

DEDICATED

TO

THE PEOPLE OF HYDERABAD

IN WHOSE INTERESTS

**THE LETTERS COMPRISING THIS VOLUME WERE
WRITTEN.**

The Hyderabad Correspondent.



P R E F A C E .

THE appearance of this book is due to the suggestion of some friends who were kind enough to think, and had influence enough to make me believe, that the letters I had written to the Madras *Hindu* in my capacity of its Hyderabad Correspondent during 1890 and 1891 deserved to be rescued from the oblivion that is the fate of newspaper contributions generally. When this fact has been stated, there is little, I think, that remains to be added by way of bespeaking the indulgence of the reader for any blemishes in the manner in which facts are put forth, popular feeling is portrayed and honest comments are fearlessly made in the following pages.

I have omitted a few paragraphs that could be of momentary interest and importance only, and corrected a few insignificant errors here and there. In all other respects the letters appear in this volume exactly as they did in the columns of the Madras *Hindu*.

The Hyderabad Correspondent.

1st November 1892.

AN INTERVIEW WITH THE NAWAB MUSHTAK HUSAIN INTESAR JUNG BAHADUR.

I was recently in Hyderabad. I found that the unpopularity of the men in power had not, during my absence of about three months from the place, lessened a whit—but on the other hand it had considerably increased. Almost every man of intelligence that I came across, had something or other to say against the policy of the Government—condemned, in no measured terms, the influences at work, the manner in which this Rajah's claims had been shelved and that Jagheerdhar sent to rack and ruin, this honest Hindu official had been brought into trouble and that Moslem immigrant had been pitchforked into a high position and so on, and so on. And I was naturally curious to know what the powers-that-be had to say in their own behalves. So, according to an appointment previously arranged for, I repaired on Sunday last at 11 A. M., to the residence of the Nawab Mushtak Husain Intesar Jung Bahadur—Revonne Secretary to the Nizam's Government and chief of the party in the ascendant, or the Minister *de facto* as he is known among most people in Hyderabad—and presented my card. Ushered into a hall furnished in perfect *Moglai* style, a relative of the Nawab's informed me that the "Maulvie Shaib" had been suddenly summoned by the "Nawab Sahib" (*i. e.* the Minister) and he had sent a telephonic message a few minutes previously to the effect that he would be back "presently" to see me. I took a seat and waited. About 10 minutes afterwards a carriage drove in—and almost immediately I found myself in the presence of a man of medium height and middle age, bearded rather luxuriantly, in the typical Hyderabad costume; and he was no other than the Nawab Intesar Jung Bahadur. He advanced and shook hands with me, and taking a seat closeby, launched into apologies for

being unpunctual. Acknowledging his great consideration for me in the usual oriental terms, I proceeded to business. What transpired, I shall note down below *pro bono publico*.

"I have heard a good deal" I began, "about men in power here and their measures, and I am here to find out, if possible, from you how far what I have heard is true."

"I am thankful to you" he replied, "for taking the trouble of coming all the way here to find out the truth. I shall be glad to answer, as well as I could, any questions you may wish to put me."

"There is an impression abroad that the Administration is individually, as well as in a body, opposed to the Hindu interests. Has this impression any foundation in fact?"

"No. As for myself, I have always favoured the Hindus. (And pointing out to me a paragraph in the report submitted by him, to the late Nawab Muneer-ul-Mulk Bahadur, as Subedhar of the Eastern Division, in which reference is made to the placing of the temple of *Jeedkut* on a footing of equality with Mahomedan shrines in respect of Government grant, he continued.) This paragraph will show you whether I am opposed to the Hindu interests or not."

"This paragraph" I put in, "shows you favoured the Hindus about 3 years ago, that is, when you had no power; and it does not give one an idea as to whether now that you are in power, you continue to be what you were then."

"Since coming into power I have been instrumental in the Government granting *inam* lands to many Hindus in the District. And the charge of antagonism to Hindus as applied to the Government is groundless, inasmuch as only recently a Hindu has been made a Judge of the Small Causes Court and another Hindu promoted to be Assistant Judicial Commissioner of a whole District."

"You have mentioned only two instances" I said, "in which Hindus have come into prominence. But I could mention several instances of noble and time-honoured Hindu families reduced to a pitiable state under the present regime. The Chandu Lal family is nowhere in the State now—the living representative of it, Rajah Kishen Pershad, has not even the wherewithal to live up to his social position. The Rajah of Anagondy is only a Rajah in name. Rajah Rai Rayan is a beggar now compared with what he was."

"Raja Kishen Pershad" the Nawab Intesar Jung replied, "could have no reasonable complaints to prefer against those in power. The Peishkarship has been a sinecure for the last 35 years—ever since Secretaryships were created by the first Salar Jung. And if Sir Asmanjah tries to reduce the emoluments of the sinecure, is he to be blamed? Is it not the object, nay the bounden duty, of all enlightened Governments to reduce useless expenditure as far as possible? Had the reins of Government been in the hands of a modern graduate or a man like Sir T. Madhava Rao instead of in the hands of a noblemen of Sir Asmanjah's stamp, the Peishkarship would have gone clean out of existence long since. Sir Asmanjah is blamed for doing what anybody else in his position would consider an act of extreme kindness or consideration."

"What has the Minister to do with the Peishkar? The Peishkar has ever been independent of, and not inferior to, the minister—is it not?"

"No" replied the Nawab; "the office of Peishkar has always been subordinate to that of minister."

"I have read somewhere that the way in which Nasir-ud-Dowlah, the grandfather of the present Nizam, installed Rajah Narender Pershad and Sir Salar Jung I in the offices of Peishkar and Minister, at the Durbar held on the 31st May 1853, attests to the equality of the two positions. Nasir-ud-Dowlah, it is said, took the turban and jewels pertaining to either of the

offices in each hand and decorated therewith Raja Narendar and Salar Jung respectively at one and the same time."

"This is not true" replied the Nawab. "The very fact of the Peishkar having always given *nuzur* to the Minister clearly shows that the Peishkar has ever been under the Minister and not equal to or independent of him. Now about the Rajah of Anagondy: He owes all that he has to Sir Asmanjah. A little before Sir Asmanjah became Prime Minister, Mr. Dunlop, at the head of a Committee appointed to inquire into the Raja's affairs, had decided that his estate should be confiscated. This decision would have been carried into effect if only Sir Asmanjah had taken charge of the administration a month later than he did. Sir Asmanjah showed respect to what the Rajah of Anagondy at one time was, when he used his influence and prevented the above decision from being carried out. So then, you see the Rajah is under obligations to the Minister and has no grounds for any legitimate complaint against him.

"So then, you think" I asked, "that if these people have suffered they have suffered but rightly?"

"All that I can say is that the Government's action with regard to these, has been suggested not by any ill-will but by considerations of expediency."

"While holding office in the Aurangabad District, some years ago" I said, "you wrote to the Government to say that these were among the few families in the State which represented oases in a vast waste, and as such they must be "kept up" at any cost. Now that you are in power, you look on unconcerned while they are drifting downwards to obscurity if not to ruin. How is this?"

After some hesitation the Nawab said, "Then I could express my personal views freely. Now that I am confidential Secretary to the Government, I could not do so. People would do well to recognise where power is centered. It is no use allowing false notions of dignity and thoughts of a power and a

glory that were, to come in the way of our abiding by its prudentia! decisions; we should only be the losers for so doing."

"It is said and believd" I said, "that Sir Asmanjah does nothing by himself, that he is solely led by you in every matter—that you are the minister *de facto*. Is this true?"

"It must be admitted that Sir Asmanjah is not a graduate of a University. And it is fortunate that he is not a graduate—otherwise there would have been a sweeping off of all traditions and old associations and families. Sir Asmanjah is where he is, not so much by right of his intelligence and education as by that of being one of the leading noblemen in the State. As such, one cannot expect him to understand, judge and decide everything by himself—and he must needs trust somebody under him."

"Is it true," I asked then, "that a committee has been appointed to find out whether, from a religious point of view, it is advisable for the Government to send Hindu students to England for being educated there?"

"Yes. In accordance with a resolution of the Government published in the *Jareeda* (Government Gazette) a committee has been appointed of Raja Shivaraj Bahadur, Bansi Raja, Motilal, Desikachari and others—to find out whether the rules and codes that guide the Hindu Society, allow of Hindus going to England."

"The Government," I said, "has been unfortunate in the men it has selected to be its advisers on this important subject. In the first place, the men you have just now named, are not by education, or association fit to undertake the consideration of the subject of Sea-voyage. In the second place, they are men known to entertain views adverse to Hindus going to England. So then, does not the appointment of these men on the Committee amount to taking away with the one hand what has been given with the other—nullifying the promises held out by the notification in the *Jareeda*?"

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"The Nawab Imad-ud-Dowlah, Mr. Hodson and myself where on the Committee appointed to select members for the Hindu Committee. After a deal of discussion we chose Rajah Shiva Raj and others as being men in whom the Hindu community has confidence."

"You have not made a happy selection," said I. "These are men whose opinions or decisions on social and religious matters few Hindus would care to accept or be guided by. I say this—after having sounded many intelligent and educated Hindus on the point."

"If you will give me the names of some of those, who, you think, are worthy of being on the Committee, I shall feel very much obliged to you," said the Nawab.

"I shall send you a list of the names of the men whom the Government might profitably consult with regard to the matter."

The Nawab then assured me: "The decisions of the Committee are not final. It has simply to receive the applications for scholarships and transmit them to the Government with such remarks as it might deem fit to offer. The Government reserves to itself the right to act up to or set aside the conclusions of the Committee."

Then our talk turned upon several other matters which I have not the time to refer to now.

I bade the Nawab Intesar Jung good-bye at about half-past one in the afternoon. He was very kind and civil throughout the interview, and his manner impressed me as being that of one who is as ready and willing to be advised as to advise.

GULBURGA, 3rd September, 1890.

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GULBARGA, 11th September 1896.

Speculation is rife with regard to the question of the four Government Scholarships founded ostensibly for the benefit of Hyderabad students desirous of prosecuting their studies in England. I have heard that the Scholarships are meant for four Mahomedan youths, all related to one or the other of the leading officials and that the Hindu Committee and the notice of a competitive test in the *Jareeda* are all make-believes having for their object the providing against the hue and cry of the newspaper *wallahs*, and the hoodwinking of the people. And I have even been furnished with the names of these fortunate youths, by some kind people. I shall wait to see how far this hearsay is true. In the meanwhile, it might interest your readers to know, that writing to the Nawab Intesar Jung Bahadur,—subsequent to my sending you the account of the interview—*anent* this affair* I said, “The Government might profitably consult on the matter Hindus of light and leading like Dewan Bahadur Raghunath Rao of Madras, Messrs Telang and Ranade of Bombay, and Dr. Rajandra Lal Mitra of Calcutta. Nothing less than a consultation of this sort will, I can assure you, satisfy the public, and divest the question of the character of a “hole and corner affair” that many are inclined to give it.”

