

Life & Thoughts

OF

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(BRISTOL.)



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PART I.

INTRODUCTION.

Late Pingle Jenardhan Reddy comes down from the family of military officers of the Raja of Vijayanagaram. Three brothers after the defeat of Maharaja Adhiraj, Ramdev Rai in 1564 A.D., started on a journey to find a livelihood for themselves. On their way they slept under a tree near the village of Mallereddy Palli in the Purikal Taluq of Karimnagar district of H. E. H. the Nizam's Dominions. One of the brothers dreamt that if they started immediately they would get a State or Kingdom. The country around was then under Raja Chandragiri who was reputed to be a very tyrannical ruler paying tribute to the Deccan Kingdom. He had prepared an army to oppose his master the ruler of the kingdom and was then not much liked by his subjects for his misrule.

These three brothers early in the morning found a fort (ruins of which are still to be found on the Chandragiri hill near Mallereddy Palli) and took possession of it, and having defeated and killed the Raja of Chandragiri sent word to the Naib of the Emperor of the Deccan, that they had become masters of the place and that they would continue payment of the tribute as usual. The Governor,

on the other hand, wanted the whole balance of the tribute due by the late Raja and kept these brothers in surveillance.

In the meanwhile, another rich citizen of Vijayanagar who had escaped with all his property happened to pass by and hearing some of Vijayanagar men and relations had been kept prisoners there proposed to the Naib that he would pay the whole tribute if the State was handed over to him. In the meantime, one of the brothers had escaped, and remaining two brothers transferred their rights to the new comer gladly to get their freedom.

After some time the third brother put in his appearance and claimed the property and he was given a third of the State inasmuch as he had not signed the transferred deed. From him are descended the Pingle family who used to be once military officers of the army of the Raja of Vijayanagar and who have subsequently done loyal and meritorious service under the Kutub Shahi and Asaf Jahi rulers of the Deccan.

The deceased is the eldest son of Pingle Vankat Rama Reddy, who is known to all in Hyderabad. It is not necessary for me to say more about him. His love of education is manifest not only from the best of training he has been giving to his sons and relations but from the foundation he has laid for the education of his community by establishing the Reddy Boarding House and Library of which he is a doner and managing director. He is also the pioneer of social reform in his community.

Though there was great opposition from the orthodox he sent his brother Krishna Reddy to England along with two other Reddies in the year 1911. After this many followed in the wake and in the year 1922 on the 5th August sent his eldest son the late Pingle Jenardhan Reddy to England, along with N. N. Reddy for Engineering, R. D. Reddy for Law and T. S. Reddy for Science. At this juncture the grandmother of the deceased was in her death bed and the mother herself was very ill, but the father having made up his mind to send his sons to England waived all objections and sent him away to England with all good cheer.

The deceased was not personally known to me but I had a chance of seeing everything he did as a student at Hyderabad and watch his movements (through his correspondence) while in Europe. He was a young man of extraordinary talents. His library here contained all the best and up-to-date books and journals including the Scientific American. His knowledge was vast and varied, being interested in almost all important subjects from cooking to the most advanced questions of Science. He was particularly strong in the subject of Electricity and he manipulated all the Electric fittings of his bungalows and had arranged for Electric signals and had even a wireless working between his house and that of his neighbour and friend. Though brought up in a conservative family, he was free from communal feelings and wanted everybody treated alike, on his own merits. The sense of justice was very strong in him. He had strong

advanced ideas of social reform and favoured the up lift of woman.

As a student in Europe, he not only did the best in his College work but at the same time always planned as to what he should do on his return. He did not much believe in the present forced agricultural dependence of the people and wanted to advance industries. He sent for, and read critically all the literature published in India on the subject and wanted to give his attention specially to the extracting of oil from the seeds growing in plenty in the Dominion, crushing of bones and making of furniture. He also watched the political growth of India and was later a staunch believer in the theory of "India for Indians".

Of course, his parents were anxious that he should not meddle with politics. He often plainly told them that "Politics does not mean revolution". He had the greatest respect for straight talk, and in one of his letters had predicted and predicted rightly, at least 3 years ago, what would be the Political situation of India to-day. I must here state that I am myself dead against platform politics and am a conservative of conservatives. But the present generation has lost all patience with autocratic principles and wants real sympathy and genuine desire to do good to India. I am given to understand that those sympathetic European Professors and officials of whom I was proud and am still proud, have disappeared as a class and India is now full of Europeans who do not want to treat

the Indians as they ought to be. Again the students going to England for their studies are being badly treated abroad, so that, they return with the greatest ill-will towards the so called Anglo-Indian Officers. There is at present no thought of "Give and take."

Under the circumstances, it is no wonder he should now and then express strongly his views about the Principle "India for Indians". But he had no real ill-will towards the English nor had he any special liking for the Germans because he rightly thought both loved India for their own sake.

He was a man of great will-power like his father and obtained everything he desired and was taken away from us, just as he was about to return as the Chief Engineer of one of the best German Engineering Companies. Of course, I have to say again that he got everything he wanted but his parents did not, as this is a question ruled by Providence. I must say, as a real consolation, he was too much for the present age and generation.

One or two of his Public utterances are being published herewith.

M. B. SUBBA RAO.

PART II.

"LIFE"

To investigate rightly the source and antiquity of the custom that obtains in the writing of biographies is almost impossible in practice. Our building up of our own knowledge of the history and the civilization of our ancestors has depended a great deal upon biographies. Such a compilation is usually based upon different facts and reasons of importance such as those detailed below:—Firstly, that the deceased may enjoy an eternal life. What is more important is the occasion that is thereby provided for the present and future generations to study the gradual evolution of such promising youths (as have before or in their prime been gathered into the folds of eternity). And in the end biographies prompt them to act on the ancient adage. "Take the good and reject the bad."

The responsibility for the compilation of biographies is usually laid on persons who are closely related to the deceased or who are in possession of the accurate facts of his life. And thus, as the saying goes, the die was cast in the name of the insane me and I embark on my mission.

As an unfortunate father who has been bereaved of his dear and beloved son Venkat Jenardhan Reddy, I began my task.

It needs not me to unravel to the world the mutual relationship that exists between the parents

and their children. And then should death occur in the prime of youth when the parents are straining through the period of their old age, the sorrow and the misery that results has since long been sung in verse and prose by the bards and the writers of the past. It would be fruitless to repeat what is known to one and sundry.

My sole aim in writing this biographical sketch is but to provide food and lesson for thought for the public at large if any good issues out of this attempt, I should deem that having lost all, I have still refound a great deal. And now to my theme.

MY DESIRE.

I used always to pray to Almighty that should I be blessed with children they should be endowed with the following qualities: God-fearing, (Bhuta Daya) (Dharam) devoted to justice and truth, with self-respect and mindful of the respect and veneration to be paid to degree and rank.

As every desire of mine has been granted, so was the Almighty pleased to accord me this wish also. It was my own ill luck however that "we had not seen the face of the flower to our hearts content and the spring season terminated." In his prime of life, he left us inflicting upon us an ever lasting agony. How true and are the words of the poet. "As for the flowers they bloomed for a couple of days and went, but alas for the buds which faded without having even opened." But I too have drawn a lesson of patience from the say-

ing that "Man has no voice to whisper in the work and will of Divinity."

BIRTH.

Pingle Venkat Jenardhan Reddy was born on Saturday Shobha Kruth Samvachar Bhadrpad Shudha 14; corresponding to 29th Mehar 1312 Fasli; corresponding to 5th September 1902, A. D. at 1 p.m. in the village of Chegumma in the Taluq of Khammam, Warangal district, in the house of his maternal parents. On this particular day had fallen the great Hindu festival of Anantha Chaturdasi observed by the Hindus all over India. The Brahmin astrologer had cast his horoscope and asserted that the boy would grow to be brave, famous learned and sympathetic.

His birth occasioned great happiness to both the paternal and maternal branches of the family and in accordance with the astrological requirements the boy was named Venkat Jenardhan Reddy. In the paternal branch of the family the boy in age, very young, and as such his grand mother brought him up with the greatest love and care. He was not only the darling of his parents and his paternal uncles, but was particularly fondled and loved by the maternal relations, owing to the fact that there was no male issue in that branch of the family.

His maternal grandfather and grandmother were always restless if he was separated from them and the like restlessness prevailed in the hearts of

his paternal grandmother and other members when he was not with them.

ILLNESS.

When the infant was ten months old and in the house of his maternal relations his grandfather and grandmother intended to proceed with him to Garla Jagir for fulfilling a vow that had made in respect of him. As the infant was so young I ever opposed the idea. But nought could stand against an avowed faith and one day early in the morning all of them started from Chegumma towards Garla in carts. On the way they rested for a few hours at the village of Golla Gudam and arrived at evening fall at their destination Garla, where they stayed in the house of (Chatan) priest. The night was spent in comfort but early at 4 o'clock in the morning all young and old grew anxious when they learnt that the child had an attack of epilepsy. The whole body of the infant became dark and he was unconscious. In accordance with the village method of treatment the part below the naval, the head and the forehead were sacarred. This restored consciousness but in the ensuing twenty hours there were four attacks and on each occasion they all were subject to feelings of despair. After this at different times the boy was subject to different ailments but none is worthy of mention. It was destined that death should come to him not in his infancy but in the prime of his youth.

LOVE OF TRAVEL IN INFANCY.

When the baby grew to be one year and three months old, his feelings underwent a change. He was found to be very fond of travel. It is natural that children, especially in their early ages, do not like to be separated from their mothers. But this child would leave his mother without any ado, and accompany his maternal or paternal grandmothers on their travels.

INTELLIGENT AND SELF-RESPECT AT THE AGE OF A YEAR AND A HALF.

When he was but a year and a half old, he was so greatly intelligent that whenever he desired anything, he would get hold of somebody's hand and take him to the thing he wanted. But if another offered him the same thing he would refuse to take it. This feeling of self-respect lasted to the end of his days.

HIS MATERNAL GRANDFATHER'S DEATH AND A REVIEW OF HIS LIFE.

When the boy one year, six months and twentyfour days old, his maternal grandfather, that is, my father-in-law, Mr. Inigal Venkat Narasiah, died at Khammam in the thirty-eight year of his life on Vishwas Nam Samassar Sudha 8, corresponding to 10th Khurdad 1314 Fasli, or 14th April 1905, at eight in the morning. The deceased was an athlete Pahlwan and adept in the art of Binnote. He was also an excellent horseman.

His bravery, too, was of a special kind. He hunted the tiger and other wild beasts afoot. On one occasion alone and single handed he pursued and seized a whole gang of dacoits, who had been publicly notified, and handed them over to the police. Another fact is worthy of mention. He once raced with a Goods train on horse back from Chintakani to Khammam station and won the race. He eventually died a prey to such bravery. At Kantaipalam a bull had gone wild and used to attack people. He seized the bull single handed by the horns and tied it up by a rope. But the bull later had broken up the rope and was awaiting his chance. At 9-30 in the night, Mr. Inigal Venkat Narasiah was going from his house to an adjoining house, the bull instantly attacked him. He hit him with a stick, but the stick broke. The bull made a fresh attack, but he warded it off on his wrist. The hand and the wrist broke. By this time, the surrounding people had gathered and the bull was overcome and his hand was bandaged. But the intense pain led to tetanus. The physicians did their best but in vain and he succumbed.

HIS INCLINATION TOWARDS ENGINEERING.

When the child was about two or two and a half old, he seemed to be inclined towards Engineering. Thus, in our absence, he would tamper with the gramophone and endeavour to open it. When we caught him in this act, he would desist. When we warned him he would ever repent for the time being. But he would, at convenient times, still pursue his vocation.

In like manner, he would act in the case of soda water machine, bicycles etc. Sometimes the soda water bottles used to break and he would fortunately escape hurt. But he would not leave his habits. Eventually we resolved not to interrupt him in his pursuits, but rather to aid him therein. Thus we used to supply him with Mechano boxes from which with the help of designs in books he would construct small tools such as cranes etc. If he at any time failed he would not grow disheartened, but bring greater energy to his task and ultimately succeed. He would then feel delighted with his success and draw praise from us.

When his age was four, Mr. Krishna Reddy made him learn a few figures by heart and taught him so well the fundamentals of Arithmetic by means of little stones and pebbles that the boy's mind never failed him in accounts and he was never unsuccessful in any Mathematical Examination all through his life. He always excelled his class mates in this particular branch of learning.

Experience showed this special method of teaching to be very useful and it may well serve as a beacon of guidance to others.

After this he was taught the Telugu alphabets and the arithmetical tables.

When the fifth year began, a teacher was appointed. The education was not given on old village lines whereby a child would be tied to his teacher for at least 14 hours out of 24. The teacher taught him for an hour in the morning and

an hour in the evening, and, that too, in a playful manner. No severity was brought to bear upon the child. Gradually the hours of tuition were increased, and ultimately they extended to 5 hours each day.

When the boy was able to read small Telugu sentences and write them, he began to be initiated in the English alphabets.

GOOD QUALITIES.

This boy was endowed not only with ability, but also with such undying merits as intelligence, uprightness, and self-respect.

These virtues proved to be the means of the personal regard paid to him by his Uncles. Messrs. Krishna Reddy and Ranga Reddy and other members of his family loved him with an affection the like of which no other enjoyed. For this reason, he respected these members of the family. He was upright to the extreme and he never desisted from displaying it. This quality usually showed itself on the right, but sometimes, owing to its being inopportune had a major share of bitterness. But truth assuredly succeeds and we have therefore to admit it and the regard for it takes its root deep in the heart. But this we tried not to show in order that he might not thereby grow proud.

