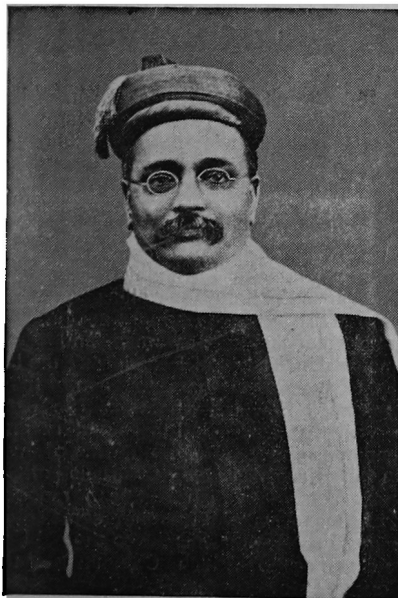


GOKHALEANA

No. 19

February 19th, 1980



Edited and Published by :
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Servants of India Society,
Royapettah, : : Madras - 600 014.
1980

Foreword

This issue of Gokhalena contains many incidents about Gokhale, which had been narrated to me by Gokhale's contemporaries, whom I had the opportunity of meeting at Poona, Madras and elsewhere. All these days, these notes of the interviews could not see the light of the day.

Sri. N.A. Dravid, a founder member of the Society and later the Editor of the Hitavada of Nagpur, Sri. D.V. Velankar, Gokhale's niece's husband who had been associated with Gokhale and the Servants of India Society for long years, a store-house of information about Gokhale, Sir. Tej Bahadur Sapru of Allahabad, the well known Jurist, the liberal politician and an admirer of Gokhale, Sri. R.G. Pradhan, an advocate and a follower of Gokhale from Amravathi (Madhya-Pradesh), Bharat Ratna Maharishi D.K. Karve, a colleague of Gokhale in the Fergusson College, well known Social Reformer who worked for the emancipation of women, and the Founder of the Women's University of Poona, and the late Sri. K. Balasubmaniam Iyer of Madras, the son of the late Sri. V. Krishnaswami Iyer, with whom Gokhale used to stay during his visits to Madras, all these had narrated to me several incidents about Gokhale, some of which are included in this issue. Besides, this issue of Gokhalena also contains incidents which had been reported in the newspapers of those days, and found in some publications which are now not easily available to the public, such as "India" the organ of the British Committee of the Indian National Congress etc.

It is hoped that, the incidents contained in this issue will interest the reader.

Madras

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S R VENKATARAMAN

Editor.

Reminiscences of Gokhale by His Friends

(Interviewed by S. R. VENKATARAMAN
in July 1930)

N. A. DRAVID

(a founder Member of the Servants of India Society)

Dravid was in charge of the Aryabhushan Press. Over a certain transaction there was a discussion between Gokhale and Dravid, when Gokhale spoke sharply to Dravid. That night when Dravid was sleeping in his room at 1-00 A. M. he heard a tap at the door. Dravid got out of his bed, opened the door and found Gokhale standing to his great surprise. He came there to tell Mr. Dravid that by his hot words that day he had wounded Dravid's feelings and that he had come there to apologise and thus lift the load of uneasiness off his mind.

Dravid as editor of the Dyanprakash, the Maratha Daily of the Society, was dealing with the Tilak-Gokhale controversy. When Dravid fell ill, Gokhale had to write the leader on one or two occasions. Gokhale took his articles to Dravid, and asked him to see if the tone of the article was alright since Dravid had been dealing with the whole controversy. In Gokhale's article there was not one word of abuse. He always dealt with his adversaries fairly.

Dravid purchased at Gokhale's instance the present site of the Society about 23 acres for Rs. 2,500/- Gokhale asked Dravid to go to the Engineer to get plans prepared for the Society's building. Dravid was indifferent as he knew that Gokhale had no money to proceed with the construction of the building. When Gokhale asked him Dravid told him so. Gokhale peremptorily asked Dravid to go to the Engineer and get the plans prepared. The next day Gokhale went to Bombay for collecting money. On return he asked Dravid "How much do you expect I have

collected." Dravid: "It will be about Rs. 10,000/-" Gokhale said "I have Rs. 45,000/- Now proceed with the building."