In a letter on “Hyderabad affairs” from a correspondent which appeared in your issue of the 3rd instant, it was stated: “A curious order, I hear, was promulgated by the Government just before the commencement of the Moharrum. It is that during the Moharrum no music should be played in Hindu houses, not even bells should be rung.” I was in Hyderabad during the Moharrum and I did not hear of any such order, or notice any thing in proof of such an order having been “promulgated by the Government.” However, to make things

* The examination in connection with the scholarships did come off. And the names of the successful candidates were duly announced. But none of these has been to England, though each one of them has since been getting a scholarship for studying in India why, I cannot say. But the popular impression is that not being the favourite students for whom the scholarships had been meant, these successful candidates were not given them and sent to England.

doubly sure, I wrote to the Nawab Mushtak Hussain for information about it; and he has written to me to say; "There is no truth whatever in the statement made by "a Correspondent," about "a curious order"—alluded to by you. It may be classed with the false "facts" which mischievous people manufacture to poison the minds of the public against the present administration."

The rumour that has been going the rounds in Hyderabad for sometime past, that the Nawab Intesar Jung has resigned his appointment or is about to resign it—is not without foundation. I say so on the authority of the Nawab himself. The Nawab, it would seem, bound himself to serve the Nizam's Government for a period of 30 years when he took service under it during the days of the first Salar Jung. His term of office expires on the 22nd instant and he has put in an application to the Government for permission to retire on pension on that date. "This need be no matter for surprise" writes the Nawab. "I told the late Sir Salar Jung I, when I entered the service that I had no intention of staying here after the completion of my term; and I have all along been telling my friends of my intention to resign my appointment at the close of the term."

Mr. Seymore Keay's visit is looked forward to anxiously by many in Hyderabad. What might come out of his visit, no body could say, or rather I, who do not happen to be in the confidence of the busy bodies who lay much store by it, could not say. But this may be said, that Mr. Keay, such as he has proved himself to be, now that he can be meddlesome with impunity is not likely to keep his hands clean of Hyderabad affairs. I mean to interview him here on his way to Hyderabad, and I may be able to acquaint myself at least with the ostensible object of this, his second visit to the capital of the Nizam after his entrance into the House of Commons.

THE HINDUS AND THE NIZAM'S GOVERNMENT.

HYDERABAD, 13th October 1890.

It is marvellous how public opinion is being educated, shaped and formed into a factor for the good of the country—by the influence of the Madrasi and the Bengali. Those here who, in season and out of season, thunder their anathemas against these for their “meddlesomeness” and “intellectual dishonesty” have little honesty to perceive the real good that they are “doing to Hyderabad. And those in power find it little convenient or to their advantage to confess it. But the fact remains that but for the advanced Madrasi and the Bengali the wishes and feelings of the people might have been to-day as much a sealed-book to those at the helm of affairs as they were a few years ago. This is but by the way.

The “gross injustice” of the appointment of a committee of *orthodox* and *ill-informed* men to decide, from a religious point of view, whether Hindu students could cross the “kala pani,” and of the condition imposed by the Government which requires of a student a good knowledge of Persian and Urdu to offer himself as a candidate for the Government scholarship and which prevents many a promising Hyderabad youth from taking advantage of the opportunity afforded of proceeding to England for purposes of education—is felt strongly and widely here. And the public are bestirring themselves to memorialise the Government with regard to the matter. A meeting of the Chadarghat Social Club was held last night to consider the proposition brought forward by one of its members, Mr. Krishnamachari, B.A., B.L., *viz.*, that the Government be memorialized in the matter of sending Hindu students to England for purposes of education. It was a large gathering fully representative of the cult and intelligence of the Hindu portion of the population of the place. In the absence of Rajah Murli Manohur Bahadur, the President, Mr. B. Krishna Iyengar, Vice-President of the “Club,” occupied the chair.

The Chairman by way of explaining the object of the meeting said: He was sure that all present missed the presence amidst them of the Rajah Murli Manohur Bahadur, the President. He was sorry that the Rajah was not where he was to advise them with regard to the proposition that had brought them together, and by his words throw the weight of his influence as a member of one of oldest and noblest Hindu families in the State into the scale against any possible opposition in high places. But this consoled him, that the Rajah had been in the Club's rooms a few hours previously, and called away by urgent business elsewhere, left assurance of his sympathy with the object of the meeting and as such would no doubt subscribe his name to the memorial that might be voted to be submitted to the Government by the meeting. Then reading out Mr. Krishnamachari's proposition, he continued: He knew every one would admit that the advantages accruing from a sojourn, however short, in the land of the most enlightened people on the face of the earth, the English—in the land of those whom Providence had put in charge of the destinies of India—were very great. If a short sojourn by reason of giving an insight into the thoughts and feelings of the West was so advantageous, how much more must it be when made with the object of an educational training there? Whether the Shastras allowed of Hindus crossing the seas or not, he could not say. Opinions were divided upon the point—the same passages in the Shastras were differently construed. But this he could say, the times in which we were living were not the same as those in which our ancestors had lived, that we could not, with impunity, remain stationary while all the rest of the world was moving, that the wave of enlightenment, of advanced thought was growing bigger and bigger day by day, that the tide was increasing in volume and to stem it back would be attended with grave consequences. As to antagonism to Hindus going to England, it was not as strong as it had been—as time advanced it grew weaker. The caste people, even Brahmins, were now, in a way of course, willing to admit their England-returned

brethern back into caste—as evidenced in the case of a Brahmin Barrister in Bangalore. This itself showed that belief and prejudice however strongly grounded must give way to the influences of time and circumstances. The major portion of the population in the Nizam's Dominions was Hindu—and Government should be memorialised to show consideration to the claims of this portion, to encourage them educationally and in other ways, to give them opportunities of being serviceable to the State, such opportunities as those of proceeding to England in view to education. With these words, he called upon Mr. Krishnamachari to “move” his proposition.

Mr. V. Krishnamachari, B. A., B. L., said : The chairman had said all that he might have said on the important question of Hindus making Sea-voyage. And he would not weary the meeting with any repetition. The Nizam's Government had sanctioned a number of scholarships for the benefit of Hyderabad youths desirous of prosecuting their studies in England. And they had entrusted the decision of the question of Hindus going to England to a number of men very orthodox and as such adverse to Hindus going to England. This was a mistake and it needed to be corrected. Then he moved that the Nizam's Government be memorialized in the matter of sending Hindu students to England for purposes of education.

Mr. P. Ramachandram Pillay, a member of the local bar, rising to second the proposition, said : He had been for many years resident in Secunderabad, in His Highness the Nizam's Dominions, and had always taken interest in things affecting the welfare of the people. Not being a high functionary in the State, he had not done much. But whatever it had been possible for him to do he had not left undone. Recently he had advised a Hindu lad of his acquaintance to put in his application for being permitted to compete for one of the scholarships established by the Government for enabling deserving Hyderabadites to prosecute their studies in England. The advise had been carried out—but the application had been rejected on the score

of the applicant's not knowing Persian and Urdu. Now, he could not for the life of him understand how a knowledge of Persian and Urdu could be of any help to students in their studies in England. No doubt a knowledge of Persian and Urdu was necessary for those who were to serve the Nizam's Government; but then, the knowledge could be acquired by students on their return from England. The selected candidates for the British Indian Civil Service were made to study the Vernaculars of the Districts to which they wished to be appointed during their probationary term of Office. Why should not His Highness's Government do a similar thing? The bringing into existence a committee to decide whether Hindus could, religiously speaking, cross the "black waters" was not called for. And the appointment of purely orthodox men on it, gave room for the suspicion that the Government had prejudged the case—had made up its mind not to allow the Hindus to profit by the opportunities, afforded by the scholarships, of going to England. An impression had had been gaining ground that those in power were opposed to the interests of the Hindus. And this but tended to strengthen this impression. In the memorial to be submitted to the Government it should be stated in clear unmistakable terms that it would do well that it would be to its interest to act so as to remove this impression. In this connection, he might say a word or two about the statement made by the Nawab Intesar Jung with reference to the account of the interview that a friend had had the courage to have with the Nawab on behalf of the "Hindu" viz., that there was apathy on the part of the Hindus to avail themselves of the opportunities given them of educating themselves to a high standard. The Nawab had referred, in exemplification of the statement, to the fact that there were few Hindus in the higher grades of the Pleader's service. He (the speaker) had moved freely with all classes of Hindus in the State, and could state, without the least fear of contradiction, that there was many a Hindu who could hold his own against the Moslem in the higher grades of Pleader's calling. But how Hindus in no way inferior to their Mahome-

dan competitors failed to secure a pass in the examinations admitting them to these grades—was a mystery to him as to every one else. The mystery could not mean any apathy on the part of the Hindus to avail themselves of the opportunities given them of educating themselves to a higher standard.

Mr. Sadagopa Chari, M. A., in supporting the proposition said that the Government should be asked to throw the scholarships open to the Hindus as well as to the Mahomedans.

Then Mr. P. Veeraraghavalu Naidu, a non-member, being permitted by the Chairman to speak on the occasion, said : There was no necessity for asking the Government in the memorial to throw the scholarships open to the Hindus. The Government, notification published in the *Jareeda* a few months previously threw them open to all *bona fide* Hyderabadies, irrespective of caste or creed. And it was the thought that Hindu lads might compete for the scholarships as well as other religionists which led those in power to bring into existence a committee to decide whether, from a religious point of view, Hindus could cross the seas—ostensibly to provide against the impression that the Government was doing anything arbitrarily without consulting the people concerned. So then, our object, in memorializing the Government, should be to prevent them from being solely guided by the opinions of the orthodox men on the committee.

Then the proposition being put to the vote, was carried *nem. con.* And a committee was formed of Messrs Krishna Iyengar Ramachendra Pillai, Krishnamachari and Ramachundra Lakshman, to draw up a memorial to the Government making mention of the points dwelt upon by the different speakers.

HYDERABAD, 21st October 1890.

The sensation caused by the Nawab Intesar Jung's application for retirement is a matter of ancient history. Some generally well-informed men seem to know all about the secret—and to have prognosticated the result of it. The Nawab has had several hundreds added to his salary. Whether this is due to his application or not—or whether this was one of the objects of the application—I must leave it to those behind the scenes to say. But this much I could say that inquiring about the application the other day the Nawab was kind enough to inform me that “nothing more” had “as yet” been made known to him regarding it.

The inquiry that is being made into the defalcations in the Nizam's Accountant General's office, reveals how corruption flourishes here. A lowly paid *mutasaddi*—clerk—obtaining the Assistant Accountant General's signature among others, by some fraudulent means, gets a requisition passed and a cheque issued for a certain sum of money. The cheque is duly presented at the Treasury—and cashed. The clerk sees how easily His Highness's trusted and responsible servants could be hoodwinked and repeats his “trick” at intervals and in seven years or more makes away from the Treasury over Rs. 30,000. The authorities wake up at last—and how they seek to trace the culprit and his accomplices and make an example of them, it would be very amusing to know. Think of letting the man who as the head of the office ought to have taken cognisance of the evil and arrested it long before this, scotfree! Think of trying to punish the assistant who signed on the strength of other signatures in the requisitions while leaving the authors of the other signatures in peace! Think of admitting the man whose duty it was to scrutinise so to say every requisition, as a witness and thus placing him beyond the reach of any suspicion! And you have an idea of the influences at work for the elucidation of FACTS. I may have something very important—and startling too—to say about this affair soon. In the meanwhile, I may

tell you that Jaya Rao, a quondam Accountant General's office man for a long time out of service, was taken into custody some days back and had to bail himself out. And yesterday, Mr. Gya Persad, M. A., was cited as a witness for him.

