CHAPTER II

Andhra and the Vande Mataram Movement

The teachings of the nationalist leaders had a very great impact on the Andhra Public and they responded to the Vande Mataram movement wholeheartedly. The first meeting in connection with the Vande Mataram movement was held by some Andhra students studying in Madras. Sri Kaleswar Rao, Ramasastri Naidu, Gadicherla Harisarvatham Rao, Komarrajlu Lakshmana Rao, Gollapudi Sitarama Sastri and Chakriah Chetty, convened a meeting in support of the Vande Mataram agitation on the Madras beach in September, 1905, under Presidency of Sri G. Subramanya Iyer, the editor of the Swadsha Mitran. Hundreds of students attended this meeting, at which the great Tamil poet Subramanya Bharati recited some of his songs. The students at this meeting decided to raise a national fund in support of the Swadeshi movement.

Bipinchandra Pal’s Visit its Repercussions:

Bipin Chandra Pal undertook a tour of the Andhra country in April 1907 to propagate the ideals of the Swadeshi Movement among the people. Emotional by nature, the Andhras turned Pal’s visit into a triumphant march. His visit in Andhra led to the founding of several national educational institutions like the National School at Rajahmundry and the National College at Masulipatam and several Swadesh stores. Pal’s tour was organised by Mutnuri Krishna Rao, the editor of the Krihna Patrika. Pal visited Kakinada, Visakhapatnam where his lectures were organised by leaders like V. Poornayya and Bhoopathy Raju Venkatapathy Raju. From there he proceeded to Rajahmundry where a gathering of two thousand people accorded him a rousing reception. Flags bearing ‘Vande Mataram’ inscribed in Telugu, Urdu, Sanskrit were carried by the people in the procession. On behalf of the youth of Rajahmundry a welcome address was read to him by Harisarvatham Rao. Pal was led in a triumphant procession marked by the offerings of garlands, fruits and arati by the enthusiastic public of Rajahmundry town.
Rajahmundry was a great centre for propagating the ideals of the Swadeshi movement. The youth there, even before the coming of Pal, had started in February the Bala Bharati Samiti with the object of promoting the Swadeshi movement. Prominent men like Chilukuri Veerabhadra Rao, Ganti Lakshmanna and Tangutoori Sreeramulu were associated with this Samiti Gunneswara Rao, the Karnam of Rajahmundry, was also secretly supporting the Swadeshi movement and the Bala Bharati Samiti. On the Maha Sivaratri day in February the members of the Bala Bharati Samiti took out a grand procession to Kotilingalu on the banks of the river Godavari and held a meeting there. The meeting was addressed by Gadicherla Harisaivothama Rao, a teacher trainee, of the Rajahmundry Arts College and Chilukuri Veerabhadra Rao spoke on Swadeshi. Pal, during his visit to Rajahmundry was accompanied by Mutnuri Krishna Rao. He stayed in the house of Madalla Sowraiah of Rajahmundry. Pal delivered lectures in Rajahmundry on the 19th, 20th and 23rd and spoke on Swaraj, Swadeshi, Boycott, and the Brahma Samaj, etc.; he left the place on the 24th April 1907 for Vijayawada where he was the guest of the Raja of Munagala who was at that time a student of the Masulipatam Noble College. From Vijayawada he proceeded to Masulipatam where he was received by Koppalli Hanumantha Rao, M. Narasimham, Suryanarayana Rao and others. He stayed in the house of one Ramadas Naidu, a Brahma Samajist. Pal stayed at Masulipatam on the 26th, 27th and 28th April. On the 26th Sri Krishnamachari, the Headmaster of the Hindu High School, presided over the meeting, which was addressed by Pal while on the 27th Puranam Venkatappayya, the ex-Chairman of the Masulipatam Municipality and a pleader, presided.

Bipin Chandra Pal’s visit in Andhra created great repercussions in the Andhra country side. Hence forth, Rajahmundry and Masulipatam played a notable part in spreading the ideals of the Swadeshi movement not only in Andhra, but also to the other parts of the Madras Presidency. During his tour in Rajahmundry from 19th to 24th April, the famous Telugu poet Chilakamarti Lakshmi Narasimham, translated all his lectures into Telugu. It was then that Chilakamarti composed his famous song which became popular during the Swadeshi movement wherein he compares India to a milch cow and Indians to calves deprived of their due share of milk by the cunning white man whom he compared to a
subtle cowherd and he says, "though the country is rich the people are dying due to starvation. It is like the flight of Tantalous", he further says, "Even if one has to suffer imprisonment and sleep on hard floor for the redemption of his motherland, one should feel as though he is sleeping on soft velvet cushions, as it is a great honour to be sent to prison for the sake of one's country". This song in its original Telugu version became extremely popular among the people and it was sung by the students and inscribed on the walls of all public places. During his stay in Rajahmundry Pal also opened a Swadeshi stores, when an address was presented to him by Harisarvathama Rao on behalf of the Swadeshi stores while the Karnam, Gunneswara Rao, presented him a purse of Rs. 1,000/- for the opening of a National School at Rajahmundry which was affiliated to the Bengal Council of National Education. Several donations were received by him for promoting the national school in the town. From Rajahmundry Pal proceeded to Vijayawada where he was received by the Raja of Munagala and also Sri Ayyadevara Kaleswara Rao. He delivered several lectures on Swadeshi. From Vijayawada he proceeded to Masulipatam where he was received by the Krishna District Association. Here also he spoke on Swadeshi, Boycott, National Education and Swaraj and ultimately in his final lecture explained the significance of the Vande Mataram Movement, and the significance of the worship of Durga in that connection. As a result of Pal's visit a youth committee known as the Swarajya Samiti was formed for establishing a National School at Masulipatam. Koppalli Hanumantha Rao, the founder principal of the Masulipatam Jateeya Kalasala, announced that he would dedicate his life for the cause of national education and see that the National College set up by him is laid on strong foundations. So one of the direct results of Pal's visit to Masulipatam was the founding of the National College at Masulipatam. Pal's tour in Andhra had a lightening effect on the people. It created self assurance and a certain amount of aggressiveness among the people and a desire to do something for the country. The students were greatly excited and from this time onwards they started taking active part in the politics of the country. Everywhere the cry of "Vande Mataram" was raised. It became the most popular slogan and a way of greeting one another. Whenever the students saw some white man passing by, they could not resist the temptation of raising the slogan "Vande Mataram", the meaning of which
great majority of the whitemen did not understand. Though the mere shouting of "Vande Mataram" did not do any harm to the white men physically, it created in them a certain amount of irritation and a certain sense of inexplicable fear which was hard to explain or rationalise. The frequent hearing of the 'Vande Mataram' slogan made the European officers feel that they were living in a hostile atmosphere and we find a missionary worker in Rajahmundry writing to the Government, "Pal had no doubt sown a powerful and bad seed which has fallen on very fertile ground and is beginning to grow at some places more rapidly than one is inclined to think".

