CHAPTER-IV

PATTABHI AS A FOUNDER OF INSTITUTIONS
To satisfy the demands of the environment, Pattabhi assumed and performed certain roles. He saw no conflict between his political objectives and assumption of these varied roles of an educationist, leader of the co-operative movement and banker.

‘Pioneering work’ in Andhra was done by Pattabhi in the fields of education, co-operation and banking. All the institutions founded by him, with the exceptions of subhodaya publications, have survived him and are now flourishing. An ‘executive genius’ possessing original ideas, he achieved outstanding success in various fields of constructive work. Is meticulous planning, indefatigable energy (despite a chronic stomach ailment) and supreme self-confidence helped Andhra in acquiring institutions of enduring value. He gave Andhra its first commercial bank in 1923 and the first insurance company in 1925. These institutions today are a testimony to the foresightedness of their founder. His services in the field of education to which a brief reference has already been made, were also of a high order.

Education:

Inspired by the spirit of National Education in Bengal and brought to Andhra by Bipin Chandra Pal in 1907, Pattabhi and Hanumantha Rao, after two years of hard work, succeeded in founding the Andhra Jateeya Kalasala at Masulipatnam in 1910. A similar though smaller institution was established at Rajahmundry three years earlier. The founding of the Andhra Jateeya Kalasala in 1910 coincided with the publication of a small book entitled ‘Indian National Education.’ The book comprised two parts and the first part was written by Pattabhi, while Hanumantha Rao did the second part. Mutnuri Krishna Rao printed the book at his Kistna Swadeshi Press.

The nationalists then were highly critical of English education, the aim of which they said was to “denationalize, de-Indianize and turn into ‘imitation
Europeans’ those who came under its influence.” Finding fault with the system of English education obtaining in India was the order of the day. Pattabhi, in this book on ‘Indian National Education’ analyzed the ‘defects’ of such a system and its impact on Indians society.

The first part of the work which Pattabhi wrote was described as ‘a constructive criticism of the present system of education.’ He strongly criticized the British for neglecting the needs and ignoring the aspirations of Indians. The British had no faith in the educational institutions founded and maintained by them. An Englishman in India sent his children to schools in England and not to schools and colleges in India, because he wanted his children to be true Englishmen. Our boys and girls, Pattabhi said, must grow into true Indians and not rest satisfied with the acquisition of knowledge. This would become possible only when the system of education was based upon the ‘proven strength’ and not upon the ‘supposed weakness’ of a nation. Nationalism was not narrow provincialism. The development of a nation’s own genius could well enrich international culture. Such a development was possible only through national education.4

The failure of the youth to appreciate the greatness of Indian culture was, according to Pattabhi, a great misfortune. Cheap imitation of foreign ways of dress, talk, manners, etc., led the foreigner to depreciate our culture and heritage. The youth were unable to distinguish between the ‘essentials and accessories’ of intellectual equipment. This ignorance on the part of the young men and women enabled the nineteenth century bureaucracy to victimize ‘Indian Glory’ for about fifty years. The missionaries, taking advantage of the situation, aimed at the destruction of Hinduism. In support of this statement, Pattabhi quoted Dr. Ananda Coomaraswamy, who said that English teachers in India “should not be in power but subordinate. They should be engaged by, paid by, and responsible to Indian managers as in Japan where English teachers are responsible to Japanese authorities.” As Coomaraswamy put it; Indians became strangers in their own land.
Pattabhi was trenchant in his condemnation of the British system of education especially higher education in India. But he admitted that Western education revealed the treasures of knowledge. "Mines of tradition, prejudice and superstition," he wrote, "have been exploded at the first touch of Western Science." But that did not justify the imperialist aims of the British. Centuries ago, Rome tried in vain to educate 'the Gaul, the Briton, the Spaniard and the African' and 'England fails now to educate the Hindu, the Mohammaden and the Egyptian.' It might be easy to administer the affairs of a foreign nation. But it was certainly difficult to educate its youth. An education that was inefficient, incomplete and that failed to provide an honorable means of livelihood was no education at all.