Men in high places are never idle here. They have the pluck to fight their adversaries, if not in open daylight at least in the gloaming. And when they have not work in the enemy's camp they find work in their own. And thus we are destined ever to be "tickled" by the effects of "powder and shot"—covert and overt. (In a case—to come—which promises to be not a bit less sensational than the sensational "cases" all the world has heard of, Sir Kurshedjah and Sir Asmanjah figure as complainant and defendant respectively. With advancing age the craving for notoriety, or the desire to do things which one would not do in youth or manhood seems to grow more and more morbid. Years ago, I remember full well, the almost universal impression here was that Sir Kurshedjah was *above* the position of Prime Minister to the Nizam in every way and he could never bring himself to think of coming down to it. But now it is an open secret in all circles that he is moving heaven and earth to become Minister. And a person in a position to know much about Sir Kurshedjah said in the course of a talk, the other day: "He seems to be madly in earnest about becoming minister. One day I told him, 'Nawab Sab, I hear you are to be appointed minister.' 'Am I really going to become minister?' said he, with a longing expression on his face. 'I am afraid I am destined *only* to hear of my becoming minister.' Whether Sir Kurshedjah's mimical attitude towards Sir Asmanjah has anything to do with this desire to rule Hyderabad or not—the fact remains he will soon file certain claims against Sir Asmanjah and has engaged the services of Messrs. Inverarity and Rudra. But Sir Asmanjah seems determined not to be behindhand. We have it on the authority of the *Deccan Standard*, that Sir Asmanjah means to press his claims, before His Highness the

Nizam himself, to succeed to the Paigah of the late Mohtashim-ud-Dowlah, his brother,—the revenues of which are, in part, enjoyed by Sir Kurshedjah according to the first Salar Jung's decision.)

Rumour has it that there is to be a vacancy created in the High Court shortly by the retirement of one of the Judges. If this is true, I hope the Nizam's Government will see its way to nominating a Hindu to the place. Roughly speaking, Hindus form nine-tenths of the population in these Dominions. That their claims to be represented on the High Court bench should be overlooked is, to say the least, great injustice.

In acknowledging the memorial sent on the 2nd instant, by the local Hindu Social Club to the Governor-General in Council, praying for the "age of consent" being raised to 14, Colonel J. C. Ardagh, Private Secretary to the Viceroy, writes :—I am desired by the Viceroy to say that the representations therein contained will receive due consideration by the Governor-General in Council.

"The Malwala Sabha" which owes its existence to the Rajah Murli Manohur Bahadur is doing a lot of good work in the City. One of its essential objects seems to be to preach to the people on the advantages of education and thus to clear the path of all prejudices. To judge by the large number of men present at a meeting of the "Sabha" I had the pleasure of attending sometime ago, the loud applause that the lecturer of the evening, the Rajah Murli Manohur Bahadur, was every now and then greeted with by them—the weekly lectures of the Sabha are very much appreciated in the city. Mrs. Shavanti-bai Trimbak Canaran, one of the lady delegates to the Bombay Congress—on a short visit here—addressed one of the meetings of this Association recently on "Female Education." I wish the "Sabha" all success.

I have to acknowledge with thanks, the receipt of a copy of a pamphlet on "The proposed Poorhouse and Orphanage for the City" by the Rajah Murli Manohur Bahadur.

"The proposed Poorhouse and Orphanage for the City," is a pathetic appeal made to His Highness the Nizam's Government in behalf of the poor and orphan part of the population of the land. The Rajah Murlī Manohur begins by pointing out what constitutes good government—how much the strength of a Government is dependent on the peace and prosperity of the governed—and how the low no less than the high classes of the people serve to give it a lasting character. Then dwelling upon the miseries of the poor, the beggars, and the orphans, he suggests the establishment of "a Poorhouse and Orphanage" in the city. The cost of constructing a building to house 500 people he lays at the modest sum of Rs. 15,000; and thinks that the monthly expenses due to giving food &c., will not exceed Rs. 3,000. He appeals to the Government to undertake to meet but a portion of the expenses to be incurred, and submits the following proposals for raising therest of the sum necessary for the purpose :—

(1) The Government should be pleased to pay half the cost of the construction of the building from the Public Treasury, and to accord its sanction to the holding of a lottery for raising the other half.

(2) To meet current expenses, a small income-tax should be levied as follows: a tax of half a pie per Rupee on those whose income is Rs. 40 or upwards; and of 3 pies per Rupee on Mansabdars, who practically get paid for doing no work.

(3) Out of the amount allotted to *Urus* ceremonies (offerings to saints), in which a lot of unnecessary expenditure is incurred, five per cent should be paid towards this beneficent purpose. It is certain that the souls of the holy dead will all the more feel pleased and satisfied at this diversion of a portion of the funds set apart for their own propitiation, to the beneficent purpose of protecting helpless orphans.

(4) A sum of Rs. 300 per mensem should be paid from the Government Treasury, 150 for the Orphanage and 150 for the Poorhouse. It is hoped, that by this means, the funds of the institution will always be in a prosperous condition.

(5) A box should be kept in every *Urus Jathra* in the name of the Orphan and Poor Fund and one dub each from persons attending such

gathering should be collected. Any collections thus made shall be expended exclusively for supplying food.

If the sums thus realised are not sufficient to meet current expenses for the maintenance of orphans and the poor, subscriptions should be collected from *Amirs* and *Sahukars*.

So "stands" the appeal made by the public spirited Rajah on behalf of the neglected portion of humanity in these parts. And it is impossible not to recognise the disinterestedness and kindheartedness that every line of it speaks volumes of I am told that some bigwigs are not kindly disposed and will come in the way of the Government showing practical sympathy with the Rajah's noble and laudable object. I fervently hope that this is not true—that influential men will not prove to be so heartless as to stay the hand raised to mitigate the miseries of suffering humanity—and that His Highness's Government will ere long do the needful to bring the Rajah Murli Manohur Bahadur's proposal within measurable distance of success I need hardly say that I wish the Rajah all success in his efforts.

HIS HIGHNESS THE NIZAM'S TREASURY FRAUDS.

HYDERABAD, November 7.

As promised in my last, I shall make a beginning to-day in the matter of saying what I have to say—or rather what one unwarpd by party influences and acquainted with the facts of the case, has to say—on the subject of the frauds which has been stirring the public mind for some time past. The inquiry set on foot into the frauds reveals a new phase of activity in the history of factions here. Hitherto men in power were content with sweeping off into the obscurity of nominal positions all their antagonists. But now, nothing short of the utter disgrace and ruin of all in their path of self-aggrandisement, seems to satisfy them. We have known for a long, long time that the administration of justice in the Hyderabad Courts is a farce—and the Nawab Imad Nawaz Jung has had the courage to fling this truth in the teeth of the Minister in his application (published in the *Deccan Times*); but we never knew before this that a Judge of the High Court was capable of misinterpreting evidence and indulging in gratuitous reflections with respect to witnesses. But we live and learn, you know.

In connection with the Treasury frauds, I have to notice two cases. One was disposed of some time ago by Mr. Afsul Husain the Senior puisne Judge of the Hyderabad *Adawlat-aitaliya*—it cannot be called the High Court in this particular instance—and the second case is at present pending before the same learned Judge. The first case attracted little or no attention, probably because Jaya Rao, the chief of the accused therein, was comparatively an insignificant man in Hyderabad politics. While the second case in which such well-known names as the Nawab Hussan Bin Abdulla, Imad Nawaz Jung Bahadur and the Rajah Srinivas Rao figure among the accused, is creating a great deal of sensation in all circles here. The proceedings, so far as they

have been gone through, have been so flagrantly irregular in character as to call forth a leader—even at the risk of social ostracism—from the Editor of the *Deccan Times*, severely animadverting on the conduct of the Judge, as well as to be stigmatised by the Government itself as “a grave error.” (*Vide* resolution of Government, published in the *Deccan Times* of the 1st Instant over the signature of the Nawab Fatch Nawaz Jung Bahadur wherein it is stated that the Minister is of opinion that the court has committed a grave error in the matter, etc). Before saying anything about the first case, I should like to supplement briefly the remarks in the *Deccan Times*’s leader in *re* the second one. Being asked to enlarge Sriram Pandit, one of the accused in this case, on bail, by his counsel, Mr. Nelson, the Judge is reported to have said: “I am not inclined to grant your application, as considering the evidence before me which I am not at present prepared to disclose, I deem it right to refuse the application.” Wherefrom did the Judge receive “the evidence before me which I am not at present prepared to disclose”? Was he justified in receiving *sub rosa* evidence against accused? And these lead us to the question: Is it after all true that these are all trumped-up cases, the decisions whereof had been written out, or at all events thought out before any proceedings actually began? Those that are learned in the law ought to be able to say whether after such an admission as that made in open Court with reference to Mr. Nelson’s application for bailing Sriram Pandit out, the Judge can be held competent to try the case. But to us, laymen, it seems masquerading with justice to allow to sit in judgment over any one, a man, a Judge though he be of the High Court, who is liable not only to receive impressions outside the pale of the Court but to hold a sort of a consultation with the prosecution. This conduct of the Judge lends colour to the ugly rumours afloat in the City to the effect that his judgment in the first case—a special translation of which appears in the *Deccan Standard*, the mouthpiece of the Government, not so much it would seem, to throw any light on the subject as to propagate wanton libels and fictions for the de-

lection of a special public—was written within closed doors. This brings us to the first case. No information either about the working of the Accountant-General's Office or about the period "during which Jaya Rao was engaged in submitting the accounts of the liabilities of the late Mukhtar-ul-mulk"—came out in evidence in Court. Yet an account of the working of the office is given and reference is made to the period in the judgment above referred to. Where and how did Mr. Afsul Husain get information regarding these? This question certainly does not furnish any contradiction to the ugly rumours I have alluded to—it does not weaken the impression produced on the public mind by the rumours; on the other hand, it strengthens it. Just as Mr. Gya Persad was taking charge of the office of the Deputy Accountant-General, a memo was submitted to him from the Pre-audit Department. He attached thereto a memo expressing his opinions thereon and passed it on to the Accountant-General for final orders. And the Accountant-General did issue an order holding the Assistant Accountant-General of the Pre-Audit Department wholly responsible for the correctness of cheques. There is no doubt that the latter part of this order by itself is rather ambiguous. But taken as a whole the order leaves not the slightest room for doubting that the Accountant General confirmed Mr Gya Persad's memo. The Judge had it in his power to convince himself of this by referring to the order-book in which this order, which had been circulated in the Accountant General's office, finds place. Although Mr. Gya Persad's Memo on the subject of the responsibility of issuing cheques is given in *extenso* in the judgment published in the *Deccan Standard*, all but a reference to the Accountant General's order is studiously avoided—studiously, I saw advisedly, for the first two lines alone of this order expose the falsity of the statement in the judgment, "that the memo was not confirmed by the Nawab Mokarab Jung Bahadur, the Accountant General when laid before him." So large was the amount and so varied the nature of the work that Mr. Gya Persad was expected to do, that shortly after he had taken a

charge of the office of Deputy Accountant General, he had to give up even signing cheques "blind-folded." In the light of all these facts, the portion of Afsul Husain's judgment I have been concerned with, furnishes the clearest possible case not only of *suppressio veri* but of *suggestio falsi*. No respectable member of the Bar bound to defend his client would stoop to such subterfuges—but the senior puisne judge of the *Adarblat-ai-atiya* is a privileged person! It is stated in the judgment: "He (Mr. Gya Persad) further admitted that such an innovation (as is suggested in his memo.) could not have been brought into force without the sanction of Government, and that such sanction was not obtained." What Mr. Gya Persad actually admitted was that if the Accountant General's Office were a well-regulated office no innovation in the "practices" of it could be introduced without the sanction of the Government. I leave you to see how far this accords with the admission ascribed to Mr. Gya Persad by the Judge. I may remark in passing that the Accountant General's office is one of the worst managed offices in the State—not one man therein has his duties defined but depends for work solely on the discretion of the Accountant General. The judgment has it that "when Jaya Rao had to sign cheques he, either through misconception, or wilfully, also made it (the Accountant General's order on Mr. Gya Persad's memo.) a safeguard for himself, and leaning on it signed fictitious cheques. This is the very period during which Jaya Rao was engaged in submitting the account of the liabilities of the late Mukhtar-ul-mulk. . . . At this time on account of intrigues in which both of them were engaged, Jaya Rao had become exceedingly bold. The link of these intrigues is in existence still." A tissue of statements more characterised by untruth and rancour, I have not come across. The first fictitious cheque, as shown in the statement given in the judgment became complete order for payment on the 21st Farwardi 1297 F, while the Salar Jung liability accounts had been settled long before that time, about Amerdad or Sharawar 1296 F. Yet the period of the issue of the fictitious cheques is said by Mr. Afsul

