CHAPTER III

THE IMAGE OF AN I.C.S OFFICER
The study of autobiography has hitherto been considered as a significant additional asset for a student of history. This notion is based on the assumption that an autobiography deals with facts and facts only in respect of both the autobiographer and his times, and therefore such a factual document has immense value in historical research. But as has already been pointed out in the introduction, the element of fictionality in the otherwise factual texture of an autobiography cannot be completely ruled out. Therefore, a new and exciting approach to autobiography can be made—that of studying them not for the sake of collecting or corroborating the factual evidences contained in them but for studying them just as one studies a fictional discourse, making deductions about this fictional world. After all, even factual documents other than autobiography (such as epigraphs, diaries, legal documents, etc.) present a world which is very strange to a modern reader, emphasising the truth of the dictum that truth is stranger than fiction.

In other words, even granting that the factual world created in an autobiography is both valid and verifiable, the passage of time and the changes wrought by time—the world presented in an autobiography appears to a modern reader to be a strange world of fiction. This is especially so in the case of autobiographies chosen for the present study.
These are a bunch of books written by Indians who had been privileged to hold high positions in the Indian Civil service. But now the Indian Civil service itself is almost a forgotten institution and an I.C.S. Officer is almost a rare specimen. The last Indian I.C.S. Officer (who retired in 1980) was Mr. N.K. Mukharji and no government servant in Independent India belongs to the I.C.S. cadre at present.

Hence, a modern reader of this bunch of autobiographies, as he wades through them, gets the strange feeling that he is living in an entirely unfamiliar world, peopled with unfamiliar characters and situations. It appears as if he is reading not an authentic book of facts but an enchanting legend of history. Such metamorphosis in the nature of a written document is inevitable. What was true in the past can be read as a piece of fiction today. That is to say that documents like an autobiography can be read as we read a historical novel for the recreation of a world and people who were dead and gone, about the truth value of which we do not quarrel because the reality does not touch us to the quick.

In this chapter, an attempt is made to gather, from the different autobiographies of the I.C.S. Officers taken up for the present study, the typical image of an I.C.S. Officer whom we can consider as the protagonist of the fictional world presented in these books.

To begin with, the typical I.C.S. Officer is a child born in a middle- or upper-middle-class family, endowed with a
precocious intelligence and coming up in life with flying colours sometimes even against odds. They form a class by themselves, being sons of educated parents engaged in white-collar professions like lawyers, engineers, doctors, teachers, government servants, and judges. Most of us were the sons of teachers, lawyers, doctors, government servants and others engaged in urban occupations. 1 "My father was justice Faiz-ud-Din Tyabji of the Madras and finally of the Bombay High Court". 2 "My father S. Venkataramahiah was stationed as an Assistant Engineer in the irrigation Department". 3 "My father, Raja Jwala Prasad was a distinguished Engineer of his time". 4 "My father spent the rest of his career in that department and ended it as an officiating Commissioner of Income Tax". 5 In short, almost all of them were the sons of educated and employed parents.

It helped them in return to receive the best English education in the best of institutions where they were able to exhibit their precocious intelligence. Their academic career was uniformly brilliant and exceptional.

C.D. Deshmukh passed the Matriculation Examination with distinction. He made a unique achievement of securing hundred per cent marks in Sanskrit. Later joining Bombay University in the intermediate class, he maintained the first rank. The same track record of being first in all examinations was
maintained by him till the end. In Cambridge University also
in B.A. (Honours) Examination he repeated his record. In the
I.C.S. examination also he was told by his friend Rajadhyaksha
that "you have not only passed but have come first". 6

Another most brilliant and famous I.C.S. man was K.P.S.
Menon. Joining Christ College in Oxford, he took History
Honours in June 1921. He stood first at Oxford. E.N. Mangat
Rai, another I.C.S. officer says, "My academic performance was
almost monotonously excellent... I began to be considered
quite a brain". 7 Joining History Honours course in
St.Stephen's College, Delhi, he stood first. He joined Keble
College, Oxford in 1936 and passed the I.C.S. examination in
1937 with the second rank. In proof of their precocious
intelligence, some of them got double promotion in their
studies. C.D. Deshmukh and Asok Mitra got this distinction.

They were not only good in their studies but also showed
keen interest in extra-curricular activities like sports and
games, elocution, essay-writing, debates, hunting, music, and
dancing.

They maintained normally good health by taking part in
games and sports. From his early age, Dharma Vira improved
his health by vigorous application to games and sports.
"Achievement of good health by a sickly child was, however, a
laborious task which took a few years through considerable and conscious application to games and sports which I had decided upon at an early age. To make them hardy and self-reliant, the servants were instructed not to do any work for boys. "We had to make our own beds, tidy the rooms and bathe either by drawing water ourselves from a well or have a dip in the Ganga."

They participated in games like hockey and tennis. They even secured prizes and became captains of their teams. S.K. Chettur was a good hockey player. "In my second year first term, I took part in top-ranking inter-collegiate hockey and remember the match in the first round against Balliol College ...." While at Oxford he was also invited to take part in the Hockey Festival at Hamburg. "I was invited to accompany a Universities' team of Indian under-graduates, which intended to take part in the Hockey Festival at Hamburg ..." The game helped him in many ways in personal and professional lives. He says, "I should like in conclusion to record that hockey has been my game over one half of my life."
It has helped to keep me as fit as a fiddle-touch wood - and to stand the physical strain of official life".  

K.P.S. Menon also took much interest in games and exercises at Oxford. "I rode, punted and played tennis, all with greater zest than effect". S.K. Chettur who was also an Oxford man, evinced keen interest in punting. It requires a great skill and one must be careful to avoid collisions. He says, "I became quite an efficient punter and we used to punt down the river and tie up under the willows and read the long afternoon away - stretched out at opposite ends of the punt".

He took great interest in swimming also. From his early years it was his pleasure to bathe in rivers and seas. A fine exercise it was for good health. He expresses his joy in swimming as he puts it; "But our real joy of joys was in the river Bharata Puzha .... We land-lubbers gambled and frolicked to our heart's content and tried to learn to swim in the deeper reaches". This interest he kept up throughout his life and he took sea-bath in many places. "Thorne and I bathed at Negapatam and at Tranquebar and .... I bathed systematically at Tirupallani .... I used to bathe three mornings in a week in the sea opposite the office of the Inspector General of Police". Once one of his colleagues C.A. Ramakrishnan went out of his depth while swimming in
Madras and he was timely saved by the watchman. "Any way, the prompt watchman swam out with a cork life-boat, fastened it around him and he was brought in by the winding apparatus". It was one of the most interesting episodes described by him.

In the same manner, another I.C.S. man, Badr-ud-Din Tyabji, took much pleasure in swimming and bathing. He says, "I was born in Bombay and had spent long holidays at our family seaside resort in Kihim where I swam and bathed in the sea ...."

Another game in which S.K. Chettur took much interest was skiing. He learned to ski on the mountain slopes of the French Alps at a resort called Morinze. He describes how he was taught to ski as "A retired army Colonel put us through our paces and taught us our first steps in ski-ing .... we had learnt the intricacies of how to stop and we now employed the Christian plow to come to a long curving halt".