The modern system of education came in for heavy criticism. Dr. S. Radhakrishna expressed the dissatisfaction of the scholars when he remarked that the modern system "instead of civilizing the barbarian barbarized the civilized man." This is what Pattabhi meant when he remarked that the defect of the universities in India was that they were able to measure the knowledge acquired, but failed to test the fitness of the student to enter upon a course of further knowledge. Ancient Indian universities like Nalanda and Takshasila were 'models of what a university ought to be.' moreover, higher education was expensive and far beyond the reach of many. Upto a certain standard, argued Pattabhi, education ought to be free. Paying for it was like paying for daylight.

He suggested a programme in which people, without depending on state financial support should start educational institutions. In such national schools and colleges, students should not be huddled together in the same classroom and subjected to the same kind of studies. The individual aptitude should be taken into account. The proposed system of education was to be a three-dimensional one. In the place of the training of the mind in memory, there would be a composite system of literary, scientific and technical education. Nor could manual training be ignored. ‘Sloyd’ (Swedish word meaning, skillful, handy or deft) held out lessons for India. It should be taught during extra hours so as to counteract the evils of over study. To some extent, Pattabhi’s system
of education was based on Plato's scheme of education to train the mind and
the foundation for a higher course of industrial education. Introduction of the
study of agriculture was another reform suggested by him. The lack of such an
important study was a calamity. The study of Fine Arts too did not receive
the encouragement due to it. He thought that England's backwardness in Art
was the cause of this omission. He said that "two of the foremost nations in
the world—Germany and the United States are nations that have devoted the
greatest to art as a factor of education." Music, painting and poetry would
serve as instruments of liberal education.

There was agreement among nationalists that dependence on a 'foreign
tongue' was affecting all-round development. Poets and philosophers like
Rabindranath Tagore felt that education through one's own language was the
only solution. Pattabhi voiced the nationalists' resentment against the neglect
of vernaculars. He held Lord Macaulay partly responsible for this and attacked
him for 'his ignorance of Eastern Culture and philosophy.' He admitted the
debt of gratitude India owed to Macaulay for advocating the study of English,
but, he had no business to 'consign the Vernaculars of the land to the limbo
of worthless material.' Pattabhi referred to a story narrated by Rev. Andrews. It
revealed the feelings roused in a Professor at Cambridge at the mention of
Macaulay's name. "Macauly," cried the Professor, "maualay, the philistine! It
was a sad day when he set foot in India and posed as an authority on Eastern
Literature trying to turn the garden of the East into a wilderness of second-
hand London Universities." Owing to the neglect of vernacular, the system of
education was divorced from the national thought and genius.

The lot of the teachers had to be improved. Because of poor salaries, 'the
teaching profession failed to attract the best minds and therefore the teachers
could not be the real educators of the youth.' He also suggested regular
medical examination of the students and drill for him to improve their physical
strength. He deprecated the practice of early marriages which was rampant in
India. National Education was, thus, a system of liberal education meant to
develop the sense and faculties of the youth. All education must be rooted in the
past. Pattabhi constructed his system of education to remedy the evils of the
British educational policies and methods in India. A purely literary education created a big gulf between the classes and the masses. Later, however, the British Government realized the dangers of a too literary education. The prospects of employment awaiting "the average product of the literary type of education" were 'somewhat drab.' The need of the hour therefore was 'national education through national institutions under national control.' That would be in the spirit of the Resolution on National Education passed at the spirit of cutta session of the Congress in 1906. National Education was nothing but a system of education aiming at the development of people's intelligence through the medium of their own national culture. It was, however, evident that there was no desire on the part of the nationalists to uproot western subjects and western ideas or language.