Although three children were born after him, yet he was the idol of the family. Every rightful desire of his was fulfilled. We are after all his parents, but even his Uncles Messrs. Krishna Reddy

and Ranga Reddy loved him more than we did and bestowed upon him from his childhood not only with paternal but also a brotherly affection, when some wish of his was not fulfilled by me, they used to influence me through Mr. Ranga Reddy and sometimes even without influencing me had it done by him. Thus owing to extreme affection of all of the family, he used to be the king of the house. No wish of his was denied. From his childhood he would neither in the manner of other boys, be with the women of the family or sleep with them. He was always in the male compartments and used to sleep with his Uncles. Next to his mother, he loved his paternal grandmother most.

TRAVEL.

When the child was six years old, I went with my brothers, Krishna Reddy, Durga Reddy and Latchma Reddy, as also Mr. Venkat Rama Reddy who was at that time District Superintendent of Police at Warangal, in the company of Nawab Saad Jung Bahadur towards Madras to investigate into a case of murder. The child accompanied us on this journey. When we reached Vellapuram, we learnt that the train for Pondicherry had left and we had to wait for the night. Only Mr. Venkat Rama Reddy and Nawab Saad Jung Bahadur remained at the Station and we left to see a garden. When the child who was left at the Station began to play on the ground, Mr. Venkat Rama Reddy asked him not to do so. But even after many warnings, when he still continued doing

so, Mr. Venkat Rama Reddy struck him with a cane once or twice and then he kept quiet and went to sleep. When he grew older he used to tell the gentleman. "There was no justice in your punishment. I was a child and it is a child's nature to play. To you who were older it might have looked odious but to children of my age it was an ordinary pastime. My action did not deserve such punishment. You were unjust and acted on Police lines."

We reached Pondicherry the next day. After a day's halt there we proceeded to Trichnopoly. It was the 25th December and the Traveller's Bungalow was fully occupied. There were, therefore, no arrangements possible for staying or cooking our food. Nawab Saad Jung Bahadur and Mr. Venkat Rama Reddy stopped at the Waiting room of the Railway station. The child also was left with them and we went to Srirangapatam. When we returned in the evening we saw that one of our men was cooking underneath a tree and the child sat nearby cutting slices of onions and potatoes. Two or three days later we arrived at Bangalore. Placing the luggage in the platform and asking the boy to stand guard we went out to arrange for conveyances. When we returned we saw the boy keeping back a traveller who held in his hand a trunk. The poor traveller stood dumb-founded. We asked him what the matter was. He said the man was taking away our trunk. We told him that although it resembled ours greatly it was not ours. He then gave way for the traveller to proceed. He was from his childhood fond of travel. He did

not mind separation from his mother if he was to go on a journey.

WARNING OF ERROR.

When he stayed in Hyderabad with his brother Madhusudhan for purposes of education, it happened that by his fault an electric bulb broke. Mr. Tirumal Rao took him to task for it. He at first confessed his fault, but when Mr. Tirumal Rao grew harder he replied if I have broken, it was my father's property. If he punishes me I shall bear it. You may report it to father. You threaten me as if I had broken your father's property. I cannot bear it. Thereafter both of them wrote to me in the matter and I kept silent.

HIS INVESTIGATION INTO THE REALITY OF THE PLANETS.

He had always an inclination to probe into the secrets of everything. He was so inquisitive that it was impossible for us to reply to him. He would ask about the existence of stars, their light at night and disappearance during day. As we were not fully conversant with these matters, we used to take advantage of his tender age and give some reply or other. But he would not be satisfied and would pour forth such a volley of questions that we at last had to confess our ignorance; for this was the only way to satisfy him.

When he was five years old, he went with his Uncie, Ranga Reddy and another relation Ravaia

Narsimha Reddy, to wander through the grass land. Ranga Reddy then, in fun, spoke to Ravala Narsimha Reddy that they should strangle his throat and snatch away the gold bangles on his arms. This was done in such a way that the boy might over-hear them. At first he thought it all idle, but when he saw them preparing, he spoke in his innocence, "Uncle, will you really kill me?" At this his Uncle took him up in his arms and strained him to his breast and said "My child, who will kill you? We spoke it only to test your courage." Mr. Ranga Reddy never forgets the occasion, when, at such a time, even the hardest man's heart would melt at a poor child's speech. How hard hearted should those persons really be who, for the sake of gold and jewels, often kill innocent boys. What will be their destiny, May God save them!

HIS GOOD FORTUNE IN INFANCY.

When he was a year and three or six months old, I took the Abkari contract of the Nalgonda district. As the district was in a very bad state, the previous contractors had suffered great losses, steps were being taken to confiscate their properties and auction them. The shikmidars also were in a bad state. They had not food to serve them even once. But by God's grace the business was restored. And as the arrangements proceeded well, I began saying that this contract was Janardhan's. He too used to boast that it was his. Once his Uncle Ranga Reddy seeing his weakness for used

gramophone needles bargained that the contract should be made over to him in return for certain needles. Thereafter the child never spoke of the contract. He used to say "I have given away the contract." In these days of infancy too his thoughts were "when I have given away anything it is not mine."

BEGINNING OF EDUCATION AND PRACTICAL TRAINING.

In 1319 Fasli, my honoured friend Mr. Venkat Rama Reddy, District Superintendent of Police, Warangal, (with whom my brotherly relations have ceaselessly continued until this day) was transferred as District Superintendent of Police, Atrafe Balda. Some days later he desired to keep the children in some English home so that they may both be educated and morally disciplined. Thus this suggestion was adopted and the boy Janardhan who was six or seven years old and Madsudhan who was four years and some months old were left with a cook at Dr. Farrington's. Rs. 60/- per mensem were charged only for lodging and training and the boarding arrangements were to be done by me. At this early age the two resided without care or ado at a strange place and in strange surroundings. In the house sometimes Mrs. Farrington and sometimes Dr. Farrington's daughters used to give them ordinary tuition. When I saw that proper tuition was not being given, I appointed Mr. Ranga Rao to teach them English and Telugu for two or three hours every day. I appointed also a Moulvi Sahib

to teach Urdu. In the English home what was taught was only how to wash your face in the basin, how to hold spoon, forks and knives and how to eat with them. In one and half or two years they did not learn even as much as they could remember. Whenever I went to Hyderabad on any business I used to see them and feel satisfied with their health and comfort. In my absence Mr. Venkat Rama Reddy used to enquire after their welfare and thus for nearly two years the children remained in Dr. Farrington's house. In 1320 Fasli, I bought a house for Rs. (45,000) in Kunta Road. When in 1321 Fasli, I saw that from the stay in the English home no benefit other than waste of time was being derived, I transferred the children to the house that was purchased and that was after due extensions and repairs named Laxmi Villas. I appointed for their education Mr. Ranga Rao Retired Superintendent, P. W. D. on a salary of Rs. 100/- per mensem. He taught them Urdu and English and Mr. Varma taught him Telugu. In 1322 Fasli, I stayed with my wife in the city from 15th Isfandar 1322 F, to 15th Farwardi 1323 F, and again from 1st Bahman to 15th Farwardi 1323 F, and later from 15th Bahman 1324 F, onwards for purposes of the judicial examination. Since then I have stayed in the city only for the education of these children. I did know that whatever wealth might be earned by me, my children's education is something of greater value still. Without education and training no wealth can lead to the progress and wellbeing of one's children. If with wealth, there be sound educa-

tion, it would be a lustre added to glorify further the gold. When I established myself permanently here, I sent for Mr. P. N. Reddy who is the second son of my cousin Mr. Gopal Vankat Reddy and Padmanaka Reddy also for education sake and kept them with me. The former was unsuccessful in the Intermediate examination of the Osmania University and having given up his education is now engaged in doing contract work. The latter is now undergoing studies in the Intermediate class of the Nizam's College.

From the time we began to reside in Hyderabad, education of the children progressed well. My son had a great liking for Engineering and Science. He used to form various plans of houses. He was a subscriber of the Weekly "The Scientific American." So that he might acquire the latest ideas. Whenever I went to Bombay he asked me to get him Mecanno and other articles which related to Engineering. A few years later when he was studying in the City High School, he expressed his desire for a small lathe to Mr. Ranga Reddy and got it through him from Mr. Nouroji who used to hold it dear. He used to make from it buttons and other things. There was an Exhibition organised by the Educational Department to exhibit the arts and crafts of children. His products were greatly praised there and he got a prize. He used an electric fan in place for a dynamo for this purpose. He had no teacher to instruct him in these things. If there was any instructor it was "the Scientific American." He used to send for books such as:

When I saw private instruction does not do that good which may be derived from school education in the company of other boys, I got him admitted together with Mr. Madusugan into the City High School which at that time was under the capable management of the able Mr. Fazl Mohamed Khan, Principal of the School. Dear Jaganmohan and Kumudini Devi were being taught still at home. There was a Jatka to carry him to school and back, they were given money enough every day to suffice for the fair. When they used to return from school they took some rest and then went to play. In the evenings the school lessons were learnt up with the tutor. Mr. Jenardhan complained sometimes about the school lessons. He used to say that the boys should be left to learn their subjects in their own way and not tied like bulls to the yoke. After going to Europe he used to sing the same song in respect of the work. He used to write to me to draw his Uncle's attention to the matter. Apart from the usual school and tuition books, he used to get books from the School library and read them. Occasionally he ordered books from outside per V.P.P. He was not always bound to his class books. He read them once or twice; that was enough for him. In the school Mr. Fazl Mohamed Khan and others were always pleased with him. His class master held him dear. Every Friday these boys used to come to his room and to be pleased with the scientific and engineering materials with which it was furnished. In school also he was greatly devoted to science. It is said that he always had

postcards in his pockets and whenever he required any book or material, forthwith he ordered it from the firm concerned.

After three years of continuous education he appeared for Middle School examination. When the results were about to be published one patron asked Mr. Jenardhan Reddy as to how he had answered in the examination. Mr. Janardhan Reddy replied "I have written according to my mental ability." If you wish it I will recommend you in any subject you are weak in "I cannot base my ability and learning on such a recommendatory certificate, if you wish it, you may recommend some one else." was his curt reply.

By this reply, the poor gentleman was grieved, for he really intended to help him, if necessary. If there was no need, the offer could have been declined with thanks. But he attested his self-respect even on his benefactor.

Six days after this incident, when we were in Bombay, the Middle School examination results were published. Mr. Jenardhan Reddy had passed in second class and had missed a first by only four marks. He was glad, but it was Mr. Ranga Reddy's ambition that he should have passed in First class. He therefore did not appreciate the result and said, "it would have been well if you had passed in the the First class." This displeasure had great effect on him he spoke to me. "What is the use, Uncle is not pleased." After this, education was continued. Three years later he passed the School Final also in

the Second class. His Principal then was Mr. Fazi Mohamed Khan, who liked him as his own son.

In 1328 Fasli, when he was studying in the first year of the School Final course, Hyderabad, suffered from the epidemic of Influenza. A number of people fell a prey to this disease, it appeared from the universal death roll that was being carried on that the curse of God had descended upon us. My brother-in-law also died from an attack of this malady. He was a learned and capable and intelligent gentleman and held the post of a Tahsiildar in the Elandore Taluk. At that time almost all were indisposed in my house too. The doctor at that time was Dr. Mallanna, who used to come every day. Medicines could not be had every time at the dispensary, the daily death rate was 500. In such grave times, he was healthy. He used to go himself, fetch the medicines and would nurse the patients. He liked no other system but the allopathic. He was of opinion that the Unani and Aurvedic doctors treated patients on guess work. If the patient was lucky he got well, otherwise his death was certain. When his mother and grandmother had an attack there was little hope of their recovery. At that time the treatment was at sometimes allopathic, sometimes Aurvedic and sometimes by Shah Sahib| But he disliked this. When he was departing for England, his mother had recovered, but his grandmother's condition was grave. He bade her adieu in this state. A week after his departure from Bombay his grandmother died at

Hyderabad. When he was informed he wrote to say that although her end was come, yet the Ayurvedic treatment and that of the Shah Sahib had killed her.

Boys generally commit faults and are found out by their parents. He too used to commit such faults but when reprimanded, he never denied anything, on the other hand, he used frankly to confess his errors. He never used to save himself by speaking lies. To my knowledge he ones spoke a lie on a trivial matter, upon which his uncle Mr. Ranga Reddy expressed his detestation. So deep was the impression made that for three days he kept weeping and repenting for his action. Thereafter I never found him lying. He would confess his error and plead in defence his youth. In our family we never kept our children in awe, but always allowed them to speak out freely. By this we could study the thoughts of children and therefore we could derive good lessons and provide avenues of improvement in case of others. He was resolute in mind. He had not learnt logic but he was by nature logical. He always treated everybody with equality. He was never selfish, he always endeavoured to the best of his abilities to help other children. Thus he used to put by something from the allowance that used to be given to him and from the money for the Jatka fair and from this saving, help Reddy students. When starting for school, he used to tell his mother to send liberal quantity of food to suffice for himself his brothers and other indigent boys of the school.

He spoke to me and Mr. Ranga Reddy and got scholarships for a boy or two. These have finished their studies and are in Government service one is a doctor and the other is an engineer. His behaviour with teachers and students alike was so noble that all held him dear. After returning from school he used to read his school books and do his home work and then go to play. He used to read his books cautiously and then depart for play. We used to think that he was careless in his studies and that he had no aptitude for them. But after hearing the Examination results and his ability, we would see our mistake. Whatever time remained after school studies, he devoted to the perusal of books from the library. There was always some book or other that he was engaged with.

About this time in 1325 F, a boarding house was established particularly for the Reddi boys in Hyderabad, since then he used to go every day to the boarding. He used to meet them and play with them and this became his daily task. After the boarding was founded, the boys used to appoint a day, usually Thursday, when they would gather and speak on a school subject. Every boy either read his composition or spoke before the audience. He took active part in this. This continued until his departure to Europe. For this reason the boarding boys used to love him greatly and he too loved them. Until the last, it was his heart's desire that the boarding should progress and that its management should be good. He was particular about the

Hygienic state of the premises. He wanted capable students to be granted scholarships to be properly educated. He always spoke on these matters to the responsible officers managing the boarding. His idea always was that the members of the public and the rest should prove themselves able servants of their mother land.