Tennis was another popular game they all played. "I played a lot of tennis and particularly enjoyed playing doubles with my uncle". S.K. Chettur also enjoyed playing tennis. "Some of my Collectors were keen, one or two on golf, others like myself on hockey and tennis...." K.L. Mehta, another I.C.S. man was equally good in many games including tennis. He played cricket, football and tennis. "I took to..."
cricket and football to begin with .... but it was tennis to which I took a great liking and continued to play it as my principal summer sport in England, ending up by representing both London School of Economics and London University”.23 While studying in London, “my time was thus taken up with my studies and sports”.24

About his extra-curricular activities Dharma Vira says that “Games, outdoor and indoor, took most of the time. I excelled in long distance races, tennis, hockey, football and cricket. I became the tennis and sports captain of the hostel, its senior prefect, students' representative in the University, and a member of the hockey, football, and cricket teams. I also became a University colours-holder in cross-country race”.25 He was an all-round sportsman.

E.N. Mangat Rai, while studying in St. Stephen’s College, Delhi, attained great heights not only in his subjects but also in sports. He says “I did well in sports too, though not brilliantly, ending up with the tennis captainship of St. Stephen’s in 1935-36”.26

In this connection, an interesting incident is recalled by him while playing tennis with the Commissioner of Multan Division, Cuthbert King of the I.C.S. The Commissioner was known for his eccentricity and often quarrelled with his wife. When the Commissioner came to Lyallpur, Mangat Rai played in
a game of tennis as a partner to the Commissioner with the Commissioner's wife as one of their opponents. The Commissioner's advice to Mangat Rai was "place the ball to her left, that is her weak point. She cannot return it." Since the advice was expressed loudly and clearly within her hearing, Mangat Rai was too conscious to place the ball as per his partner's advice. Curiously but seriously, the Commissioner threatened to walk off the court.

They were also good speakers and participated in elocution competitions. They possessed the gift of the gab and distinguished themselves in elocution and literary competitions. C.D. Deshmukh evinced keen interest in elocution and won prizes in his school days. It was his first guru, Purushottam who taught him English and coached him in 1906 for the district elocution competition for children at Alibag.

In his teens, K.P.S. Menon in his house established a society, called 'The Rising Star Literary Society' with his friends. He was elected the President of this society. Once K.P.S. Menon spoke strongly against superstitions in Kerala which was overheard by his parents. "I spoke vehemently at the Rising Star Literary Association regarding the absurdity of such beliefs." After the meeting was over, he was scolded by his father for his heterodox views. He was a student of Madras Christian College which encouraged social
and extra-curricular activities. He took part in one of the elocution competitions and got the first prize. The topic being 'The Child is Father of the Man', K.P.S. Menon cracked an appealing joke by stating that "a boy who took to such evil habits as smoking would end up in the Bay of Whisky".

While studying in the universities of England for the I.C.S., they took great interest in debates and discussions. The Indian Majlis was an active body in which they took active part. C.D. Deshmukh says, "The Indian Majlis was an active body in which I took great interest and of which I rose to become President. Just prior to this I recall taking part in a debate on Lord Sinha's speech as President of the Congress (1916-17) ... our side won hands down and I acquired a somewhat exaggerated reputation as a good speaker".

K.P.S. Menon was a powerful but a pleasant speaker in his student days in Oxford. He became the President of the Oxford Majlis in his third term. "I came to have a reputation as an elegant speaker". During his term as the President of the Majlis, Rabindranath Tagore visited Oxford. K.P.S. Menon recalls with pride and pleasure how as the President of Majlis he made a speech welcoming Tagore. "I said that we welcomed him not merely as a philosopher, but as an honorary member of the Oxford Majlis. An Oxford audience could always be trusted to appreciate a light touch like this".

S.K. Chettur also participated in debates and became a good speaker while studying in Oxford. He says, "During my two years I made good
progress in the Majlis. Beginning as a committee member, I soon became Secretary and treasurer in successive terms and finally President.  

He describes one humorous incident in a meeting organised by the Liberal Society of Oxford at which G.K. Chesterton was the speaker. S.K. Chettur attended the meeting. G.K. Chesterton spoke on 'Labour and Mass Production'. When questions were invited, S.K. Chettur asked whether the speaker opposed mass production on purely personal grounds.

G.K. Chesterton got up his vast enrichment of fat shaking with suppressed mirth and said "Let me assure my young interlocutor that I am the standing example to this generation of the dangers of mass production."

They generally joined many clubs and societies to develop their relations and contact with other students both Indian and English. They were also elected to various offices in those bodies. T.N. Kaul says "I was encouraged to join the Students' Union, the International Society, the Youth Hostel Association and the College Debating Society. I was pleasantly surprised when I was asked to stand for various offices in these societies and elected to them."

A.S.P. Ayyar, another noted I.C.S. man was famous for his wit and humour and patriotic feelings. While in Oxford he
became the Treasurer of the Majlis. In or about 1922, Sri William Meyer, the then High Commissioner for India in England came to Oxford to speak to the Indians there. He came to do so after the stir caused by the Non-cooperation Movement of Mahatma Gandhi.

He spoke to them thus: "My young friends, England has six daughters — Australia, New Zealand, Canada, South Africa, Ireland and India. She has given self-government to five of the daughters already. The sixth daughter, India will be given self-government or Swaraj soon."

Nudged by another Malayalee, A.S.P. Ayyar wanted to tear the speaker's impudent hypocrisy. He said "Friends, this is the first time I hear of a daughter 4000 years older than her mother." It created peals of laughter among the audience.

All of them had good regard and respect for their parents, teachers and educational institutions where they studied and graduated. C.D. Deshmukh's father Dwarakanath was a lawyer and started his practice at Mahad.

While talking about his education in middle school, he observes that "the teachers were good and kind, but it was in the second location that I first met my first guru Purushottam Joshi, who took a special interest in me and taught me good English." Another teacher whom he respected much was
D.V. Gokhale, He studied in Cambridge University in Jesus College and loved it and respected his professors.

K.P.S. Menon, likewise had love and respect for his parents. Menon says that his mother was not only beautiful but paved the way for his mental development. "From my infancy she would tell me stories from the Ramayana and the Mahabharata." About his father, he says that his father was a successful lawyer and popular among his clients. "For fifty years he practised law in the same town, Kottayam, and by sheer ability and character built a place for himself in the public esteem as a lawyer and as a citizen." His regard for his father was great because he was a stickler for discipline. "My father was as fathers used to be in those days, authoritarian. His word was law, and we had to conform strictly to the time-table laid down by him."