Husain to be synchronous with that of the settlement of the Salar-Jung liability-accounts. Poor Afsul! Some one seems to have "pilled" him to his heart's content. As for the latter part of the above quotation, where is the relevancy, I ask, of the remarks contained therein? Further on in the judgment it is said: "Gaya Persad's evidence fully shows that he had gone to assist the Pleader in behalf of the accused. Under such circumstances, the evidence given by him is of no use to the accused." How the evidence given by one who went to assist the accused's Pleader could be of no use—the "learned" Judge best knows himself.

So much about the sins of commission. Now I shall say a few words about those of omission. Here too Afsul Husain does not come off with flying colours. You will see from the foregoing that I have studiously avoided saying anything *anent* the merits of the case itself. But now it becomes absolutely necessary to refer to a point which in the trial of Jaya Rao and others was—intentionally or not I cannot say—altogether lost sight of. And the point is the question—whether the Treasury (as distinguished from the Accountant-Generals Office) was quite guiltless (in a criminal sense) or unculpable (in a departmental sense). There is no doubt that the cheques were fictitious. But in favour of whom were they cashed and why? The cheques of the Accountant-Generals Office are payable to the person named therein or to his order,—and not to bearer. Now, it is an established fact that in few cases a first class Bank would undertake to receive cheques payable to a particular person or "to order." But when once the responsibility is undertaken, it becomes the duty of the Bank to satisfy itself of the genuineness of the endorsements on the cheques before they are cashed. What then were the steps, I ask, taken by the Treasury to assure itself that the endorsements on the reverse of the fictitious cheques were genuine and bore the signatures of the persons in whose favour they were "drawn"? The failure to ascertain the genuineness or

otherwise of the cheques means connivance, collusion or culpable neglect of duty. Has any attempt been made to make the Treasury Officer or his office people account for the failure? No; and why not? Because as a favourite of the Minister, Munaverkhan, then Treasury Officer and now Officiating Accountant-General, stands next only to the Nawab Intesar Jung. A potent reason to be sure; and this is labelled *Justice* in Hyderabad.

I believe I have noticed the judgment enough for to-day to give you an idea of the prejudice and influences that Afsul Husain has allowed to be brought to bear upon his judgment. This is the man who, secure from his position on the Bench against the penalties prescribed for defamation characterises the evidence of a witness as untrustworthy, without a shred of a reason for doing so, and indulges in gratuitous insinuations with respect to him. And this is the man too who sat in judgment over Jaya Rao, once Deputy Accountant-General and sentenced him to 10 years' rigorous imprisonment and a fine of Rs. 5,000 and who sits in judgment over such men as the Nawab Imad Nawaz Jung and the Rajah Srinivas Rao, to award—God knows!—what punishment.

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HYDERABAD, 27th November 1890.

The gnashing of teeth and searching of hearts caused in certain official circles by my letter on the Hyderabad Treasury frauds published in your issue of the 14th Instant—the running man might have seen. Speculation has been rife in some quarters as to the authorship of the letter—and I am credibly informed that the house of a poor innocent suspect who has the misfortune to live in the Moglai Jurisdiction was searched. But no one has ventured to gainsay the facts mentioned therein or question the inferences drawn therefrom. The Government organ, as expected, attempted a reply to my letter, but the reply only tended to expose the extreme weakness of the cause it essayed to advocate. Evidently on the principle, "Call a dog by a bad name and then hang it," the "Deccan Standard" tormented my experience "unfledged" and slurred over my remarks *anent* the administration of Justice in Hyderabad. Though it is not pleasant or convenient for interested men here to remember, it may interest your readers to know, that what I said in my letter about the way in which things are managed in the Hyderabad Courts had been stated before that in stronger terms by a well-known Barrister who has had a great deal to do with these courts in connection with *Gribble v. Gallagher* thus: "It is a well-known fact that Justice in Hyderabad is a toss-up, and the Judges are all more or less partizans of the Government." The "Hyderabad Record" reproduced my letter on the Treasury frauds in its issue of the 24th Instant. But for its having changed hands, the letter would I am sure, have been allowed to pass unnoticed by the "Record." Either its present proprietors are strong enough to do without the favour of the men in power or they are not aware of the threat—to withhold all Government patronage, in the shape of Job-work, &c.,—held out to its former proprietors in a confidential letter from the Home Secretary, on the occasion of the publication, in its columns, of a paragraph to the effect that Mushtak Hussain was more anxious to add a few ciphers to his own salary than to do

justice by the living representative of an old illustrious Hindu family. The "Record" while reproducing the letter, gave its readers to understand that it reserved its remarks on the case the letter dealt with for a future occasion as it 'was still *sub-judice*.' Mark! The case according to the decision passed by Afzul Hussain in which old Jaya Rao with several others is in chains is *sub-judice* in the opinion of the Editor of the "Hyderabad Record". This, as well as the fact that the "Hindu," published hundreds of miles away from Hyderabad, evinces greater interest in its affairs and the welfare of the Hyderabadees than the papers in the place, furnishes a curious commentary upon the way in which the local Journalists discharge their 'solemn trust.' I have one more local Journal to notice. The "Safeeri—Dekhan" published a translation, a mutilated one though it was, of my letter. And for this, I am informed, the Editor was severely rated by one of the smaller fry of the present Government at the race stand, the other day.

I have to say a few words about the second case in connection with the Treasury frauds. The Government has so far been influenced by public opinion that instead of committing the Nawab Imad Nawaz Jung and the Rajah Srinivasa Rao and others to the "tender mercies" of the despotic legal instincts of Afzul Hussain, it has appointed a commission to try them, though, on what principle the self-same Afzul Hussain has been nominated President of the commission, God only knows. In this case Dilwar Nawaz Jung, the principal offender, has been granted pardon by the Government. But what the object or nature of "the pardon" is, it is not possible to say. Up to now, Dilwar Nawaz Jung has not been examined on oath as "Queen's evidence". And whether the pardon secures to him immunity from punishment only, or immunity from punishment as well as the right to keep unto himself the 4,50,000 Hali Sicca rupees due from him to Government, those who were instrumental in the granting of the pardon alone could say. If the pardon has for its object the providing against Dilwar Nawaz Jung's being

punished as well as parting with the money, then it would mean that that man who profitted by the frauds has been bribed to incriminate others. Besides this, I have to mention another fact which goes far to show that the proceedings of the Government are not dictated by the best of motives. I mean the omission of the *then* Treasurer's name or the names of his office men from the list of the accused in the second case—which has caused not a little surprise in knowing circles here. The cheque for Rs. 47,000 was payable to Chaturbujia Dass, and yet the money was paid to Saligram. And the statement that it was done so on the strength of a verbal order from Jaya Rao, the Deputy Accountant General, does not count for much in the face of the fact that Jaya Rao denies having issued such an order. The systematic omission of the then treasurer's name from the list of the accused in this as well as the first case in connection with the frauds, is significant. You will see from the above that I have said nothing to prejudice the case now pending.

A case has recently come to my knowledge, which represents Mushtak Hussain's Government in no favourable light—or rather which throws a flood of light on the mysterious ways of it. One Tirumal Rao, once a clerk in the Accountant General's Office, inherited on the demise of his two elder brothers, all their *Muktas* and *Rasoons*. He had been in the enjoyment of the revenues of these *Muktas* and *Rasoons* for sometime, when he was asked, I am told to do something which he refused to do, either because he was honest or because he dreaded consequences. And in consequence, official persecution was initiated against him. The question of Tirumal Rao's right to inherit his brother's estate was raked up. And a precis of the case was made up by the most trusted of Mushtak Hussain's assistants in the Revenue Secretariat, so as to warrant the confiscation of the *Muktas* and *Rasoons*. Mushtak Hussain, the minister *de facto*, signed the precis; the Nawab Basheerud Daulah, the puppet minister, approved of the confiscation; and Tirumal's *Muktas* and *Rasoons* were duly confiscated. I may state here

that the *Sunnads* authorizing possession of the *Muktas* etc., that Tirumal Rao held, had been granted to him under the authority and seal of the late Sir Salar Jung II; and that a long *Roobkar* issued by the Political and Financial Secretary's office during the time of the Second Salar Jung on which the whole case hinged was not so much as referred to in the precis although it had been addressed to the Revenue Secretary and formed the most important paper of the file of the case in the Revenue Secretariat. Tirumal Rao, though a very insignificant man, somehow managed to get a hearing from His Highness the Nizam. And at the instance of His Highness, than whom it would be difficult to find a ruler more clear headed and interested in the welfare of his subjects, the case was gone into by two of the most prominent officers of His Highness' staff. The Assistant in the Revenue Secretariat who had drawn up the precis, was Summoned before them, the proceedings which had resulted in the confiscation of the *Muktas* etc, were quashed, and the *Muktas* and *Rasoons* were restored to Tirumal Rao. It is rumoured in the city that orders were about to be passed for the suspension of the Assistant in the Revenue Secretariat when the all-powerful Mushtak Hussain interceded and saved his protegee. Now, I ask, should not the Government have enquired as to the reason for ignoring in the precis the existence of the *Roobkar* from the Political and Financial Secretary's Office! And should not Mushtak Hussain whose signature the precis bears be held responsible for it?

Sir Asmanjah has recently issued to the City Kotwal an order to the effect that he should not arrest any of his own or the Nawab Vicar-ul-Umra's retainers under any circumstances—thus making an invidious distinction of his and Vicar-ul-Umra's retainers and those of Sir Kurshedjah and other noblemen. The inadvisability, if not the unreasonableness, of the order is apparent, and I refrain from making any comments upon it.

I have been placed in possession of some facts giving an insight into the means employed to bring about the non-accept-

tance of Mushtak Hussain's application for retirement on pension. I hold these over for another letter and hope in the meantime to be able to assure myself of the correctness of them.