**Harisarvotthama Rao and students of Government Arts College, Rajahmundry expelled:**

The main effect of Pals's tour was on the student community who were roused by his passionate speeches and imbued by the new ideas of national patriotism they wanted to express their latent feelings by wearing Vande Mataram badges and by greeting one another with the slogan Vande Mataram. The amount of unrest through which the student community was passing during this period was revealed by the incident that took place at the Rajahmundry Government Arts College. The Principal of this College during this period was one Mark Hunter who had received complaints even before the arrival of Pal, at Rajahmundry saying that his students were in the habit of shouting Vande Mataram while driving and cycling along the streets and whenever they came across Europeans. So he convened a meeting on the 19th March and forbid the students from indulging in quasi-political and disloyal activity by participating in processions, displaying Vande Mataram placards. He also forbid them from wearing Vande Mataram medals and badges inside the College and asked them not to become members of the Bala Bharati Samiti. The next day one of the students J. Ramchandra Rao visited the College hostel accompanied by Gunneswara Rao, and incited the students to defy the Principal's orders. The Principal on hearing about the activities of Ramchandra Rao summoned him to his presence; the latter, went to see him wearing the Vande Mataram medal. There upon the Principal immediately suspended him and asked him why he should not be expelled from College within five days. Ramchandra Rao replied that since there was no specific order forbidding
the wearing of the Vande Mataram badges or medals, he was wearing it. The Principal took serious notice of the explanation offered by Ramachandra Rao. Seeing the unsympathetic attitude of the Principal Ramachandra Rao offered his apologies and he was re-admitted into the College on the 26th March. Members of the local bar also interceded and asked Mark Hunter to reconsider his decision forbidding his students from becoming members of the Bala Bharati Samiti. Shortly after this the students gave a written petition to the Principal requestng him to allow them to continue as members of the Bala Bharati Samiti, to wear Vande Mataram medals inside the College and also to participate in processions advocating the use of Swadeshi goods. The Principal did not accede to their request for wearing Vande Mataram medals or for participating in the processions but he permitted them to remain, if they so choose, as members of the Bala Bharati Samiti. Apart from the Government Arts College, Mark Hunter had also the Government Training College under his control. He gave the same advise to the students of the Training College as he had given to the students of Government Arts College.

On the day Mark Hunter addressed the students of the Training College i.e., on the 26th March 1907, Gadicherla Harisarvathamrao, who was also a teacher trainee during this period, was not present. In the meanwhile, the Principal, Mark Hunter, during the first few days of Pal's visit at Rajahmundry was in Madras attending a conference. On his return on the 22nd April, he learnt that the students were completely carried away by Bipin Chandra Pal, that they were idolising him and coming once again to College wearing the Vande Mataram medals. He also learnt that on the 24th April one of the teacher trainees, Harisarvathamrao, had presented an address to Pal before he departed from Rajahmundry wherein he reiterated the determination of the students and people to attain Swaraj through the methods advocated by Bipin Chandra Pal.

The teacher trainees were recipients of Government stipends. Naturally, Mark Hunter was not prepared to see this sort of behaviour from Government beneficiaries. He was very angry to see that his students had defied his earlier orders and are coming to college wearing the Vande Mataram medals. He was so anxious to take drastic action against these recalcitrant students that he did
not care to consult the Staff Council. On the 24th April he entered the junior and senior B. A. classes who at that moment were appearing for the half yearly examination and ordered all of them to remove their Vande Mataram medals and badges. They complied with the request of the Principal. Among them was also Ramachandra Rao. From there Hunter proceeded to another room and ordered the students to do like wise. But here the students were more recalcitrant and as the Principal was expostulating with them angrily, the cry of Vande Mataram was suddenly raised by some one in the near varandah. The students in the examination hall and also in the other rooms immediately took up the cry and all rushed out from the class rooms. The Principal found that even the B. A. class students who had earlier removed their medals had once again put them on. Seeing the defiant attitude of the students the Principal became highly excited and gave them just two minutes time in which they were asked either to remove the medals or leave the College. The students took him at his word and left the college and that evening the Principal passed orders dismissing Harisarvofothama Rao from the Training College. All the students who had left the college were placed under suspension. But during the next two days about fifty students whose parents and guardians had interceded on their behalf and apologised to the Principal were re-admitted. The Principal was bent on punishing the senior B. A. class students to which Ramachandra Rao belonged for having defied him by debarring them. Harisarvofothama Rao was not only debarred from college but he was also debarred from employment in any Government or aided school and later on he was debarred from employment in any office under the Government. J. Ramachandra Rao was debarred from appearing at the B. A. examination and later on permanently from Government service while other students of the senior B. A. class were debarred for two years while that of the F. A. class for one year. The junior students were debarred for one year. By this order of the Government about 138* students were affected out of a total of 222 in the College. Thus the Rajahmundry college incident marks the beginnings of the participation of students in the politics of the country. From

* See Appendix 1 for the list of students expelled from the Government Arts College, Rajahmundry vide Government order No. 864 Public dated 16th November, 1907.
hence-forth students started taking an active part in the freedom struggle.