His Christian teachers were dedicated and devoted to the cause of education. Expressing his gratitude and debt to them, he says "Nowhere have I come across a group of men more sincere, more selfless, more dedicated than the Syrian Christian teachers in the CMS School." He held his Alma Mater Madras Christian College in high respect because "the Christian was the best." Regarding his tutors in Oxford, he pays his best encomium on two of them Mr. Keith Feiling and Mr. J.C. Masterman. He was proud of being an alumnus of Oxford.
Dharma Vira was a distinguished I.C.S. man whose father was an engineer who graduated from Thomson Civil Engineering College Roorkee, in 1900. Regarding his academic excellence, Dharma Vira says that he secured "a first position" and carried away "Practically all prizes; he set a record which stood unbeaten for the following two decades". As for his early education, he feels proud to note that "the earliest education, however, I received from my mother Bhagyavathi...."

S.V. Ramamurthy I.C.S. was a noted Mathematician and his regard for his father was profound because "he was a man of ability as well as sterling independence of character". To prove his independent character, he cites an incident that took place when the Governor of Madras paid a visit to Godavari anicut. An Englishman who was an executive engineer tried to displace his father from receiving the Governor, but his father in his University B.E. gown was bold enough to "firmly putting the Englishman in his place". It was his father who created a taste in him for Mathematics. "He first taught me geometry in a third-class railway compartment, showing me straight lines and right angles on the sides of the carriage". While speaking of his Headmaster, he says that "I had the benefit of studying under an able Headmaster, Daniel Lazarus of the London Mission High School Visakhapatnam. He maintained strict discipline".
Badr-ud-Din, while remembering his parents, states that

My father, the late justice Faiz B. Tyabji, was a remarkable person, perhaps the most distinguished Indian jurist of his time in Muslim law. His book Muhammadian Law was a classic. Along with his exceptionally gifted wife, Salima, social worker, hostess, educationalist and, in her last years, a leading political figure, (she was elected a member of Bombay Legislative Assembly in 1937), they played a prominent role in the intellectual and social life of the great cosmopolitan city of Bombay in the 1920 and 1930s.

As regards his teachers in Presentation Convent in Madras, where he studied, he says that his teachers were dedicated and kind-hearted. "The nuns were not only dedicated teachers but warm and human". Later he studied in St. Xavier's High School, Bombay, patronised by his family. He praises his teachers, Jesuit fathers who stirred his dormant ambition for academic excellence. "It was the Swiss-German father, Francis Xavier Galati S.J." Another teacher whom he considered a remarkable man was Father Gense S.J. He devised methods by which even his dullest students could not fail in the examination. "He was a born coach for backward boys".
E.N. Mangat Rai speaks in glowing terms about the Prince of Wales Royal Indian Military College, Dehradun where he was sent. In this institution he learnt the importance of discipline and received good grounding in the basic subjects. He admired his English teachers for "they were admired and liked, particularly for their skill or their prowess in games since many of them had outstanding sports records". An interesting episode at the Royal Indian Military College was his getting first thrashing. "At the R.I.M.C. the cadet Captain Bahadur Singh (later Lieutenant-General and Lieutenant-Governor of Himachal Pradesh) thrashed me for having made some remarks about him and another boy, implying an amorous association". Speaking about St. Stephen's College, Delhi, where he studied for six years, he says that "I felt not only stimulated but stretched intellectually, emotionally and physically". He praises not only the institution but also its teachers. He regards them as ideal teachers. "Its strength lay in the calibre of its staff". Apart from the Principal, a first-class in Mathematics from Cambridge, there was a galaxy of outstanding scholars in the departments of History and English.

These civil service men were not only men of academic excellence and sportsmen, but also men of fine arts. They loved and enjoyed dancing. They appreciated music and sang songs. Men like S.Y. Krishnaswamy I.C.S. even became experts in Carnatic music and encouraged Carnatic musicians. He also did his best to preserve it.
S.K. Chettur was highly interested in dancing and he learnt the art of dancing in London while he was at Oxford. He noted how he and his friend M.P. Pai learnt it. "My friend M.P. Pai and I were both keen on learning how to dance. So we applied to the Everad School of Dancing who offered each of us a course costing three guineas. We soon learned that ballroom dancing was accurate and we learned the correct steps for fox-trot and waltz, both new and old-fashioned."59

In this connection, he narrates an interesting episode. One evening he and his friend M.P. Pai purchased tickets paying a half-a-crown for each in Astoria dance-hall to dance with English girls. When they approached the girls to dance with them as partners they cold-shouldered because of the colour-bar. Then S.K. Chettur approached the woman who sold the ticket demanding the refund on the ticket. The woman went to the girl who refused to dance with S.K. Chettur and asked the girl "Now come off it. No high jinks. This young gentleman wants to dance with you."60 He feels that he had no regrets in having acquired this accomplishment. "I have no regrets in having acquired an accomplishment which has been a social asset as well as affording me many hours of pleasant intimacy with the members of the opposite sex."61 He enjoyed dancing with German girls when he went there as a member of hockey team.

K.L. Mehta, when he was a student in London, enjoyed many societies. He liked dancing though there was a colour-bar in the Dancing Halls.
T.N. Kaul expresses that Ball-room dancing did not appeal to him but he says "though I learnt a few elementary steps".62

C.D. Deshmukh had an ear for music and was able to enjoy good music. When he was in Calcutta in 1920, he was introduced to Proshant Chandra Mahalonobis by his friend A.C. Batra. At a tea arranged in his honour, he was able to enjoy Bengali music. He says "At a party arranged in my honour by Mahalonobis's aunt, daughter of Keshab Chandra Sen, Sir Nil Ratan's daughter sang a song of Tagore's for my specific benefit...."63 He was so much interested in Bengali songs that later he was able to learn Bengali and translate some of Tagore's songs into Marathi. "many years later, in nineteen fortyten, I was able to learn Bengali and translate some Tagore's songs into Marathi".64

Among the I.C.S. men one who was highly interested in and devoted to music is S.Y. Krishnaswamy. His appreciation and devotion to the cause of fine arts especially to music was deep and unlimited. He himself became good in singing Carnatic Music. He helped Carnatic musicians, and wrote on the subject of music. Regarding the importance of music in his life, he says "music is the one great consolation of my life".65 Though he loved all aspects of art, he loved music most. He says, "although all aspects of art have interested and influenced me, I give pride of place to music."
66 His love for music is so great, he says, that even God can be reached by means of music. "Indian Music, in consonance with
Indian values in life, is yet another procedure for reaching God. How much he enjoyed it and was lost in it can be understood in his statement "Music is the only experience of any importance in which I have thus been able to lose myself." Further he says that "I was nurtured in music from infancy." His grandfather's elder brother was a singer. He instilled a sense of music in him right from infancy. He says that he "used to sing me to sleep." His mother further supplemented this, "My mother supplemented their repertoire in her turn." His musical inheritance was more from his mother's side. "My musical inheritance was mainly from the mother's side." He also heard and enjoyed songs from famous musicians. "I first heard the great Tiger Varadachariar, Palghat Anantharama Bhagavathar, Madurai Pushpavanam, Koneri Rajapuram Vaidyanatha Aiyyar and others." His contact with musicians increased when he was posted as sub-collector to Kumbakonam because it was a centre of art and most of the leading musicians resided there. Many musicians came to stay with him in his bungalow and entertained him with their songs. He gave them shelter and excellent food. His service to the cause of music was also notable in connection with conducting Thyagaraja Aradhana at Thiruvaiyaru near Tanjore in Tamil Nadu. In 1931, there were three groups conducting the Aradhana at the above place. It was he who brought about unity among them and a single registered body was instituted to conduct the annual Aradhana. "It was agreed that thereafter there should be a merger into a single registered
body. It was also decided to hold the concerts in a specially erected Pandal in front of the Samadhi. He was also responsible for introducing pancharatna compositions. A new and welcome innovation was the singing of the pancharatna compositions in the morning by all the assembled musicians. Another contribution made by him to the cause of music was the starting of the Fifty-Fifty Club in January 1965. This club was nothing but a small musical association of like-minded persons. As he himself says, "There were many huge Sabhas with membership running to over a thousand but no organisation to cater to a small group which would establish a certain aesthetic intimacy between the musician and the audience." They also published a journal containing the words of the songs, the raga and its characteristics and the meaning, where necessary. He adds that "Altogether I was anxious to create a new dimension and a new character both for the artist and for the audience."