The Nawab Abdul Latif Khan Bahadur C. I. E. of Calcutta is still here. He does not seem to be a *persona grata* to some of those in power : but, all the same, he is receiving a hearty reception at the hands of the noblemen and the leaders of people here. And he is sure to carry away pleasant recollections of his visit to this city. Last night the members of the Chaddarghant "Hindu Social Club," of which the Rajah Murli Manohur Bahadur is President, assembled in the club rooms to meet the Nawab. He came in at about 6-15 p. m. and in his chat with the members, which lasted for about two hours, proved himself a genial large-hearted oldman who carried his 62 years lightly. He said he noticed with regret the absence of sympathy between those at the helm of affairs and their Hindu fellow subjects, and felt surprised that the Hindus who formed a vast majority in the State were not represented in the administration. He spoke of the Indian National Congress movement and said that though he sympathised with it, he had to keep aloof from it because he did not want to lose touch with his Moslem followers who were not advanced enough to appreciate the congress and thus lose all chance of doing good to them. Then he spoke of the necessity there was for Hindus and Mahomadians to unite and "fight" constitutionally for privileges, the low state into which indigenous industries had fallen and so on and so on. He bade the members "goodbye" at about 8-30 p. m.

HYDERABAD, 6th December, 1899.

The past week has been eventful otherwise than politically for the execution of the sentence of death by hanging passed on a Madrasee lad, named Dorasawini, for murdering a child, and the preferring of a charge of child-murder against Mr. W. D. Edwards, of the now defunct "Telegraph" and of the "Hyderabad Prize Union Lottery" notoriety by his wife. Dorasawini suffered the extreme penalty of the law last Monday morning. And Mr. Edward's murdering his son, a boy of about 10 years of age, turned out to be the reverse of truth—the creation, evidently, of the imagination of an anxious, sorrowing mother. He was acquitted last Thursday morning, by Mr. Bosanquet, c.s., on the strength of the evidence of Drs. Hehir and Lawrie—who had held medical examinations on the body of the deceased child—which went to show that the child had died from exhaustion caused by chronic dysentery.

An item of social news that comes to me from a trustworthy quarter is worth telling, as giving one an idea as to what an exaggerated sense of their own importance and influence some people entertain in Hyderabad, and how much they calculate upon it. A gentleman on the staff of His Excellency Sir Asmanjah Bahadur introduced, I am told, into the company assembled at Basheer-Bagh on the occasion of the last dance therein, a young lady not generally received in what is called high class society. The society ladies could not put up with this, and they in a body went into the cloak-room and ordered out their carriages—with the result that the 'offender' chaperoned his young lady away from the scene though much against his will.

(In my last letter I referred to Sir Asmanjah as "the puppet minister." Your readers might like to know why I did so. It is an open secret that Sir Asmanjah could not—at any rate, does not—dispose of any single 'paper,' although hundreds of such papers are submitted to him daily. In the first instance each paper goes to Mushtak Husain who reads it and pins to it a

scrap of paper containing an endorsement or opinion for the Minister to copy out thereon. This fact could be testified to by most of the heads of offices here, for at one time or another some of these scraps with a tale to tell have found their way, through carelessness surely, into them and caused no little amusement therein. This conveys truth but not the full truth about the way the minister administers the State. Mehdi Hassan as being next in rank to Mushtak Husain is accorded the privilege of submitting papers from his office direct to the Minister. And even he can get no orders passed without the knowledge of the Minister *de facto*. Whenever Mehdi Hussan is announced at the Minister's place, the Minister inquires if Mushtak Husain is there; and if the wise Mushtak is *non est* Mehdi Hussan, however important and urgent in character his papers may be, is made to await his arrival. And then both are ushered into the Minister's presence. Sir Asmanjah hears the papers read by Mehdi Hassan, keeping a close watch all the while on his factotum's face, and guided by the expression of it—this by the way, puts me in mind of Rajah Rampal Sing's description of the ways of some members of Legislative councils—he either affixes his signature to the papers or refuses to do so and asks for the papers to be left with him. This is a fact—and represents a funny, though very much to-be-regretted state of affairs. If the Minister is so helpless why should not, it might be asked, Mushtak Husain be appointed as Minister?)

I told you in my last how persecution is initiated against those that have in any way proved themselves obnoxious to those in power. I shall in this give you an instance or two to show how they allow themselves to be moved in favour of the "favourites." I have to refer to a case disposed of some months ago by the city High Court, *viz.*, the case of Balakishan Doss. Balakishan was alleged to have committed forgery on a certain document said to be in the Political and Financial Secretary's office. The Political and Financial Secretary's office was written to for the document and it was duly despatched from the office. Reaching the Court after it had closed, the

document was, according to the instructions of a Judge who happened to be there, entrusted to the Registrar of the Court, and he had it safely looked up in a room. The night passed; but the next morning the Judges were informed that the document had been stolen away the previous night. The Nawab Akbar Jung, the city kotwal, was ordered to inquire into the abstraction. The Nawab inquired and submitted a report to Government but to find that his inquiry had been all a wild goose chase. The report never saw the light of day. This is instance No. 1. About two weeks ago a set of double cheques or fictitious cheques to the value of about Rs. 11,000 was discovered to have been issued by the Pre-audit Department of the Accountant General's office. But no notice has as yet been taken of this. The Pre-audit as well as the Military Branches being officered by the lucky favourites nothing will probably come out of the discovery. And this is instance No. 2.

Now about how the Nawab Mushtak Husain's resignation came to be not accepted by His Highness the Nizam: Mushtak Husain, as every well-informed person here is aware, put in his resignation expecting to be asked by His Highness to withdraw it because of the Ministers's influence with him. And when it transpired that His Highness was willing to accept his resignation, he felt like one caught in the meshes of his own net and summoned two of his henchmen to help him out of the difficulty. He and two other high officials in the State met in a solemn conclave and deliberated and deliberated until at last they hit upon the most effective remedy—that of raising a cry of public calamity. Then the partisans went about one by one at regular intervals making Mushtak Hussain's resignation out to be a "public calamity." And this cry of "public calamity" saved Mushtak Husain.

We have a fair, every year, held on the occasion of a festival in Sri Ramaswami's Temple at Jeedkal—in the Eastern Division—the part of His Highness's Dominions said to have most benefitted by the Nawab Intesar Jung's sympathy towards

the ryots? The fair for this year came off on Sunday, the 30th of November. Several high officials of the State went to witness it. And one of them, the Nawab Medhi Hassan Fateh Nawaz Jung proposed the health of "one whose name was inseparably connected with the advance, the prosperity and well-being of the Eastern Division,"—that is, the Nawab Intesar Jung—in terms that could not be applied to any one person living. He spoke of the lucky Nawab as perfection all round. I am not going to quarrel with him for this, for I know as well as any one else, that every one has his own way of looking at things, has neither the same eyes to look with or the same medium to look through. But only I wish to look at his "perfection" for a little while as a servant of the Government—as the Revenue Secretary. According to a Government order a sub-tenant could be ousted out of a land, by the owner, within 12 years of his possession of it by means of a complaint to a Revenue Court. And yet those at the head of affairs in one of the Divisions disposed of thousands of cases on the assumption that a sub-tenant in possession for 3 years could not be ousted except by a complaint to the Civil Court—the more costly of the revenue and civil courts. The Nawab Mushtak Hussain who must have, as the Revenue Secretary, heard some of these cases in appeal, failed to take any notice of this injustice—this contravention of Government orders. Then again, Mushtak Hussain, though placed in possession of the most notorious facts about the administration of the Parbani District has not stirred so much as a finger of his with regard to the matter. Such instances could be multiplied. So much for Mushtak Hussain as the Revenue Secretary—for 'his sympathy towards the ryots.'

I should like to tell you how the Hindu Rajas in His Highness's Dominions fare at the hands of the clique in power—what a hard time of it they have under the present regime. You will remember that some weeks ago I referred in your columns to the litigation threatening between the Raja Sahib of Anagondi and Bansi Rajah because the latter, the Raja Sahib's creditor,

had been allowed, by the Revenue Secretary, to take forcible possession of two villages, Koorgul and Sangameswar, comprising the private estates of the Raja Sahib. The most remarkable thing in this connection was, as you will remember, that when the Raja Sahib of Anagondi appealed to Mushtak Husain as Revenue Secretary against the arbitrary proceedings which had culminated in Bansi Raja's taking forcible possession of the villages, he was referred—by Mushtak Husain—to a civil court. Now, I shall put before you a short account of the way in which the Raja Sahib has been reduced by the powers-that-be to the position of a Raja only in name. You know that Anagondi is what has descended to the present Raja of the once powerful kingdom of Vijayanagar. The First Mysore war reduced its limits considerably, and the second Mysore war reduced them further still—and in consequence the revenue fell from 60,000 star pagodas to 8,710 star pagodas. This brings us to the time of Sri Krishna Deva Rajulu who, dying childless, was succeeded by his widow Rani Kuppamma. The Rani adopted Sri Srirangadava Rajulu, the present Raja. Forwardi 1297 Fasli. Recognizing this adoption the Nizam's Government, curiously enough, directed that Anagondi should pay an annual *peishcush* of H. S. Rs. 10,000. The state not having paid *peishcush* of any kind before this, the Nizam's Government was appealed to against this new ruling—and consequently the Anagondi state was put under attachment and the Subadar of the Southern Division was sent to Anagondi to report on the State of the place. The Subadar after due enquiry, reported the inability of the Raja to pay any *peishcush*; and this, you would be surprised to learn, resulted in a *Roobkar* from the Revenue Secretary, dated the 24th Aban, 1298 Fasli, which raised the *peishcush* from 10,000 to 18,800 H. S. Rs. payable with retrospective effect from Fasli 1297. The Raja Sahib appealed again; and Mr. A. J. Dunlop, Inspector-General of Revenue was deputed by the Government to visit Anagondi to report thereon. Mr. Dunlop, after seeing things for himself there, recommended the imposition of a nominal *peishcush* of H. S. Rs. 1,000 per annum. This recom-

mendation fall flat upon the authorities concerned. The Raja Sahib thereon submitted a memorial to His Highness the Nizam through his Private Secretary. And his memorial and repeated reminders having elicited no reply, the Raja Sahib's counsel, Mr. S. B. R. Aiyengar, Barrister-at-Law, called upon the Private Secretary, I am told, and at his suggestion has made a representation of the whole case to the Resident. The Resident's decision is awaited eagerly by all Hindus. The tale that this tells of the procedure of the present administration, I have no time to comment upon in this letter.

I am informed that the City High Court, has called upon Mr. Rudra to show cause why he should not be debarred from appearing before it for his remarks about the administration of justice in Hyderabad in connection with *Gribble versus Gallagher*.

HYDERABAD, 18th December 1890.

The local papers are full of a horrible murder committed in the city. A native Christian woman (a Mahomedan convert) was in the absence of her husband, decoyed into an out-of-the-way part of the city on Saturday evening, last, and there, stripped of the valuables about her person, was inhumanly tortured to death. The mangled heap was carefully packed up in a box and sent the next day to the Hyderabad Goods Shed to be booked to Lahore as a consignment of wearing apparel. The booking office being closed—it being a Sunday—the box was taken back to the city, but it was brought to the Goods Shed on Monday, the 8th instant, and was duly booked; and a receipt being granted therefor, the consignee, by name Abool Hoossain, walked away without in the least betraying himself. Hours passed and the murderous deed remained unsuspected until the stench sent forth by the dead body in an advanced state of decomposition attracted attention. Then the city Kotwal and others were sent for, and in their persence the box was opened and the mutilated corpse was pulled out of a gunny bag in which it had been tied up to unfold its frightful tale. Those concerned in the murder including the man who presented the package at the Goods shed to be booked to Lahore, have—thanks to the energy of our city Kotwal—since been apprehended. The chief actor of this blood—curdling tragedy is said to be a pleader related to the person who acted as crown-prosecutor in the first of the Treasury frauds cases.