The small book on Indian National Education contained the views of Pattabhi and Kopalli Hanumantha Rao on the importance of National Education. They sought to translate their ideal into reality through the Andhra Jateeya Kalasala. Gandhi, later, commended institutions like the Andhra Jateeya Kalasala because they supplied freedom—fighters. The Kalasala, as the Indian Annual Register put it, "made an effort to direct energies to the higher reaches of thought and life". Pattabhi and Hanumantha Rao believed in the virtue of self-reliance. They held that dependence on Government was unnecessary. They raised funds through their own efforts to keep the institution going. Such institutions were lauded for working without help from Government. The Kalasala gave admission to Harijans and worked for their uplift. It embodied the nationalist spirit. It was also a fact that the National Movement in Andhra found its best expression in the Kalasala. By 1921, it offered instruction in Civil Engineering and Handlooms. At the 31st session of the Indian National Congress, Hanumantha Rao made a stirring appeal to the Congress to take up the question of National Education which alone would help the growth of Indian nationality. He appealed to the members to expedite the implementation of the 1906 Congress Resolution on National Education. Pleading for the establishment of a National University Pattabhi said that universities should imbibe and inculcate the values of all religions. It was mistake to think that Hindu traditions did not suit Christian tastes. All religions stood for the same ideals.
There was much in common between what Pattabhi advocated in 1910 and what, years later, Gandhi explained has the ideal of National Education. Gandhi said that education must have a social purpose and prepare youth for the service of the nation. Gandhi, too, preferred a system of education with a bias for arts and crafts which would help village reconstruction and national prosperity. He wanted the youth to develop a passion for indigenous culture. “If I have power,” said Gandhi once, “I shall destroy most of what is written in textbooks……. Children learn more through seeing and hearing.” That was the aim of Pattabhi as early as 1910. The Congress declared National Education as part of its programme in 1906 and reiterated it in 1921 but forgot about it till 1938. Pattabhi reminded the Congress that the basic principles that should guide National Education were: (1) free and compulsory Primary education on a nation-wide scale, (2) adoption of the mother-tongue as the medium of instruction, and (3) introduction of some form of manual and productive work as the center round which the whole system would revolve.9

Even though Pattabhi had high regard for ancient learning, he did not discard the modern devices of acquiring knowledge. Application of modern methods to traditional Indian knowledge was what he suggested. He praised the efforts of Mrs. Annie Besant, who, during the Home Rule Movement, tried to give good education to boys and girls. Later, Gandhi tried to rectify the mistakes in the system of education. The aim of independent India should naturally be to increase agricultural output. To achieve that, the study of rural economics and engineering must be given top priority. Science and Technology must be used to achieve self-sufficiency. Pattabhi was disappointed that India, after attaining freedom, did not make strides in education. The people, instead, were quarrelling over language and other avoidable controversies. Independent India should not suffer from overdependence on agriculture. Industries, particularly village industries, must be developed. That was Gandhi’s wish and Pattabhi’s plea.10

Pattabhi coupled the demand for a separate Andhra Province with that of a separate University for Andhras. He was certainly one of the earliest to do so. He made the demand for a separate University around the time the
Andhra Jateeya Kalasala was born and pursued it through his writings. In 1914, he wrote a series of articles in ‘The Hindu’ and prepared an excellent case for the Andhra University. The demand for a separate University was both legitimate and timely. Pattabhi went a step further and said that a day might come when the needs of the huge Madras Presidency demanded not only the establishment of the Andhra University, but a Kannada University in Bangalore, a Malayali University at Trivandrum and a Tamil University at Trichinopoly. As visualized by him, universities have sprung up at all these places except one. His argument was that the Madras University was overburdened and needed immediate relief. Comparatively, the British Universities had smaller number of students on the rolls—examples being Glasgow: fewer than 3,000, Manchester:1,550, Wales: 1,700, other Universities fewer than 100 each. Altogether in the United Kingdom there were about 17 Universities for a population of 45 millions, the ratio being one for every 2 ½ millions. In Madras Presidency there was one university for 60 millions. That, Pattabhi said was appalling. Pattabhi coated Lord Hardinge. “The more such Universities are multiplied and distributed over India,” observed Hardinge, “the better it will be for the cause of Indian Education and for the development of moral character,” Tamil leaders like Sir P.S.Sivaswami Iyer lent their support to this view. The new Universities, Pattabhi suggested, should adopt vernaculars as the media of instruction. This would make Education of the people real by removing ignorance on a large scale. The development of character would then be easy. This would also eliminate the prevalent hatred and distrust between the classes and the masses. He referred to the fact that in Oxford then 50 labourers were imbibing high culture. The adoption of vernaculars would thus, enable all people to receive Education. The fourteen major languages and 312 million people required, at least, 14 Universities. The demand of Andhra desa sprawling over an area of 70,000 square miles, with a population of 22 million speaking the same language, was wholly justified for a university. These people had to go to Calicut or Coimbatore for studying Agriculture or Commerce. Andhra desa abounding in mineral and agricultural wealth deserved the high seat of learning.
Twelve years after his well-argued-out articles appeared in “The Hindu,” the Andhra University came into being. Later, the Governor of Madras sent a telegram to Pattabhi offering him the membership of the chari’s desire that Pattabhi should be nominated first as a member of the Senate and later as the Vice-chancellor of the Andhra University. In his letter to Pattabhi, Raja gopalachari wrote: “I wanted to duly install you on the gaddi at waltair.” Some interpreted this as a bait laid to get Pattabhi out of State politics, in view of the provincial congress committee. Carried on his advocacy of a separate Andhra Province and at times was critical of the Congress ministry led by Rajagopalachari.  