T.N. Kaul was also much interested in music from his younger days. "In my early boyhood, I was attracted by the music and rituals of Saapatana Dharma (Orthodox Hinduism). K.L. Mehta was also equally interested in music and loved to listen to good songs. During his stay in Moradabad, he used to relax in the evening in listening to Western music. He says, "I particularly remember the evenings Gisela and I spent listening to Western classical music at the Collector's..."
When he was Ambassador for India to Afghanistan, he used to invite musicians from India to sing at the Palace and on those occasions he took part and enjoyed songs.

Another important thing in which they took so much interest and pleasure was the game of hunting. They hunted not only for pleasure but also was protecting people from the danger of wild animals and their destroying of crops in the fields. In this game they even risked their life in facing ferocious animals like tigers and panthers.

R.P. Noronha is one of the best shikars among the Indian Officers. He preferred Central Provinces and Berar as his first choice only because of the scope they offered for hunting. He had the distinction of killing more than a hundred tigers. In this connection he says proudly, "And even I ended up with the distinction of being the only I.C.S. Officer who shot more than a hundred tigers off the ground, the blasted butcher." When he was doing his forest training he narrates how he hunted a man-eating panther, risking his own life. "I spent four days after a very notorious man-eating panther and eventually killed it by setting myself out as the bait." He shot a wild buffalo that ruined people's crops. He did so as requested by the cultivators of Singhanpur. Badr-ud-Din Tyabji was also fond of hunting and had a taste for hunting. When posted to Sirsa.
in Hissar district in Punjab as sub-divisional officer, he was pleased "that it offered excellent prospects for Shikar. There was black patridge and duck shooting to be had, and plentiful sand grouse". Even for the honeymoon he went on a tiger shoot. "After our marriage we went for a brief honeymoon to the beautiful Gundipet guest house and then on a tiger shoot with Ali Hydan, Sri Akbar's second son, in Adilabad district."

While serving as Joint Magistrate in U.P., T.N. Kaul also enjoyed hunting. He says that "sometimes if there was a forest or jheel (lake) nearby, I would go with my shot gun and invariably come with half a dozen duck, sometimes even with a deer or a wild boar". He also narrates some interesting shikar stories. "There is one about a V.V.I.P. who had come for a tiger shoot. He went from place to place but had no luck. At last his Maharaja host put a live tiger in the baggage of the special train carrying V.V.I.P. and had it released near the guest's machan, at the next shoot."

One of the tragic episodes of shikar is narrated by S.K. Chettur, in which a collector was attacked by a tiger. Both J.B. Prichard, the Sub-collector, and the Collector A.C. Duff in Vizagapatnam went to shoot a tiger that had killed a buffalo in a village nearby. Duff was able to wound the animal, but did not kill it. It was a point of honour to pursue the wounded tiger and kill it. So Duff and Pirchard
followed the animal into the jungle with a couple of retainers. They had only one gun between them. Suddenly the tiger charged out of the bushes and made straight for Duff. Duff fired at point blank but missed. The tiger knocked him down and started clawing him. Prichard could not get the gun. When threatened by the tiger he started climbing up the nearest tree. The tiger ripped away half of his left calf muscles. Prichard shouted for help but no retainers came. When they returned, shouting and beating drums the tiger left. S.K. Chettur concludes that "Duff was taken to hospital in Vizag where he died of his injuries. Prichard recovered from his injuries in the leg."

R.P. Noronha was good at fencing who once fenced with the Rastriya Swayam Sevak Sangh Volunteers.

They were all great wanderers. They possessed a strong sense of wanderlust. They toured not only most parts of India but also foreign countries. S.V. Ramamurthy considers that one's travel enhances one's education and knowledge and quotes the Chinese proverb that "one year's travel is equal to five years at a University". He left for England in 1921 and spent a couple of terms at Cambridge to write a paper on Mathematics. Then he toured Europe and had interesting experiences. He went to the U.S.A., Japan, China, Cochin-China, Malaya and Ceylon. Again he went to Europe with his wife in 1927 by the Oriental Line from Colombo.
C.D. Deshmukh also did a lot of touring both at home and abroad. He visited the U.K., the U.S.A., France, Germany, Japan, Ceylon and the U.S.S.R. In 1954 he visited Australia and Singapore. He made a trip to Japan (April 1960) "as the distinguished guests of international House...". As a Vice-Chancellor of Delhi University he was invited to visit Soviet Union in 1954 to negotiate "an agreement for the exchange of faculty members and generally establish close academic relations between Moscow University and Delhi University...". He met Indian students in Moscow and also visited Kremlin. He was much impressed with Moscow and its imposing architecture. Leningrad had charm. In Leningrad University he met professor Rudin "who, to my wife's surprise, spoke Tamil quite well".

S.Y. Krishnaswamy I.C.O. (Rtd.) was also possessed of wanderlust and it took him to France, England, and Europe. He was offered an assignment by the F.A.O. to write a report on agricultural possibilities in Liberia, Ghana, Nigeria in West Africa and Northern Rhodesia in East Africa and Congo in the South. An interesting episode took place when he headed a team of experts from the F.A.O. to Africa. The team consisted of two Englishmen, one Egyptian and one German. One evening they went to an Indian Restaurant for dinner and ordered curry and rice. Jones, one of the team took a spoonful of it with his mouth. As soon as he tasted it, he ran round the room shouting "water, water." Throwing out the flowers from a vase
on an adjacent table, he drank the water in it. As he says, "It was a mild curry for me, but the English palate, accustomed to boiled potatoes and water/cabbage, rebelled against the chillies in the curry."92

Badr-ud-Din Tyabji, was keenly interested in touring and he toured England, European countries such as Bohemia, Australia and Italy. During his tour he attached more importance to fine arts. He saw art galleries and attended music parties. He was much obsessed "with Western art, particularly nineteenth-century impressionistic paintings, classical music and the theatre"93. In the U.S.A., he wanted to see the Barnes collection in Philadelphia. It was not easy to gain access to it because the owner was suspicious of other art collectors and critics. With great difficulty he was able to get admission into the museum. About the pictures he says "What can I say of the pictures, hundreds of the finest Renoirs, and most splendid Cezannes, the choicest Sevrats, van Goghs. All shown to me by Mr. Barnes himself - the soul of courtesy and hospitality".94