Several prominent men including B. N. Sarma of Vizagapatam and Nyapati Subba Rao Pantulu tried to intercede on behalf of the students. But it was of no avail. The contemporary Telugu newspapers supported the students; the Deshabhimani wrote in a defiant tone, “We believe that the Government in issuing the said order supposed that we cannot live without Government employment. It is time for us to prove to the Government that supposition is a pure mistake. We must open schools and educate our children at our own cost. We need not care for the university examinations. If the Government wants our services, we shall be ready to offer them; but if they are not wanted we may do as we please”. The Krishna Patrika wrote, “Oh, students! Don’t be discouraged. Justice is with you. ... ... ........ .... ....... ... .... There are indications that you will, by the disposition of providence, be leaders in the establishment of Swaraj also”. Harisarvorthama Rao after his expulsion from the training college settled down at Vijayawada and devoted his time in collecting funds for building the National College at Masulipatam and in the cause of social reform. Later, he also started the Telugu weekly Swaraj in which he wrote several articles on the revolutionary movements that took place in the various parts of Europe.

Arrest of Harisarvorthama Rao and Bodi Narayana Rao:

In December, 1907 the Surat Congress Session met at which a complete breach took place between the extremist national leaders and the moderates. The Krishna District Congress Association supported the extremists when they met in the summer of 1908 at Tenali. About this time some youths of the Tirunalveli district of Tamil Nadu, shot at the District Magistrate for which Chidambaram Pillai was arrested and was awarded a life sentence. The people of Madras were greatly excited at the arrest of Chidambaram Pillai and in that excitement one Englishman shot dead two Indians. Harisarvorthama Rao wrote an article condemning the action of the Englishman in his journal, the Swaraj, wherein he said, that the cruel English tiger had devoured two Indians. The Government treated this article as a seditious article and arrested
Harisarvathamao Rao and the publisher Bodi Narayana Rao on the 18th July, 1908. The Sessions Judge in the Krishna district originally awarded 6 months simple imprisonment for Harisarvathamao Rao and 9 months for Bodi Narayana Rao on 9th November 1908. The lawyers who pleaded for Harisarvathamao Rao were Suryanarayana Murthy, J. D. Samuels and Ramachar while on the Government side Kalli Narayana Rao acted as the pleader. The Raja of Munagala gave his statement as a witness in favour of Harisarvathamao Rao. After the awarding of the above sentences by the Sessions Judge when an appeal was made to the High Court in Madras, the High Court Judge, Benson, while confirming the 9 months imprisonment for Bodi Narayana Rao, increased the sentence of Harisarvathamao Rao from 6 months to 3 years R. I. The Government felt that the Sessions Judge, Kershasp, was too lenient in his attitude towards Harisarvathamao Rao and demoted him from the post of District Magistrate to that of a sub-Collector and transferred him to Narasaraopet. Thus Harisarvathamao Rao and Bodi Narayana Rao were the first political sufferers in Andhra who went to jail during the Vande Mataram movement.

The Kakinada Riot Case:

The Kakinada Riot Case took place in July, 1907. The genesis of the case was that one Capt. Kemp, the District Medical Officer, while he was going in his coach a group of three boys started raising the slogan of Vande Mataram. Capt. Kemp got irritated and getting down from the coach, caught hold of one of the boys by name Krishna Rao and gave him such severe blows on the head that the boy became unconscious. Then catching hold of the boy’s hair he dragged him to the police station and left him there without any medical aid, though he himself was a medical officer.

When the public of Kakinada heard about this they were infuriated and a mob of about 300 armed with sticks started at 8.30 P.M. towards the European Club where Kemp was having his dinner with his friends. They pelted stones on the windows, broke the furniture and caused general damage to the Club worth about Rs. 2,000/- . Kemp and his friends hid themselves on the first floor by putting out the lights. On hearing this news the Collector, J. A. Cumming, rushed with a force of constables but he
was also assaulted by the rioters who hit him with a soda water bottle on the forehead which caused bleeding. After this attack on the Club the mob ran away in different directions. The Collector seeing that he was running a risk in keeping Kemp at his residence sent him away by cycle to Samarlakota in the midnight and from there to Rajahmundry and ultimately to Madras. The Europeans in Kakinada were panic stricken; to assuage their feelings the District Superintendent of Police came from Rajahmundry with about 50 constables of the Reserve Police. The Government got angry at the outrage committed against an European Institution. Twenty persons were arrested for rioting in this connection. Nyapati Subba Rao Pantulu, a leading lawyer of Rajahmundry, took up their case. Among the arrested Arperala Lakshmi Narsimha Rao, a graduate and the manager of the Swadeshi stores in Kakinada which was known as the National Warehousing Company, Chinna Periah and Pedda Periah who were awarded 2 years R.I. with fine while Baru Venkata Narayana, Ramanna, Lakshmana, Rattaiah were awarded 10 months R.I. with fine. At the expense of the citizens of Kakinada a punitive police force was brought from Rajahmundry and maintained near the Club for sometime. The citizens of Kakinada held a protest meeting for its early withdrawal under the Chairmanship of K. Perraju. They had to pay Rs. 398-13 Annas 8 paise as compensation for the loss of property incurred by the Club. However Capt. Kemp had to pay Rs. 300/ for having assaulted Krishna Rao. Later on, on appeal, Arperala Lakshmi Narsimha Rao and two others were let off. The Kakinada riot case was the first criminal case in Andhra in the political field. Though the incident was a minor one, the sentences awarded to the Indians were heavy as they were meant to be of a deterrent nature. The case on account of its novelty drew wide attention and questions regarding the Kakinada riot case were raised in the Madras Legislative Assembly also. Capt. Kemp was later transferred to Cuddapah.