Andhra University’s founder-Vice-Chancellor Dr. C.R. Reddy regretted that ‘a leading intellect’ like Pattabhi was unwilling to shape the future of the University. Pattabhi declined the offer despite repeated requests from Rajagopalachari. In a subsequent letter dated 5-12-1938, Rajagopalachari who remarked that Pattabhi was not getting the recognition due to him, wrote thus: “It is pity that we have not been able to meet and talk over the latest difference. I very much wished that you should be installed at Walt air in due course but you always persist in going wrong.” He followed it up with another telegraphic request to reconsider the decision but Pattabhi stuck to his decision not to accept it.

Eleven years later, at a special convocation held in March 1949, the Andhras University conferred on Pattabhi, the Honorary Degree of D.Litt. Dr. C.R. Reddi, the Vice-Chancellor in his citation described Pattabhi as a “born intellectual excelling in originality of thought.” “The beaten track,” continued Reddy “has never been his. He is of the tribe of pioneers and explorers. None could be the better of him in debate. He is both a maker and writer of history.” That was a tribute from one intellectual to another.

He carried on his work for educational reforms after the attainment of independence. As Government of Madhya Pradesh from 1952 to 1957, he expressed his views frankly on the problems facing education. He regretted the slow progress of literacy and at that rate. He said, it would take nearly 50 years
for the whole Country to be literate. If it was left to the Government alone the whole programme would cost about 400 crores of rupees. Since such huge sums of money could not be spent, he suggested that no graduate should be admitted to the diploma or degree unless he produced a certificate from a competent authority that he had made 250 illiterate literate. He argued that there was nothing wrong with the suggestion. If medical graduates after passing the M.B.B.S. Examination had to serve as House Surgeous for some period, Pattabhi asked, why not lawyers, engineers and teachers do a similar job? He also warned against creating two types of Universities—rural and urban. In a country where 80% of the people lived in villages, the need was to create rural-urban universities, rural-urban atmosphere and culture. Education must help the promotion of food, output, clothing, shelter and medical facilities. He praised the Americans and Japanese for converting their handicaps into advantages, Japan, he said, should become Indian’s ideal.

In conformity with his avowed commitment to National Education, Pattabhi did not send his children to Government-run schools. He “educated them in the University of life, in the class-room of life, in the class-room of human conversation, in the laboratory of human affairs and they have learnt something of these.” He trained them for citizen-ship, not for jobs. He wanted them to attain qualification for freedom and ‘disqualified them for service and slavery.’ That, said K. Rama Rao, was ‘real Gandhism’ and only a ‘true Gandhian’ like Pattabhi could do. It can, however, be stated that as India became independent Pattabhi was to some extent disappointed that his sons lacked ‘academic qualifications.’ That was much to their disadvantage in securing good positions.