Prof. D. K. KARVE (14-7-1930)

Thamhanmala is the birth place of Gokhale. It is beside a stream in the midst of beautiful gardens. In May 1929 Prof. Karve visited the village. Gokhale was the youngest student in the B. A. class and also youngest member in the Deccan Education Society. For his final B. A. Gokhale joined the Elphinstone College, where Prof. Hothornwaite taught mathematics. He was a good lecturer. Prof. Karve also joined Elphinstone the same year and was Gokhale's classmate. Principal Wordsworth, the grand-son of the poet, was a capable lecturer in English Language and Literature. This also attracted Gokhale to the Elphinstone college.

In his younger days Gokhale used to memorise good pieces of English Prose and Poetry and used to recite them in the students clubs.

Gokhale got Prof. Karve to join the Fergusson College as he knew him well. Tilak, before he left the Fergusson College, was teaching mathematics. Next year when the college was raised to the status of a first class college, Gokhale, who was till then teaching Mathematics, had to take up classes in History and Economics. The D. E. S could not then afford to pay Professors their market value. Therefore Gokhale wanted to get in people with a spirit of sacrifice and recommended Karve for the post of Mathematics lecturer. Prof. Karve joined Fergusson in 1891.

Gokhale sympathised with all social reform movements and helped Karve in his Widow remarriage movement and attended such marriages. Gokhale was an admirer of Tilak and Principal Agarkar. Their noble examples attracted him to the Deccan Education Society. Gokhale helped Karve with a loan of Rs. 5,000

from the funds of institutions he was incharge of, when Mahila Vidyalaya of Karve was in difficulties. He took a risk in paying that sum, as the Mahila Vidyalaya then had not the means to pay back the amount as it was in its infancy. Gokhale became a member of the Managing Committee of the Mahila Vidyalaya at the request of Karve to counteract the effort of other members who wanted to convert it into a Widow Remarriage Association. For, Prof. Karve primarily intended it for the education of widows. Gokhale arbitrated at the request of Prof. Karve when differences arose between the two parties in the management of widows home. He did his best to patch up the differences as the other party was obdurate. But Gokhale did his best. Gokhale was very sensitive to criticism and it worked upon his health. Visitors used to visit him without previous engagement and pester him and thus prevent him from doing his legitimate work. He would accomodate them and keep late hours in the night to do his work. This too affected his health.

He had an aversion for ghee, and therefore took only butter. If ghee was served by mistake in a plate that plate had to be removed and another brought in.

Gokhale went to Mahabaleswar, took a fancy to Billiards and was very keen on learning it. He spent the whole of his time in learning it for several weeks and became a master at it. Gokhale gave a status to the Fergusson College and the D. E. Society. In collecting funds he did his utmost, suffering untold humiliations. People used to make him wait. Gokhale felt very much annoyed.

Gokhale did not aspire to become the Principal of the Fergusson College but pressed Paranjpye, his student, to accept it. He continued as Professor when Paranjpye was the Principal (D. K. Karve's Impressions taken down by me to his dictation on 14-7-1930 — S. R. Venkataraman) R. G. PRADHAN met Gokhale in England in 1905. Gokhale was put up in the National Liberal Club. Pradhaan began

to talk in his loud voice. Gokhale asked him not to talk loudly or shout as there were people nearby and that they should not be disturbed. Gokhale once had expressed a desire to go to Japan.

D.V. VELANKAR (16—7—1930)

Gokhale's ancestors were settled in Konkan at Thamhanmala for more than 200 years, west of Sayadri mountains. His ancestors were the Koths of the village. Under the Koth system the whole village belonged to one man who leased the lands to tenants on rent and whom he could turn out at his will.