In addition to his school education, his originality was displayed in the invention of apparatus and machines and he was always absorbed in these endeavours. At last he succeeded in transmitting wireless messages from his house at Jam Bagh to the house of Raja Sahib of Vanparthi, a distance of 200 yards. He himself made the appliances, kept one with him and another in the house of the Raja Sahib. The appliance was used as in Telegraphic communications. In an electric bulb, the signals were made to manifest themselves. He prepared his articles with the lathi. When he passed the School Final I thought of sending him over to England; but it was held that if he should pass the Senior Cambridge Examination here, his admission there would be an easy matter. As a result of this desire of mine, he was admitted in the month of July into the Senior Cambridge Class of the Grammar School. At first the Head Master refused to admit him, owing to the late term, but later on he was admitted. Some days later he told the other boys "Consult Mr. Janardan in your Arithmetic, you need not ask me." From that time he used to like him very well. He was sent up for the Examination from the School. At that time

Urdu was not a secondary Language, he therefore took up Persian which he started reading. But owing to his weakness in this Language, failure was inevitable. But Mr. Philips for his sake wrote to the Authorities and got sanction for Urdu being considered also a Secondary Language. Thus with this help of Mr. Philips he passed the Examination.

As I have praised him to this extent, it is necessary also that I should point out his shortcomings. He and his brothers were not eager to learn other languages, even their own mother-tongue. Hence they were always weak in their second languages. Hence when he was leaving for England, I told him to write his letter to me in Urdu, as I did not know English well. He obeyed me. As a result he sometimes blundered in spelling but his handwriting and command over the language were good.

When his Senior Cambridge results were published it was intended that he should sail for England in April. I too agreed Correspondence was started with Messrs. Thomas Cook and Sons etc. Applications were being invited from candidates for Government Scholarship. I told him that I would try and get him a scholarship too. Mr. Venkat Rama Reddy, city Kotwal, also spoke. He said "I know that if even Government should not sanction the scholarship for me he would still send me. Under the circumstances there is no need to try for a scholarship for me. If I should get a scholarship, another candidate who is poor deserves it more, will be deprived of it. I there-

fore would not like it." Some friends proposed that he should take up Law or study for the Arts. But he preferred Engineering more than any of these. There was much discussion. He was told that Law and Arts courses made men more civilized and opened avenues for partaking in the improvement of the country. He said that rather civilization suffer at the hands of such, for the people generally are the source of spreading bad blood amongst the members of the public. Engineering on the other hand brought refinement and worldly profit. As he was from the beginning inclined towards Engineering, I too thought it proper that he should take up the line. When it was settled that he should be sent to Europe he told me that it was Mr. Nookal Narayan Reddy's wish also to proceed to Europe for his studies and that if I should therefore speak to his father it might be possible for him to go, "if he requires money please give him." I agreed to his request and went to the village of Jamlapalli and spoke to Mr. N. Ranga Reddy in the matter. But even though I volunteered to pay the expenses, he humbly excused himself not to press him for he would not desire his son to go, but later just at the evening of Mr. Jenardhan's departure, he agreed to send his son over. At the same time the Maharaja of Vanparthi granted a monthly scholarship of Rs. 500 to send Gadampalli Damodhar Reddy. Mr. Gopal Reddy of Muddikonda also resolved to send his son to America. And thus it was decided that that year three boys should be

sent to England and one to America. When the members of Reddy Boarding heard of this, they were delighted and arranged a grand at home to wish goodbye to them a day previous to their departure. The late Maharaja Sahib of Gadwal was the President. The boys were given counsel and advice. Mr. Jenardhan replying said that he would do his best to educate himself so as to be able to serve his nation, country and his Master. "I shall always keep this in mind so that others may also be prompted and encouraged to send their children to Europe." Thus from his thoughts and ideals, it was apparent that if he had lived he would have proved to be an impetus to the cause of the progress of his country. About two or three days prior to his departure he prepared all his luggage. Of his old belongings, he preserved his Lathe machine which he held very dear, of the remainder he gave some to his brothers, and some according to their degree to his servants, he gave presents in cash also, he brought me a typewriter which he had purchased and on which he used to type something or other every day and told me to keep it. I told him that I did not know much of English and did not know what to do with it. He asked me to keep it as a souvenir. At that time my heart was full and I could not speak a word. In the presence of his mother, I told him to sit, for, I had something to tell him. I spoke to him about the present and about the future, mention of which is needless here. He was greatly moved and began to cry. When I remember the occasion I become restless. The

next day, at departure he bade adieu to all who were not to accompany him. His mother's state could not be described, on the one hand, her mother lay on her death bed, on the other her darling son was being separated from her by a long distance of time and space; but in view of the purpose for which he was going and in spite of her bad health she acted with splendid patience and courage. She applied Kumkum to his forehead and having sent for a garland of flowers put it around his neck. She then blessed him and let him go. It appeared as if that it was the last leave taking. She had put the garland of flowers for the last time round her son's neck.

He was firm of mind and strong of purpose and full of self-respect. He was a great friend of Mr. Yusufuddin, as long as the friendship lasted he was true to him, but when he saw his friend grow insincere, he cut himself off. Thereafter I and Krishna Reddy spoke much to him and Mr. Yusufuddin also tried greatly to prevail upon him but he would not listen. When the time came for departure I told him. "Look, you are going to a country where you shall have to stay long, who knows what will happen, meet, therefore, your friend and bid him farewell." But he did not like it and left without meeting him. At his departure his mother told him to pay his respects to Mr. Iyengar of Kummal. He replied that he would not act so. All men are God's creatures and before him all are alike. One man never prostrates to another. When he was

greatly pressed he said, "I shall only say Namaskar." And this he did and left.

Myself, his brothers, uncles and sisters went to see him off. Mr. N. N. Reddy who was accompanying him also came prepared, his grandfather Mr. I. V. Reddy and N. R. Reddy etc., also came to bid him good-bye. At the time of departure he was greatly moved. After arriving at Bombay, he gave each of the children whatever he or she wanted as a memento. On the 5th August 1922 he embraced us and left on boat "The Narkunda." In a short time the steamer vanished from our sight and with it the face of him which is now so greatly looming in our eyes. His companions in the voyage were Messrs. N. N. Reddy and Damodhar Reddy.

Before going to Europe, he felt it always a burden to write letters, but after going there, in accordance with my instructions, he regularly wrote to me in Urdu, to his mother in Telugu and to his uncle Messrs. K. K. Reddy and R. R. Reddy in English. The thoughts expressed in these letters were very sound and sane. I shall try to insert here extracts from some of those letters.

After arriving in England he tried and got himself admitted into the Bristol University, in the Engineering Branch.

INVENTIONS.

During this time, I learnt from one of his letters that he had invented a mechanism which when it should be applied to a motor cycle and

switched on, and left, to stand the motor cycle could not be moved from its place until the owner should come and switch it off. He gave it to a firm who gave him in return four pounds and an appliance as present. I wrote to him, "If you had yourself patented it, it would have been much better." He replied "it is an ordinary thing so I did not have it patented. I could do greater things and then it would be profitable to have them patented."

At present there are in the market traffic indicators. He had an idea to manufacture these before they came into the market. I used to laugh at these his ideas but after his arrival in England he prepared a design which a day or two before he could have it registered, was already invented and patented by another. He felt great regret that owing to his lassitude he had laid by, the design and had not registered it.

He had purchased an Encyclopedia. The Company asked him as to what he had learnt of the encyclopedia. Upon this he wrote an essay and sent it on to the Company who greatly appreciated it and had it printed in the book. They sent him four volumes worth about four pounds as a gift. I regret I have neither definite knowledge of what the essay dealt with nor the book in which this appeared. Should I find it anywhere I will publish it. In the house where he was a boarder, it is said that one night a burglar entered in the coal cellar, Mr. Jenardhan went into the room to kindle fire and although bear footed caught him from

behind and raised a cry. None came and the burglar extricated himself and fled.

SUCCESS IN THE EXAMINATION AND PRACTICAL TRAINING.

After three years of continuous study, it was learnt by cable on 1st July 1925, that he had passed the Electrical Engineering Examination. We were delighted at this news. It was learnt from his letters that all his Professors liked him and were very much pleased with him. Thus during the third year of his studies, they recommended him to certain firms for being taken in for practical work. The responsible heads of the firm said that after a period of apprenticeship they would take him into service after his success. Many other firms were ready to take him, but he, in consideration of the promise given to the first firm, refused other offers. When however he went to the said firm, they said that there was no room for him just then. He was then greatly worried and at last resolved to go to Germany.

PRACTICAL EDUCATION IN GERMANY

Thus he went to Germany for his practical education, and it was here that he was destined to die. When he was leaving for Germany he sent his set of encyclopedia to his uncle Mr. Ranga Reddy and requested him to give his set to the boarding as a gift. Other Reddy boys residing in England had subscribed and sent books to the boarding. He had also contributed something towards this.

In Germany, until April 1926, he worked in a small factory, after this he entered into a year's contract with Semens, the makers of electrical goods and appliances. In this factory one lakh of men work every day. He became acquainted with the manufacturing of every article, however big or small. After the termination of a year the factory people gave him in 1927 an excellent certificate. After this he went and joined two small factories where some smaller products were being manufactured.

In September 1928, when Messrs. Madusudhan and Jagan Mohan on their return to India went to see him, they wrote that he was so absorbed in his work that he went at six a.m. to the factory and return only at six p.m. so tired that he was practically useless for anything else. From other sources it was learnt that he had nothing else to do but to learn work. He never wasted his time, after returning home he used to occupy himself in the studies of his professional books and discuss with other interested in those studies. All factories wherein he had worked gave him excellent certificates.

OTHER OCCUPATIONS

In spite of being so greatly occupied he was a member of the Indian Association and worked there as a Secretary. He considered it his duty to receive all those great people that used to go from India to Germany. When Raja Sahib Nayana Ranga Reddy was going from England to Ger-



many he wrote to me, "Raja Sahib is shortly arriving here and although your relations with him are strained, yet I do not care for these differences. As one man should openly meet another, so will I frankly meet him. Please pardon me for this." I wrote in reply, "I am delighted with these ideas of yours. It is not my nature to strain our personal relationship for any bad feeling that might have occurred in business. Thus when the Raja Sahib heard of his death he immediately came to me and spoke of his own grief and the excellent character of the deceased.

During his residence in England and Germany, he used to contribute his articles to paper. I happened to come across, one of these written in red which I shall copy here. I have learnt that he used also to deliver speeches. I do not know how far it is true but he had studied political conditions as well as he had derived his own professional knowledge.

SYMPATHY WITH MOTHERLAND

From the letters to his uncle Mr. Ranga Reddy it is apparent that it was his desire that his country should grow enlightened and progressive, that poverty should vanish, that the poor should be aided, the depressed classes well treated, and industries and commerce encouraged. After his death, it was learnt from a letter written by Jagan Mohan that he used always to tell Dr. Rulla Reddy who is undergoing training in England that when he should return to India he would train up and educate poor

boys. He always used to enquire of me as to how the glass factory established in Hyderabad was getting on. He asked me to help it and purchase its shares. He asked me to select a site for a Pottery factory, in the vicinity of coal, water and rail. It seemed to be his desire to establish such a factory. He used to ascertain as to how many factories in India manufactured copper and brass articles. If there were books or reports are available on these to send over to him. I supplied him with whatever books were procurable. He also wrote if any boy desired to start carpentry he could start such a concern for there is large quantity of timber in our state. If there were any such, send him over. I shall try and have him admitted. About two years ago he wrote a letter, probably, in May to Kotwal Sahib. It was probably sent through me. It stated there was scarcely any agricultural education or training here. If you educate one or two boys it would be well. I shall donate Rs. 50 per month, out of the allowance given to me here in Germany, provided you also collect Rs. 100 by subscription. This offer of mine shall stand until August. It was his intention that some how a collection may be made of Rs. 100 from the members of the boarding. For this purpose he was willing to cut down his own needs and donate Rs. 50 per mensem. Under these circumstances it can be well be guessed as to what kind of lofty and praiseworthy ideas he had entertained in his mind. It was not destined that a boy so endowed should live long and serve his country and nation and earn a

name for himself. It is our misfortune. God is the master of all. We cannot complain against Him. We have only to be patient. He sent to the boarding an electric clock and wrote to Kotwal Sahib who was the general secretary. "It is not simply intended to show time but that it should serve to teach boys the value of time and to do their work at its proper occasion."

He also sent a cinema showing educational films for the enlightenment of boys.

IDEAS ABOUT MARRIAGE.

Once or twice his uncle Mr. Ranga Reddy hinted to him about marriage. He replied that marriage is not the aim and purpose of man's creation and existence. Marriage is a secondary question. His idea was marriage should not take place in early youth. Man should finish educating himself and then if conditions necessitate marriage then he should think of it. He was at the same time opposed to all the rites and ceremonies observed during marriages. It is certain that if he had come to India and lived he would not have easily consented to his own marriage.

He had received practical training but it was his ambition to trade. He wished to gather experience with another man's capital, not his own. A few months before his demise he intended to serve in some factory and carry on trade. He tried in Co. and they intending to appoint him as their agent in the Bombay Presidency, began to

take work from him and fixed a salary for him of 450 marks per mensem. When I wrote and asked him whether this remuneration was a weekly or a monthly one he replied there are men here more capable than myself who are paid lesser sums than myself and I myself am surprised as to why they are paying me so much at the very outset. When he became an employee he wrote "Now I am getting a remuneration here the amount that is being remitted to me may be lessened." I only wrote that by the time your letter arrived here four months' sum had been sent. After this sum should be spent whatever amount you may ask for shall be sent over. The amount sent should have been expended by the end of January at the rate of £25 per mensem. His death also took place at the end of January. Latter it was learnt from the letters of Jagan Mohan and Madusudhan and another addressed to Mr. Ranga Reddy that he was thinking that by the three brothers being sent over to England that I was greatly over-burdened. He used to tell Jagan Mohan, look, "Jagan Mohan, all the three of us are here in Europe, father is being greatly over-brdened, continue your studies with diligence." Ultimately, Bergman and Co., appointed him as their agent in Bombay presidency on a salary of Rs. 800 and a commission of 1½ per cent. on sales. He informed me that a company was being formed in Bombay. He desired to take the agency from Bergman. The Company had laid down among other conditions, the proviso that these should be one of their representative there.

