



The Hon'ble Mr. G. K. Gokhale, C. I. E.  
Born 9-5-1866. Died 19-2-1915.

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N/158221  
GOKHALEANA

9-5-'64



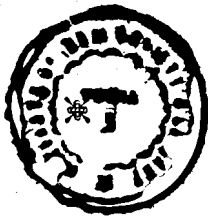
As a member of the Deccan Education Society Gokhale taught Mathematics, English, History and Economics by turn at the Fergusson College. In all the four, he reached a very high standard and people called him "professor to order". Gokhale, besides giving every holiday he could get to the work of collecting funds for that college and was responsible for placing the college on a basis of security.

Source: Rt. Hon'ble Sastri's Mysore University Extension lecture: on Gokhale: p. 7-8

# GOKHALEANA

GOKHALE'S 98th BIRTH DAY

9-5-1964



SERVANTS OF INDIA SOCIETY, MADRAS-14.

## FOREWORD

On the occasion of the Ninety Eighth Birthday of the late Hon'ble Mr. Gopal Krishna Gokhale, this brochure is released containing snippets on his life and work along with a few photographs. A poem written by him in pencil in his own hand on four sheets of foolscap paper is also included, which discloses in unmistakable terms the influence of the great Victorian poets, particularly Robert Browning and Lord Tennyson. In the words of Stanley Wolpert, the author of 'Tilak and Gokhale' published in 1962, by the University of California "this poem provides us with a rare glimpse of his lonely and sensitive and yet hopeful spirit."

A short report about the activities of the Madras Branch of the Society is also included in the Brochure.

MADRAS-14, }  
9-5-1964. }

S. R. Venkataraman  
*Secretary.*

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On the cover:

The Hon'ble Mr. Gopalkrishna Gokhale, C. I. E., as a witness before the Welby Commission in England which inquired into the Indian Financial Administration

**As a Member of the Viceroy's Imperial Executive Council, Calcutta.  
1902**



His work in the council was admitted to be of first rate quality even by those whom he criticised without mercy. Lord Curzon the great British Imperial Pro-consul, able and unsparing of himself, was generous in his appreciation of Gokhale's merits. And in the year 1903 Gokhale received the distinction of C. I. E. at his hands. In the letter that Lord Curzon wrote to Gokhale he stated that "the honour is offered to you in recognition of abilities which are freely bestowed upon the service of your countrymen and of which I would ask no more than that they should continue to be so employed. I wish that India produced more such public men." (*ibid.* 45.46)



**Founder—**

**First Member of the  
Servants of India Society,  
Poona-4, June 12, 1905.**

**President of the  
Indian National Congress,  
Benares, December 1905.**

Mr. Gokhale loved India and her welfare so intensely and so deeply that he would not see it injured by the labours of the unprepared, immature crude workers, whose only equipment consisted in a genuine call of patriotism. He therefore laid it down that those who joined the Society for training, should remain for five years with him, during all that time studying and travelling and working under trusted leaders, but never making themselves responsible either for a speech or for a newspaper article or for any publication. He also desired that young men joining the society should take upon themselves a vow of simple and pure life and that in a pure missionary spirit they should devote their whole lives to the work assigned to them (*ibid.* 50-51)

**Member, Royal Commission on public services in India  
1912—1915  
otherwise known as the Islington Commission**



Sir Abdur Rahim who was a colleague of Gokhale on the Commission stated that Gokhale had studied the questions relating to the Public Services of the country with his usual care and earnestness that "I must acknowledge that I have derived much confidence from the fact that the main proposals which I have ventured to put forward had his entire approval and were virtually formulated in consultation with him" quoted by Parvate in his life of Gokhale p. 380. Navjivan Press.

**Ghokhale on the education of children**

My Lord, an American legislator, addressing his countrymen more than half a century ago, once said that if he had the Archangel's trumpet, the blast of which would startle the living of all nations, he would sound it in their ears and say, "Educate your children, educate all your children, educate every one of your children." The deep wisdom and passionate humanity of this aspiration is now generally recognised and in almost every civilised country, the State today accepts the education of the children as a primary duty resting upon it. Even if the advantages of an elementary education be put no higher than a capacity to read and write, its universal diffusion is a matter of prime importance, for literacy is better than illiteracy any day and the banishment of whole people's illiteracy is no mean achievement. But elementary education for the mass of the people means something more than a mere capacity to read and write. It means for them a keener enjoyment of life and a more refined standard of living. It means a greater moral and economic efficiency of the individual. It means a higher level of intelligence for the whole community generally. He who reckons these advantages lightly may as well doubt the value of light or fresh air in the economy of human health.