K.P.S. Menon, T.N. Kaul, K. L. Mehta, Gundevia, Badr-ud-Din Tyabji and Dharma Vira in their professional capacities as Indian Ambassadors visited many countries, like the U.S.A., the U.K., the U.S.S.R., China, Vietnam, Ceylon, Afghanistan, South America, Turkey, Ethiopia, Indonesia, Czechoslovakia, Switzerland and Austria. They made extensive
tours of those countries and observed the custom, culture and
manners of the people of those countries. They met important
personalities of these countries. K.P.S. Menon met General
MacArthur in Japan and had a talk with him. He says about him
"Reflective, meditative, assertive, reascent, prophetic,
MacArthur went on talking, wrapping up modern events in the
mantle of history, of which we were left in no doubt, he was
maker as well as observer". T.N.Kaul liked Edward Heath, the
British Prime Minister much. He was noted for telling
stories for men only. One of his jokes was 'An English woman
and French woman were talking, on a hot summer day on June
21st. The former said 'I love 21st June, because it is the
longest day in the year'. The latter exclaimed. 'Alas, it is
the shortest night in the year'.

All these I.C.S. men possessed a strong sense of
patriotism. Their national feelings were profound and deep.
Their sympathy for the national movement and national leaders
were sincere and unwavering. But at the same time they were
loyal to the service and the government they served under.
They never shirked any duty because of their sympathy for the
national movement and national leaders like Gandhi and Nehru.
Though indirectly they helped the movement as much as they
could, they never got involved directly in it contrary to
their professional ethics. They never betrayed their loyalty
to the Government in spite of their abiding and strong
feelings of nationalism and patriotism.
They exhibited their feelings of nationalism from their student days. K.P.S. Menon says "I attended the session of the Indian National Congress which was held in Madras in December 1914." Even when studying in England they made speeches against the British. "In the Majlis, we made vehement speeches which we thought patriotic and which the British thought seditious." Even after passing the I.C.S. examination, he says "I kept on making vehement speeches against British rule in India."

T.N. Kaul took a keen interest in the national movement from his school days and even participated in national protests such as hartals, agitations and processions against the foreign rule. He says "This was the period of the Civil Disobedience Movement launched by Gandhi (1926-30). I became a student leader and organised hartals (strikes and lock-outs), whenever a national leader was arrested. When Gandhi launched the struggle for freedom movement, he joined it and participated in its activities. He says "I along with many students became his followers. We used to spin cotton yarn on the wheel and wear the white Gandhi cap as a symbol of our faith and conviction." He was deprived of his merit scholarship because of his political activities. When he was studying in college in Jammu, his political activities became more pronounced and open. As a result, his father was prematurely retired after his taking his B.A (Honours) degree in 1921. His love and respect for national leaders like Nehru
and Gandhi was profound. He observes, "I was deeply moved by Jawaharlal Nehru's presidential address to the Indian National Congress Session at Lahore in 1929. From then on, I developed a strong attachment to Nehru's ideas and ideals." Once he was found reading Gandhi's autobiography. A senior British officer had written about him, "He is a dangerous civilian, but he will be still more dangerous as a public man." He helped the nationalists indirectly. He was working as District Magistrate, Farrukhabad, in Western U.P. in 1945. He inspected the jail where dangerous political prisoners and revolutionaries were lodged. It was hot summer. The prisoners complained that they were not allowed to sleep in the jail courtyard at night. When questioned, the jailor replied that it was due to reasons of security. "I ordered him to double his security guards in this barrack and allow the prisoners to sleep in the enclosed yard at night." Regarding their complaints in their food, he says, "I asked them to form a kitchen committee of their own and run their jail mess." His sympathy for the national movement was permanent and ever-lasting. As he says "I was an Indian and my sympathy was naturally for India's independence."

Dharma Vira was born in a family which had national background. His father was a man of national feelings. When he was working as an Engineer, in Patiala, he was the President of the Local branch of the Arya Samaj. He was arrested on false ground of seditious activities and later on acquitted of
all charges. In addition he was associated with young people who used to visit his father "to seek his advice and discuss national affairs". Madan Mohan Malaviya founded a Bharat Mata Mandir in Benaras which was visited by many national leaders and Dharma Vira says, "we, children of the neighbourhood had the unique advance of coming into contact with them". Gandhi came here and fell ill. Dharma Vira was placed on duty to attend on him. He proudly observes that "at the age of 13, I came in contact with the great man of India's destiny". When he was in the Central Hindu School in Benaras, he heard the speeches of national leaders. We had frequent visits and speeches by leaders such as Bal Gangathar Tilak, Lajpet Rai, Mahatma Gandhi, Madan Mohan Malaviya, Dr. Annie Besant and others. As Joint Magistrate at Almora in Uttar Pradesh, he looked after political prisoners like Nehru and M.N. Roy. His contact with Nehru developed. During the token Satyagraha movement in Uttar Pradesh, he was the Deputy Commissioner in Almora. He did not arrest the Satyagrahis and the movement started collapsing. Govind Ballah Pant in jail sent for Dharma Vira and asked him to arrest the satyagrahis, otherwise they would get demoralised. Then Dharma Vira helped the movement by arresting a list of people as given by Pant. In this way he indirectly helped the national movement without shirking his duty. In carrying out his duty, he even arrested one of his old college mates, Krishna Chandra Joshi, "who was one of the prominent leaders of the Congress in the district".
when he was serving as the Deputy Chief Controller of Imports in Delhi Secretariat, he was able to help the national movement. Pandit Ravi Shankar Shukla, the Madya Pradesh (which was then called Central Provinces) leader was running some Hindi papers with strong Congress views. Due to their strong national views, the news paper quota for his papers was refused. He approached Dharma Vira requesting for his quota of newsprint. Otherwise, it would be a set back to the national movement in the Central Provinces. As it was wrongly withheld, he "allotted a fresh quota". As the Textile Commissioner in Bombay, he helped the national movement. Due to shortage of cloth and yarn in the the country, strict rationing was enforced. Rafi Ahmed Kidwai, the Uttar Pradesh Congress leader was the intermediary in this matter. Many Congress workers were weavers and they were in dire need of yarn. He says "Kidwai would communicate about deserving cases to me and relief was provided.....". Even Nehru wrote to him drawing his attention to particular cases and "I would do the needful".

Badr-ud-Din Tyabji was a man of strong national feelings. "The Tyabji family had long been associated with the national movement. His father and grandfather were nationalists. His grand father Justice Bar-ud-Din Tyabji was "one of the founder members of the Indian National Congress and Presided over its third session held in 1887 in Madras". So his patriotic feelings were hereditary. In his very early days he
came into contact with Gandhi. Gandhi paid a visit to Madras and "stayed with my parents, I think for a day and a night." Again he met Gandhi when he came to London to attend the Second Round Table Conference in 1931. It was after sixteen years. In this meeting Gandhi encouraged him to appear for I.C.S. examination because "he said that the free India of to-morrow would need workers of every type, not the least the administrators....".