Pattabhi’s ideas on and approach to education aimed at securing an educational system that would provide practical training to youth. It must also reflect India’s heritage in all its richness.
Co-operation and Banking

In England, individual efforts resulted in the birth of the English Agricultural Organization society which led to progress in rural co-operation. An effort was made by champions of rural reform to offset the 'danger of an excessive industrial development at the expense of the nation's supply of food and raw material.' The success of Co-operative movement was hailed as a sign of progress. Bertrand Russell opined that Co-operative movement was capable of organizing economic life on lines which would avoid the conflict of interests inherent in a capitalistic organization.14

The movement's success in the west, inspired Indians to contemplate a similar movement although conditions were different in India. It was during Lord Curzon's Vicerroyalty that the Co-operative movement made its beginnings. The first Co-operative Societies Act was passed in 1904. The Act of 1912 was a shot in the arm for the movement. People realized the necessity of the movement. People realized the necessity of the movement for the uplift of the large masses of Indian population; mainly, the agriculturists who groaned 'under the heavy burden of un-productive debt.' The movement was therefore "predominantly an agricultural movement." such a movement could help in bringing about a revolution in India's agricultural economy.15

It was, however, realized that the success of the movement in India as in the United Kingdom would depend on the government. This seemed to have held a particular fascination for Pattabhi as he was always against excessive dependence on government the need of the hour was 'private enterprise and supply of organization Societies.' Realizing this, Pattabhi took to co-operation like a duck taking to water." The Indian National Congress adopted the idea of the establishment of Co-operative commonwealth as a type of self-government. In consonance with this, Pattabhi wanted to make first his home-town a Co-operative commonwealth. His ideal was the Co-operative commonwealth contemplated at Bristol by Mr. Ramsay. The village bank, it was said, was the simplest form of Co-operative organization as the movement
and its problems centred round the agricultural credit society. Promotion of thrift, availability of cheap credit and banking services were needed. It was to satisfy such a need that Pattabhi started the Krishna District Co-operative Bank with capital of Rs. 50,000/- in January 1915. This bank grew into the Co-operative Central Bank with a working capital of over twenty lakhs of rupees. He presided at the Andhra provincial Co-operative conference in 1919 and 1921 and was the president of the Madras Co-operative Presidential Conference held in 1926. The demands of political work on his time and energy prevented him from accepting the whole-time presidency of the Andhra provincial Organization. At the Rajahmundry conference on co-operation held in 1921, he explained the objectives of the movement which was gaining World-wide ground. People formed into co-operative societies for certain economic ends, with a certain share capital cementing them into a social entity. He deplored the apathy on the part of the people in India towards the co-operative movement. The co-operator must begin and carry on his work “in the midst of the slush and heat of the villages, not in the airy chambers of lecture-halls.”

Co-operation was part of politics and like the latter it stood for self-reliance, purity and self-restraint. Its aim was to foster cottage industries and to use machinery not as the master but as the servant of man. Co-operation had a natural soil to grow in India because of the country’s agricultural conditions and poverty. Pattabhi made a plea for the establishment of Land Mortgage Banks. Land Mortgage Credit, which he then suggested, has since become one of the major reforms undertaken by the government. His suggestion that agriculturists should be given loans at a low rate of interest, is in force today. He advocated Co-operative farming but was against forcible eviction. Another useful suggestion made by him was that landholders might voluntarily give away a small part of their land so that land might be equally distributed. For instance, a person having 20 acres of land could easily gift away an acre. Thirty years after this suggestion was made, Vinoba Bhave launched his famous programme, known as Bhoodan or ‘land-gifts.’ For purposes of better distribution, Pattabhi suggested Co-operative stores and Wholesale societies. They underlined the philosophy: ‘There you grow, you import and export you retail and wholesale.” It was a scheme of all for each and each for all. He denounced the poor paying for the
extravagances of the rich. Capital was not a problem as it had many forms such as gold, buildings, masons and machinery. The cobbler, shopkeeper and the salesman constituted capital.17

In the three fields of economic activity, production, distribution and consumption, there must be the co-operative spirit. Then only was a co-operative commonwealth possible. He struck a note of high idealism when he declared: “There can be no spiritual democracy without a co-operative commonwealth and no co-operative commonwealth without high idealism and a well-considered annihilation of the differences that rule the world.”