From Natesan's Gokhale's speeches. P. 608.



## A SOUL GLORIFIED

Like a breath of air, with fragrance laden,  
 A radiant presence, lighting life,  
 A stranger yet to grief and strife,  
 You move and shine a glorious maiden.

Your year's at spring, your day's at dawn,  
 Youth and hope and trust are yours,  
 Your soul with just your eighteen years,  
 Is touched with joy and vibrates with song.

Alas! Dear child, this may not run  
 For long, for man is not so blest,  
 And often by our tears we test  
 How we have lived, how we have done.

Even the rose is bow'd with rain,  
 The brightest star hid by a cloud,  
 And sweetest faith that e'er was vow'd  
 Darkened, leads to bitter pain.

Youth hath wings and sure is its flight,  
 But may not leave regrets behind,  
 A matron honoured, a developed mind,  
 In place of morn, the day's full light.

Hope too hath feet and may not stay  
 Though oft she clings as loth to part,  
 But when she leaves, she chills the heart,  
 Our pulses miss her quickening sway,

But God help those whose faith is gone,  
 For then the very soul is crushed,  
 All springs are dried, all music hushed,  
 A dreary life, aimless and lone.

Sometimes our lot is struggle and pain  
 Though hope remains and faith is strong  
 Till Right in the end prevails o'er wrong  
 And repeated losses crowned with gain.

God grant, my friend, thy path be strewn  
 With roses, roses all the way !  
 Lighted far by the sun's warm ray,  
 Or the dewy beams of the milder moon.

The bird's glad note, the music of spheres  
 Thy own soul's song, in harmony all,  
 With angels dancing till the curtain fall,  
 Be this thy course through all thy years !

At least God grant ! Thou may'st not know  
 The total eclipse of hope and trust  
 This mortal life with its heart and dust  
 Still leave thee peace, if not its glow !

Or if thy share is struggle and pain,  
 And thy soul at times with suffering shakes,  
 Shrink not, remember, the deepest wakes  
 In many often through storm and rain.

Rejoice meekly, if joy be thine  
 And suffer nobly if bear thou must  
 Life's task well done, with secure trust  
 Commit thyself to will Divine.

He knows how well our steps to guide  
 What most avails to draw us nigh  
 How best fulfill his purpose high  
 Perfected growth, a soul glorified.

## **A Short Report on the Activities of the Madras Branch of the Servants of India Society, for the Year 1963 - 64.**

The Servants of India Society was founded in the year 1905, by the late Hon'ble Mr. G. K. Gokhale, with the object training national missionaries who would dedicate themselves to the service of the country in a spirit of service and sacrifice.

The Madras branch of the Society has also been carrying on welfare activities directly both in the city and outside it. It runs a Free Ayurvedic Dispensary at Chetput which is attended by about 30 patients every day mostly women and children drawn from the working classes. The dispensary is in charge of Dr. (Shrimathi) Shymala L.I.M. assisted by a compounder and an ayah. It is run with the subsidy given to it by the T. N. Charities. Its expenditure last year came to about Rs. 2000/-

The Madras branch has been the pioneer in organising welfare work among the much neglected aboriginal tribes in the Madras State, particularly among the Todas and the Kotas of the Nilgiri District. The residential school known as the Thakkar Bapa Gurukulam run for the benefit of the Toda and Kota children in the Nilgiris at a place called Nirgacimeund about 7 miles from Ootacamund on the Ootacamund-Mysore Road has been functioning for the last 8 years. In the

hostel attached to the Gurukulam there were 9 Toda boys and 8 Toda girls and 20 Kota boys, in the year 1963-64 who were provided with free clothes boarding and lodging. The school attached to the Gurukulam was attended by the Boarders as well as by boys and girls of the school going age in the neighbourhood belonging to other non-tribal communities. In all 61 children received instruction in the five classes I to V, attached to the school.

The total expenditure for the Gurukulam for the year amounted to Rs. 10,714-20 towards which a grant of Rs. 5408-55 was received from the Harijan Welfare Department for the Hostel and Rs. 2448-15 from the Education Department. The balance of Rs. 2857-50 was met by the Society. The Gurukulam has buildings valued at about Rs. 30,000 and needs quarters for the teaching staff, bath room and sanitary conveniences, electrification of the buildings and funds for repairs and for providing the school and the hostel with adequate teaching materials, library, furniture and equipments.