Gokhale's grandfather, Sridhar Rao, was a Koth. He had four sons including Gokhale's father who alone came to Desh, that is East of Sayadri. Gokhale's grandfather's brother Bhavasahib was at Kholapur as Khazi Karwari — Steward of the Royal house-hold — carrying a salary of Rs. 250/-

Gokhale's father was at Kagal, a feudatory of Kholapur, employed as a clerk. His name was Krishna Rao. His brothers were Antaji Mahadev and Jayaram. They lived in Konkan. Gokhale's elder brother was Govinda Rao. They had four sisters. Gokhale's father was intelligent, held a high rank among the clerks. In the Famine of 1877 he was the distributor of small doles. He distributed bakri cakes of the same weight. He had to prepare them all of equal size and weight and distribute them. This he used to do by measuring the flour for each cake. This was with a view to avoid complaints that he was partial to some by giving them bigger cakes. At the time of his death Krishna Rao was a Fouzdar, Chief Police Constable. Gokhale was then 11 and his brother was 15 or 16. Govinda Rao had then passed his Public Service Examination, English 5th Standard and 6th Maratti Standard. During the life time of Krishna Rao, Govinda Rao and his elder sister were married.

There is a story about Gokhale's father. As a boy he used to tend the cattle. One day his brother told him

that as he was not studying properly he would have to spend all his life tending cattle. Krishna Rao got offended, and left Konkan, came to Kholapur and got the post of a petty clerk

After Krishna Rao's death the Karwari of Kagal took interest in his sons and offered Govinda Rao a post soon after his father's death. Gokhale's brother was bold and mischeivous. While at Kholapur they were with their uncles. Younger Gokhale was studious. The uncle used to find fault with the elder, because he did not study well. The elder would put out the light and ask Gopal Rao to go sleep. The youngster out of respect and affection for his elder brother without any word of protest would coolly obey. Gokhale was very intelligent, shy and quiet.

Gokhale used to play Ganzipa a game played with 120 cards containing the pictures of 10 Avatars of Vishnu. For this game a good memory is necessary. Gokhale was clever and could say the cards on hand, on the floor and give their discriptions. He seems to have never failed in this game.

In Elphinstone College, Gokhale was Alfred Scholar and got a scholarship. Even in the lower classes he got scholarships from Kholapur State.

His favourite authors were-Burke, Shelly, Wordsworth and in later life Browning. As a student he used to read Burke's Reflections on the French Revolution once a week. Scot was also his favourite.

It was his pride that he had not left unread even one line written by Burke.

Gokhale had the highest affection for his brother. He remembered the hard times when he was helped by his brother. Gokhale used to say that he owed his position in life to his elder brother.

Gokhale was very simple in habits. While walking he used to keep to one side of the road always musing. He was a rapid and omnivorous reader. As a member of council he used to dictate his speeches. For this he used to keep awake till midnight walking up and down the hall. He would spend half an hour at times to find out the suitable word. When once the speech was dictated, without any aid he would repeat the whole speech without a single mistake. Such was his memory.

Gokhale disliked people calling on him without previous engagement. In his bungalow's verandah in the Society he used to walk to and fro musing. If anybody disturbed him in his thought, he would get annoyed.

16-7-1930 (Velankar)

Gokhale's first marriage was in 1881 or 1882. Savitri was her name, 2nd marriage 1886. Radhabai - belonged to a poor family.

Gokhale thought that plague incident was the close of his political career. He thought of retiring from political field. But with a view to better serve his country he wanted to lead an ascetic life. He wanted to start a Gurukula with 20 selected young boys of the age of 10 to 12, educate them and train them for political life. The parents of the boys

were not to withdraw them till 25. For the maintenance of the boys Gokhale with some of his friends started some business. The profit accruing from it was to be spent for the running of the Ashrama.

Gokhale burnt his fingers the business. The business was not a success, on account of the famine. The idea of Society was revived in 1904. This time he changed his mind and wanted to take graduates and train them for public work.

He had a very tender heart. During the plague days Gokhale had with him a number of workers, all of whom were living with him. He appointed a time by which all his workers were to return from their work in the city. If they failed to return in time he would be very anxious and used to walk up and down the verandah of his bungalow in the Fergusson College in a restlers manner. If anybody was ill he was very anxious and restless too.

