epic Revolution', especially those which might contain references to the founding of the Socialist and Communist Parties, are extremely hard to find, even in major libraries and archives. Therefore, it is difficult to prepare a comprehensive checklist of Roy's work. In this context example given by S.N. Ray that the late Saralabala Sarkar (1875-1961) who knew Roy well as a young revolutionary at Calcutta, stated
categorically in a memorial essay that he was a frequent contributor to the organs of the Bengali political militants in the first decade of the century. But since the contributor's for obvious reasons, chose to remain anonymous, authorship of specific items may at best be guessed at and not definitely attributed.

Some of Roy's writings now are available in the book form. Among them, the most prominent are – 'Reason Romanticism and Revolution', which is in two volumes, the first one is published during Roy's lifetime, but second one is after Roy's death. Roy had worked a year on it. He described it as "an attempt to rescue rationalism and ethics from the devastating consequences of skepticism". It contained Roy's explorations of the history of ideas and led to the philosophical principles of Radical Humanism. About this book a reviewer commented 'In every sentence, borrowed or his own, Mr. Roy relives the past.......... with the passionate intensity of the philosopher at grips with the history. Roy, himself an actor in the major events of our time, and the historian, makes us feel the future streaming up from the past, and our own lives caught up in the exciting action of an unfinished piece........" Even the publication of the first volume of Reason, Romanticism and Revolution and its
enthusiastic reception and reviews in India and abroad established Roy, as a major philosopher of humanism in the post-war world.  

Revolution and Counter Revolution in China, which includes Roy’s experiences in China in 1927. It is the result of author’s research in China’s social and cultural history.

M.N. Roy’s memories, which is published serially in Radical Humanist till 1954 and later it is published as a book form. This is an account given by Roy himself of his activities from early revolutionary days up to his work in Russia till 1922.

Materialism, which is an account of materialist philosophy in India and in the west.

Men I Met, which is a pen-portraits of 21 great personalities including Trotsky, Mao-Tse-Tung, Nehru, Gandhi, etc.

New Humanism, which discusses the inadequacy of current ideologies, degeneration of communism and necessity of a new political philosophy based on scientific humanism.
Beyond Communism which presents the background of the philosophy of radical humanism.

Politics, Power and Parties, offers a critique of contemporary power, politics and an outline of the theory of participatory grassroots democracy.

New Orientation deals with the transition of the author from Marxism to New Humanism.

Science and Philosophy, sets ideals of a revolutionary, discusses relationship between science, philosophy and politics and traces the history of revolution.

Fragments of Prisoner’s Diary: India’s Massage is an introduction to the study of two important branches of Social Science i.e. criticism of religious mode of thought and criminology.

The Historical Role of Islam which is an objective understanding of the history of Islam and causes of its rapid advance till it reached India.
Besides these there are many other books published by Roy, some of which are available and some are rare. He also contributed to the Periodicals like, the Masses and Vanguard, Inprecor, (International Press Correspondence) Independent India, the Radical Humanist, the Marxian Way and Humanist Way.

Roy is connected with several periodicals personally. In May 1922, he started a fortnightly journal called “Vanguard of Indian Independence”. Same year in October he changed its name to “Advance Guard” because Indian Government proscribed the journal and for the same reason the journal was later called “The Masses of India”. With its new, name the journal published from 1925 as monthly. Then in 4th April 1937, “Independent India” weekly published from Bombay under Roy’s editorship which is changed to “The Radical Humanist” weekly in 1949. In July 1945 another quarterly “The Marxian Way” published under Roy’s editorship with the collaboration of Suddhindra Nath Dutta. The another person on whom Roy depended for this project was Philip Spratt, who was Roy’s colleagues in the Radical Democratic Party and also in Radical Humanist movement. Roy chose the name “The Marxian Way” because he belief that “Marxism is not a closed system”, that it is a
method of thinking”, that it permits “revision necessitated by advance of knowledge”. However, he editorially assured his prospective readers and contributors that “the editor will subordinate ideological preoccupations to intellectual detachment”, that the journal will “accommodate within its compass all schools of thought”. When he realized that the name “The Marxian Way” did not adequately convey the spirit and purpose of the journal, he changed its name into “The Humanist Way” in 1949.

**BOOKS BY M.N. ROY**

1. High Road to Peace (1917)
2. La India Su Psado, Su Presentey Su porvener (1918)
3. Letters to Indian Nationalist (1920)
4. The Problems of India (1920)
5. India in Transition (1922)
6. What Do We Want (1922)
7. India’s Problem and its Solution (1923)
8. One Year of Non-Cooperation from Ahmedabad to Goya (1923)
9. Political Letters (1924)
11. What is to be Done (1925)
12. The Aftermath of Non-Cooperation (1926)
13. The Future of Indian Politics (1926)
14. La Liberation Nationale des Indes (1927)
15. Les allies Internationen de l’ opposition (1927)
16. Die Internationen Vorbundeten der opposition in der (1928)
17. Kitaikasia revoliusiia Kommunistichsekii international; Sbornik Statei I materialov (1929)
18. The Lessions of Lahore Congress (1929)
19. Revolution and Counter Revolution in China (1930)
20. Our Task in India (1932)
21. I accuse (1932)
22. Our Problems (1937)
23. Letters to Congress Socialist Party (1937)
24. Our Differences (1938)
25. My Experiences in China (1938)
26. Fascism, Its Philosophy, Profession and Practice (1938)
27. The Historical Role of Islam (1939)
28. Heresies of 20th Century (1939)
29. From Savagary to Civilization (1939)
30. The Alternative (1940)
32. Man and Nature (1940)
33. Science and Superstition (1940)
34. Letters to Mahatma (1940)
35. Gandhism, Nationalism and Socialism (1940)
36. Memoirs of a Cat (1941)
37. Ideal of Indian Womanhood (1941)
38. Freedom and Fascism (1942)
39. Scientific Politics (1942)
40. War and Revolution (1942)
41. India and War (1942)
42. Communist International (1943)
43. Nationalism- An Antiquated cult (1943)
44. Indian Labour and Post War Reconstruction (1943)
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(32)
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