The Secretary of the Society was a member of the Madras State Tribal Advisory Council and attended its meeting at Papanasam in the Tirunelveli District and participated in its discussions.

During one of his visits to the Tribal area in Coimbatore district, he found the Irulas an aboriginal tribe suffering from Yaws. The Society arranged for their treatment with the help of Dr. S. Narasimham of Kotagiri. About 60 families suffering from Yaws were saved from the ravages of this disease by the timely medical attention given to them. In all a sum

of Rs. 211 was spent on injections and Vitamin tablets, the Doctor's services being honorary.

During the year under report the member in charge continued to be the Vice President of the Indian Conference of Social Work, Bombay and Vice Chairman of the Guild of Service, Madras. In these capacities he attended the various periodical business meetings, Seminars and Conferences and participated in the discussions. As the Director of the Survey into the 'Administrative Set up of Voluntary Agencies in Madras City and their Fund raising methods' sponsored by the Guild of Service, he published the results of the Survey in November last. He continued to be the Honorary Joint Secretary and Treasurer of the Indian Council for Child Welfare Madras Branch and attended its business meetings. He attended the Seminar held at Hyderabad on "a National Policy for Child Welfare" and the three Seminars in Madras, one "on Tourism and national integration," another "on Juvenile delinquency," and the last on the, 'Role of Voluntary agencies' organized by the Cleveland International programme. He also attended the Seminars, on Social Administration in developing countries," organized by the India International Centre and on the Employment of the Scheduled castes and Scheduled tribes organized by the Planning Commission in Delhi. He also contributed papers on Voluntary agencies and Tribal Welfare to two seminars.

He was nominated for another term as a member of the Advisory Committee for the After Care Home for males at Pallavaram. He continued to be a member of the Board of the Madras School of Social Work which offers a two years post graduate course in

Social service administration. As the Hon. Secretary of the Indian Council of World affairs he arranged for discussions by knowledgeable people on problems of current interest.

**Thakkar Bapa Gurukulam at Zonangipalem,  
Andhra Pradesh**

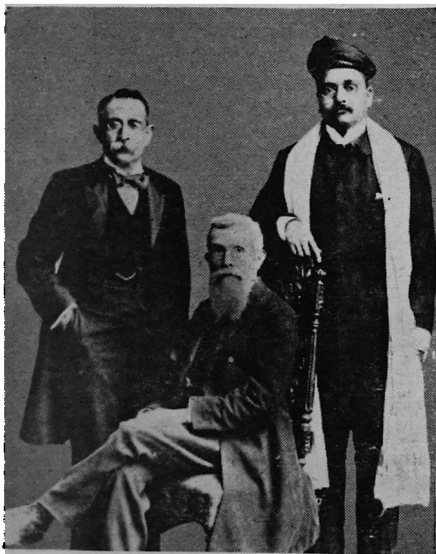
Welfare Work among the Yenadis, one of the most primitive and backward tribes in the Sriharikota Island about 44 miles north of Madras as the crow flies carried on by the Society since the last six years, continued to progress. Forty Yenadi families were provided with houses at a cost of about Rs. 10,000 and three buildings at a cost of Rs. 30,000 were constructed for the use of the School and the Hostel attached to the Thakkar Bapa Gurukulam at Zonangipalem in the Island. There were in all 20 Yenadi boys and 15 Yenadi girls in the hostel and the school attached to it was attended by 25 boys and 25 girls including the Yenadi boys and girls of the Hostel. The school provides instruction upto the V Standard. The day scholars were provided with midday meals.

The total expenditure for running the Gurukulam came to Rs. 10247-96 towards which a sum of Rs. 9223-17 was received as grant in aid from the Home Ministry of the Government of India and the balance was met by the Society.

The needs of the Gurukulam in order of priority are:-

1. Fencing the two acre plot with barbed wire,
2. A kitchen and dining hall for the Hostel,
3. Quarters for two members of the Staff,
4. Opening of the 6th Standard,
5. Bath rooms, equipment and furniture for the school and the hostel.

**Gokhale in London in 1897 at the time of the Welby Commission  
with Dadhabhai Nowroji in the chair  
and Sir Dinshaw Wacha standing.**



Gokhale cut the most important and attractive figure of all the witnesses that appeared from India (ibid - p. 15)

He manfully stood the cross examination, so much so the papers thought it fit to give a part of it, touching railways and poverry in the shape of question and answer with the sensational heading "Startling the Royal Commission"

(Sir D. E. Wacha in a letter, ibid. 17)