The Maharaja of Durbanga had promised Gokhale a large mount. Gokhale reminded the Maharaja about it. As it was not forthcoming he sent him a remainder also. But there was no reply. Gokhale kept quite. Afterwards when he went to Calcutta to attend the session of the Imperial Council, one day he went out for a drive with Sir. Rash Bihari Ghose. When they neared the house of the Maharaja of Dharbunga, Dr. Ghose wanted to go in to see the Maharaja and requested Gokhale also to follow him. But Gokhale chose to remain in the car. Dr. Ghose alone went and after a few minutes' talk with the Maharaja Ghose wanted to return. The Maharaja asked why Sri R.B.Ghose was in such a hurry. Dr. Ghose told him that Gokhale was sitting in his car outside, waiting. Then the Maharaja remembered that he had not sent his promised donation to Gokhale and therefore Gokhale had stayed away. The next day Gokhale received a cheque for the promised amount.

For sometime he used to read Theosophy and later joined the T S. He had belief in the theory of rebirth.

Gokhale's elder brother Govinda Rao had a son by name Nana by his first wife. He died of plague. Gokhale was very much upset by this and became almost mad. Gokhale was anxious to hand over his family to Nana so that he might devote his time to his work unhampered. Since 1906, the family of Gokhale was looked after by Mr. Velankar. Gokhale used to come once or twice in a year spend a few minutes with his family and then go back again to the Society. He was always absorbed in his work. He was a very affectionate father and devoted husband.

At Lonavala Gokhale and Velankar, were staying for health. While on a walk, a beggar, sturdy and strong, asked for charity. Velankar told Gokhale that the man did not deserve anything since he was strong and sturdy. Gokhale said it was not proper to refuse him anything. He asked Velankar to imagine the beggar's feelings when anything was refused. For himself he could understand that feeling when he was refused and asked to wait, whenever he went to collect funds for D.E.S. Then the beggar was paid something and sent.

During the Bengal agitation and the Tilak Gokhale controversy there were rumours of attempts on the life of Gokhale twice, it is said, by Bengalees.

Formerly the President's Bungalow's Verandahs in Servants of India Society in Poona were open. Afterwards they were enclosed with iron bars and a watchman was also appointed. One night when Gokhale was travelling from Bombay to Poona, a suspicious person got into the train when Gokhale was asleep. Mr. Barve, Gokhale's private secretary, who was awake questioned the man. As

he could not give a satisfactory account of himself, he got him down at the next railway station.

Gokhale was nick-named 'visiting card' because he did not want people to come to him without appointment and disturb him and waste his time. Whenever he received visitors he was very business like and dismissed them as soon as the business was over.

Gokhale never smoked. Never liked its smell. If anybody came with the smell in his mouth he would ask him to come a little later or himself would keep away at a distance.

Gokhale on his return from England after giving evidence before the Welby Commission, went to see Mr. Ranade. Ranade was very much pleased with Gokhale's performance before the Commission, and wanted to treat him as his equal by offering him a chair, but Gokhale said that his place was at the feet of his guru, and sat at his feet.

The Gokhale family were given the title of Raste by Sahu Maharaj for their upright conduct. Babu Rao Gokhale a famous warrior was a devoted servant of the Peshwas.

Formerly Konkan was a waste land. People cleared the jungle and made them into a garden by their hard labour-making rocky lands cultivable by clearing forests.

Balaji Mahadev was great grand-father of Gokhale. He was the first to come to Thamanmala leaving his village.

Balaji Mahadev

Bhasker

1st wife - Sidharant - 2nd Wife

Krishna Rao-Sathyabama

Govinda Rao Gopal Rao

Taken from a book called Gokhaleana Garancicha in Marathi.

Sir T. B. SAPRU. (24-7-1930) : Gokhale was never in the habit of discussing political problems in his letters but would discuss them in conversations.

Two days before his death Gokhale wired to Sapru saying that he was going to attend the Delhi Session of the Viceroy's Council Meeting, but alas two days later Sapru got the news of his death.