You know that roughly speaking seven-ninths of the population of His Highness the Nizam's Dominions, are Hindus. And common sense would allow to the interests and comforts of this vast majority a larger share of the attention of the Ruler than that devoted to any other section of the people. But what is it that we see here? The paucity—if not the utter absence—of Hindus in the higher grades of the services, is striking and takes every new comer by surprise. And as if the systematic withholding of official favour were not enough, the Hindus

are not even permitted to celebrate their festivals undisturbed. Whenever *Dasara* falls within the ten days of Mohorrum, the Hindus are forbidden to observe the ceremonies of the season until Mohorrum is over. And the annoyance and discomfort this causes; a Hindu alone can understand. Happy are the Hindus of Barhampore who narrowly escaped being put on a level with the Hindus of these Dominion! They really need to be congratulated on their rare good fortune. You will remember that sometime ago the Bombay Government deputed Mr. Silcox, B. C. s., and the Nizam's Government Rai Murlidhar to settle the boundary limits of their respective territories. This settlement necessitated the Hyderabad Government's giving away a number of villages in return for others; but it was secretly hinted to Rai Murlidhar by some of the party in power that he should try and get from the Bombay Government the town of Barhampore, in Central India—containing the tombs of Sir Asmanja's ancestors—instead of these villages. Rai Murlidhar for some reason or other did not take the hint. And for this I am informed, it was proposed to deprive him of his office of First Taluqdar at Aurungabad and to appoint him to an inferior post. Rai Murlidhar heard of the intention of the Government and sent in his resignation. But—somehow—the resignation was not accepted and Rai Murlidhar's degradation was never more thought of. Your readers can understand now what a fate threatened Barhampore not long ago.

I might be permitted to put the Nawab Intesar Jung Bahadur—I beg his pardon, I mean the Nawab Vicar-ul-Doulah Vicar-ul-mulk that he was exalted into at His Highness's birthday Durbar on Tuesday last—a question. When the news of the Nawab Fateh Nawaz Jung's having been called to the Bar (without his putting in the full number of terms) reached Hyderabad many were glad and one in paticular, *viz.*, Mushtak Hussain, then the Nawab Intesar Jung and now the Nawab Vicar-ul-Dowlah Vicar-ul-mulk. And he gave expression to his gladness in a remarkable manner. He issued a circular that every one of those that wished to congratulate the Nawab

on his success by wire might send him money enough to cover the cost of a telegram to England. And lots of money poured in from the revenue officials in the Districts. Was Mushtak Hussain justified in issuing this circular—private though it was—knowing that coming from him, the Revenue Secretary, it would be regarded as a command by all his subordinates? How might a Taluqdar have been dealt with for doing a similar thing?

His Highness's Birthday Durbar came off on the evening of Tuesday last. Forty one people were decorated with titles—but few of these, it might be remarked without the least fear of contradiction, 'waded' through meritorious services to honors. Probably, just as man does not live by bread alone, man does not attain to honors by service alone! The titles, under the inspiration or at the request of some are so indiscriminately bestowed that it may well be feared that the day is not far off when respectable men will refuse to be "decorated" and regard these titles, like those in the reign of the last king of Lucknow as anything but badges of honor.

I learn that Mr. Norton, of the Madras bar, has made a strong representation to the Government pointing out the necessity for removing Afzul Husain from the Commission appointed to try the Nawab Hassan-Bin-Abdulla and others. The representation is not likely to have any effect. I have been put in possession of some facts giving an insight into the wire-pulling of the "authors" of the treasury frauds cases; but I shall not communicate them to you until I have got them verified.

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HYDERABAD, 20th December 1899.

Of all the letters, paragraphs and articles that have appeared recently in the local papers about the Hyderabad letters in the "Hindu" there is one letter that deserves notice, and it is from the pen of Mr. P. St. L. Connor, who "was Agent, Manager and Editor of the "Hyderabad Record" since the death of the late lamented Mr. Job Solomon, and manager since the establishment of the "Record" press and paper." Mr. Connor has written to the papers to contradict a statement I made in my letter of the 29th ultimo about a threat having been held out to the "Record's" former proprietors to withhold all Government patronage in the shape of job-work, etc—in the interests of truth and justice forsooth. "Never was any such threat held out" writes he "nor was even any kind of hint which the most extravagant imagination could have construed into a threat ever received." If so, Mr. Connor ought to be able to tell us how it was that most of the Government offices here stopped giving the "Record" Press any job-work just before Mr. Solomon's death—how it was that while the Government budget for 1299 F. was printed at the "Record" Press, that for 1300 F. was printed elsewhere. Is it not a fact that but for its having changed hands, the "Record" Press would still have been outside the pale of Government patronage?

The murder that I gave a short account of in my last letter is creating a good deal of sensation in some circles here. The Chadderghat Christians seem to be almost unanimous in thinking that the deceased fell a prey to Moslem bigotry; while some people ascribe the murder to jealousy on the part of the dead woman's lovers. Be the motive for the crime what it may, the criminals need to be made examples of. The Rev. Mr. Gilder, of the Chaddarghat Methodist Episcopal Church, whose *munshi* the murdered woman's husband has been for some time, is moving Heaven and Earth to get the murderers tried by the Residency authorities. That Mr. Gilder's effort will bear no fruit, that the Residency people will refuse to have any thing to

do with a murder which was committed within the Moglai jurisdiction—one does not need to be told. But then, if the Reverend gentleman's anxiety to get the case out of the hands of the Moglai Judge serves to show what little confidence the public have in justice as it is administered by the Moglai Courts, it will be regrettable indeed.

Information reaches me that an order has been recently passed by the Government to the effect that those that are in custody in connection with the Treasury frauds cases shall have to pay the rents of the houses they are lodged in as well as the salaries of the peons that keep guard over them. Have you heard of any thing, Mr. Editor, better indicative of the utter disregard of the rights of under-trial men than this curious order?

Census work has been taken in hand here in right earnest. Mr. Bains, C. S., Census Commissioner for India, who paid a visit to this place lately with a view to inspect Census operations here, commended the management of the Assistant Engineer of the Chadarghat Municipality, Mr. Samuel Cornelius, to the notice of the authorities concerned, and is reported to have made some suggestions as to the numbering of houses in the city. In this connection I might mention a circular issued to the District Officials by His Excellency Sir Asmanjah some time since. This order commands Subhas or Taluqdhars to confiscate the Jagheers of such of the Jagheerdars in His Highness's dominions as fail to make arrangements for taking census in their respective territories, and not to restore them until further orders from the Government. Can *zoolum* go further?

The "Deccan Punch"—a local Urdu weekly—of the 3rd Instant, has a most libellous attack on the Raja Murli Manohar Bahadur. The "Punch" falls foul of the Raja because he is President of the Chadarghat "Hindu Social Club"—and the "Social Club," as you know, memorialised the Nizam's Government the other day about the scholarship question. "It

must be observed," says the sage of the "Punch" "that is Raja Murli Manohur's, that the present Government wants that there should be good management in the *Malwala Daftar*, and that Raja Murli Manohur is a member of the *Malwala Daftar*." A more malicious and mischievous paragraph than this I have not come across. Every man with a modicum of commonsense must admit that the "Hindu Social Club" is no more Raja Murli Manohur's than it is the Vice-President's or the Secretary's or any member's. As President of the Club, the Raja can only advise the members on the matters that come up occasionally before him—he can neither do anything against the wishes of the majority, nor can he turn and twist them about as he likes. With regard to the scholarship question itself : I know it for a fact that when one or two of the members spoke to the Raja about memorializing the Government, he told them that he was sure the Government would throw the scholarship open to Hindus as well as to other sections of the community. The members memorialized in spite of his telling so. And if he purposely absented himself from the meeting convened to draw up a memorial, as we are given to understand by *Punch*, did he not thereby make it clear that he did not wish to join in the cry of "injustice done to Hindus?" As for the Raja Murli Manohur's wishing that there should not be good management in the *Malwala Daftar* of which he is a member ; he is admitted on all hands to be one of the most intelligent and energetic men we have in Hyderabad. It can be no more said of him that he does not want the management to be 'good' than it can be said of a strong robust man that he is afraid to have a tussel with a weakling. And to state that from interested motives the Raja wants to discredit the present Government—is to invent an untruth with a view to make him obnoxious to the party in power.

The Birth-day Durbar has come and gone, and the Raja Kishen Persad finds himself none the better for it. The Raja who is the living representative of a family but for which Hy-

derabad would long since have gone out of the hands of the Nizam, is as far away as ever from getting the *Khilet* of the office of Peishkar. We are every now and then told in "high falutin" that the Peishkarship has long been a sinecure. If Peishkarship has been a sinecure, so have many offices in the State been. But there is a good reason keeping it up while the keeping up of other offices has or can have no justification. And that is, that the claimant to it is the lineal descendant of one.—the late Raja Chandu Lal—to whom the Nizam ought to feel ever thankful. Those that are bent upon or are responsible for "reducing" the Peishkar family may be said to have plied the pruning shears desirably by a handful of interested men. But they will ever be looked upon by a vast majority of the population of these Dominions as the aliens who ruined the ancient families of the land with a view to enrich themselves, to fatten their own "calves."

Sometime ago a notice was published in the *Jareeda*—the Government Gazette—that such of the Government officials as were desirous of going to England for purposes of education would be paid by the Government an amount enough to cover their expenses in England. Securing the stipend promised in this notice Mr. Syed Mahmud, a Deputy Inam Commissioner, proceeded to England some months ago. The next applicant for the privilege was a Hindu servant of the Government; but the powers-that-be have written to him to say that the Government had made up its mind to send no more officials to England for purposes of education. The reply is *characteristic* and proclaims the *impartiality* of the present Government, to be sure.

We are once more threatened with a "deluge" of libel suits. Judgment having been delivered in *Gribble vs. Gallagher*, on Wednesday last, Mr. Gallagher's counter-charge against Mr. Gribble comes on for hearing about the middle of January next. After that perhaps, Mr. Rudra will carry out his threat to take up Mr. Gallagher for "libel." Mr. Rudra threatens in a recent letter to the "Pioneer" "to have him" for all the caustic

paragraphs Mr. Gallagher has put in the "Standard." Not a whit daunted by this Mr. G. repeats that the statement, the contradiction to which made Mr. R. so irate, "is perfectly untrue"—and says that Mr. R. libels him in the letter as much as he (Mr. G.) might be considered to have libelled Mr. Rudra in his paragraphs.

People at a distance can little understand how very indifferent the Government is as to show and where the money got out of the *rayyat* goes. A gentleman, a John Bull mind, came here about two years ago, armed with introductions no doubt, to raise subscriptions in aid of a school he meant to start somewhere in Switzerland for the benefit of the uncared-for Indian youths. He went about duly hat in hand. The Nizam's Government with its usual liberality and magnanimity paid him out of the Treasury 2,000 Halli Sicca Rupees to enable him to accomplish his object, and some noblemen helped him, I am told, to some extent. The "projector" was not satisfied with the money he got from the Government, so he applied for more, and got "in reply," I am informed, two first class railway fares to Bombay. That was no doubt a polite way of asking him to take himself off. But he took no notice of it, went about casting for an employment, and getting it, has been here since. What has become of the two thousand rupees paid out of the treasury, there is none so poor as to ask. It does not matter how the subscriptions, if any, got from the nobility have been spent, for it is a well-known fact that the Hyderabad noblemen have more money than they know what to do with, and they might as well pay towards meeting the daily necessities of a Sahib.