It was their national feelings which decided whether they had to opt for judiciary or remain in the executive. A.S.P. Ayyar's choice highlights this. He says that "my sympathies were with the people who were fighting for Independence for India, and they would have to be dealt with and punished severely under the existing system. So, after changing my mind twice, I finally decided for the judiciary."

Even though they had strong national feelings, they never went against upholding the law of the land. Gandhiji launched the famous 1931 Civil Disobedience Movement. Two Congress leaders namely Sri P. Kumaraswamy Raja and Sri Kamaraj offered Civil Disobedience in Sivakasi division. At that time S.K. Chettur was the Sub-collector of that division. They were brought to his court and they were sentenced by S.K. Chettur. This shows how they enforced law impartially in spite of their national feelings.
They were also men who were willing to undertake physical sufferings, privations and ready to face any hardship in their ventures. They risked their life in executing their duties.

K.P.S. Menon undertook an overland journey from India to China. It took one hundred and twenty-five days. The first part covered the Himalayas, the Karakoams and Pamirs, mainly. It was done on foot and horse back. The march was most unpleasant and continued for thirteen days. In this journey he withstood the rigours of climate of all kinds. He continued his march facing physical hardships. Regarding Pamir, he says "The region of Pamirs was fresher, cleaner, more open and ourselves were so high on the earth's surface that mountains of a mere 20,000 ft. were not terrifying". He with his companions travelled across a vast desert, meeting occasionally oases. He touched Sinkiang. The only foreigners living in Sinkiang were Indians. Again covering a thousand miles he came to Urumchi. Continuing his journey he reached Lanchow where he visited the tomb of Genghis Khan. At last he arrived at Sinkiang.

T.N. Kaul undertook an overland journey from Europe to Asia. He undertook this adventure after passing the I.C.S. Examination and training in England with three of his colleagues, Timmy Sharpe, Alan and Philip. They travelled by car from England to India covering so many places like Munich, Vienna, Budapest, Belgrade, Sophia and Istanbul.
They were courageous and bold. They never felt afraid in carrying out their duties and courageously faced problems and situations. They were bold in dealing with law and order problems, rowdies, robbers, dacoits and communal fanatics. They took their courage on both their hands in opposing injustice. Not only were they personally bold and undaunted, but also instilled such qualities in their subordinates and assistants.

A.S.P. Ayyar was the Sub-collector, Kundapur, in South Canara district in Madras Province. He had the problem of controlling dangerous rowdies there. "There was a notorious rowdy near Kundapur who was a terror to the whole locality....He was a dismissed head-constable with a desperate character." Landlords employed him to harass their rival landlords for good consideration. His usual method was to beat with a shoe. The Hindus considered beating with a shoe a great disgrace and so they meekly submitted to his demands. He extorted fish from the traders and paddy at harvest. The police were afraid of him as he once marched into the police station and beat a sub-inspector and a constable with a shoe. He was also a good shot. He encroached upon a five-acre plot of Government and refused to apply for assignment. The Tahsildar did not dare to evict him and the local police asked him not to disturb him. This matter was brought to the notice of A.S.P. Ayyar and Ayyar heard from the Tahsildar that even his English predecessors did not take action against him.
Ayyar asked the rowdy to apply for assignment but failed. He ordered the Tahsildar to go to the plot with the Circle Inspector of Police and a posse of constables and evict the encroacher, uproot and sell the coconut trees grown on it in public auction. Ayyar further added that he would be waiting on his side of the river with another group of constables. The operation was successfully carried out, and several people bought the uprooted coconut trees. Later on he assaulted some of the auction bidders, for which he was arrested and produced in Ayyar’s court. He was not able to produce any surety for his good conduct and so he was sentenced to undergo rigorous imprisonment for a year.

Badr-ud-Din Tyabji tackled the problem of Khaksars in Jhelum district in Punjab in 1940, when he worked as a Deputy Commissioner. The Khaksar movement was a militant Islamic and anti-British upsurge, more communal than national. They set up their head quarters in Chakwal sub-division. They were armed men, dressed in uniform, drilled with iron spades. They carried out their anti-administrative activities in the district of Jhelum and took shelter in Muslim shrines and mosques. They could not be dislodged from religious places without outraging orthodox Muslim sentiments. By their nefarious activities they brought down the prestige of administration. "The Superintendent of Police was naturally anxious not to antagonise Muslim sentiments in the district." The S.P. went on leave. Tyabji made up his
mind to tackle the Khaksars. After exhausting all means of peaceful methods he took into confidence the Sub-Divisional Officer and the Deputy Superintendent of Police, Mr. Phillips. He went to the mosque with the police and asked the leader to surrender, but he refused. Tyabji says, "There upon I gave an agreed signal, dropping my handkerchief." The police squad led by the DSP rushed in, overpowered the militants and marched them to the police station.

The I.C.S. men were well known for their honesty, integrity, and impartiality. They were fair-minded and honest. They did not solicit any favour nor yield to any heavy pressure while carrying out their duties.

C.D. Deshmukh was helping the Finance and Revenue Ministers in Central and Berar Provinces when the 1935 Act was implemented. The Chief Minister, Ravi Shankar Shukla, ordered the Chief, Superintending Engineer, Jabalpur, to send his officers to help the Congress Engineers in upgrading roads to Tripuri where the Tripuri Congress in 1930 was to take place. The orders were given orally. Being embarrassed, the Engineer telephoned to Deshmukh for guidance. Deshmukh told him not to carry out the orders, except for the upgrading of the public road, and recorded a note. The aide-de-camp of Gown, the Governor of Bombay drew travelling allowance from the Government when he had accompanied the Governor's wife Lady Gown, on her way 'home'. The Governor did not go. The
Accountant-General objected to this and Deshmukh upheld this objection. "The Governor fretted and fumed for a day or two."

K.P.S. Menon refused to yield to pressure in meting out justice when he was making an enquiry into a Civil dispute in Hyderabad where he was Under-Secretary to the British Resident. An old childless widow died in the Hyderabad State. She left by her will fifteen lakh rupees to her nephew, one Ghulam Mohiuddin. At that time under the law, if anybody died intestate, his property would go to the Nizam. The Nizam disputed the will and tried to pressurise K.P.S. Menon to dispose of the case in his favour by sending one of his stooges, the Nawab of Tarband. Menon found the will genuine and allowed Ghulam Mohiuddin to receive the amount. Though the Nizam was the richest man exercising great powers, Menon, an I.C.S. officer did not yield to him and maintained his honesty and fair-mindedness in meting out justice.

They were efficient in completing any work entrusted to them. They did it as efficiently and expeditiously as possible. Nehru wanted to construct seven airstrips in various parts of India after the Chinese debacle. The military Engineering Service informed the government that it would take at least two years to construct them. But Nehru, the Prime Minister of India wanted them to be constructed
within six months. He called for Dharma Vira, who was Secretary at that time and asked if it would be possible within six months. Giving the answer in the affirmative, Dharma Vira says, "I handled the matter personally."