Gokhale wanted our people to have second interests in life. His Private Secretary, Sri V. H. Barve narrated to me that when Gokhale was staying in the Principal's Bungalow in the Fergusson College, Poona, he learnt to play on the Sitar from an expert for some months, and when the demands of public life were great he gave it up but not till he had mastered the technique to perfection. He had no time except once in a way to indulge in playing the sitar. Similarly he had also engaged a tutor to teach him vocal music. But Gokhale's voice was poor and not suited for a musician. His daughter jocularly remarked to me that she had told Gokhale in her childlike innocence that his playing on the Sitar was better than his singing. She was later told by D.V. Velankar, Gokhale's niece's husband that she should not speak to Gokhale her father, in that style.

H.V. Barve was student of the Fergusson when Gokhale was living in the Principal's bungalow. Gokhale was fond of Tennis. Barve was a good sportsman. Gokhale used to go to his room, wake him up at 5-00 A.M. and take him to the Tennis ground for a game of Tennis.



How he won Tilak to his side

When King George the V as Prince of Wales visited India in the year 1905 Gokhale was the President elect of the Congress. There was a section in the Congress led by Lajpat Rai and Tilak that wanted the proposal before the Congress to offer him a welcome, should be dropped. Gokhale however was anxious to carry the proposal through with the unanimous consent of the Congress as a whole. The matter was discussed in the Reception Committee room in which Gokhale, Tilak and Lajpat participated. When Gokhale found that Tilak would not budge an inch, he took his 'pagri' (turban) and placed it at Tilak's feet. Tilak was completely disarmed and remained where he was and Gokhale went to the Pandal and conducted the proceedings without any hitch.

RUBIES AND PEARLS SHOWERED ON GOKHALE

When Gokhale returned to India from England in the year 1906 after a strenuous programme of lectures and public engagements in England pleading for political reforms for India the welcome accorded to Gokhale at the Bombay harbour on his landing was unprecedented. All the leading members of the Indian community had gathered in their full strength to welcome Gokhale. At the Appolo Bunder, a Jeweller by name Hiralal Maganlal Jansi of Kalbadevi, showered on the head of Gokhale a handful of rubies and pearls as a mark of his appreciation of the services rendered by Gokhale to his country.

CARRIAGE DRAWN BY STUDENTS

Gokhale visited Lucknow in 1907 and he was accorded an enthusiastic reception by Hindus and Muslims. About 3000 students with Bandemataram badges joined the crowd and lined the route. Some of them, notwithstanding the protests of Gokhale unhorsed the carriage and dragged the carriage in which he was seated.

MAGNANIMITY TOWARDS A BULLY

Gokhale was once passing through Nagpur when a Military Officer who was travelling in Gokhale's compartment grossly misbehaved towards Gokhale. The matter was reported to Government. When the Officer in question came to know of it he sent an apology to Gokhale at once. When the matter reached the ears of Lord Curzon he was for making an example of the Military Officer by inflicting on him the maximum punishment. When Gokhale came to know of it, he wrote to Lord Curzon that the Military Officer in question had already apologised to him and he would be glad if the matter was allowed to rest there.

NATIONAL PHYSICAL FITNESS

The Aga Khan was a great friend of Gokhale. He once asked Gokhale what he considered was the greatest need of the day as far as India was concerned. After reviewing the galaxy of great men of the world and their contribution for their own country and the world, Gokhale said; well it is Ling that India needs most" Ling it may be pointed out, was Swedish gymnastic practitioner who devised an elaborate system of gymnastic which made Sweden a healthy and strong nation. Swedish gymnastics of Ling is now Universal all over America and in the Navy.

ADMIRATION FOR V. KRISHNASWAMI IYER

When there was a split in the Congress at Surat and leaders did not know what to do next, Mr. V. Krishnaswami Iyer, of Madras proposed the convening of a convention. He said this to Mr. Gokhale who rejoiced at the bright suggestion of the Madras luminary and said to Mr. Krishnaswami Iyer, "we have all read history, but you alone are a genius." Mr. Gokhale immediately conveyed the suggestion to the President of the Congress, Dr. Rash Behari Ghose, who was overjoyed at the happy inspiration of Mr. V.K. Iyer and embraced him.