The "Hyderabad Record" is bothered about knowing "what the local correspondent to the *Hindu* gains by spreading such rumours which (*sic*) are not only false but pure inventions and positively mischievous." The "Record's" solicitude in behalf of the present Government is increasing in volume day by day most amazingly. Under the circumstances it is not difficult to

understand the complacency with which he announces, what must be news to all except himself, "that every statement in his (the "Hindu" correspondent's) sensational letter has been publicly contradicted," As far as I know—and I have been a regular and careful reader of the local papers—only 3 or 4 of my statements and these the least important ones have been contradicted in the most shaky way. But what have "they" to say about my statement *anent* the Anagondi case, the puppet minister and the minister *de facto*, the Nawab Mushtak Husain's application for retirement, the significant omissions in connection with the Treasury frauds cases, the Revenue Secretary's 'sympathy' with the *rayayat* *hoc genus omne*? Echo answers, "What have they?"

HYDERABAD, 27th December 1890.

The law that renders murder a bailable as well as compoundable "offence," and thus provides for a murderer's escape or places society at his mercy though for a while—is worthy only of the rulers of the Darkest Africa. Yet that is the law in vogue here where *Mulks* and *Dowlahs* lay claim to the susceptibilities and sentiments of the enlightened European, and big officials talk glibly and write in grandiloquent strains of the glories of enlightenment and civilization. And administered as it is by Judges who do not even care to veer over their partizan spirit, it becomes tantamount to an enactment to secure the safety of the person of a murderer. Where have you ever heard of a Judge, a Judge in his senses, enlarging a man accused of forgery on bail for *one lakh of rupees* and one accused of murder on bail for *five thousand rupees*? Yet that is what has been done within the last few months by a *Daniel* of our City High Court. The Judge who released Abdul Wahid, chief of the accused in the murder case I referred to in former letters, on bail for a some—one twentieth of that demanded in the case of Balakrishen Doss charged with forgery—would seem to hold it justice still. This is only by the way. The murder case came up for hearing before Mr. Hafiz Ahmed Raza Khan, Puisne Judge of the City High Court, last Tuesday. After taking all the evidence for the prosecution and hearing the confession of Abdul Rahman, Abdul Wahid's servant, read out, the Judge *mirabile dictu* ordered for Wahid's being let out on bail for five thousand rupees. And when asked by the public prosecutor to reconsider his order, when it was pointed out to him that the bail demanded was out of all proportion to the gravity of the crime Wahid stood charged with, he indignantly replied, "he was not going to be taught his duty by the prosecutor." And it was as Judge doing his duty surely that he, on Tuesday last questioned a representative of the Press in Court as to his "authority" and looked non-plussed when asked whether he expected him—the representative—to carry his authority about his person wherever he went. Verily, verily, we living in this "God-governed country," are

fast coming to the days when justice will have fled to brutish beasts and Judges will have lost their reason.

The "Hyderabad Record" has an unusually trenchant article on this subject in his issue of the 24th Instant. The note of alarm he strikes in behalf of His Highness' subjects, "any one of whom may at some time or other have occasion to become a suitor for justice" in a case like the present one—has no uncertain ring about it. And it is to be fervently hoped that it will "catch" the ears of His Highness the Nizam and the Resident who represents Her Most Gracious Majesty the Queen Empress, the very impersonation of justice, at his Court. The "Record" expresses a hope that the blood-stained garments and letters found in the accused's house will "not share the fate of the bond in the "Forgery case" which so mysteriously disappeared from the strong room, of the Court Registrar, a circumstance into which the police were prevented from making any investigation"—and is of opinion that "as matters stand at present, given a plastic Judge and an influential or wealthy criminal the administration of justice is not only a "toss up" as was lately stated in open Court by a well-known Barrister, for in every "toss-up" there is at least an element of chance, but a foregone conclusion."

I have been put in possession of a copy of the proceedings of the first of the Treasury frauds cases. A perusal of this must bring home to every one's mind the truth of every one of the statements made in my letter on the Hyderabad Treasury frauds. The order passed by the then Accountant-General, the Nawab Mukharrub Jung Bahadur, on the memo, submitted by Mr. Gya Pershad, runs thus:—"The auditing of the cheques, and the sole responsibility thereof relates to the audit (Branch) of the City, and the signature of the Deputy Accountant General should be made, after the Auditor has made his, for the sake of passing the cheques."

And the office order-book confirms it in these terms :—

"All cheques shall be prepared after auditing, on the sole responsibility of the City Branch, and they shall be passed after the signature of the Deputy Accountant-General."

In the face of this fact, Mr. Afzul Husain said in his judgment that the memo, had not been confirmed by the Nawab Mukhurrub Jung. In the latter part of the same judgment, Afzul Husain remarked : "He (Syed Ahmed one of the accused in the case) is not notorious like Jaya Rao for his misdemeanour" There was not a tittle of evidence before the Court to show that Jaya Rao was "notorious." When the pleader for the defence put Mr. Gya Persad, one of the witnesses, a question about Jaya Rao's behaviour as a subordinate, Mr. Afzul Husain himself disallowed it on the ground that the Government had no evidence to adduce against Jaya Rao's "general conduct." Yet we have this condemnation in the judgment. Then again, Syed Ahmed was let off because he had proved he had not participated in the money got by means of the fictitious cheques bearing his signature, and Jaya Rao was convicted because he had failed to show he had not received any portion of the money obtained by fraudulent means. The burden of proof, according to Afzul Husain, does not lie on the prosecution. Who has ever heard of the prosecution being allowed to restrict itself to formulating charges and the accused being compelled to prove the charges brought against them to be unfounded ? But who is to judge of our Moglai Judges ? They are privileged persons and their ways are not dreamt of in any philosophy in "the heavens above, the earth below, or the waters underneath."—

You have, I believe, formed a clear idea of Afzul Husain's and Hafiz Ahmed Razakhan's "justice." I shall now illustrate briefly the method of administering justice which finds favour with two more Judges of the High Court, viz., Ali Raza Khan and Ekbal Ali. A police Ameen and a police Jamadar were once convicted of corruption by the then First Taluqdar of the Parbhani District and committed to the sessions. The sessions Judge let off one by reason of his respectability, and punished

the other. This was Ekbal Ali. Once about a dozen people stood charged with murder before a Judge of the same District. The Judge sentenced one of them to ten years' rigorous imprisonment on the strength of the evidence of two men who could depose to nothing beyond seeing him inside the house where murder had been committed at the time of murder. And this was Ali Raza Khan. You can well understand now, Mr. Editor, what a mockery justice often becomes, administered as it is by such men.

You will remember that in two of my letters I spoke of how the Nawab Mushtak Husain, Vicar-ul-Mulk, the Revenue Secretary, had ignored the most notorious facts furnished him regarding the administration of the Parbhani District. Now I learn from the columns of the Government organ—the "Deccan Standard"—that the First Taluqddhar of the Parbhani District the official responsible for the administration of it, has been suspended "recently" on account of charges of corruption brought against him. It would be interesting to know to what recent date the word *recently* refers. Besides this, there are some questions which need to be answered and could be answered only by those behind the scenes. The first official report of the Taluqddhar's crooked ways reached the Revenue Secretary, I am informed, about four years ago. What has the Revenue Secretary been doing these four years? Has it taken him four years to find out the desirability of suspending the offending official? Or has he been mum until he could no longer be so? Why did the Nawab Mushtak Husain oppose the appointment of the man, now under suspension, to the first Talukddharship of Nalgonda in the Eastern division while Subhadar thereof? And was it not through the Nawab's instrumentality that he received an order of transfer to Parbhani, an out-of-the-way place, even before he could join his appointment at Nalgonda? Will any one come forward to answer these questions?

HYDERABAD, 3rd January, 1891.

The procedure adopted by Mr. Hafiz Ahmed Raza Khan in the trial of the murder case may well make the civilized world "gasp and stare," and set the peace-loving Hydrabadee thinking as to whether his life and property are safe within the Moglai limits even in this century and within sight of the British flag. A man may lay himself open to the charge of having committed any mortal offence, may even commit murder, secure from the terrors of justice—provided he be influential. Or rather, as a gentleman put it the other day:—"Of what use is a man's respectability in Hyderabad if he cannot set law at defiance with impunity?" This is perhaps hard judging, but it is warranted by the information that comes to me from a trustworthy quarter about the City murder case. Hafiz Ahmed Raza Khan has "made out" an order for the release of two of the accused, *viz.*, Abdul Wahid the pleader, and Wazecran, the decoy; and the order will be enforced when the case comes up for hearing next, *i. e.*, on Saturday, the 10th instant. And his reasons are many forsooth. The *jatka* in which the murdered woman was taken into the city having stopped some way from the scene of murder it could not be presumed from the driver's evidence that Abdul Wahid accompanied the deceased thereto. One of the two letters found in Abdool Husain's house goes to show that for sometime before the murder Abdul Wahid and Abdool Husain were not on good terms; and so Abdool Husain's statements could not with reason be made to incriminate Abdul Wahid. Abdul Rahman, Abdul Wahid's servant, being an accomplice could not be expected to speak the truth about his master. And the evidence of the murdered woman's daughter is worth nothing as she might have been "tutored" into giving it by the Police. So our City Judge disposes of such evidence as he cared to take notice of against Abdul Wahid, and orders his release. Besides, he is of opinion that the Police trumped up this case against the brother of the Crown Prosecutor in the Treasury Frauds Cases to please some friends, and recommends the dismissal of the

Police Prosecutor. All this is no doubt demanded by prudential considerations. But then whether it is reason or justice the people are free to ask. In one of the two letters before the Court, there is a threat, I am credibly informed, on the part of Abdul Wahid to lay a trap, for Abdool Husain and the murdered woman. Why was this slurred over? Why was it that the clothes said to be blood-stained were not submitted to a chemical examination? Why was not the Police Vakeel permitted to put in 'more evidence'? Why was the Police Commissioner hurried on to bring up the case before the court? Why was it that within three days two *Roobkars* were issued to him to bring up the case "at once"? And how is this hurry to be reconciled to the delay caused by the granting of long adjournments? These are some of the many questions that suggest themselves to all unprejudiced men who cannot bring themselves to believe in the innocence of the man who had the barefacedness to tell the Nawab Akbar Jung Bahadur in the presence of Messrs. Aiengar, Gilder and Fox; "write to the Judge a *Roobkar* and secure from him my pardon, and I shall make a clean breast of the whole affair." The Police and their, *Vakeel* have, it is admitted on all hands, done all that they ought to have. For this the Police head is in for an unwarranted and damaging imputation and the Police Vakeel has deserved dismissal. This is how the ends of justice are accomplished here.

I hear that Bishop Thoburn has written to the Rev. Mr. Gilder, of the Chadarghat Methodist Episcopal Church, to ask him not to identify himself in any way with the prosecution in the murder case. I hope this is not true. If true, there is little chance of all the murderers getting their due. Being left without funds Sadullah, the husband of the murdered woman, will not be able to appeal against Ahmed Raza Khan's decision or do anything by way of getting justice meted out to the criminals. And the impression that justice is a costly commodity and the poor cannot get it, will find another confirmation

I have so often referred in these columns to the way in which those obnoxious to the party in power are sent to jail or degraded or dismissed or otherwise punished, that I feel I should not ask you, for some time to come at least, for space for further information on the head. Yet I cannot see my way out of mentioning a fact that was pointed out to me the other day *in re* the Treasury Frauds Cases. Jaya Rao is in prison now for countersigning 14 fictitious cheques, while the man whose duty it was to sign cheques after looking into them carefully and who signed these 14 cheques in the first instance is to be *promoted*. How would you characterise such justice Mr. Editor?