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When I stated that the salary was low, he said that appointment in India was itself a great thing, and the salary allowed was much. "I have agreed for only three years. I do not want to continue for more than this period."

DEATH.

It was his intention to come to India at the end of March 1929. He had made all preparations. He wrote to me I wish to buy some good books. Send some money. I therefore sent him hundred pounds. He wrote to me "I shall visit Turkey, America and Japan on my way, but the expenses would be great. As no settlement has yet been arrived at about the Bombay agency, after my return there, I shall not keep idle for a single moment. Hence get some work for me. I wrote back in reply, "Do not think of expenses." Visit all these places and see Rangoon on your return and let me know whatever amount you require, as for work you need not worry. There are woollen mills in Bangalore where you can work as agent or you can work according to your wishes in the Hydro electric. . . . but alas! this letter was written on the very evening when my dear son had breathed his last. Who knew that such a thing would happen. If he had lived, he would have been glad at my reply. A month or so prior to his death he sent to Mahusudan engineering appliances as a present. Madusudan wrote to me, "Brother has sent to me an appliance which is worth more than twelve pounds. I am thankful to God that he has given

me such a liberal elder brother. Alas! God did not keep their elder brother to give them support, so that they might be proud of him.

CAUSE OF DEATH.

It is learnt, that from the beginning of October, he had planned to increase his bodily strength. With this in mind he began to learn boxing. He used also to take daily exercise in running. These were the preparations for his end. On the 30th January, when there was to be a boxing, he wrote to me a letter about his welfare, put it in the post and returned home at six p.m. taking his friend Mehdi Ali Mirza. He went for the boxing contest, he fell in the first round. He rose up and fought again. Then the opponent hit him on the forehead and he fell back on his head. The skull broke, a vein burst, it was eight-thirty p.m. By nine he was taken to the hospital, where he was treated but he did not again regain consciousness. At 2-30 a.m. he left this world for another, leaving us all miserable and desolate.

I have at present two of his souvenirs, one is the typewriter and the other a Dressing case which he had specially ordered for in a small size at Bristol and sent it through Mr. N. N. Reddy over here in 1925. Both these are in my use now. I thank God that I am using these two mementoes of his.

PART III.

HINDUSTHAN ASSOCIATION OF CENTRAL EUROPE.

A SHORT SKETCH OF LATE MR. P. J. REDDY'S LIFE.

Late Mr. Janaradan Reddy was born in the year 1904, at Hyderabad Deccan. He took his early education in his native city and after passing his High School leaving certificate examination, he appeared for the Senior Cambridge and was declared a successful candidate in the above examination. He went to England and there he joined the University of Bristol. He took his B.Sc. in engineering from the above university. Owing to his intelligence and love for knowledge, he distinguished himself in the university and outside. One of the most important features of his noble character was true love for his country and his countrymen. He used to stand by his fellow countrymen in hour of need. On account of his above quality, he was very popular while he was studying in the university of Bristol.

Four years ago he came to Germany, and worked in the Siemen Electric Works. He did not confine himself to mere mechanical reading of books, but he was fond of doing some sort of public work that may be of use to his fellow bretheren. Soon after his arrival he was elected as the Hon. Secre-

tary of the Hindusthan association of Central Europe. He accepted this post of honour for he was a practical man. He devoted much of his time for enlarging the activities of the association, inspite of his working in the Siemens Electrical works. In his time the association got new life and impetus. Owing to his labour all the Indians in Berlin and outside began to take very keen interest in this organisation. Those who used to act against the association were stopped doing so by moral pressure. Besides these, the association began to receive almost all the news papers from the different parts of India, and other countries.

After finishing his studies and practical work at Siemens and in the "Technische Hochschule" he joined Bergmann Electrical Works as an engineer in the over-sea department. There he was loved and respected by all those who were in touch with him. He was to be appointed as their representative in India. "Bergmann" had very high hopes in him as he was really a businessman. He was very capable for doing business transactions.

Once he delivered a very interesting lecture on Radio at a meeting held under the auspices of the Hindusthan association of Central Europe. He had mastered the subject on which he spoke, for those who were present at this were taken by surprise on account of his deep knowledge. We know from personal knowledge that he used to collect technical material from the factories which he visited, or in which he worked, for future use in

India. Sometimes he used also to write on general subjects concerning India. In one of the issues of the Bharat published in 1926 at Oxford he wrote an article on "Hyderabad and Twentieth Century." Those who had read this interesting article must be remembering its writer.

He was the Secretary of the association for a period of two years. Afterwards he gave up the work of the association owing to much pressure of work. Besides he had decided to return home soon.

He was full of hopes. He thought that when he would return to India he would serve his country and his countrymen. But he became the victim of inevitable Death. He was a very ardent sportsman, and took very keen interest in it. He took part in a begineers' boxing match where he received in the second round an unfortunate blow on his chin which threw him on the boards whereby he fell down on the back of his head and became unconscious. He was removed to the Westend Hospital immediately. Here he was under the care of the best medical experts, but he expired on 31st January, 1929, in the Hospital.

The news of his death came to us as a shock. Most of us could not believe that he was dead. The Hospital Authority informed Mr. Mirza who was present at the accident and who took him together with the "Hochschule Authority" to the Hospital. Mr. Mirza informed the Secretary of the association of his sad death. We went to the hospi-

tal early in the morning. Dr. Boye of the Technical High School and many others came to the Hospital. Dr. Boye told us he would be ready to give all possible help required in this connection.

We sent wires to England requesting both the brothers to come at once to Berlin. Accordingly they came with one of their relatives. Here it must be mentioned that the President of the association (Mr. Mirza) did his duty as a brother. (For he was the best and dearest friend that can be possibly had in Europe).

The association at once called a condolence meeting on Monday, the 4th February 1929. Not a single friend of acquaintance of late Mr. Reddy was absent. Representatives from the Firm of the Bergmann Electrical Works were also present. The audience consisted of Indians as well as Germans. The Bergmann Electrical Works also sent a letter sympathising and expressing their deepest sorrow for their lost comrade. Similarly the association received letters of condolence from Dr. Wagner and many others. Swami Satyadev who was at that time present was proposed to the chair by the president of the association. Sawamijee paid a glowing tribute to late Mr. Reddy and said that we should take a lesson from the good deeds of our dear comrade who not only devoted his time to sport and studies, but always tried to work for the common cause of his fellow beings.

Mr. Mirza being called upon by the chairman gave a short sketch of late Mr. P. J. Reddy's life

and described how the accident took place. At this moment the whole assembly was found to be full of sorrow and sadness. Mr. Mirza after making some remarks about his relation with late Mr. Reddy, moved the following resolution:—
“That a cable expressing our deepest sorrow should be sent to the parents of the deceased, “Mr. Shaikh seconded the resolution which was carried un-animously.

Mr. J. Naidu moved the following resolution—
“Hindusthan association of Central Europe mourns the sad and tragic death of Mr. P. J. Reddy Ex-secretary of this association and expresses its warm-est appreciation of his many-fold services to this organisation: The Hindusthan association also offers its heart-felt condolence to the members of the Reddy Family in their bereavements.”

Mr. Naidu remarked “it is not so much the personal loss that we are mourning, it is more the loss of a valuable youngman who was filled with the burning desire to dedicate his life and energies to the services of the motherland that they mourned more, “for only India knows how badly she needs the services of her youth.”

The resolution was seconded by Mr. Varma who, it may be mentioned, is an unfortunate victim of bureaucracy of India. He spoke for more than 15 minutes and said that Reddy was an example of Hindu Muslim unity, for he treated and loved Hindus and Muslims as his brothers. Mr. Acharva an exile, next supported the resolution.

He could hardly speak a few words for tears rolled down his eyes thus showing in silent dignity his true love for late Mr. Reddy. He said in his remarks that Mr. Reddy was always found burning with the fire of patriotism. Whenever he met him he spoke with him in a very gentle manner and sympathised with his fellow countrymen. Then spoke Mr. Peer and supported the resolution whole heartedly. He remarked that late Mr. Reddy was a fascinating personality and even those who did not know him were his friends and admirers. Prof. Pandit Tarachand Roy supporting the resolution remarked that late Mr. Reddy always co-operated with him when he was the president of the association and late Mr. Reddy was its secretary. Every one he said should take example from late Mr. Reddy's life and good character. To him the cause of his country was above all. From his activities it could be said that he was really a man whom India could not afford to lose, but death was inevitable. After this a few speakers spoke and the president called on Mr. Shaikh, the secretary of the association to move the following resolution:—“That a Fund called Reddy memorial fund should be started under the auspices of the Hindusthan association that has lost a valuable comrade and a worker at this moment. The fund will be utilised for enlarging the different activities of the association.”

Before commenting the resolution for acceptance, Mr. Shaikh remarked “Indeed it was very painful for all of us that he was suddenly taken

away from us. He loved the Indians and the Germans alike, for he had a broad and international outlook. There is not a single soul over here that would hesitate to subscribe to the proposed fund. Late Mr. Reddy had a desire that the association must be put on, the best financial basis and it should with the financial backing give facility to the Indian students coming for higher studies to this land." If we are going to fulfil his desire we should subscribe our mite to the fund."

The resolution being duly seconded and supported was passed unanimously, and on the spot 280 Marks subscribed by the members and friends of the association. The president spoke a few concluding words and the meeting was closed all standing for a few minutes to show their respect for the deceased.

The funeral ceremony took place on 6th February 1929, at the Wilmersdorf-Crematorium. The funeral was attended by the representatives from the Bergmann Electrical Works A. G., representatives from the Technical High School, representative of the Handelshochschule, and from the different Students organisations. The gathering was very big, for there was a very large number of German ladies and gentlemen. Prominent amongst those who were present were D. Boye and his friends from the physical culture institute of the Technical High School, Frau Dr. Rosenthal, Prof. Roy, Mr. Minijee, and representatives from the league against imperialism, and brothers of Mr. Reddy.

The funeral ceremony began with soul nourishing music. Prof. Roy then delivered a sermon quoting verses from the Hindu scriptures. He made after this, a short speech. Then spoke Dr. Boye on behalf of the Technical High School and said that they fully sympathise with the family of late Mr. Reddy and they shared their bereavements.

The ceremony came to an end with the playing of music.

A. A. SHAIKH,
Hon. Secretary.

Extracts from letters of condolence addressed to father by his brothers and others.

5th February,
Berlin.

He was so popular with everybody that whoever of his many acquaintances heard this sad news was shocked. The Hindustani Association of Berlin of which he was the Secretary and the Guiding Star held a meeting of condolence. He had many true friends shown to me by the great help they have rendered to me in my misfortune, will be about two to three hundred Germans and Indians. Everyone a friend or any acquaintance of his. I have not said much about brother because it would be superfluous, his deeds speak for themselves.

It is simply pathetic and tragic that he should have spent seven years of his young life in Europe without once returning home to you and mother.

two months more and he would have been amongst you.

Sd. Madhusudhan.
Jagow Str. 36 II
Berlin,
6-2-29.

A terrible catastrophe to us to lose such a person who was a real genius, who worked so hard and overcame so many difficulties which lay in the path of his success. He was a man of firm opinion and high ideals for which he is so admired here among the Indians.

Last time when I was with him, and whenever he discussed with his friends he always used to tell them how India must be improved. He used to say that all the Indians must co-operate and work together, as if they were in a foreign country and then only they could achieve success.

If any one was hard up in Berlin, he used to help him financially and there are so many people who have a great regard for him and take him to be a great man. He used to tell Pulla Reddy and others that when he went to India he would engage poor boys and teach them plenty of practical work.

Sd. P. J. M. Reddy.

Extracts from letter of condolence addressed to Venkat Rama Reddy, Esq., "Highcliffs," Hyderabad-Deccan, from Bergmann-Elektricitats-Werke, Aktiengesellschaft Berlin N 65.

14th Febr. 29.

His sudden decease also came as a great shock to us. Your son was in our employ for some time past and we have had every opportunity during this time of appreciating the services he rendered to our firm and also his sterling qualities.

Extract from letter of condolence addressed to P. M. Reddy Esq., c.o. Weil, Jagowstrasse 36 Berlin, from Remington Schreibmaschinen Ges. m.b.H.

February 8th, 1929.

We all loved him very much, while he was a loyal friend to us of the very finest character, in fact the best type of young man we ever met, since we learned to know him for a couple of years ago in Berlin.

PART IV.

ARTICLE

HYDERABAD & THE 20th CENTURY

BY

P. J. REDDY, BERLIN.

A Commission appointed by the League of Nations to report on slavery has drawn up its report and it has been pointed out that domestic slavery still exists in Hyderabad and other Indian States. To many Indians and foreigners not aware of this fact, the report may come as a surprise, but most Hyderabadis—I speak of Hyderabad in particular because I am a Hyderabadi—know of it and I am sure feel as much ashamed of themselves as would, a man who had told a petty lie and been found out. The painful truth is that domestic slavery not only exists, but is being maintained universally, by the vast majority of the rich and middle-class people in all parts of Hyderabad. The shame is that we leave it to foreigners to expose such crimes as this, without ourselves abolishing them and placing ourselves above reproach of either Indians or foreigners.