REBUKES LORD CURZON

Gokhale never faltered to utter a painful truth for fear of incurring the displeasure of the officials. Once he told

Lord Curzon, than whom there was no more intelligent, arrogant and imperialist Viceroy of India that his boast of the impartiality of the British Justice was all vain and empty and that he could not dare to march handcuffed to Thana the Editor of any Anglo Indian paper who might deliberately violate any of the repressive laws such as the Officials Secret Act.

CHALLENGED EVEN LORD HARDINGE

Gokhale once said that the people of India had no confidence in the pious resolutions of the Government of India unless they were prepared to specify the time limit by which they would establish the promised 91000 primary schools.

PROTECTS HIS OPPONENT TILAK

At the Surat Congress there was a split between the extremists and the moderates. Tilak, the extremist leader, came and stood on the platform with his folded arms refusing to move till he was heard and allowed to move unless forced. The moment was tense and the followers of both the parties were prepared for a fray. Immediately Gokhale understanding the delicate situation in which Tilak was jumped and stood in front of his opponent Mr. Tilak with both his arms stretched out to protect him. Gokhale was, just in time, for, immediately tables and benches were thrown and men with brandishing their sticks got up on the platform to attack their opponents. But for Gokhale's timely action, Tilak would have been injured in the melee.

SELF SACRIFICING DEVOTION

When Gokhale was appointed a member of the Public services Commission he was entitled to get 1000 pounds a year. But it involved the resignation of his seat in the Legislative Council. Gokhale refused to do so and had to undergo heavy pecuniary sacrifices and continued to work as a member of the Legislative Council.

YOUNG GOKHALE AND ORTHODOXY

Gokhale came from an orthodox family and observed the caste rules about dining. So on the first day he when went to the dining hall wearing a special silk cloth, was horrified to find his other friends in their ordinary home dress. While dining he would not touch others nor allow others to touch him. But this did not last long as his classmates knowing his orthodox ways began to tease him by touching him. He was greatly annoyed but never complained to the authorities because of his innate loving nature.

FOND OF GAMES

Gokhale was a very busy publicist, but yet he was fond of games. He was in earnest even at play and would not tolerate indifference on the part of players. He used to get irritated if other players while playing at cards did not play seriously. If any one played quite seriously as his partner Gokhale's joy knew no bounds, and would thank him profusely saying "you have played so well."

A WILLING PUPIL

Gokhale's Guru Ranade taught him among other things patience and perseverance. Gokhale used to write articles after articles on Ranade's advice and take them to him for approval. But the Guru often referred them saying that they were not upto the mark. But Gokhale was never tired of rewriting the articles again on the lines suggested by Ranade till they were finally approved by Ranade.

DECLINES KNIGHTHOOD

Lord Hardinge while speaking on Gokhale's death in the Legislative Council on February 23, 1915, said, "It was only six months ago that I recommended to His Majesty the King Emperor the appointment of Mr.

Gokhale as the Knight Commander of the India Empire as a mark of recognition of his valuable services, but Mr. Gokhale with that simplicity of nature which characterised him gratefully acknowledged the intention but asked to remain as he was."

INNATE RESPECT FOR ELDERS

Dr. Ramakrishna Bhandarkar, the famous Sanskrit scholar and educationist was Gokhale's preceptor in the college and his senior by many years. His respect for his elder was some thing unique. Even when Gokhale was ill he used to go to Dr. Bhandarkar who did not like Gokhale to go to his house when he was not well, but said that he would himself go to his house. But Gokhale would not listen but always made it a point to go to Dr. Bhandarkar's house even when he was ill.

CONCERN AS A MEMBER OF THE PUBLIC SERVICES COMMISSION

When the Public Services Commission visited Calcutta Gokhale had fever and the Editor of A.B.Patrika. Motilal Ghose came to see him. Gokhale said, I have absolutely no rest. The only thought uppermost in my mind, is how best to meet our opponents in the Commission. They are many and I am single handed, But I must do my duty even if I have to die in the attempt".

GOKHALE'S SELF SACRIFICE

Once Dr. T.M. NAIR asked Gokhale to take care of his health and take rest. Gokhale is reported to have replied that the affairs of a nation. would not wait for the sake of an individual and he must do his work and that when he was gone others must take up the work.