The local "Hindu Social Club" seem to be a little bit put out by a paragraph in one of my letters, with regard to the "Deccan Punch's" attack on the Raja Murli Manohur Bahadur. They think, I am told, that I have "compromised" the "Club" by my remarks in this connection. I mentioned what I knew for a fact, and what I said but tended to show that personally the Raja had no grievance to air forth against the Government and no reason to join the cry of "injustice to the Hindus." How this could be compromising, I am at a loss to understand. We do not gauge the condition of a people from the condition of one individual; nor can we judge of the treatment accorded to a class from that given to one of its members. This being so, how can any man think that because the Raja Murli Manohur has personally no grievances against the Government, therefore the whole Hindu community has no grievances against it?

A recent issue of the "Deccan Punch" has a significant cartoon on the subject of the murder case. It represents Hafiz Ahmed Raza Khan as putting in one pan of the scale of justice a weight too small to balance the other pan with "the box of crime" in it, and Mr. Punch addressing the Judge thus: "Put in more weight, Sir."

You will be glad to hear that in the Rev. Mr. Gilder of the Chadarghat Methodist Episcopal Church we have got a well-

wisher of the Indian National Congress movement. Alluding to the "Pioneer's" article on "Missionaries and Politics," he writes thus to me :—

"With reference to "Missionaries and Politics" I believe every Christian Missionary in India ought to be in the vanguard in all things relating to the social or politico-social as well as moral advancement of the people. There are politics and politics; and inasmuch as in many of the political reforms called for to-day, there are bound up many and weighty social problems which demand a satisfactory solution in the interests of the people of India and which when solved will expedite political reforms, I am of opinion that Missionaries are not guilty of meddling in matters beyond their concern when they extend practical sympathy to the National Congress. My own sympathies are very largely with the Congress."

The statement that is going the rounds of the Indian Press that the Nawab Framuz Jung Bahadur is the first Parsi Nawab is not correct. Hyderabad has had two Parsi Nawabs, viz., Nadir Jung and Rustam Jung before Framjee's time. As for the third Nawab himself, though it is whispered in certain circles that he got his title through some back-door influence yet it is admitted that he had better claims to it than any other Parsi in the State.

The "interesting information" furnished by the "Staffordshire Chronicle" about "the Mahomedan rule of Hyderabad-Deccan," to which reference is made by your London correspondent in his letter of the 12th ultimo, is news to us one and all. Would that our young ruler were put in the way of evincing so much interest in the welfare of his subjects as to confer "the franchise on certain classes!" Then, knee-crooking would not do duty for efficiency and criminality would not be allowed to go unpunished because of influence acquired by hook or crook.

HYDERABAD, 10th January, 1891.

Mr. Syed Ahmed Raza Khan has proved himself a good hand at spécial pleading. His order for the discharge of two of the accused in the City murder case has been published in the local papers since my last writing to you. And those incredulous people who might not have believed the information I placed before your readers about the murder case, could see for themselves now that I did not invent things to cause "mischief." As for the order itself, any one with a modicum of common sense could read between the lines of it a desperate attempt to exculpate Abdul Wahid fully. When the man who had driven the murdered woman to the scene of murder—or rather to within a short distance of it, confessed in court to being able to identify the man that had accompanied the *jutka*, Ahmed Raza Khan bade the *Nazir* of the Court and two *chaprases* to take him through the streets of the City and ask him to point out every one of those he had ever driven in his *jutka*. This declares the spirit in which the trial, so far as Abdul Wahid was concerned, was conducted—and this is the spirit which characterises the order. If there were little evidence to incriminate Abdul Wahid, there was less against Wazeeran the decoy. Yet Abdul Wahid has been at large on bail for several days now, while Wazeeran is still in police custody. How is this to be accounted for? No application was ever made in Court for Abdul Wahid's being admitted to bail, and unless we believe a statement made by a local paper that Abdul Kader, Wahid's brother, had had a private interview with the Judge just before the proceedings of the case began and had not only applied but arranged for his being released on bail, no application was ever made even out of Court. If Wahid could be let off on bail in the absence of an application put in for it, why was not Wazeeran dealt with similarly? Referring to the evidence given by the murdered woman's daughter, Ahmed Raza Khan says that those (meaning the police,) who are adepts at tutoring grown-up people could easily get a little girl say what they

want. This suggestion, so to say, in the face of the well-known fact that it is not so easy to tutor little children as to instruct grown-up people so that they may not contradict themselves in their evidence—proclaims the determination to see a loophole even where there is none for the accused to escape by. It is said that the stains on the clothes held to be blood-stained by the prosecution might have been due to mosquito and bug blood and that there are hundreds of such clothes to be found in Hyderabad! Why were not some of these “hundreds” obtained and compared with the clothes said to be blood-stained? Seeing that the stains on one of the sherwani sleeves resembled the converse of the Arabic figure 7000, the Judge concluded that they were due to red ink. Was it ascertained in Court whether Wahid knew Arabic figures and whether he had been in the habit of using them? And was it asked what the occasion for the writing of 7000 had been? No—and why not? A Judge who could go out of his way to cross-question in behalf of the accused might have very well enlightened himself on these points. This coupled with the fact that the clothes were not submitted to a chemical examination, tells its own tale. Then we are told in the order that one of the letters found by the Police in Aboul Husain’s house speaks of *Mumthiaz* and not of *Imthiaz*, the name of the murdered woman, and consequently there is nothing to show that Wahid and Aboul Hussain had fallen out on account of the deceased. If Wahid Ali in whose name the box holding the corpse of the murdered woman was consigned at the Hyderabad Railway station proved to be Abdul Wahid, is it difficult to believe, I ask, taking all the circumstances into consideration, that *Imthiaz* and *Mumthiaz* were one and the same?

Ahmed Raza Khan in a long preamble to the order, above referred to, holds up the procedure in vogue here, which admits an accused person to bail pending the confirmation by a Divisional Bench of the High Court of the order for discharge made out by the Judge in the first instance—for the information of the

Supreme Government. It is bad enough to have eyes and yet not to see. But it is worse to be blind or to blind oneself and expect every one else to be in the same miserable plight. If the accused is innocent as made out to be by the Judge in the first instance, then he need not fear the decision of the Divisional Bench and abscond. But if he is guilty and has reasons to fear that what was slurred over by the Judge might be taken notice of by the Divisional Bench and used against him, what guarantee is there that he will not abscond and thus cheat justice with a sop to Cerberus?

The collapse of the second of the Treasury Frauds cases has been announced. Mr. Badrudeen Tyabji is reported to have written to the Government to say there was no case against the accused in the case, and consequently those in custody in connection with it have been released. Patent as it has been to many men here, Afzul Husain could not or did not choose to see "there was no case" when he committed "the grave error" of summoning the Nawab Imad Nawaz Jung and the Raja Srinivas Rao as being among the accused. Will the Government or rather the party in power notice this? If it be true that they are "innocent" of all connection with the prosecution in the case, they ought to take notice of this, and teach a lesson to the man who could wantonly heap indignities on high officials in the State. Just think of a man being hauled up before a Court or taken into custody on the strength of mere suspicion of his official conduct! Think of the first Treasury Frauds case in which people were sent to jail on the flimsiest grounds, and a man figured as an accused by reason of his having had a seat in the Accountant General's Office within sight of that of the man who forged signatures and you have an idea of the pass we have come to in Hyderabad, in the premier Native State in India!

Information comes to me of the issue of two incorrect cheques by the Officiating Accountant General within the last few days. Ali Abdullah, in charge of His Highness's Studs'

Department, goes every year to Malagam fair with a view to buy horses for His Highness's stables. As usual he wanted Rs. 15,000 for the purpose this year. The Nawab Vicar-ul-mulk, the Revenue Secretary—who evidently holds a *carte blanche* from H. E. the Minister to arrogate to himself the functions of any office in the State—issued, in defiance of all rules and regulations, instruction to the Taluqddhar of the District in which Malagam lies to supply Mr. Ali Abdallah with funds to the extent of Rs. 15,000 and forwarded a copy of the same to the Accountant General to apprise him of it. The Accountant General, the clever official and loyal henchman that he is, cared not to read through the copy and understand it, but issued two cheques to the value of Rs. 15,000 to the Revenue Secretariat. This gives you, Mr. Editor, an idea of the quality of the work turned out by many if not most highly paid servants of His Highness.'

Subscriptions in aid of the movement to spread Mahomedanism in England are coming in apace. The Nawab Vicar-ul-Umrah has given Rs. 5,000, the Nawab Vicar-ul-Mulk Rs. 1,000—and the amount already collected is likely to amount to a big sum very soon. A portion of the sum raised will be spent, I am informed, in sending some Mahomedans to England to preach the Koran—and Moulvie Hassin Ali of whom you have all heard so much will not be the least of them. An attempt to convert the followers of the meek Christ to the 'Religion of the sword' at the fag end of the Nineteenth Century savours rather of the ridiculous.

We shall soon have a Unani Dispensary under the management of Hakeem Syed Ahmed who "chopped logic" not long since with Dr. Laurie on the subject of Chloroform. The Nizam's Government has, it is stated, sanctioned a monthly grant of Rs. 2,000 for the establishment in connection with it.

HYDERABAD, 17th January, 1891.

The beginning of the end of the case against the Nawab Imad Nawaz Jung and the Raja Srinivas Rao has been heralded by the announcement that the Government will inquire into it departmentally. And now it may not be amiss to place before your readers the *denouement* of the "plot" of the case. The character who is the first to appear on the stage, is a gentleman by name Munover Khan. His swagger bespeaks his influence; and his being officiating Accountant-General without knowing any more of accounts than I or you know of navigation, shows he is in luck's way. He advances to the individual yclept Government, and states with low bow that he has discovered some frauds in his office in which such men as Hassan Bin Abdulla and Srinivas Rao are concerned. The Government is all joy. It summons all its "faithfuls" to a solemn conclave and assured of the political enemies' guilt, settles to appoint Ekbal Ali in place of Hassan Bin Abdulla and Mahomed Ali to fill the vacancy created by the dismissal of Srinivasa Rao—and (if a rumour is to be believed) does not forget to send word to Mr. Fred. Gordon to keep three rooms ready for the reception of the enemies in Chenchulgooda jail. This closes the first act. Then Justice Afzul Husain appears dressed in authority and issues summons calling upon the Nawab Imad Nawaz Jung (as well as others) to appear before him within 18 hours of its being served to answer such a serious charge as abetment of forgery and criminal misappropriation. The Nawab applies to the Minister for the postponement of the trial. And the Minister accedes to the Nawab's request and appoints a Commission of two of the Judges of the High Court, presided over by Afzul Husain, to try him and others concerned in the case. Shortly after this he is asked by the Government to submit an explanation departmentally. The explanation furnished being considered unsatisfactory, the Commission is asked to begin business. Then comes the appointment of Mr. Budrudin Tyabjee of the Bombay Bar as Government Prosecutor. Whether it is true or not that