Along with this problem I shall touch upon some other evils, such as purdah and child mar-

riage and their effect on the education or lack of education—of women; also on untouchability and the lack of social intercourse, all of which are, in my opinion, great impediments to the advancement of Hyderabad, or any other place where they exist, to the full development of its potential resources, and, of far more importance, the modernisation of the State. There are countless other evils of which we are all aware that might be profitably exposed, such as corruption among officials, favouritism, unfairness in customs, exemptions, etc., but of these I shall not speak. It is also beyond my task here to suggest any remedies, or any line of procedure in the abolition of these social evils. I shall merely say what I know, stating in addition that real love of one's State or country means a desire to see it prosperous and in the forefront of progress in every direction. There is no loyalty, and nothing patriotic, in ignoring, denying or defending social evils that are so evident that foreigners expose them and use them as propaganda against us.

Though the existing conditions of slavery in Hyderabad to-day cannot be compared to that of the very olden days, or to such conditions as were exposed in "Uncle Tom's Cabin" in the days of American Slavery, yet in some cases they are quite as bad. The League of Nations report states rightly that in some cases the slave owners hold the power of life and death over their slaves.

The immorality and inhumanity of keeping such an evil as slavery alive, in the first principle

we must stand upon. Yet so deeply is it rooted in our life to-day that it has become even more of a custom than a necessity—if there was ever such a thing as necessity in the ownership of human flesh—and it is only to be found in the middle-class and rich families. In addition to the already existing hereditary slaves, sometimes children, especially girls, are sold by poor parents who have a very large family; in times of famine or other periods of distress, parents sell their children in the same way, often to people who are in need of domestic servants or who want maids to be given away along with them when their daughters are married.

It cannot be said, however, that these slaves are always ill-treated or completely deprived of their liberty, although all are brought up to do purely menial labour. Their good treatment, or the very awful treatment that is generally their lot, depends entirely upon the whim or fancy of their owners. I know of the case of a girl slave, in a family which had brought her up in great kindness and even in love. When she ran away with a man she loved, the mistress of the house deplored the loss, as if she had been her own daughter. After sometime, when the man died and the girl had no one left to go to, she returned to the family that had formerly owned her, and was welcomed back.

But that is an exceptional case. The life that is led generally by these miserable derelicts

and social outcasts cannot be described fully by any one who has not been one. Their lives are a burden to themselves and to others as well; they have no rights of protection; they receive no remuneration whatever for their labour except that they are given the bare necessities of life, and occasionally presents which the mistress bestows whenever pleased with them. They cannot marry because no man would marry a slave or because the owner will not permit because he does not wish to lose a slave. But that does not prevent them from having children, and often breeding a large family which automatically becomes the property of their respective owners. Thus we see the origin of the large army of slaves to be found in each rich and middle-class home. The conditions under which these slaves live are very repulsive to any decent-minded person yet even well-educated persons maintain them without even thinking of the injustice or the crime of depriving another human being of his liberty. The fact of the matter is that nobody has ever paid any attention to it, or thought about it, having taken for granted that because such a custom has been existing, to change it would be impossible.

To anyone who has lived in a slave owning household, there is no argument for slaves, even on the grounds of efficiency or economic necessity of the owners. As servants, it can be said that they are inferior, firstly because there is no encouragement or inducement to work—they know they have nothing to gain by doing so and secondly, because

there are large numbers in each family, each one trying to shirk labour and to shift it on to the shoulders of some one else. In this way it costs far more to keep a horde of domestic slaves, together with their families if they have any, than it would require to keep a few well-trained, well-paid servants whose rights, responsibilities, and wages are properly organised and attended to. Furthermore, in the joint family system which is so common in India, these slave girls are often the source of disturbance and even serious quarrels that often result in the disruption of the whole family and those, ultimately have to be settled in the law courts. Thus, even from the point of view of utility, domestic slavery has absolutely no excuse for existence.

There are, of course, other social evils in Hyderabad which are common to all India. For instance, Indians of all shades of opinion throughout India show a united front against the proposed anti-Asiatic legislation in South Africa. And rightly so. But if we examine the bill closely we see that the fate of the Indians in South Africa would be no worse than that of the Panchamas, or untouchables of our own country. Whereas everyone is trying to make the position of our countrymen in Africa better, only a handful are paying any serious attention towards wiping out the shame of untouchability amongst ourselves.

On the outskirts of every village there is a little group of thatch-roofed huts which is the Panchama Colony; as we know, they have their

own wells and sometimes little shops also, because they are not allowed to draw water from the village wells. A Hindu gentleman of any caste will take a bath and change his clothes if he touches a Panchama, but in all probability he will not even clean his hands after patting the dirtiest of dogs. It might be unjust to say that he considers the man worse than the dog, but it is because of his bondage to old established customs that he observes such things and does not want, or does not have the courage, to break away.

In every village in Hyderabad, the Panchamas are divided into groups of fours or fives by the Headman or the Zemindar, the idea being that at least one group should be prepared to obey the Headman and do all the errands and necessary work whenever required. They have no right to refuse, and they have to work free; each group has to take its turn at certain intervals. An order (firman) was issued by H. H. the Nizam some years ago, making this practice, known as "Begar," unlawful; but the order has had no effect whatever and practically nothing of the old conditions have been changed.

Christian Missionaries convert many of these untouchables, give them a schooling etc., the result being that their social position becomes much better; they can go and touch anybody they please after that, without objection being raised against them, and they may mix freely with the same people who formerly treated them as worse than animals.

The political use the Christian Missionaries make of them, later on, is a problem by itself that I shall not discuss. I merely wish to show, as many of us already know, that the theory of untouchability is nothing but the greatest kind of swindle.

Of course, one of the most outstanding social evils in Hyderabad is "Purdah." So many people publicly condemn Purdah, and few have the courage to defend it openly—undoubtedly out of fear of being called un-modern. Yet in their private lives these same people insist that their women-folk observe a custom that is dangerous to their health, adverse to their advancement in every way, and a brand of shame upon us. No effort is being made in Hyderabad to abolish this system which is so tenacious among the rich and middle-class families in particular. People are so very particular about it that in the town one finds very few residential houses that are more than one storey in height, the fear being that the people in two-storeyed houses might look into the Zenana of the smaller houses around. The consequence is that people who live in one-storey houses who object to a near-by two-storey house may, by law, have the windows of the second-storey of the two-storey house permanently closed. Sometime ago, when aeroplanes were being brought to Hyderabad for military purposes, there was a rumour that some people were objecting to them because they feared the Zenanas would be "Madd-a-Nazar" to the people travelling by aeroplane above. Sensible people may think I am joking, but I am not. I cannot say how far it is

true about the aeroplanes but most people of Hyderabad, irrespective of religion, are very reactionary in their social outlook. Yet even they are inconsistent just as the people who believe in untouchability are inconsistent for these same people who observe strict Purdah in Hyderabad do not care a pin for it when they go to Bombay, Calcutta or Madras, and there they walk openly in the streets.

The amount of harm this wretched purdah system is doing cannot be imagined. But, taken on the whole, the education of women is practically non-existent except for that bit of knowledge (a bit of everything and nothing is particular) which is picked up when they are still children. To this day, in the 20th Century when women of all other lands are forging ahead and enriching the culture of their countries, the chief virtue of women among us remains physical beauty and ignorance, with the ability to cook to please their husbands.

There is only one girls' school that is of any value in the whole city of Hyderabad, and for that matter in the whole of the Dominions, and that too, observes Purdah. The result is that only rich people who have the required conveyances can afford to send their daughters there. Often these very families, however, are so reactionary that they do not want their girls to be educated at all: furthermore, they would not hear of their daughters mixing with children of the poorer classes.

The rich and middle classes constitute a very small proportion of the entire population, however,

but their influence is so great that poorer girls have neither, the facilities nor the encouragement to educate themselves.

Apart from the paralyzing effects, Purdah has on the intellectual development of our women, it has the additional effect of spoiling their health, of being responsible for much of the melancholy supposed to be natural to Indian women, and it is certainly responsible for the increasingly poor physique of each succeeding generation. It is a matter left to speculation how many of our women confined to the Zenanas could walk, say, a quarter of a mile without becoming exhausted, it may be safely said that such ladies are very few. It is too bad that a study has not been made of the effect Purdah plays in the high mortality rate of mothers during child-birth; or of infant mortality in the first year.

We have many other social evils in Hyderabad that cannot be considered here; we all are aware of most of them. Chief of these is child marriage, and the status of widows. Purdah and child marriage may be said to be twin sisters in evil, and what may be said of one may be said with equal effect of the other. Hyderabad has done nothing to abolish them and even those who, as I said, talk against them publicly, maintain them in their own families. On these two customs our physical and political degeneracy rests, and without their total abolition no advancement is possible. Any custom of system of morals that demands them is not worth respect or maintenance, least of all from us who are young.

Hyderabad, instead of being one of the most backward states socially, could set an example to the whole country by taking necessary steps to avoid. It could and it should.

This article, I am glad to see, has roused the public, especially, in Hyderabad. It is said, this article, was produced in evidence in a certain special Court, about the evil of Dasis and Bandis prevailing in our midst. I am given to understand, on good authority, that shortly an Act would be introduced into the Local Legislative Council, to uproot the custom of Dasis and Bandis, in Hyderabad.

M. B. SUBBA RAO.

1-1-31.

BY P. J. REDDY, BERLIN.

Foot Notes.

Too much exaggerating and wanting in facts and truth.

Long existing practice cannot be taken away suddenly. This requires educating the people.

Hyderabad is thousand times better in the matter of child marriage and untouchability.

Customs' exemption has been abolished long ago.

These crimes have been realized long before Foreigners were able to find out.

Who was it that did his utmost in stopping Suttee?

It was Ram Mohan Roy who stopped it. It was Lord Bentick that got whole credit for stopping it.

Your so called domestic slavery is nothing. Domestic service and Uncle Tom's story is a mere fiction in comparison to so called our Hyderabad domestic slaves' conditions.

Wholly untrue as far as Hyderabad is concerned.

Untrue.

Not based on facts.

Well treated and clothed and bestowed unusual care on them.

This itself shows whether domestic slaves have freedom of movement or not. The very word "Slave" is misused.

These are well fed and treated properly. Their position is enviable compared to that of the other so called free and independent people who are unable to get sufficient food and who are always in distress.

Nowadays children of domestic slaves or servants are given in marriage. If wanted, abundant proof can be given to substantiate any point.

Absolutely untrue.

Social Reformers are quite aware of it.

They get regularly sufficient grain and few rupees for sundry things. They do not work hard but they get sufficient provision for their upkeep.

You can judge by this—what power these poor domestic girls have over their mistresses and how they encourage their mistresses to pick out quarrels with other members of the family.

Surely this is not the sign of encroachment of freedom.

Does it?

Long existing customs and social evils cannot die in a day. This requires time. Some thing is being done in ameliorating their condition.

They have lands free and they are entitled to get a portion of grain from the farmer.

What is the system in Bengal? Why it exists in Calcutta?

Nobody defends it but one must know the history of Purdah and the reasons for not abolishing it immediately.

Not as conservative as you imagine, but want of education these evils are still existing.

What must be the reason for this? It shows we do believe that Purdah system is bad, but cannot help it on account of social customs and habits and the outlook of the people.

You are assuming that males are educated but females have been neglected. Your idea is imaginary.

Is it not something to say about Western women who are asking their husbands to look after their children even as they want to devote their time to public matters?

How many High Schools for boys throughout the Dominions?

Do you know something about Eton and Harrowgate Schools?

What has to do with the education of poor girls, the influence of rich people?

When rich people are unmindful of their girls' education, what about poor man's daughter?

It may be true to a certain extent, but it is not a whole truth. They may not have an opportunity of taking manual exercise. The medical aid is not given properly and in this respect rich and poor alike suffer and in one respect, poor are the great sufferers.

PART V.

ABSTRACTS FROM LETTERS ADDRESSED TO FATHER & UNCLES

ARTS, INDUSTRIES AND COMMERCE

29-4-24.

I have seen of the duties imposed on steel in India. Whoever is responsible for this, deserves great credit and this step will do more good to India than a couple of years of agitation.

9-2-25.

Lately, I have made a Set of Portable Hearing Apparatus in a Factory. It can be used anywhere on running bicycle, or moving carriage, or at any station. As a large number of its accessories were prepared by myself so it cost not much in all.

This trade has suffered owing to the war and they want to improve it in India. For this reason they realise fully that propaganda must be made. What better propaganda can they do than to train Indians, in that practical branch? When they go back of course they would naturally recommend German Goods etc.

Whatever industries we shall have, will be with the American and English capital. Our capital will be used in decorating our ladies.

18-1-26.

It will be very good if in the course of your journey you study what is desirable for our country and what articles are imported. I think it will be more beneficial, if we try to start small industries.

26-3-26.

We are always in the whirlpool of service. I do not understand, what benefit lies therein. Only, we Indians, have such a desire, while other people of the world are enterprising. We die for service and remain in servitude thereby.

27-4-26.

"Half knowledge is dangerous," is not always true. It is so only on particular occasions. "Half a loaf is better than none at all," carries greater truth. No one can gain perfect knowledge. Some people obtain it to a small extent, others obtain more, while some persons obtain nothing. "A literate man is better than an illiterate," can be proved from the latter proverb. The reason is that knowledge is not a thing that we may set bounds to nor can we measure or fix its quantity. He who can read and write to some extent is evidently better than one who knows nothing.

1-6-26.

I was sorry to learn that the Factory is closed. There was no other alternative, as it was working

under loss. The only benefit gathered from this Factory is "that the advice of such persons as have half knowledge of a subject, must not be accepted."

1-8-26.

The only other important news I could give you is about a hundred and fifty Indians including a major part of Ceylonese, are being exhibited here in the Zoological garden by a famous trainer of wild animals Hagenbech. I have not myself seen such an exhibition of crude and shameless life at home by even the poorest class of people. On the majority of the people who do not know the affairs of India, the effect produced by this exhibition can only be felt by Indians residing here. They rank the whole of India amongst an illiterate and barbarous country. The students have to suffer by it.