The Kotappa Konda Riot:

Another event that took place during the Vande Mataram movement was known as the Kotappa Konda riot case. This incident took place on 18th February, 1909 at Kotappa Konda in the Guntur district on the Mahasivaratri day. Kotappa Konda
is a hillock on which a temple of Shiva is situated with open plain ground on all sides extending over an area of 5 or 6 square miles. It was a regular annual feature for pilgrims to visit this temple on the Sivaratri day when they took along with them for display their best bulls and to hold bull-fights during the mela. Men, women and children participated in great numbers in this mela. For the Kotappakonda mela in 1909, one Chinnappa Reddy went along with his best pair of bulls, to participate in the fair. As the times in which this mela was held were days of tension for the British Government, the police were excessively strict in enforcing law and order. They started beating the people unnecessarily in the name of maintaining discipline, and also shot at the bulls of Chinnappa Reddy. One of the constables tried to attack Chinnappa Reddy also when the latter threw him down on the ground. The police thought that the constable was killed. Immediately about five or six constables rushed to the spot and arrested Chinnappa Reddy and took him to the police station. The infuriated mob demanded the release of Chinnappa Reddy, and when it was refused they started attacking the improvised police station and set fire to the palmyra leaves of the shed that constituted the police station. Even women who had gathered there for the mela were so infuriated that they got hold of sticks and rods nearby and started attacking the police. The cries of Vande Mataram rent the air and the police seeing the infuriated condition of the mob ran away. On hearing about this the District Superintendent, Mr. Subba Rao, who was put up in a choultry rushed to the scene of rioting but it was too late. Already the police station was in flames and the constables had run away. He tried to appease the mob but the crowd only responded by pelting stones at him which hit his head and he started bleeding profusely. Under the circumstances he had also to return to the choultry in an exhausted condition. The Sub-Collector, Mr. Kershap, who had already earned the odium of the British Government for having been lenient towards Harisarvothama Rao in the 'Swaraj Sedition Case', was camping at a nearby village called Guruvayyapalem. On hearing about this news he immediately proceeded along with a single Dafedar to the choultry where the Dy. S.P. Subba Rao was lying unattended. He started personally washing the face of the Dy.S.P. In the meanwhile the crowd attacked the choultry, beat the Dafedar and set fire to the choultry. With great difficulty
Mr. Kershap and the Dy. S.P. managed to escape from the angry mob. The rioters set fire to various sheds erected in connection with the *mela*. In the course of the riot a constable and a peon attached to the Salt Department were killed and several police officers were seriously injured while on the side of the people two Reddy boys died. The Government arrested 45 persons in this connection out of which 21 were convicted. Chinnappa Reddy was sentenced to death while 4 others were sentenced for life and the remaining were given various sentences.

The people naturally regarded Chinnappa Reddy as a hero and martyr who had the courage to defy and fight the police. Long after his death several ballads were composed and sung in his honour recounting his heroism in fighting the police.

While the Kotappa Konda incident created a deep ill-feeling towards the British in the hearts of the people, the Anglo-Indian papers like the ‘Madras Times’ criticised Kershap and Subba Rao saying that they simply ran away from the scene of action and that if it were an European he would not have behaved in such a cowardly manner. The paper went to the extent of saying that the incident served as an instance to prove that educated natives were unfit to govern. This created more bitterness between the Government and the people. The Madras Government influenced by these Anglo-Indian papers suspended Kershap and the Dy. S.P. and later demoted them. They were never informed about the reasons nor were they asked to give any explanation in connection with the charges against them. A Tahsildar, Brahmanandam Naidu and a Sub-Magistrate, G. V. Subbarayudu Naidu, who were also Indians, were dismissed from service. Commenting about this ‘The Hindu’ wrote, “The action of the Government in suspending the two officers, we cannot but regard as hasty and ill-judged. In this days of tension of feeling between classes it would be well for the Government to be on its guard against the danger of surrendering its judgment to mischievous Anglo-Indian counsels.” As a consequence of these incidents Mr. Kershap resigned his job.

The Tenali Bomb Case:

Another incident known as the ‘Tenali Bomb Case’ took place during the period under review. In the Kancharlapalem village a Harijan by name Chennugadu was blown away to death by the
explosion of a bomb which was supposed to have been manufactured and planted by Chukkapalli Ramaiah, Katamraju Venkatrayudu and Lakkaraju Basaviah. They were arrested on 6th April, 1909. Chukkapalli Ramaiah was sentenced by the Chief Justice to 10 years transportation under Section 5 of the Explosives Act. K. Venkataryudu and L. Basaviah were charged with circulating seditious pamphlets known as Swarajya Sampadana in Telugu. L. Basaviah was sentenced to transportation for 5 years but later on it was reduced to a term of 2 years imprisonment. Sri Tanguturi Prakasam, who was then practicing as a Bar-at-Law defended the accused assisted by P. V. Srinivasa Rao and Akka Lakshmi Narasimha.

Swadeshism and National Educational Institutions:

Apart from these incidents in the Andhra areas during the Vande Mataram movement the other regular features of the movement that emerged are the growth of a strong feeling of Swadeshism and the encouragement to National Education. Several Swadeshi Stores and National High Schools came into existence during this period. In starting these national educational institutions at Rajahmundry, Gunneswara Rao, the Karnam, played a prominent part. According to a C. I. D. report he was the soul of the local Swadeshi movement. As a matter of fact when Bipin Chandra Pal was leaving Rajahmundry Gunneswara Rao also went to the station along with the students to see him off. The police officer on duty warned the students to be careful about their behaviour. When Gunneswara Rao heard this he wanted the police officer to apologise to the students. He was the accepted leader of the students. Gunneswara Rao also played a prominent part in starting not only the Bala Bharati Samiti but also the Vande Mataram Night School at Rajahmundry along with Ganti Lakshmanna and Bhimasankaram. The National High School at Rajahmundry was also started during this period for which Sri Perraaju donated landed property worth about Rs. 40,000. The College was declared open by Nyapati Subba Rao Pantulu who compared it to a national temple of knowledge (Desiya Vidyalayam). In Masulipatam the National College was started by the efforts of Harisarvothama Rao and Koppalli Hanumantha Rao, who was the son of the Diwan of Challapalli Raja. Apart from the above people other leaders of Krishna like Hidamti Hanumantha Rao, Ramadasu,
Valluri Suryanarayana, Mutnuri Krishna Rao, Koutha Sri Rama Sastri and Pattabhi Seetaramaiah played a prominent part in not only starting the College but also in promoting the Swadeshi Industrial Provident Fund. Mutnuri Krishna Rao after he took over the editorship of the *Krishna Patrika* in 1907, rendered yeoman service in building up the National College. The Krishna district people and their leaders not only took up the cause of National Education and Swadeshi but also promoted cultural institutions like the National Theatre of Dasu Narayan Rao. On the stage of this theatre the stories of Indian heroes like Shivaji, the glories of Vijayanagar or similar inspiring annals from the Maratha history were enacted. Mutnuri Krishna Rao and Puranam Venkatappayya also propagated the spread of handloom industry by adopting the shuttle loom. To encourage the use and sale of Swadeshi goods they used to conduct Swadeshi Fairs (*Santalu*).