The I.C.S. men refused to accept any gift or presentation from anybody as it would affect their impartiality and respect for law and justice. T.N. Kaul was working as a Joint Magistrate in Sitapur district in Uttar Pradesh. One day the driver of the leading Taluqdar (Raja of Mahoodabad) delivered a basket of mangoes at his house as per the custom at that time. He says, "I returned it because I had some revenue cases of Mahoodabad pending in my court." His boss Haig told Kaul that it was only a custom and he should not have returned the basket. Kaul replied that he would not accept the custom blindly because "it would have weakened people's faith in our impartiality and respect for law and justice."

They were particular in weeding out corruption among their subordinates and they did their best in this direction. Thus S.V. Ramamurthy says, "As Sub-Collector, Shermadevi and next at Ongole I paid special attention to weeding out corruption among revenue Officials and magistrates serving under me."

They never hesitated to take severe action against those found corrupt regardless of consequences. They even issued
orders for their detention. R.P. Noronha was Sub-Divisional Officer of Khamagaon in Central and Berar Provinces. During 1942, there was food scarcity in Nagpur and the Deputy Commissioner of Nagpur sent his most competent but dishonest extra Assistant Commissioner to buy jowar in Khamagaon. He came and struck a deal with traders raising ten rupees more per quintal than the prevailing price and shared the extra ten rupees between him and the traders. Noronha came to know it and threatened the traders with detention orders in their names if the old price was not restored by 4 p.m. the next day. Quickly the jowar price dropped by exactly ten rupees.

K.K. Dass, I.C.S. (Rt.) former Chief Secretary to U.P. Government observes "in our days giving and taking bribes was not in fashion". They could not tolerate any corrupt subordinates and if they were found corrupt, they were expeditiously dismissed from service.

One of the principal duties of the I.C.S. Officers was to maintain law and order and ensure peace in the society. "The main function of a government is to maintain law and order, and the maintenance of law and order inevitably entails the use of force on occasion."

R.P. Noronha was Commissioner, Jabalpur during 1956. At that time a riot occurred at a cinema and some boys involved
in it were arrested and prosecuted. The boys demanded that there should be no prosecution against them since it was the Cinema authorities who were originally at fault. His own daughter, the leader of the girls, supported the boys' demand. There were many meetings and speeches. A showdown seemed inevitable. R.P. Noronha decided not to yield to this illogical demand as it would be to surrender law and order to the mob. He ordered the Collector to provide enough security by posting enough police to the court and trial should not be disrupted, even if this necessiated firing. It was his only daughter who was to lead the students to the Court. The night before the trial, his daughter had a talk with him and he convinced her of the importance of maintaining law and order and nobody should be allowed to be above law. Next day she went to the college and declared that she was not going to lead any march and delivered an impassioned speech in defence of the Rule of Law. The matter ended and thereby Noronha maintained the rule of law.

These men were all dead against all kinds of discrimination, racial, ethnic, and religious. They resented whenever and wherever they came across them both in India and abroad.

They had a broad-minded attitude to life in general. Regarding drinking, they had healthy and practical attitude. Generally they drank in clubs, in their houses, parties and
conferences. They did not have any pet notions and fads about it. S.Y. Krishnaswamy says "I was not a teetotaller and had an occasional drink in company or at the club..." They expressed it openly. E.N. Mangat Rai expresses "I did drink and had done so openly for years, and had every intention of going on doing so".

They were not for prohibition because as T.N. Kaul observes "Prohibition leads to crime and corruption, clandestine and excessive drinking, not to temperance". Moreover, it deprives poor man one of the few pleasures of life. It does not enhance the image of India abroad. He further says "they only make us the laughing stock of people abroad and do not raise their opinion of India or Indian".

They had no objection to smoking. C.D. Deshmukh says "I had my first cigarette at the age of nineteen". Men like C.D. Deshmukh and S.K. Chettur smoked. The latter had an interesting experience due to smoking which cost his transfer. At Palghat where he was posted as Sub-Collector, he smoked just outside the pandal where a Thyagaraja Festival was conducted. The feelings of Hindu community were wounded, resulting in his immediate transfer. Even then he continued his habit. They never held that smoking was an evil.

Their outlook towards sex was generous and free from all inhibitions. Their attitude was never rigid, rather, it was liberal and cheerful. They knew the vital importance of sex
They liked opposite sex and enjoyed it. They were also frank and free in their relations with the fair sex. In their sex and matrimonial contracts, they never cared for caste, creed, religion and country. They were rather cosmopolitan in their outlook and understanding.

They offered their opinion on the policy of their governments but never advised on any policy. R.P. Noronha says "I can tell you the consequences of a policy. But I am not competent to tell you what policy to follow." 137

Speaking about the role of civil servants, E.N. Mangat Rai says "the politician determines the decision and yet appreciates the anonymous civil servant who has argued to the contrary." 138 S.K. Chettur held the same opinion about his right to offer advice as his duty. He says "While I had a right to offer advice to them (based on my knowledge and experience) I had to accept and implement the orders even in cases where my advice was over-ruled." 139 They considered it their duty to offer advice to their political bosses even if it was resented by them. Once Dharma Vira offered his considered opinion on certain matters to Nehru. He did not agree but got angry with him. Dharma Vira retorted "After all, why does the government pay me four thousand rupees a month? It is for my considered opinion." 140
They were all good at and proficient in English. No doubt, from their childhood, they took to the learning of English with enthusiasm and later on attained mastery of that language. S.K. Chettur won scholarship for the study of English in his Honours course in Madras Presidency College; he was offered a scholarship in the English Honours Course. He says that when he was in England "...I was flooded with enquiries about how I had picked up an English accent so soon." Badr-ud-Din Tyabji was a lover of English. He says, "I wanted to take English language and literature for my B.A. It was not only the subject I liked most, but the one I knew best." 

They were all lovers of English and its literature. They felt more at home with English. Even their English friends and colleagues appreciated their English, both written and spoken.

As writers in English, they displayed their literary talents right from their early days. They wrote on various subjects like Banking, Agriculture, Development, Irrigation, Journeys and International affairs. In addition, they wrote poems, verses, novels, stories, essays, articles and plays in English. They touched all aspects of literary work.*

They composed poems and wrote verses. C.D. Deshmukh wrote Sanskrit poems. When he met Tagore at Shantiniketan...
in Bengal, he says "I composed a poem in Sanskrit to present as an offering to the poet...."\(^\text{144}\)

S.K. Chettur also wrote poems and verses. "I wrote serious verse."\(^\text{145}\) At Oxford he says "Stephen and I were the only two individuals in university who wrote poetry."\(^\text{146}\) He also wrote short stories like 'ladders are unlucky' for which he says "I won a Rs.500 Prize...."\(^\text{147}\) A.S.P. Ayyar also showed keen interest in writing stories, plays and novels in English. One such novel was 'BALADITA' and his well-known play was 'The Trial Of Science For The Murder Of Humanity'\(^\text{148}\) and it was also staged in Vellore. Not only they staged their plays but also acted in plays. S.K. Chettur played the role of Iago in 'Othello' staged in Christian College once.