29-9-26.

I am sorry to hear of the labour condition in India. In my opinion it signifies only one thing, that is the big land owner system is going to collapse. Only those people who can work with their own hands in the fields, themselves will own lands. This is in Chekoslovakia, where cultivation etc. is done mostly by those who own lands. There is another thing which I think will result from this phase in Indian Agriculture, i.e., labour saving machinery, would be ultimately required.

9-11-26.

I have deeply considered over the question of failures of Factories in India. There are two rea-

sons for the same. Those who open Factories there have very little knowledge about them. Those who receive information regarding them, readily believe all, in spite of the fact, that their adviser, has no considerable knowledge about them. If some European is employed on the business, he will have to be highly paid for and thus the expenditure is enhanced. Besides this, we must ascertain first whether the Factory proposed is a necessity. The question of transport and other facts must also be considered.

7-12-26.

Before deliberating on the establishment of a Factory, we must know what capital we can invest therein. This matter is very important. In my opinion no business run on Joint Stock Companies System could be a success or of any use. Hence, the fact should be ascertained at the outset. You must be able to say for one, what amount you can risk on any business. Otherwise, we cannot work well. No work can be carried out free-handed.

9-3-27.

I concur with you when you say that man is unable to master all the subjects and therefore I have not the least idea or intention of trying to do any such thing. But you know the training one gets in England makes people only fit for a high job (not a responsible one either) and unless he takes up a special training he is unable to start anything of his own. It is not at all an easy thing to start an industry. Only people with a thorough knowledge

of their own subject or enormous experience only, can make any enterprise successful. It is generally, a lack of such training that has resulted in the failure of good many enterprises in India. I want to be a designer of Electrical Machinery, the need of which would be enormous in India during the future when the country would be electrified.

I have invented an Apparatus like a Radio Set and am intending to have it patented. It is necessary to have a specification of the same registered; hence the matter is being somewhat delayed. I am trying to have it done. I do not know if anybody else has preceded me in having such Apparatus patentend. I shall see to this later on.

6-4-27.

I have heard about the establishment of a glass lamp Factory, but I think such a Factory will be more liable to loss than gain, because the Organisers and Operators have scanty knowledge of working such concerns. They are sure to break some day and the public will realise that such Factories are always a failure in India. It is not easy to manufacture electric lamps. A large number of machines are required for them. There is very little gain in manufacturing them with the aid of blow pipes. They cannot be turned out cheap by this process. They require not copper wire but something else which is not available in the bazar, as it is drawn in the Factory itself. The wire is not all of uniform thickness. Its thickness varies according to the candle power given to the lamp. La

short, highly skilled labour is required for their manufacture.

I sometimes take interest in Commissions like the Agricultural Commission etc. and find the conditions of agriculturists in India are getting worse every day. I think that is chiefly due to the economic conditions existing there at present. When a labourer finds that by going and working in a factory he earns much more than by working in a field and also that he finds he gets more independence, then it is natural that he has no interest in sticking to the land work and depend on God to give rain at the proper time etc.

The land each has, is so small that except in the Punjab, a "gentleman" farmer has no scope for becoming a millionaire overnight. The best thing for all these people is to turn towards industrial undertakings and leave the lands for peasants who will profit thereby much more than the "Gentleman." Our country needs industry and any amount of it. But the present day trouble with our industrialists is that they do not study the market. What else one can do with so many problems to solve at the same time, having first to deal with the policy of a foreign power. From childhood we are taught from histories and other books, to have contempt for ourselves, our country and everything Indian. The result is that we are divided about ourselves, we see our own mistakes multiplied and have admiration for everything foreign. This together with racial and religious differences make things ex-

tremely difficult for our leaders and easy for the rulers to get about their work.

OUR SOCIAL CONDITION.

22-2-1928.

The Amir of Afghanistan is coming here to-day. I feel sorry to see what great respect is being given to him by the people of this place, inspite of the fact, that he is the Ruler of a small country, populated over by 60 Lac souls only, and who can be well compared with some of our Maharajas. The Amir is not coming here for the sake of respect only, but he visits for inspecting Factories and Centres of Industries. Look at his ideas and compare him with our Maharajas, who, when they visit this country put up in some hotel, give some party, and disappear. This is due to the difference between us and an independent nation. Although, the Afghans are ruder than ourselves yet they are independent.

15-5-28.

I have a great dislike for our social system. I am of opinion that unless reform is effected we shall remain in perpetual slavery, nay, we shall be compared with the present Africans or the inhabitants of forests. The reason is that partly due to our weakness we gave up India into the hands of Foreigners and thus we could make no improvements during the last century and remained

stationary. The Europeans, who were no more civilised than us a century ago have improved so much, during the period, that a broad gulf of difference, has been made between them and us. Their speed of progress is on the increase day by day. In the course of the last 20 years, from 1908 to 1928, they have improved more than they had done, during the last century and a half. The more they improve, the more they will go ahead. We have little hope of our improvement if our social condition remains as it is. The present social system makes us, so narrow-minded that we take a very narrow view of the world from our infancy. For instance, it is a common practice amongst us that we throw away our food and water, if it is touched by a Muslim or non-Hindu. Besides this, there are other customs also.

WESTERN EDUCATION.

Until now I had a different idea about Graduates as I judged them according to the Madras University Graduates. One man who has passed B. A., with Science does not even know that water has no colour.

This much I will say that I would be able to hold my own against any graduate of any University after the end of the course. This I do not say as a boast but as a thing which I think is possible. So you need not worry about the University of Bristol being in any way inferior to any other University.

6-12-22.

I had thought when in India that with a little work I could gain a good position in my class and this idea was retained till I joined the college when it vanished into the air. With the greatest amount of work that I can put forth, I may be able just to pull on, but to get an Honours Degree in the end a man must be either of the two things, a Science Graduate from India or one of super-natural intelligence.

24-12-22.

I like the children here very much. They are lovely and so bold that even a man of 25 years there, is not so. They never know what fear is. The parents never make them afraid and bully them. Small kids go shopping and airing without any attendants. They have their own pocket money for the week. They have their own friends etc. Their education is quite different and they are never over worked. The English men owe their power to the fact that their children are well brought up. They have got vast general knowledge.

Dear Uncle,

You should excuse my boldness, if I say that they are not educated as one should be, now a days. They have too much to learn, learn by heart and so, there is less brain work extracted from them. Thus their brains do not develop to a great extent (with the result that they do not become brainy when

they go into the higher studies) I think they should be given less work at home whatever their position in the school may be. If they do not get into bad company, they are sure to improve, slow but sure. A short time ago when I was standing by the side of my bike, a boy of about 10 or 11 years, came to me very boldly and said "Good Morning", I think this is Sports Model Sun Beam, is it not? "I said "Yes". Then he asks me all the details of the machine as if he was an Engineer. It is surprising to see how he got hold of such knowledge. Boys about 13 or 14 never work for a single hour in their houses, but go on playing or go into parks etc. I don't mean anything offensive, by this. So you should excuse me if by any chance, I have exceeded myself. As Mr. said one becomes a man by going over here or to Europe or America.

7-2-23.

I don't hint anything but I wanted to convey to you an idea that our boys want more freedom, than is now allowed to them. That is why we become so very narrow minded. We cannot compare our boys with those of the English or European ones, as there are so many dissimilarities between our people and theirs but still we can become better by allowing our children more freedom.

22-5-23.

As you say I never used to do tough work there. I am now discovering that if one lives at home with so many acquaintances etc. one is apt

to go slow. But in a foreign country with not so many sources of disturbances and faced with the real problem, the worst sluggard will buck up.

5-6-23.

I quite agree with you about us, not forming ones ideas regarding future studies. But I would like to add that even if one were to make up ones mind, there would be no use, as the system of education here is quite different from that existing there. More than two years (Indian) work is done here in a much smaller year, the reason being, that man is not made Jack of all trades as is done in our country. They never try to get out of any body more than what could be got by ordinary means. Whereas we have dozens and dozens tutors who spoil ones work and make boys dependent and lazy. Here the boys have to rely on their own sources or depend on their teachers at school.

24-5-24.

The people here really know the full value of life and liberty and make the best use of it.

These people are a thousand times more equipped than we are. There is a boy of about 17 living with me in the same house and I am ashamed to say that I cannot talk of anything that he can not discuss. Moreover he scores in two or more things. He knows how to play to music and to draw. He has finished one year of training in Electric Engineering.

Contact with people here has made me realise the difference between us and ourselves. Every

boy, woman or man has an absolute confidence in himself or herself as the case may be, where as we are the reverse of it.

17-2-25.

No doubt, we can learn more in Germany than in England. The reason is that the English are very backward in Science. Moreover their system of education is very defective. A man cannot learn as much as he ought to do. If I start work again I will adopt Germany or some other place, but I will never go to England. The reason for it is not only their defective systems of education, but their treatment. We are always made to think or consider ourselves, that we are their slaves. No good friend, could be got out of them. They have a great colour prejudice. Here, we are only looked upon as Foreigners, but we are free and happy. This is the difference between the two countries. In India, we regard England all in all and none else besides it.

5-10-25.

In Berlin, we are not looked upon with such contempt as in England. We are considered inferior there, whereas here we are regarded as Foreigners.

20-10-25.

I feel that without undergoing all the modern process in the workshops here, and their methods, one gets no benefits from European studies.

I think reading some books and passing a few examinations according to the English system of education does not make a man able. Whereas in England and India, one has to attend school or college regularly, in Germany a University student is left to do what he likes. He has no fixed attendance required of him nor has he to pass an examination by a fixed time. He can take the examination when he likes provided he submits to a thesis before he sits for it. The exam. is oral this facilitates clever students to pass with a certainty and cheating etc. is prevented.

Not only the system helps students to become great but also the influence at home is so great that naturally one picks up the line he or she likes to follow. There is also the lack of the complexity of home life as is existing in India and elsewhere, mostly in oriental countries.

In my opinion most of the youths met with in England, came with three objects in their minds. One class comes with a view to use the initials E. R., with their names, after they return from England to India. The second class comes with the object of being able to get a good employment, and the third with a view to spend money and waste away their time. The first two objects, are useless, while the last one can be gained anywhere. Those who come here from Germany do so either of their own accord, or they are sent to learn something. I met with some Engineering Students from Germany. There is a vast difference between

them and the English Graduates, and they are real Engineers. It would be better to send students to other countries of Europe in the place of England, if they are not meant of seeking service, i. e., for Medicine, Vienna or Germany, for Chemistry, Science and Engineering, etc., Germany. Of course there are some subjects, for which England is better, such as B. Sc., Bar and Civil Service etc.

4-1-26.

I tell you in truth that in case the 3 years, I spent in England, are given back to me, I will never go to study again there. If I narrate the whole defects connected with the education in England, you will say that I have become prejudiced against it, while I am not so, in fact.

24-9-26.

Even though Europe has washed me off many Indian ideas, it has not made even the slightest scratch on some of the characteristic and good qualities of which any Indian may be proud of: I mean to say that I shall maintain my respect and deference towards elders though not in the blind-folded manner. Whatever we do, we do not systematically whereas, the Europeans swear by the system and do things in an organised way.

1-11-26.

When I see the system of education in Germany, I feel very sorry for myself. The three years I spent in England are equivalent to 1 year in

Germany. England possesses, neither the German mode of education nor Professors like those of Germany. However, the case is now incurable.

I am very glad to hear that P. has been given a scholarship. He perhaps deserved it but does not need it. This is funny part of Hyderabad, only those people who are rich enough to go abroad get scholarships; but anyway I am glad. Not because he is of the same community as myself but because he will, I am sure, learn many things in Europe of which perhaps, he might not have dreamt at all. It would have been much better if instead of England, he had gone to Germany, France, Australia or Turkey, as the Medical Science is not at all up to date in England.

I hear that is coming down to Germany. I think that is the most suitable thing that he could have done. Only by travel you can learn about the world and broaden your views. Any way other rich people would go to Europe and America.

LITERATURE.

17-2-25.

An Indian Magazine is published in Oxford. I have given an article to the paper. I do not know whether, they are publishing it or not. The article is on Hyderabad and I am sending a copy of the same to you. It will be good if it is read in the Debating Club of the Boarding.

GENEROSITY.

11-1-26.
I am trying to settle the price of an Electric Clock for the Boarding. If the price is not high, I shall give one as a present. But if it is so costly that I could not afford to pay for it. I shall be helpless.

16-7-25.
I have purchased books for the Boarding and they are also packed up. They will be sent with Narayan Reddy or Anna Reddy. I am sending the best selected books. It will be good if they are kept carefully in the Boarding. These books have been selected for the boys of all the classes except the infant. They are specially useful for Matriculation and Middle School boys. As far as possible I have taken books for other books. I don't have no money enough for the uncle for it. You will like to write to you or the uncle for money. You will think that I always ask for money. Anyhow, it will be good if you send me some.

WESTERN ETHICS.

21-9-26.
Lately a visit was paid to this place by Sir Rabindra Nath Tagore. A grand dinner party was given to him by the Association, whose Secretaryship, is held by me. I had occasion to meet the grandees of Germany who were invited to the dinner. Their treatment was just like other

Germans. If they had been Indians they would have been reserved and haughty. It is on account of this habit that the Europeans have reached their position.

A PEEP INTO INDIAN LIFE.

D| Nil.

I am very sorry to learn that mother is unwell. She is always anxious for one thing or the other. Our life in India is always like this, leading a happy life amounts to an offence there. We cannot enjoy the world as we ought to do. The reason is that we (not the poor) do not work hard and there is no enjoyment unless we work hard. I do not know why I am writing these things.

THANKFULNESS.

22-6-26.

I am in receipt of the draft of £180/-. It is very kind of you that you always remit money in time. I am very glad that I was born in such a family, and I thank God for it. I am not short of money for I do not spend money lavishly. If you sometimes happen to send less I do not think I will be worried. I am glad not only because you send money so freely but because you are ever so thoughtful of me and care so much for me.