Koppalli Hanumantha Rao who qualified himself as a lawyer, tore off his lawyer’s certificate as a symbol of his boycotting the British courts and devoted himself entirely in the serving of National College at Masulipatam where he introduced carpet weaving industry as one of the courses.

Similar such National Institutions were opened at Ongole, Cuddapah and other places. Meetings in connection with the Swadeshi movement were held in almost all the Andhra districts. As early as 1904 a Swadeshi meeting was held at Nellore in which V. Ramesam, K. S. Subramanya Sastry and others participated.

In Rajahmundry the Swadeshi movement was led by Ganti Lakshmannna, Nyapati Subba Rao, Bhimasankar Rao, Sudarsan Rao, Dr. Krishna Rao, etc. The Swadeshi movement spread not only among the students but also among the merchant class and the enlightened public. Several leading merchants of Rajahmundry like Nalam Pullaiah and Alapati Bhaskara Ramaiah responded to the Swadeshi movement by agreeing to sell only Swadeshi goods. Even landed proprietors and Inamdars like K. Ramchandra Rao supported the Swadeshi movement. They also started an association at Rajahmunday called the Industrial Institute.

Bhavanachari of Guntur suggested the idea of sending young men to Japan for industrial training, in order to start industries at
home after their return. They appealed to the enlightened zamindars to send these young men at their expense. The Sethu-brothers, Srinivasa Rao and Madhava Rao, took a prominent part in this. On account of the influence of Koppalli Hanumantha Rao the Raja of Chellapalli was induced to take interest in the Swadeshi Movement.

In Cuddapah, Jangam Kota Hariappa and Bhadrachalam Venkateshwara Rao started a Swadeshi cloth shop.

In Nellore, a Swadeshi Society was started in 1908 by one Mahankali Srinivasa Sastrulu. A night school was also started in the house of Vennalakanti Narasiah.

In Guntur, the Swadeshi movement was led by Konda Venkatappayya and Vinjamuri Bhavanachari. Bhavanachari’s younger son Rangachari who was only 15 years of age at that time also used to give lectures in support of the Swadeshi movement.

**Students sent to Japan for industrial training:**

In accordance with their plans to send students to Japan for receiving industrial training, the following students were deputed:

1. Malladi Venkata Subba Rao of Kakinada:—He was sent to Japan in 1906 to learn pencil making. His expenses were borne by the Seva Voyage Fund of Guntur.

2. S. Rama Rao, a student of Bellary, was sent in 1906 to learn glass and watch making. His expenses were borne by the Madras National Fund and Industrial Association.

Philanthropic individuals also deputed students at their own cost. One such case was that of Gobeti Janaki Ramaiah, he was sent to Okasa to learn the making of card-board and straw board boxes. His expenses were borne by A. Bhaskar Ramaiah, a wealthy timber merchant of Rajahmundry, while the Madras National Fund and Industrial Association donated a sum of Rs. 200 towards his expenses. Another person who was sent abroad during this period was Mamidi Devendram of Rajahmundry. He was sent to learn electroplating and its ancillary industries.

Several books in Telugu were written during this period in support of the Swadeshi movement, the most notable among them being Attili Suryanarayana’s *Hindu Daridryamu* and Mangapudi
Venkata Sarma's and Venkata Subbarayudu's *Bharata Matru Satakamu*.

When the movement for the propagation of Swadeshi started, the Madras Mahajana Sabha at its meeting held on 15-2-1906 decided to propagate the idea of Swadeshi by a) Starting weaving schools in different districts and sub-divisions, (b) Introducing woollen and silk fabrics as also knitting machines in the weaving schools that are to be set up, (c) Encouraging the invention, and manufacture of improved looms, (d) Introducing small scale industries that can be started with a small capital such as the manufacture of knives, scissors, locks, keys, padlocks, steels trunks, buttons, candles etc., (e) Establishing national scholarships for the training of energetic young men in useful arts and manufactures in order that they might become teachers in the national schools, (f) By advancing small sums to poor weavers on security, (g) Encouraging student volunteers on monetary basis for hawking Swadeshi goods from house to house”.

This meeting was presided over by Nyapati Subba Rao Pantulu.

The Madras Mahajana Sabha also decided that in every district, town and Munsiff town, there should be a Standing Committee while the Central Committee would be located in Madras. It was the duty of these committees to approach all zamindars, bankers and professional men and merchants for donations. It was also decided that the Swadeshi volunteers would approach the heads of families at the time of weddings, *shraddhas* and other ceremonial occasions to remind them of their duty towards the National Fund. It was also decided that all merchants and shopkeepers should be requested to set apart a pie in a rupee for this National Fund.

The nationalists also exhorted the people in India to imitate Japan. We know from the confidential report sent by Rev. Arps of Dowleshwaram to the Collector that the Bala Bharati Samati at Rajahmundry was responsible for secretly inciting the students to visit the nearby villages and give lectures to the villagers on the Swadeshi movement. Several of the rusticated students of the Rajahmundry Arts College, after their externment from College, devoted themselves to the propagation of Swadeshi ideals in the nearby villages of the Godavari district.
In Visakhapatnam a female Bharati Sangham was started in 1905. This was patronised by the Maharani of Vallur. During the Swadeshi and Vande Mataram movement the following leaders were noted in the contemporary C. I. D. Reports for carrying on activities against the Government:


Apart from these Gitti Keshav Pillai of Anantapur and Konda Venkatappayya of Guntur were also taking an important part. It is of interest to note that whenever conferences were held the C. I. D. reports made it a point to see from which caste the people who took a prominent part in the meetings were drawn. Several C. I. D. Reports of the period say that the Brahmins were behind the Swadeshi movement while in another report the C. I. D. remarks that no Mohammadan attended the Conference, no non-Brahmin delegate except one Ramaswamy Gupta of Guntur attended the Conference. Incidentally it so happened that the majority of the leaders who took part in the Vande Mataram movement were Brahmins. Due to several historical and sociological reasons peculiar to the Hindu society the Brahmins were more advanced and better educated than the other communities in the society. Being better educated they could more quickly grasp the points at issue whereas the less educated non-Brahmins took some more time to appreciate the subtlety of the nationalist movement. Hence during the early phase of the Freedom Struggle in India, the majority of the leadership came from the Brahmin community. The British tried to meet the challenge by not only introducing communal representation in India through the Minto-Morley
Reforms but at a later stage encouraged the establishment of the Justice Party in the Madras Presidency. They tried to create differences not only between the Hindus and Muslims in general but also between the Brahmins who dominated the administrative services on account of their better educational qualifications and the non-Brahmins who were just then taking up to Western education.