It was widely felt that Co-operative Movement in India suffered from the abuse of powers by the Registrars. Pattabhi held the British Government responsible for this and criticized it for its neglect of the Co-operative department. A succession of English Registrars who had no knowledge of the problems of co-operation in India, managed the departments of co-operation. Presiding at the Co-operative Conference at Pasivedala in 1937, he said that because of the English Registrars, “a nation-building branch of Government was reduced to the level of a department of administration, with its mechanical standards, its mercenary ideals and its petrified routine.” An editorial complimented Pattabhi for his knowledge of the working of Co-operative which was “as great as his intelligence was keen to dissect their defects.” Dr. Pattabhi, said “The Indian Express,” “wants a fraternization between the Congress on the one side and the Co-operative movement on the other, the former supplying the dynamic force and the latter the necessary mass, for a regenerated movement for rural reconstruction. Pattabhi desired that the movement should assist the Congress and the nationalist movement in several ways. For instance, he said, Co-operative Banks could help Khaddar Societies. Such was his interest in the movement and knowledge of the problems that it was remarked that Pattabhi would make “an admirable choice for the office of the Registrar under a National Government.” South Indian stalwart C.Vijayaraghavachair, it was said relied on Pattabhi in co-operative meetings. Vijayaraghavachariar was the President of the Provincial Co-operative committee.18
He started many co-operative enterprises and before going to jail in 1930, he put his son in co-operative business. His son rose to be the President of the Madras Land Mortgage Bank which had debentures worth over seven crores of rupees. He was in that field for over twenty-five years. Pattabhi also started the Gudlavalleru Land Mortgage Bank in 1927.

During the first two decades of the century, Co-operative movement was called upon to play a vigorous role in India. A hurdle in the way of the movement was the backwardness of the people in education, rural as well as general. The movement's success, according to a Registrar of Co-operative Societies, required "a high standard of unselfishness and public spirit." In spite of these shortcomings the movement reached the 'peak of its prosperity' by 1930. The movement owed its success to the efforts of leaders like Pattabhi.

In the wake of the Swadeshi Movement, a number of insurance offices were inaugurated in Bengal and some parts of India. Insurance also was regarded essential for the progress of the nationalist movement. Rabindranath Tagore said that the attainment of human welfare and prosperity by means of mutual aid and co-operative striving was the 'very essence of civilized life.' In Andhra, Pattabhi was the first to think on these lines. Insurance was to him another form of Co-operation. The first insurance company in Andhra was founded by him in 1925. The Andhra Insurance Company, grew into a leading institution in South India and functioned smoothly till Life Insurance was nationalized in 1956. Pattabhi had gained experience in insurance business prior to 1925 through his association with an Insurance Company of Calcutta. After taking the permission of the Calcutta firm, he started the company in Masulipatam. Ten years later he founded another Insurance Company, which was organized not on the conventional lines but on a different footing. It was the Hindustan Mutual Assurance Company which was formally declared open in 1935. Certain reforms were introduced by Pattabhi in this company. There was no capital by way of shares collected for the company. A guarantee money of only rupees five was to be paid by every
policy holder. The company arranged to pay agent’s commission for the full period of the term of the policy and the agent was declared eligible to become a director. The main motivation for Pattabhi to start these two Insurance Companies was that insurance schemes should reach the common man. That was why insurance forms were printed in Telugu also.

The Hindustan Mutual Assurance company is today flourishing with a subscribed capital of over ten under the name of the Hindustan Ideal Assurance company. Since the nationalization of life Insurance, the company has been dealing only with general Insurance. Pattabhi was said to be an authority on insurance and his suggestion were helpful in rectifying many omissions in the Insurance Act. He exposed the anomalies in the Insurance of Act of 1938. He said that because of the wrong interpretations given by the superintendent of Insurance, investments were being forced into Government securities, The procedure regarding amalgamation was also defective. According to him.21

Banking

The first commercial bank to be started in Andhra was the Andhra Bank founded by Pattabhi in 1923. In a short time of fifteen days, Pattabhi collected a lakh of rupees and founded the Andhra Bank. In view of the Congress session due to be held at Cocanada that year, he opened a branch of the bank at Cocanada. He did so to provide banking facilities for the delegates and also ‘to protect them against pick-pockets.’ he worked as its Managing Director and within three years the Bank declared a dividend of twelve per cent.