VALUE OF TIME AND PUNCTUALITY.

8-1-26.

Some 700 or 600 marks will be required for an Electric Clock alarm etc. I think they are quite

necessary, because we know no value of time and do not care for punctuality.

SINCERITY.

8-4-25.

Dear..... With all modesty I must say that I have a phase in my character, which makes me feel, if something that is said or done, is well meant and sincere.

POLITICS.

22-11-22.

While I was going to the college a nice looking gent came to me and asked me if I was at the University. I said 'Yes'. Then he gave me a nice printed 1923 Calendar. I was surprised at the gift but every where on it was printed "Vote for Gibbs etc." While I was looking at it he asked me "whom are you going to vote for." By now, I was getting impatient and my time was drawing near. So I answered 'Why for Gibbs; of course, he is the man for me.' With this the man left me and I was relieved. If I had not said that I would vote for Gibbs, the fellow would have begun a lecture. This is the way the election takes place. In fact the candidates elect themselves inspite of the ideas of the people and they call themselves members elected by the people. I don't think this is justifiable.

22-11-22.

If one wants to find out the truth of these Englishmen, one should come here to England in the election time, and study them. They are a sham race and hopelessly conceited pretend too much theirs to be the first country in the world and all that I found it very amusing, in which they accused one another and made some of the things public.

3-10-23.

I do not quite agree with you in saying that England should rule India for ever. There might be hundreds of groups amongst us, who are fighting amongst themselves, but whatever they may be, they must not certainly be deprived of their liberty. Anyhow opinions differ. Dear Uncle, I have not gone against my promise, "That I will not take active part in Politics", even if one wants to, we cannot. What rights have we got, what status is offered to us. We are looked upon as no more than a man looks upon a dog as one of his possessions. Even there is a sort of love between man and dog, which is lacking between us and our self-styled masters. Though they do not advertise their feelings, still they show it quite clearly in other ways. Any where and everywhere contempt is being shown to their coloured subjects in one way or other, though not openly. And any sensitive man can find it out. I admit that we are inferior to them in certain respects but that is no reason why we should be treated like nothing on earth. It is

proverbial here—"went to India and came back a millionaire" because India has been made poor instead of rich though not now a days. From the tone of the above, do not understand that I am in any way bitter towards them; but these are facts and I see through them with my own eyes.

25-4-23.

Though I do not go in for Politics yet I cannot help noticing some of the things the self styled English sportsmen do. The more one comes in contact with these people, the more one becomes bitter and desperate not in the ordinary sense but what I mean to say is, one realises one's position.

5-3-24.

You have mentioned that owing to the Labour Government coming into power, we might get home rule. We shall get nothing of the sort. Whoever the Government may be, they will never leave off something which is a gold mine to them; for India to them is nothing but a gold mine, more than a gold mine. "With the aid of the Socialistic views, they will make us still more helpless." My dear I never say that we want "Home Rule" at present, but the best thing we want is "humanity." You may not believe me, when I say that I never really give more attention to politics than is necessary for reading a paper every morning; but what I read even in the liberal papers gives me a great sense of injustice, and bitter resentment. (Compiler's note:—This treatment and its effects have done more harm to the

English rule than all the "Congress" has done.) Somebody was saying in a paper that the Labour Government was the best Conservative Government they ever had. I never even imagined before they came to power that these people would be like this. The people here never welcome foreigners, never like a foreign man living amongst them. They think that we are their slaves, no worse than their belongings and that they can do what they like with us. Their treatment of us is abhorrent and simply insulting. Even in places like the Universities, we are looked down on with contempt because our only fault is that we are not of their own race and that our position in the world is nothing. You may never study with the idea that you are studying at your own expense but they make you feel as if we were interlopers. Not even the humblest fellow student will talk to you or recognise you when he meets you in the street. And yet I give credit to them to this extent that they hide their feelings under a calm exterior, won't say anything about their selfishness. They call themselves so very sportive and all that, they might be so when they themselves are concerned. Whenever a student plays 60 p. c. (1st eleven) of the matches (football or hockey) he is awarded the University colours. There were last year two Indian students who were excellent Hockey players and who had played 60 p. c. of the matches. When the Hockey club committee met an Australian boy in the committee told us that when the names of

these Indians came, the president cooly gets us and says "Oh strike those two niggers off and let us consider the English man first." Now what I wonder is, why should we be treated like this. We are also human beings. The only answer is that we have no self respect in our own country and as such, how may we expect any thing from these people in theirs. They will never allow you to go into their works and gain experience. In short they do every thing possible to discourage your studies. There are lots of Anglo-Indians here and I think they are the most loathsome beings you ever meet. (Please excuse my outburst but I am writing all that I feel.) Some time back I was standing in front of my house and thinking of going for a walk. An old gentleman about 60 years of age, was going along; but as soon as he saw me, he stopped and said something in his breath and then he came along and asked me if I was an Indian. On my saying that I was, he asked me if I was not ashamed of myself and my nationality. I was simply astonished and dumbfounded, but managed to ask him the reason why. He replies "what do your damned country men, want their white sahibs to go away from India for? You dream you half witted black humbugs with not enough clothes on your bodies could go on by yourselves? and finished by telling me that he had spent the best part of his life there in India. What do you think of this and what can any one do with this kind of persons. In a way, I like this sort of a man who speaks out what he feels. One comes across lots

of things like this every moment of one's stay here. Personally I don't feel the least pleasure staying here. Only, the thought that I am here for my own good, reconciles me. Whatever we are as a nation, our religious difference, and everything else, we have more humanity in our fingers than in the whole body of these people. Dear uncle, please excuse my out-burst but that is how I feel. If I had been of less sensitive mind, I might not have felt anything at all; but as it is I cannot help it. Please do not misunderstand rather my boring letters. If you get a bit angry please forgive me by taking into consideration the fact that an out-burst always calms one's heated mind.

12-3-24.

They are spending a lot of money on this Berar Campaign. I do not think our H. E. H. will get it. Still some time back "The Times" wrote favourably about it and even published a young hand-some photo of His Exalted Highness. I am sure nothing will happen about it; still, we shall wait and see.

26-3-24.

Sir Ali is here but I am sure whatever he may do, the Labour Government will not let H. E. H. the Nizam have Berar back. Other Government might but Labour won't. "Fancy spending so much money on Sir Ali, a mere waste".

2-4-24.

I admit that we belong to a native state and that one ought not to take part in politics; but where are the politics? We have none. An autocratic Government prevents all politics. And considering there is no Politics to take interest in, it is no good thinking about it. What I should like to know is, are the people to be blamed? Because a bureaucratic government encourages and keeps up a still autocratic government and helps the authorities to keep the people down. In a way the people are themselves to blame. They have no spirit and no wish to be free. That being so, we do not make any efforts to rise up. It is true we Indians are unable to look after ourselves at present, but that is no reason that we should encourage other nations to get all the wealth and prosperity out of India. I cannot see what a white gentleman has got in his brain which his coloured unfortunate brethren have not. The only difference now a days is that the former gets every chance, whereas the latter does not and is not likely to get unless he tries for it.

2-4-24.

The more one sees of these people, the more is one able to decipher their code of diplomacy and cunning. Any man who tries to judge our masters in India fails absolutely and unless he sees them as they are, without any false feathers, in England, he

cannot gain a real impression. It is no good into Politics of India; it is absolutely hopeless.

24-9-25.

I am not one of those people who would like to be governed by Imperialists Nation nor by any autocrat.

We are strange people. Every Indian ought to express his ideas and should not cowardly conceal it. Some of us, even, do not know who the Viceroy is, and why he has this position. Unless, we have some courage we will be puppets in their hands. Nowhere in the world such oppression is seen, as it is experienced in India. We are worse than the slaves of the past ages. In spite of this, people complain that they have no voice. How can we have it when we fear them so much. Here in Europe people express freely what is in their minds. The case is due to the fact that our British Government, which does not wish for our prosperity, impresses on our minds from Childhood, that they are superior and we are inferior. This is done with the help of their Press. Besides this, we have no good persons to produce a favourable situation. In this respect we should view Bengal. Hyderabad is 3 centuries backwards. For the last 4 or 5 years, agitation is being carried on against the British, but a perusal of statistics, show that their trade is increasing. Under the circumstances, they do not care a bit. They will suffer no loss in spite of any amount of hue and cry raised by us. They will do whatever they like. They will kick.

us out of their-Railway Compartment and we will be glad to have received a kick from an Englishman. This is the condition of our India. Notwithstanding this, we deem it an honour to purchase English-made goods at higher prices, simply because we look upon them as our Rulers. We never think how and why they became so. what benefit is being derived from them and so on.

1925:—

I am certain about 90 per cent of the youths in India are useful workers, but of the Indian youths who come here over to England hardly 5 or 10 per cent are of any use. You see what number of youths go to England and how many of them return with real education and ability. There is no benefit in an employment of Rs. 250/- or Rs. 300/- per mensem. It is not difficult to earn £250 - per annum after spending least £1,000 -. We die in search of employment. There is a wide difference between the English Degree of Engineering and the Diploma obtained here. A German Diploma holder becomes a more practical man than an English Graduate. I do not say almost all are alike. It is due to their courses. I am sorry, that I went to England. One may go to England for the sake of English conversation or service, but not with a view to acquire real knowledge. If I have any voice in educating Jagan Mohan and he does not take law as his subject, I will never allow him to go to England. He may go there later for obtaining a command over the English language. The

people in India are in complete ignorance about China. The Chinese are not fast asleep having eaten opium. There was a time when the Englishmen forced them with the points of their Bayonets to eat opium produced in India. What strange things do the Indian Papers make us believe about them? Some say that all the Chinese are Communists and some say that they cannot fight. All this is wrong. Every one in Europe (excepting England) knows what is going on in China. The defeat of the Englishmen is well known all over the world except India. It is a pity that Indian Soldiers should spend our money and go to fight against them. We should learn to realise how mean and slavish we appear in the sight of the other Nations of the world. Whenever there is a War, our brave Soldiers gladly volunteer their services to fight on the side of the English.

11-1-26.

I am very glad to hear that the Englishmen are expelled from Hankow in China (though it may not be for a long time). It is a pity that our condition is so bad that we can do nothing. The Chinese are not cleverer or more educated than ourselves but there is unity among them which we lack. "Moreover after having been slaves for hundred of years, slavish ideas have been planted in our minds and that is why we consider all the Englishmen as sons of God."

You have written to me not to take active part in politics. Firstly, who told you that I had been

taking active part in Politics, and Secondly, in a country where every man takes interest in it, it is useless to keep aloof. I do not think it desirable to write anything more about it, as, in fact, there is nothing to be written.

If we were honourable and clever we could have played the devil with the Englishman in India. Our condition in India is just the same as that of the Negroes in America. We are going to issue a notice protesting against this, a copy of which I shall send you. It is a pity that under circumstances so bad as this people venture to go to this country. For my part I feel it very badly. Look, the paper called "Times of India" which comes out from our own country represents the condition of India in such abominable terms as if there are not 32 million Indians here. If it sometimes happens to publish a photo it is of a disfigured, wild woman or of a Politician in caricature or of some Maharaja e. g., Patiala or of Prince Aga Khan. There is a limit for everything. The issue of this time has gone beyond the limit. I don't like such papers which mostly indulge in caricaturing Indian people and India. It writes little, but ridicules much. I take it not only extravagance but an insult also to pay for and purchase such a paper from such a long distance. I request you also not to purchase any Anglo-Indian Paper. I shall ask Ucie as well not to support such a degenerate paper.

18-5-26.

I believe, the only way of making things easier for the students in Europe, is mostly by propaganda; and unless one does that, people will not take any notice of us.

23-3-26.

I am glad to hear that you think "Politics" is essential to very promising young man or woman. I have also been of that opinion for a long time. Politics does not necessarily mean one should join some revolutionary parties or do some big feat; it means that one should keep in touch with all that is going on and also from a certain view of something or the other. The deplorable condition of the state of Indian Politics is at the present day, due to the fact that a class has been formed that has adopted Politics as its profession. If instead, every one took interest in Politics then, many of the selfish politicians would be replaced by honest people.

30-11-26.

While admitting that the number of parties in India is of a hopeless number, I must say that though it might be disappointing, another parallel can be found in the case of Germany, which has about forty three parties. If we all, had the sense of uniting to form a national outlook in foreign matters, it would not be so bad at all. I think the only solution will be in the younger generation and not in the older one.

17-5-27.

In India everything seems to be against us. Even the so-called God and nature supposed to be impartial and sympathetic, look daggers at us. Perhaps, we as a country deserve such things owing to the misdeeds during the last generation. The problem of labour is the most important for us to deal with in future. Any number of Gandhi's will not be able to stop the rapid industrialisation of our country and when the industries come, agriculture will not be our only resource. For the same reason an Agricultural Commission has been appointed, which would serve to raise the standard of the people thus enabling the need for imports and also stop growth of home industries, which would otherwise grow.

I find the Indians here holding funny ideas, absolutely ignorant of the happenings in the world except following the cricket results like a blood hound following its scent. It is really disgusting to see our fellows aping the British.

I am afraid that during these last four years, I have had such experiences and happenings that, now I stand a strong nationalist; and I am sure that whatever changes in my views may take place in future, the thought of India for Indians only, will never change. The purpose of crushing European Domination will be always remaining foremost in my mind. It always makes me bitter to look at such a great country like India, with a great potent

future behind it, in such a condition as it is to-day, solely because of making religion a political thing.

I am sure that men, like C. R. Dass, Lala Lajpat Rai and Motilal Nehru whatever their faults would have made a different history, had India been free. Though the Hartals in India have not been completely successful, but one has to admit that with all the defects of a slave nation, our people have not been fooled so completely as would have been the case a few years ago. Any way, one cannot fail to see the boldness of the press, specially the papers like the "Forward" though ultimately the result may be the same.