The immediate outcome of the Vande Mataram and the Swadeshi agitation was the announcement of the Minto-Morley reforms through which the British Government tried to pacify the Indian public opinion by giving representation to the Indians in the Legislative Council. At about the same time the Minto-Morley Reforms were introduced, the Government also passed in 1910 the Seditious Meetings Act and the Press Act by which the freedom of the people for holding meeting, and the freedom of expression through the press were seriously curtailed.

To counteract the growing spirit of Swadeshism an Imperial League was founded by the Maharaja of Bobbili who was nominated to the Madras Executive Council under the Minto-Morley Reforms. Its main aim was to promote loyalty and support towards the Government.

The Swadeshi movement took various forms but some of its general features were that students used to shout Vande Mataram slogan whenever they saw an European officer and sometimes did not even hesitate to throw mud and stones at Europeans. The people were so much carried away by the new found sense of national pride that they ridiculed the European conventions and everything European; for example when the Collector Mr. Braidwood and his wife were leaving for England, Ganti Venkataramanayya, the Municipal Chairman of Rajahmundry, issued the following invitation “To meet Mr. and Mrs. Braidwood, I request the pleasure of your company at a garden party to be given in the Museum Garden at 5.00 P. M. on Saturday the 7th March.” The nationalists wanted to show that the Collector after all did his duty while in India and as such it is not necessary to show him any special regard. So, in order to ridicule the Braidwoods the younger brother of Tanguturi Prakasam, T. Sree Ramulu, editor of the ‘Carlylean’ and Ganti Lakshmaiah, a pleader of Rajahmundry and
the President of the Bala Bharati Samiti, held a mock tea party in honour of a Brahmin cook who retired from the service of one Chellapalli Brahmaji Rao. Invitation cards were distributed to the effect "Chellapalli Bramhaji Rao requests the pleasure of the company of the public at an entertainment to be given to a faithful cook in appreciation of his meritorious services, today (7th March) at 5.00 P. M."

Another offshoot of the Vande Mataram movement in India was the starting of secret terrorist organisations. It was during this period that Lala Hardayal started the Gadar party in San Francisco. In Andhra on the whole the terrorist movement did not spread. Darsi Chenchayya is the only Andhra who joined the Gadar party of Lala Hardayal but did not remain a member throughout. But pamphlets regarding the secret organisations of the Russian revolutionaries were distributed among the people. The incident known as the Bapatla Seditious case took place during this period in which one L. Basaviah was charged with distributing Seditious leaflets.

The Vande Mataram and Swadeshi movements in Andhra were in full swing till about the year 1910. But from 1910 onwards the moderates among the nationalist leaders began to dominate. Tilak, Pal and Aurobindo who had led the extremist nationalist movement were no longer in the vanguard of the movement. Tilak was sent to Mandalay to serve a term of six years imprisonment. Pal was also thrown into prison while Aurobindo settled down in Pondicherry and took to spiritual life. So, from 1910 onwards the leadership in Andhra came under the control of moderates like Konda Venkatappayya and Diwan Bahadur G. Keshav Pillai of Gutti. They worked during this time in building up public opinion towards the creation of a separate Andhra state. Thus from 1911 onwards the movement in Andhra takes the shape of the Andhra Movement and people of all walks of political opinion were united in the demand for the creation of a separate Andhra province.

The Home Rule League:

Tilak was released from Mandalay and was brought to Poona on 16th June, 1914. Soon after his release he founded the Home Rule League in 1916, saying that it was the first step towards the attainment of freedom from the British yoke.
In the meanwhile the First World War broke out in August, 1914. The extremists and the moderates of the Congress who were split in Surat were united once again in the Lucknow session of the Congress. This gave a great strength to the nationalist movement. The Indian National Congress also entered into an agreement with the Muslim League known as the Lucknow Pact. More or less at about the same time when Tilak started his Home Rule League in Poona, Mrs. Annie Besant, an Irish lady by birth and who regarded India as her second motherland and who was the President of the Theosophical Society in Madras, founded in September 1916, the Home Rule League. It was understood that there should be co-ordination between the two Leagues. Commenting about the part played by Mrs. Annie Besant during this period Pattabhi Sitaramaiah observed in his ‘History of the Congress’, “Here was India then in 1916, a nation whose cause went unheeded (By the British) and whose leader remained yet to be found. It was at such a juncture that Mrs. Besant stepped in the trench. She jumped from religion to politics, from theosophy to Home Rule”.

Home Rule Movement in Andhra:

Andhra welcomed the Home Rule Movement. An Andhra branch of the Home Rule League was formed with Harisarvothama Rao as the Secretary. Virulent propaganda in favour of the Home Rule was carried on in Andhra by Harisarvothama Rao who declared, “Nothing can be a greater mistake than to suppose that in the case of such a great country as India self-government will not conduce to afford political training to her.———— Just as the time passed away when it was believed that boys could not be educated unless they were beaten and abused and knowledge was ground and sent down their throats, so must the time, when it is talked that people cannot learn self-government unless they are taught under compulsion and restraint. Nevertheless, to those who are accustomed to old ways, however good they may be, a change cannot but be repulsive. Further it is difficult for love of power to die out. It is the principal object of the Home Rule League to dispel that repulsion, to kill that love of power and to secure strength for the British Empire by making a system of self-government recognised as the primary basis of the political progress of India.” He also issued several pamphlets in Telugu defining ‘Swaraj’ and also translated into Telugu the song of Sarojini
Naidu, ‘Awake Mother’ as *Nutana Haindava Matrugeetamu*
Other pamphlets like *Swarajya Paramaddesam* (the ideal of Home Rule), *Svanatxwarthhana Patram* (Proclamation of Queen Victoria promising equal rights and treatment of Indians), *Swarajyamu Korutaku karanamu* (The Reason why we want Home Rule). All these pamphlets were priced at three paise each and sold among the people to spread the ideal of the Home Rule. Hari sarvorthama Rao also wrote strong articles in the press advocating self-government saying that no government, however benevolent it is, has the right to say that the people cannot govern for themselves. For his writings, the security deposit for the ‘Nationalist’, an English weekly that was run by him, was forfeited under the India Press Act of 1911. The Telugu newspaper *Desamala* run by Chilakamatti Lakshminarasimham also wrote strong articles during this period for which it was asked to pay a security deposit while another newspaper the *Hitakarini* of Eluru compared the conditions in India with those in Ireland and warned that a party of the type of Sinn Finners might come into existence in India also, if the British Government were fail to solve the Home Rule problem to the satisfaction of the Indians. The *Andhra Patrika* which was founded in 1914 as well as the *Krishna Patrika* of Mutnuri Krishna Rao played a prominent part in propagating the ideals of Home Rule in Andhra.