The management of a commercial bank was no easy task. Pattabhi had to fight against heavy odds. Mr. Gordon, the agent of the Imperial Bank at Masulipatnam was, in his own interests, anxious to curd the growth of the Andhra Bank. Pattabhi, however, helped Gordon in realizing an overdraft of rupees one lakh. The agent was pleased with Pattabhi and when the latter
made a request for an overdraft of rupees one lakh, he recommended the grant of it to the Head Office at Madras. Pattabhi went to Madras and met the manager Mr. Lamb who admitted that he was afraid of 'non-co-operators.' Pattabhi at once offered to resign from the Board of Directors of the Bank if that would help in getting the overdraft. He was asked to send up another application to avoid the political colour. Pattabhi did so but the loan was not given. Much displeased with all this, Pattabhi said that the purpose of the Imperial Bank was defeated. He pointed out how the Government’s Finance Member, Sir Basil Blackett ‘boasted’ that the Imperial Bank was there to help small banks. He concluded that the British were afraid of ‘even a small institution raising its head.’

Although by 1926, Pattabhi, in order to devote his time fully to the freedom struggle, severed his active association with the Andhra Bank, the Andhra Jateeya Kalasala and other institutions, he had started another institution in the field of banking. In 1929, he founded the Bharat Lakshmi Bank, with a capital of Rs. 40,000/- and made his elder son its Honorary Secretary. This bank was later merged with the Andhra Bank. Presently the Andhra Bank has over 300 branches in the country. Pattabhi’s main aim in founding banks was to help the trader and the farmer who found it difficult to get financial assistance. The Chairman of the Andhra Bank, in his annual address in 1969 remarked thus: “The founder of our Bank Dr. Pattabhi always held that the bank’s credit should be made available to the farmers and the traders on a fifty-fifty basis. That this principle, laid down half a century ago, has now been adopted has a national policy speaks for the great foresight of our founder.”

All the institutions founded by him have functioned on the lines laid down by him. The Andhra Jateeya Kalasala After a brief eclipse during 1942-45 has now over 1,000 students. As already mentioned, the banks and insurance companies are in good shape. As Khasa Subbarau wrote, Pattabhi “had a flair for business organization and whatever he touched flourished and prospered.” It was also felt that Pattabhi would have risen to the highest positions in the field of insurance or banking if only he had remained in it.
There was, however, one exception and that was the “ill-fated venture he sponsored to start an English daily under the name of the ‘Indian Republic.’” In 1945 Pattabhi started a publishing house under the name of Subhodaya publications. Since its birth, the publishing house tried to bring out an English daily. Pattabhi’s idea was that it should serve the three crores of Andhras. There was no English daily exclusively for the Andhras and Pattabhi defended the new venture as an Andhra ‘foible which might be excused.’ The ‘Indian Republic’ saw light on January 19, 1949. But it did not live long. The failure of the venture was due to lack of finance and to the “too elaborate planning spread over too long a period.” That was the “only one among Pattabhi’s numerous enterprises that failed to grow or bear fruit.”

In national politics, Pattabhi was known mainly for his work for linguistic provinces and States people’s movement and as ‘an able interpreter’ of Gandhian thought. But even before he made his presence felt in national politics, he had contributed ideas and founded institutions of enduring value. Through his work of social reconstruction, he helped the growth of political development in the Coastal districts of Andhra. That was in accordance with the Congress resolutions from 1906 onwards which appealed to the people “to promote the growth of industries capable of development” and to give preference to Indian products over imported commodities.

The management of these organizations revealed Pattabhi as an able organizer. He was very careful in spending money. To the vast majority of people he appeared ‘a stingy man.’ He was even described as one, “with the head of a Brahmin and the heart of a Vysya.” To some extent, this dimmed his image as a leader.

But his rectitude and organizing ability helped him to get in to the good books of Gandhi. The fact that he was entrusted with the administration of the Andhra Branch of the All India Spinners Association in 1929 confirmed it. Gandhi during his visit to Andhra in 1929 was impressed by
the Andhra Branch's collection of Rs. 2,56,000/- for Khadi work. By successfully playing these varied roles, Pattabhi acquired a position of prominence, particularly in provincial public life. The assumption of these roles strengthened Pattabhi's position in state politics. These institutions helped him acquire prominence in provincial politics.27 That was of crucial importance to him as he had no political base of his own are mass appeal.