I am sure the results of the Indian Press propaganda will have the same effects on the younger generations as British Press propaganda had on the present generation and it is in my opinion a good sign. I do not care if the Government has won over the major part of the Muslim community and the depressed classes. As Lajpat Rai points out, the depressed classes were in 1920 about 30, in 1925, 52 and now 60 million people. I cannot understand why the Government did not worry themselves about them till now. In spite of all the difference, I think a determined minority of people could control the whole situation than a horde of false Hindu-Muslim coalition. Any-way we wait and see the results.

I do not believe in the Proverb "Barking dogs seldom bite" and think that barking dogs do bite, when they have been barking for a sufficiently long time. The Indians may be barking only without

any serious harm to the British, but they have started only recently; and I can assure you that in a very few years their barking will be dangerous. It is not yet ten years that we have got used to political demonstrations in the Western sense of the word, and if this advance- have got used to political demonstrations in the Western sense of the word, and if this advance- ment continued, then in another ten years, things would be better. I wonder if the British would allow us to progress so rapidly without any hindrance.

I do say that all this will not help us in any way and the only thing we want is to organise and do some thing definite, instead of talking big. But at the same time, in this transition period in India, we can really gain a great deal by just bluffing and talking big. I will give you a concrete example which I am sure will convince you of what I say. An Indian gentleman who is working in the Dehra Dun Research Institute has been sent by the British Government to study all the paper industries of Europe. I met him and asked him about the political affairs of India. He said that all these politicians talk big and achieve nothing and so on. Later on, he was saying how the Indians are brushed aside and English men are put in their places and how it is difficult for the Indians to be favoured in any way. I asked him why instead of sending an Englishman to study the paper industry of other countries, he has been sent. He told me quite frankly "Well, it is mostly due to the pressure

put on the Central Government by the Indian Legislative Council."

THOUGHTS ON MARRIAGE.

26-3-26.

The business of our girls is to cook food, sit gossiping and indulge in quarelling with one another. The reason for this is that their world is confined to the Kitchen only. Their information does not extend beyond one or two neighbouring houses. We keep on sticking closely to caste, customs, ceremonies and other useless things, but we do not try to make improvements. Sometimes, I read in Indian papers that European girls and women go on wandering without any work. This is absolutely wrong. They work very hard here and labour like men. If our men should work like these women, India would come out of her disgraceful position and slavery. I think our people are always prone to turn out a girl from home as soon as she comes of age. We do not care for her marriage in case her husband dies young and the girl spends her life as if she was never married. Such girls are found by thousands. We never take care of such young widows. We are only desirous to celebrate her marriage, i.e., to keep the house clear of her and send her with some dowry to another house in a pompous procession of some Arab sepoys under Kitson lights. Profuse eating and feeding is arranged and quarrels arise, etc. We celebrate marriages of our daughters and sons

in such a way as if we are celebrating our own marriages. I do not mean that these things will be done by you.

22-2-27.

In my opinion, girls should not be given in marriage in their childhood as is being done now in our country. We must postpone their marriage till they are at least twenty. Whoever has a chance to travel in the West and see for oneself the conditions prevailing there, should if possible, be married only after the travel is completed. Because after visiting foreign countries, people are imbued with new ideas and it is likely fresh thoughts and desires are being created in them. Therefore, it is better girls if possible, before marriage are given an occasion for new ideas and fresh thoughts to be generated by visiting foreign countries.

When a girl is educated and has broadened her mind, her consent and opinion is obtained before the father chooses a companion for her. No father has any moral power to wed his daughter without her choice. You may think that I have these thoughts about our marriage system only after my going to Europe, but to tell you the truth, I have never been one with our old idea of the system of marriage among us. If you follow the above mentioned old method, it will be, in my opinion, nothing but cruelty to the children.

However right we may be in our idea, and however just may seem our action, it is human nature to submit to the views and opinions of our

people, under these circumstances the master of the family will be placed in a critical position.

Then again people want to ascertain before hand, whether the party concerned is educated and has University distinction. This is not necessary. The only thing we are to see in this affair is to find out whether the person has capacity and merit and good qualities in him. When this has been definitely found out there will be no disappointment and cause for regret after the consummation of the marriage. In my opinion, the husband must be able to do hard work and need not necessarily be rich. A man depending on one's own resources will be a better and cleverer husband than a rich man.

10-5-27.

I have written to Kotwal Sahib to the effect that those of us, who are educated should contribute at least twenty per cent. of their marriage expenses to the Boarding, so that a scholarship may be started. Lots of unnecessary expenses are incurred in feeding Brahmins and hundreds of other people. In lieu of these things some beneficial work should be done.

28-2-28.

I am sorry I could not attend Kumudini's marriage. The meaning of a marriage amongst us is to give the girl as slave to a man, there is no alternative for it. Another fact is that she was the only sister of three brothers and now she is parting from us.

10-3-28.

Kumudini is now wedded and as she has been married to Ram Deo Rao, we must consider about her welfare, as well as pay regard to Ram Deo Rao, because her happiness and prosperity is combined with his. I want to know what he is doing in Hyderabad. He should leave Hyderabad for other countries, and have a knowledge of them. He should not keep sitting in Hyderabad. You should arrange to send him to foreign countries.

1-5-28.

I felt greatest pleasure on learning that you have promised a sum of Rs. 50,000 to the Boarding on the occasion of the marriage. I think that the amount would be given on condition that they may collect another fifty or twenty thousand rupees themselves. There is no harm if the amount is not realised. If your fifty thousand rupees are invested in some Government Securities, they will yield interest to the extent of Rs. 200 per month. You know that the Reddy class is mostly connected with the profession of agriculture. Hence, one well educated student should be sent biennially to some agricultural school with a scholarship of Rs 100 per mensem. The scholarship should be tenable for two years on condition that the candidate should pay it back when he is able to earn his money.

SLAVERY AND PARDAH.

I would like to point out to you that your criticism is right to some extent if what I have written, were looked at from another direction. The whole time I had assumed that slavery in whichever form, it may be, is bad and should be abolished. I had not based my arguments on this treatment when compared to that of others. Moreover the example I have given are modest; some of Mohammadan friends tell me worse things about these slaves.

About the Pardah system, I did not say that it could be abolished in a day and apart from that, it was not my intention to say it had come to us from North or South. Any way I am quite prepared to defend myself.

20-4-26.

Regarding the first point of League of Nations I quite agree with you; when using its name I had no intention of believing its report, but only did so to find an excuse for writing on the subject. Slavery is whatever form it may exist in any part of India or the world, there is no reason why we should stick to it, even though it may not be bad.

You yourself know how disgusting one feels to look at the miserable children of the "Adipapalu" half naked and filthy and who naturally form a part of one's own family. Regarding the treatment meted to them, you are judging by our own family, which is considered at least far

enough advanced to tolerate them. I know how they are treated by us and considering this, I can very well imagine their light in others less tolerant.

Regarding the story I wrote, it is a reality that happened to ...'s maid and was no concoction of mine.

24-4-28.

If there is anything that is the curse of Indian life, it is the Pardah. It more or less kills our women. When I see the women of this country, and what they do for their country as well as for themselves, I feel ashamed of my people and wonder how Indians could have had such a great past. I however hope that it will pass away slowly.

VIEWS AND OBSERVATIONS ON DIFFERENT POINTS.

Mr. is now in Berlin and he writes about German poverty and their stricken condition. He also says that the English people make us believe the Germans to be horrible and cruel; they are as a nation, more generous and open hearted.

14-3-23.

I do not think that there is much use in bothering about futures, which cannot be controlled by us, so why should you take to heart all the fears about the children's future.

13-6-23.

Knowing what the summer there, is like, I feel horrified to learn that the children there are working. This is the reason why we become such dumber heads and quite incapable of work. Still it is no business of mine.

8-8-23.

I shall not dream of thinking that your letter has chilled my spirits. How can it damp the spirit of any one who can clearly see and understand the position and without exaggeration, I can say so of myself.

19-10-23.

I presume, you are working very hard, which deteriorates your health. My dear uncle, after all if we come to think, that, in this world, money is not every thing, we should also consider our pleasure and without health, pleasure is gone. If all this displeases you, please forgive me.

26-12-23.

I might be wrong that is my impression. Our people always want some one of back them up and be always at their elbows, coaxing or forcing them to work.

20-2-24.

Boxing is a fine game and a very scientific too. I go to the game once a week. I wish that I had more time than I have in which case I would have gone oftener. Did you read about the Egyptian

Mummy affair? I have good many Egyptian friends here and they tell me the tomb was discovered and all those things found and now Mr. wants half the share. If the Egyptians allow them to take anything else, it would be their own fault. But what can they do. All the white nations are behind—and the plea is that they are only investigating for the sake of the progress of Science and no personal gain. The hypocrisy of it all makes me laugh.

5-3-24.

My dear you should not take it too much to heart. Failure is a common thing and before any enterprise is successful, one might meet with a lot of failure and bitter experience.

11-9-24.

I have a mind to go to Berlin in December and try to get the works of Seeman Suchel, the electric people. I will stick to these people as there is a chance of their sending me to India as one of their Engineer (Compiler's remark 'This happened as he desired after 4 years'.) You would do the greatest and best possible thing that you could do, to get rid of all this trouble, by taking a trip to Europe, where you are sure to get to the root of business. There is no good prolonging it. I know what arguments you have against it. (1) Too busy (2) The business will be spoilt. (3) Great expenses. All the three point out you

care more for business than for health. My dear after all what good is wealth and money, when we do not enjoy it.

Our servants are I think, to a certain extent spoilt. They are sure, they will not be dismissed as they know (1) we are tender hearted (2) that they can easily get another job, whereas we cannot get a servant on the pay we give. I must say we give very little pay to our servants.

10-6-25.

I will say this that Honesty and Politics, in my opinion cannot go together.

I am very sorry that you are feeling bad now a days. That is in other words you are very bad in spirits. I would advise you to come over to Europe for a short time; seeing new things and a new world will remove all your trouble and I am sure it would be worth while. My dear what is money, when one cannot make use of it?

Your letter also goes to prove that the common idea of universal poverty in India is a myth, at least as far as the natural resources are concerned. We have not developed the country properly nor are we trying to do anything of the kind and then we cry we are poor. We are the only people to be blamed should work hard but must take part also in sports and active open air exercises. There are two reasons for this, first I know from personal experience that he would

never be happy unless he has some sort of diversion at different intervals, which would not claim much brain work. Secondly he could be led away easily and would get into trouble unless he has some sort of hobby which would envelope his whole self. This does not mean he should do nothing but play. Whatever success I have had is not through any special memory I am gifted with but owing to the simple fact that somehow or other I was made to realise my responsibility. That is the only reason I have been successful so far.

11-5-26.

I quite appreciate and am proud of our traditional respect to our elders, but how can you expect any man to do any thing in the world that is worth doing, if he thinks that his knowledge is so limited as to be inferior to any of his elders. Unless one has self confidence in himself, he cannot be successful. We are not taught to think freely and our will in its childhood is curbed down by these silly conventionalities; with what disastrous results, all of us as well as the whole world, know.

15-6-26.

I think that by letter writing, people can keep in touch with one another, and it has the same effect as that of visiting the another. And if one does not do that, then he loses a contact, thus creating a sort of forgetfulness.

105

22-6-26.

I still maintain that it is the duty of the parents to study the children and find out their capabilities and direct them in the required manner. Our system perhaps of education was splendid in the days bygone, but in these days of iron, steel machinery, raw products, markets for finished material and surplus population, one cannot proceed on the old methods of education and to do so would mean nothing but perpetual slavery.

At school we are taught useless subjects, without knowing what those subjects are good for and how they would be useful in one's life. I am sure there are not more than three or four in a hundred who know why they are learning Algebra. There is absolutely no free thinking among the students and they do not feel responsible for their thinking or actions; they are made to believe that it is a matter of course.

Having been taken care of, his problem solved for him, by his parents (and in case they are at school, by his private tutor), how can one expect a boy to express his wishes or state definitely his interest for a career. He cannot do it for the simple reason that his independent qualities have not been allowed expansion and no chance had been given to the boy to think himself responsible for his own actions.

2-10-26.

The only thing is to work steadily to make ourselves strong and put our houses in order first.

106

12-10-26.

You have given three conditions as reasons for our backwardness. I think the main thing is the political condition upon which the other two i.e., lack of education and power of understanding centre. If the country is still right, as far as politics is concerned then every thing would be O. K.

7-12-26.

To a man who wants to do a certain thing, there is always time available.

20-4-27.

As far as I remember I have always been hearing of lack of water, famine etc. the whole time never having heard of people rejoicing in India. Either it is true or due to the outlook of the people in general. If it is true, I do not know what the reason might be. Agriculture which supports more than 80 per cent. of our people seems to be the least paying of the things. It is a pity that our people (Politicians) have not the initiative to go deep into the matter instead of shooting at the phantom of reforms.

21-11-28.

Unless the children are brought up among lots of other children and made to rely on their own resources, they do not become well able to take care of themselves. c

You know that "distance lends enchantment". That Indian affairs from here appear to

people to be absolutely different and simpler than they really are. Therefore your letter most often makes me think of reality and not theories. Day by day, I get disheartened. I have no pleasure at the thought of my future life in India. It is only the thought of doing something useful and seeing all you people that makes me long to return home. My thoughts do not correspond with those that one has when returning home from foreign lands. I sometimes think that I am a fool, because I do not seem to be contented with anything and nothing gives me real happiness, not even the achievement of anything that may be difficult. I have been successful in all the things I have undertaken until now, to a very high degree. I have enough money sent to me to live comfortably and what is more I have relatives who have great trust in me. "Yet I find when I analyse myself that I am really not happy in the right sense."

I quite believe that the people there have no desire to work and be honest. How could we expect them to be after our rotten Philosophy of contentment, miserable poverty and lack of character. The people here would also like to be dishonest if their standard of living was so low as that of the Indians.