Mrs. Annie Besant undertook a tour of the Andhra country from time to time during the year 1916. While presiding over a meeting held in Chittoor she said, “No self-respecting man can remain content to live in his own country as an alien shut out from higher reaches of his public life ———— — To live without freedom is to die daily. It is not life but living death”. She exhorted the Indians saying “By all the memories of your mighty past, by all the fame of your glorious dead, by all the hopes of your splendid future, for the sake of the generation yet unborn who shall bless you as the builders of a free nation or curse you as traitors who welded more strongly the fetters of her limbs, concentrate yourself to the service of the motherland.” She further said that on the ground of her white skin she was allowed to say things which might be dangerous for Indians to say. She did not know for how long she was to be allowed to say so, but she was not going to modify her language until she was silenced by force.
Mrs. Besant carried on a tirade against the British Government methods through newspapers, "The New India" and the "Common Weal". She represented the British Government in India as a foreign despot whose favourite weapons are the gag and the 'Lettre and the cachet'.

The Madras Government sent her warnings through the Private Secretary of the Governor. But she remained undeterred in her determination to carry on the campaign for Home Rule. She also through her writings created a spirit of resistance among the Indians at the discrimination shown to the railway passengers by the Railway Authorities who did not allow Indians to travel in a compartment reserved for the Europeans. She said that it was illegal and asked the Indians not to put up with such an insult. This naturally led to several instances of free fights between the Indian students and the European students going to colleges by train. Young Men's Indian Association on the lines of the Young Men's Christian Association was started by Mrs. Besant. The Indian Boy Scout movement and the Order of the Sons of India were also encouraged by her and she advocated the spread of National Education on 31st March 1917, a parliament known as the Madras Parliament to which delegates were invited to come and give their opinion on the state of affairs in India was convened. Several people like B. Narasimheswara Sarma, a member of the Madras Mahajana Sabha, responded to her call for the Home Rule. She also started the National College at Madanapalli in May, 1916. Mr. J. H. Cousins, an Irish journalist was appointed as the Principal. The young Men's Association created by Mrs. Besant distributed political tracts among the people propagating the ideals of the Home Rule. Gutti Keshav Pillai of Anantapur also played a great part in popularising the Home Rule Movement among the people.

The Justice Party:

Seeing the popularity of the Home Rule League growing day by day, the British Government tried to split up the political ranks in Madras by starting the Justice party to encourage the non-Brahmin movement in the country. But several patriotic Indians and non-Brahmins like Gutti Keshav Pillai, B. H. Venkatapati Raju of Vizagapatam who actually lost his Municipal Chairmanship on
account of his pro-Home Rule sympathies, Nageswara Rao Pantulu, etc., saw through the subtle game of the British Government, and tried to counter-act the separatist tendencies of the Non-Brahmin League.

Mrs. Besant and her colleagues Mr. Arundale and Wadia also identified themselves with the Congress-League policy of self-government and propagated the idea of self-government among the people. On account of these activities Mrs. Besant was interned at Ootacamund along with her colleagues Arundale and Wadia on 16th June 1917.

The arrest of Mrs. Besant and her colleagues created a feeling of anger among the people. Meetings were held all over the country condemning the action of the Government. Funds were collected for running the Home Rule League in the absence of Mrs. Besant called the Besant Fund and a group known as the "Indignant Group" of the Home Rule was formed whose members used to wear the Besant Pendant as the badge. The Government, seeing the unrest, passed an order (G. O. No. 559) prohibiting students and school boys from taking any part in political meetings.

The Home Rule movement also fought for recruiting Indians to the army and for throwing open commissioned ranks to the Indians on a more liberal basis. The agitation carried on by the Home Rule League led for the first time to labour and agrarian disputes in India. From the Government C.I.D. reports we know that these strikes were mainly due to the writings of nationalists like G. Harisarvothama Rao and Chidambaram Pillai. Commenting about the manner of recruitment of Europeans and Indians to the army the 'Common Weal' in its issue of 29th June, 1918, wrote, "The Government has its own way of recruiting sepoys. It is grooming out Englishmen for officers even though they be hair dressers, drapers and the like———It has come to this that the Government of India neither knows nor trusts the country it is supposed to govern. Rather than employ Indians as officers the bureaucracy will prolong the war. Even shop assistants, hair dressers and tailors are preferred as officers to Indian noblemen and gentlemen. The latter may serve under them as sepoys if they so please." As a result of this propaganda carried on by the Home Rule League the Government efforts at raising a war loan in
enlightened towns like Rajahmundry, Ramachandrapuram met with very poor success. Actually the pleaders of Ramachandrapuram told the Tahsildar that no subscriptions could be expected from them until the people of India were granted the Congress-League scheme of Reforms. The impact of the Home Rule movement was also seen in the fact that the number of recruits to the army also fell conspicuously during this period. The District Conferences that were held at Anantapur, Ganjam, Krishna and the Andhra Conference that was held on the 17th August, 1918, at Guntur reiterated the demand for implementing the reforms on the model of the Congress-League scheme.

The Home Rule movement also carried on propaganda against the indignities to which the Indians were exposed in South Africa and East Africa.