SRI K. BALASUBRAMANIA IYER

Whenever Gokale visited Madras, he used to stay with his friend the late V. Krishnaswamy Iyer. Gokhale like

V. Krishnaswamy Iyer was suffering from diabetes, and finding that the water cure at Vichy in France was effective Gokhale used to send bottles of Vichy water to V. Krishnaswamy Iyer.

Gokhale used to wear an upper cloth with broad red border, the symbol of status among the Maharashtrains. When he saw V. Krishnaswamy Iyer wearing an upper cloth with thin lace border, he loved it and asked Sri. V. Krishnaswamy Iyer to get for him half a dozen such upper clothes. So V. Krishnaswamy Iyer always used to keep ready half a dozen upper clothes to be presented to Gokhale everytime Gokhale visited Madras and was V. Krishnaswamy Iyer's guest.

Gokhale greatly relished the fresh drawn foaming cow's milk, the foam coming up to the brim of the cup. So Krishnaswami Iyer always arranged to serve Gokhale fresh drawn foaming cows milk in a big silver bowl which Gokhale used to suck with evident satisfaction. (Narrated by Sri K. Balasubramania Iyer son of V Krishnaswamy Iyer when S.R. Venkataraman interviewed him early in 1935.)

A brief account of the work of the Servants of India Society

Founded on the 12th June 1905, at Poona by the late Gopal Krishna Gokhale, the Political Guru of Mahatma Gandhi, the Servants of India Society, trains national missionaries who would in a religious spirit dedicate themselves, to the Service of the country in the political, social, educational fields including the uplift of the rural masses through Family Planning and Adult Education Programmes for the advancement of women, children and backward classes, such as the Harijans and the Advsisis in particular being given high priority.

The Society with its Headquarters at Poona through its five branches (in Madras, Bombay, Allahabad, Nagpur and Cuttack) and fourteen life members drawn from the respective states, is managing over 160 rural and tribal centres, running Adult Education Classes, Creches Bala-wadies, Primary and Junior High Schools, Arts and Commerce Colleges, Hostels for Tribal and Harijan Boys and Girls, Medical and Maternity Centres and socio-economic programmes for men and women. In all about 30,000 boys and girls and 1500 Adults were benefited by these institutions. The total expenditure on these activities amounted to about Rs. 36lakhs for the year 1978-79 towards which the Society received grants-in-aid of about Rs 28 lakhs from the Central and State Governments. The deficit of Rs. 6 Lakhs was met from public donations and from the Society's funds.

The Madras Branch manages 7 centres located in rural and forest areas of the three southern states of Tamilnadu, Andhra Pradesh and Kerala with four higher elementary schools and two elementary schools, with an enrolment of over 3200 boys and girls of whom 200 are tribals in the two hostels maintained by the Society, one at Ooty in the Nilgiris in Tamilnadu for the Toda and Kota Tribal Children and another in Gudur, in Andhra Pradesh for the Yenadhi Tribal Children. The total annual expenditure on

these institutions amounted to about Rs. 8 lakhs for the year 1978-79, towards which grants-in-aid amounting to about Rs. 7 lakhs was received from the Central and the three States Governments, the Society meeting the deficit of about rupees one lakh from donations and its own resources.

The Society also gave relief to the victims of natural calamities in the Satyamangalam area in the Coimbatore Dist in the shape of vessels and clothes with the help of the Rotary Club.

To maintain the existing programmes of work at their present level and to undertake new welfare activities, we need funds. We require a building for a Library which is used by research scholars at Madras.

May we, therefore, appeal to you, for your generous contribution to the Society. Our accounts are annually audited by Chartered Accountants as well as by Government Auditors.

Donations to the Society are exempt from Income Tax as per the order of the Commissioner of Income Tax, Poona, Ref: P. 165 (S 88) / 79-80 dated 5-5-1979 which is valid till 31-3-1982.

Donations may be sent by crossed cheques or drafts drawn in favour of the Servants of India Society, 8, West Cott Road, Royapetah, Madras-600 014, on any scheduled Bank in India.

Yours in Service,
S. R. Venkataraman,
President.