Though originally recruited to the Civil Service, they never grudged taking up any post given to them. One of the distinctive marks of the I.C.S. man was, as Tyabji says "In service....one should never refuse a post."\(^\text{149}\)

They also got interested in democratic politics. Entering public life, they contested general elections. C.D. Deshmukh contested the election for Lok Sabha from Kolaba district in 1952. "I won the election from Kolaba district."\(^\text{150}\) But he lost the election for the President of India in 1969. S.V. Ramamurthy also contested the election in 1952. He says "I stood for election to the Lok Sabha from
West Godavari District. But he lost it. They had the distinction of being first in many respects. Thus C.D. Deshmukh was "the first Indian Governor of the Reserve Bank of India" from August 13, 1943. S.V. Ramaswamy was the first Indian Chief Secretary to the Government of Madras. K.P.S. Menon was the first Indian I.C.S. Officer posted to the Foreign and Political Department. "It was my privilege, as the first Indian to have been admitted to the Foreign and Political Department..." The Government of India, Defence Department was exclusive British Reserve. Badr-ud-Din Tyabji was the first Indian Officer posted to that Department as an Under-Secretary. He says "There was special excitement in being the first Indian Officer to enter the portals of what was still then an exclusive bastion of British rule." T.N. Kaul was the first I.C.S. man from his native state, Jammu and Kashmir. He proudly says "I was the first Kashmiri from Kashmir to qualify for the I.C.S." Similarly K.L. Mehta, "In 1937...became the first Rajasthani to qualify in the competitive examination held there for the Indian Civil Service (ICS). He was also the first Indian to captain the I.S.E. and the University of London teams in tennis and badminton." In October 1947, Dharma Vira joined the Cabinet Secretariat as a Joint Secretary. "At that time there was no Secretary to the Cabinet. As such, the Joint Secretary to the Cabinet was the de facto Secretary." Thus he became the first Cabinet Secretary to Nehru's Cabinet.
To sum up, the following image of the Indian I.C.S. man emerges from these autobiographies. He was born and brought up in an educated and professional middle class. He received all his education in English. Achieving excellence in his academic career, he won prizes and medals and actively participated in games and sports. Eloquent in speech and skilled in debates and discussions, he distinguished himself in all extra-curricular activities. Passing the I.C.S. Competitive examination with flying colours, he toured extensively. Never lacking social graces, he displayed his keen interest in club life, enjoyed dancing, music and fine arts. He had the knack of making friends. He had a passion for hunting and other out-door sports. He held his parents and teachers in high regard. He was a patriot at heart and his sympathy for the national cause and the freedom movement was unquestionably genuine. He maintained his honesty, efficiency, integrity, and impartiality, while enforcing law and order. He never yielded to any pressure nor was he corrupt. Courage, both mental and physical, was the hallmark of his character. He resented racial discrimination, and championed the cause of the down-trodden and upheld the rule of law. He displayed an infectious sense of humour. He was a creative artist and had an enduring passion for the fine-arts of his country and tried his hand in penmanship. It is to this extraordinary hero that the task of making modern India was entrusted soon after the transfer of power in 1947.
NOTES

2. Badr-ud-Din Tyabji, p.3.
5. E.N. Mangat Rai, p.3.
9. Ibid., p.5.
11. Ibid., p.13.
12. Ibid., pp.11-12.
13. Ibid., p.51.
16. Ibid., p.47.
18. Ibid., p.108.
24. Ibid., p.72.
27. Ibid., p.58.
29. Ibid., p.41.
30. C.D. Deshmukh, p.42.
31. K.P.S. Menon, p.54.
32. Ibid., p.55.
34. Ibid., p.8.
35. T.N. Kaul, p.32.
37. Ibid., p.vi.
40. Ibid., p.11.
41. Ibid., p.24.
42. Ibid., p.18.
43. Ibid., p.40.
44. Dharma Vira, p.1.
45. Loc. cit.
46. Ibid., p.3.
47. S.V. Ramamurthy, p.1.
49. Ibid., pp.1-2.
50. Ibid., p.2
52. Ibid., p.10.
53. Ibid., pp.15-16.
54. Ibid., p.17.
56. Ibid., p.21.
57. Ibid., p.23.
58. Ibid., p.24.
60. Ibid., p.24.
61. Ibid., pp.24-25.
62. T.N. Kaul, p.34.
63. C.D. Deshmukh, p.59.
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68. Ibid., p.179.
69. Ibid., p.172.
70. Loc. cit.,
71. Loc. cit.,
72. Ibid., p.173.
73. Ibid., p.175.
74. Ibid., p.194.
75. Ibid., p.195.
76. Ibid., p.199.
77. Ibid., p.200.
78. Ibid., pp.200-201.
80. K.L. Mehta, p.87.

82. Ibid., p. 8.

83. Badr-ud-Din Tyabji, p. 60.

84. Ibid., p. 118.


86. Ibid., p. 79.


89. C.D. Deshmukh, p. 313.

90. Ibid., p. 320.

91. Ibid., p. 322.

92. S.Y. Krishnaswamy, p. 53.

93. Badr-ud-Din Tyabji, p. 79.

94. Ibid., p. 84.

95. K.P.S. Menon, p. 245.

96. T.N. Kaul, p. 212.

97. K.P.S. Menon, p. 44.

98. Ibid., p. 54.

99. Ibid., p. 63.

100. T.N. Kaul, p. 23.


102. Loc. cit.

103. Ibid., pp. 77-78.

104. Ibid., p. 102.

105. Ibid., p. 102.

106. Ibid., p. 83.

108. Ibid., p.5.
110. Dharma Vira, p.6.
111. Ibid., p.19.
112. Ibid., p.22.
113. Ibid., p.24.
114. Loc. cit.
116. Badr-ud-Din Tyabji, p.3.
117. Ibid., p.10.
118. Ibid., p.35.
120. K.P.S. Menon, p.197.
123. Ibid., p.136.
124. C.D. Deshmukh, p.98.
125. Loc. cit.
126. Dharma Vira, p.49.
127. T.N. Kaul, p.61.
128. Loc. cit.
131. R.P. Noronha, p.118.
132. S.Y. Krishnaswamy, p.70.
133. E.N. Mangat Rai, p.259.
134. T.N. Kaul, p.92.
135. ibid., p.215.
136. C.D. Deshmukh, p.36.
137. E.P. Noronha, p.85.
140. Dharma Vira, p.50.
142. Ibid., p.21.
144. C.D. Deshmukh, p.119.
146. S.K. Chettur, *The Crystal Years*, p.34.
147. Ibid., p.59.
151. S.V. Ramamurthy, p.150.
152. C.D. Deshmukh, on the back flap.
153. Ibid., p.122.
156. T.N. Kaul, p.52.
158. Dharma Vira, p.44.