It was during the internment of Mrs. Besant and her colleagues that the political leaders of India thought for the first time adopting Passive resistance as a method for securing the release of the three Home Rule leaders.

Gandhi had already tried with success at Champaran the passive resistance movement. The policy on Passive resistance was supported by the Madras Provincial Congress Committee on 14th August, 1917, and it was signed by Sri B. N. Sarma, B. S. Srinivasa Sastry, Nyapati Subba Rao Pantulu, Mocharla Ramachandra Rao, P. Siva Rao, B. H. Venkatapati Raju and B. P. Madhava Rao. The members of the Home Rule League at Madanpalli met under the Presidentship of Harisarvatham Rao and reiterated their determination to carry on the Home Rule movement. Harisarvatham Rao toured several places like Visakhapatnam, Vijayawada, and Guntur where he gave lectures on “Swaraj” and Home Rule. The talk of Passive resistance and the activities of the Home Rule League convinced the Government that it is not advisable to intern Mrs. Besant any longer, especially in view of the announcement of the British Government to introduce the Montagu-Chelmsford Reforms. So Mrs. Besant and her colleagues were released on 17th September, 1917.

The intensity of the Home Rule Movement created a change in the attitude of the British Government towards India. It decided to meet the growing public agitation by announcing the Montagu-
Chelmsford Reforms by which they promised to associate Indians in a larger number in every branch of administration and also to develop self-governing institutions, with a view to the progressive realisation of responsible government in India. The Government also announced that as a token of trust in the Indian people they had removed the racial bar which excluded Indians from the King’s Commission in the army.

The announcement of the Montagu-Chelmsford scheme of reforms was followed by the announcement to associate greater non-Brahmins and other communities in greater numbers in administration. This led to the outbreak of riots in towns like Guntur, Kurnool, and Cuddapah between the non-Brahmin and Brahmin groups. So a special session of the Andhra Conference was convened at Vijayawada by A. Kaleswara Rao, to alloy the fear of the non-Brahmins and resolutions were passed in favour of the non-Brahmins being given a greater representation in the Madras Legislative Council. The Non-Brahmins also responded to the call of the nation by convening a conference at Vijayawada, representing the coastal districts of Andhra. At this meeting Pattabhi Rama Reddy of Nellore, Tripuraneni Ramaswamy Choudhary, Gutti Keshav Pillai and Ranganatha Pillai played a prominent part in passing not only pro-Home Rule resolutions but also resolutions keeping in tune with the resolutions passed by the Andhra Conference convened by Kaleswara Rao. The convenors of the Andhra Conference also carried on a signature campaign in favour of Home Rule and they were able to procure 10,000 signatures in the five taluqs of Vijayawada Congress division alone.

The Andhra Congress Committee also demanded that they should be allowed to wait on Mr. Montagu, the Secretary of State for India, which was granted, after some delay.

The ‘Divide and Rule’ policy of the India Government could be seen from the fact that they deliberately allowed different deputations based on communal differences to meet the Secretary of State. They allowed not only the representatives of the Andhra Congress Committee, but also the representatives of different Non-Brahmin castes from the Telugu districts like the Arya Vaisyas and Naidu communities to wait on Montagu.
The Andhra Congress Circle:

The year closed with the annual session of the Congress at Calcutta under the Presidency of Mrs. Besant, a fitting tribute to the great services rendered by her during 1914–1917 to the cause of the country and freedom. The Calcutta Congress passed a resolution on self-government and it was here for the first time due to the efforts of Tilak that Andhra was recognised as a separate Congress circle.

In the year 1918, it was decided that a special delegation be sent to England to explain the ideals of the Home Rule Movement to the British Government in England. But the British India Government forfeited the passports of the Home Rule delegates while they allowed Dr. Nair who opposed to the Home Rule Movement to proceed to England. The All India Congress Committee which met in Bombay protested against this action of the Government. This meeting was attended from Andhra by Konda Venkatappayya, Oruganti Venkatasubbayya and Kaleswara Rao. At this Conference, Tilak moved an amendment saying that India would respond to the war efforts in proportion to the measure of Home Rule that the British Government would grant to the Indians. The Andhra delegates supported the amendment of Tilak. It is against this background that the India Government announced the Montagu-Chelmsford Report in 1918. It did not come up to the expectations of the people. Special district meetings were held in Cuddapah, Vijayawada, Krishna, Nellore and Ganjam expressing the disappointment of the people regarding the Montagu-Chelmsford Scheme of reforms. At Guntur, an Andhra Conference was held under the Presidentship of K. Nageswara Rao Pantulu in which resolution was passed for the implementation of the Congress League Scheme. This resolution was moved by B. N. Sarma and seconded by Mr. T. Prakasam.

In the meanwhile the First World War came to an end on 11th November, 1918. The Allies were victorious in the war and they promised the principle of self-determination to all nations of the world. Naturally the Indian political leaders hoped to gain greater political rights and in order to plead their case, they even thought of attending the Paris Peace Conference. So on the 8th December, 1918 the Andhra Provincial Congress Committee met
at Vijayawada and it passed a resolution saying that the All India Congress should make a representation to the Government saying that Bal Gangadhar Tilak should be sent as a delegate to the Paris Peace Conference. They even thought of holding the Congress session in England so that the democratic world in general and President Wilson in particular should know about the views and feelings of the Indians. The All India Congress Committee which met at Delhi later under the Presidency of Madan Mohan Malaviya also passed a resolution saying that India should be represented at the Paris Peace Conference by the elected representatives of the Indian people and it nominated Bal Gangadhar Tilak, Gandhiji and Hasan Imam as its representatives. It demanded complete responsible Government for India. But the British India Government, once that the war was over, was in no mood to hear the voice of the Indian people.

With the conclusion of the War the Home Rule phase of the Indian freedom struggle comes to an end. One of the achievements of the Home Rule agitation in India was that it gave a mass base to the political struggle in India and during its intense agitation for Swaraj the people developed a large amount of political consciousness. In the meanwhile, Bal Gangadhar Tilak, who had dominated the Indian political scene like a colossus, died on the 1st August, 1920. With the death of Bal Gangadhar Tilak Indian politics came completely under the influence of Gandhiji, and the Gandhian era in the Indian National Struggle for independence started.