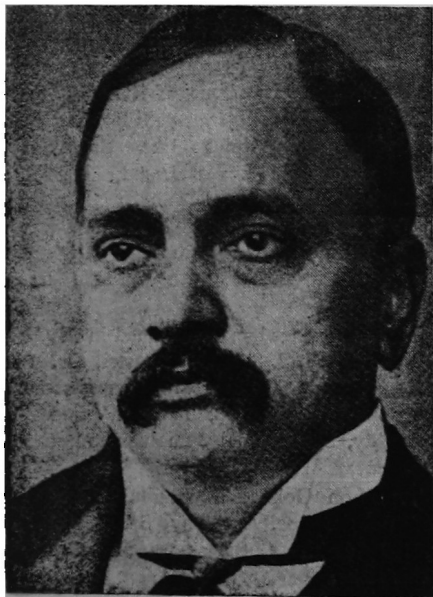


Gokhaleana

No. 21

* 19th February 1981



GOKHALE - 1897

Edited by:

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19-2-1981

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Foreword

This is the twenty-first issue of GOKHALEANA and the second bunch of anecdotes about Gokhale; narrated to me by Gokhale's disciples like Srinivasa Sastri, Devadhar, Patwardhan, Dravid, Barve, Velankar, Gokhale's daughter Kasibai, his son-in-law Dhavale, Baburao Gokhale of Thamanmala a cousin of Gokhale, his class-fellow Karmarkar, his pupil Dr. Paranjpye and his co-workers in the political field.

It also includes anecdotes mentioned in the biographies of Gokhale by V. S. Srinivasa Sastri, Dr. Paranjpye, Parvate, B.R. Nanda and in the reminiscences about Gokhale by Sri Surendranath Bannerjee, Gandhiji, Vasudev Thakkar, Sri C. R. Reddy, Sir Lallubai Samaldas and others,

The lecture on 'Gokhale's contribution to the spiritualization of politics' delivered by Sri P. N. Mahanti on 9th May, 1979 at the Cuttack Branch of the Society, enriches this issue.

Servants of India Society,
19-2-81

—S. R. Venkataraman

Anecdotes About Gokhale

1. Lord Curzon displeased with Gokhale

Gokhale showed in his maiden speech in the Viceroy's Council that the 'prosperity budget' of Lord Curzon was a faked one, and he insisted that the surpluses raised by the exchange policy should either go back to the taxpayer or be utilised for expenditure on what are now known as nation-building departments. As Gokhale was speaking he could see anger rising on the face of Lord Curzon at seeing a young man who had come to the Council for the first time had the audacity to controvert his conclusions and to raise doubts about the good effects of his general policy. Lord Curzon was so angry with Gokhale that when he went round bidding good bye and shaking hands with everybody he came near Gokhale and turned round without wishing him good bye.

(Sri Lallubhai Samaldas)

2. How to live on Rs. 75 a month

Once Sri Lallubhai Samaldas's brother asked Gokhale how he was able to maintain himself on Rs. 75 per month. Gokhale replied, "While you wear Bagpur Dhotis with border, I wear ordinary dhotis. While you put on lace a boots and stockings, I put on Poona shoes and while you put on rich turbans and Dupattas I am content to have ordinary clothes".

(Ibid)

3. Gokhale and Social Reform

Gokhale's heart was in social reform; but sensitive about his own early marriage, he may have felt that he was not intended as a worker or leader in that sphere, though he was never slow in denouncing the curse of untouchability, etc. As a matter of fact he was one of the party who

not only had tea with Christian Padris at the Panch Howd Mission in 1890, but afterwards refused to submit to *praayas shitta*.

(*Indian Renaissance by H. C. E. Zacharias*)

4. Colour bar and Gokhale

Gokhale applied for a first class berth in a steamer going from London to Cape Town. The Shipping Company informed Gokhale that a single berth in a first class cabin could not be given to an Indian as no European would agree to occupy the other and therefore Gokhale should pay for the two berths in the cabin. Gokhale firmly replied that he was not prepared to pay for more than one berth and if the Company would not agree to it he would appeal to the Chairman of the Company. As there was a fear in England that this personal incident developing into a political issue, wiser counsels prevailed and Gokhale was given the berth.

(*India — 1912*)

5. Gokhale and the C.I.D.

British India was ruled politically not by the bureaucracy but by the Criminal Investigation Department. This was notorious. The late Mr. Gokhale at a time when he enjoyed the highest confidence of the Viceroy and the ministers alike, was shadowed by the myrmidons of the C.I.D. and his movements were signalled under number 62.

(*Ibid*)

6. Gokhale had spoken at a mofussil place in the Bombay Presidency. Some time later Gokhale met the Political Secretary of the Bombay Govt. at a party and he invited Gokhale to come and see him in his office the next day. The next day when Gokhale went to his office he asked him to read for himself what he had been saying in his speeches and put into Gokhale's hands the C.I.D.'s report of his

speech. Gokhale was amazed at reading it. He told the political secretary that he had never said any of the things attributed to him by the C.I.D. reporter. The political Secretary laughed and said, that, of course, he knew Gokhale could not have said such things, and did not take such reports seriously.

(D. V. Velankar - 1930)

7. Gokhale's apology incident

After the apology incident, Gokhale was severely criticised for tendering the apology, but he told his friend, "You will, I hope, live to see that a day will come when I shall cover my country with glory by way of compensation for the wrong I am alleged to have done, and critics of your type who are running me to death will be converted into my admirers".

(*Ibid.*)

8. Second interests in life

On one occasion Gokhale remarked that an English M.A. course and an Indian M.A. course are on a par generally. Yet we find the Indian I.C.S. does not rise to the level of the English I.C.S., creating second interests in life during the academic course. In The Indian I.C.S. is not so minded on our side. In England, a Gladstone turns his leisure to cutting wood and the study of Homer, a Balfour, to his chemical laboratory at home, Bright tills his land, while on our sides intellectuals have no interests. This puts our culture at a discount and our lives are lopsided and short lived.

(*Vasudev Thakkar in a letter to S. R.V. 24.5.1945*)

9. Gokhale 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 Ranade for his approval But the Guru oftentimes rejected them,

saying that they were not upto the mark. But Gokhale was neither dispirited at the remark, nor tired of rewriting the articles again on the lines suggested by his Guru Ranade, till they met with his approval.

(*Velankar*)

10. Gokhale and racial prejudice

Mr. Gokhale booked his passage to South Africa for a berth in a first class cabin in one of the Union Castle Liners through Messrs. T. Cook & Sons. When the order was telephoned, the Union Castle officers questioned "what "nationality" and when it was stated that the customer was an Indian gentleman, it was intimated that he must pay for the whole cabin (a full fare and a half). Since there might be no European passenger willing to share the apartment with him. When Mr. Gokhale was informed of this demand he refused on ground of principle to meet it claiming the right to pay only for the accommodation required and not for a berth he would not be occupying. The demand of the company was firmly adhered to for some days till Gokhale had talked the matter out with the Chairman of the Company Sir Owen Phillips. Previously in two cases in Paris crossing the Atlantic after ineffectual protests gave way and paid the extra fare for the empty berth. (See also No 4).

(*Indian Opinion Oct. 1912*)

11. Discipline for young workers

To young public workers Gokhale used to say "Keep your conscience to yourself but subordinate your judgment to the order of the superior".

(*A. V. Patwardhan — 1930*)

12. Parable about Public work

Gokhale oftentimes used to recount a parable to all those public workers whose efforts did not bear immediate fruits. His Guru Ranade, he said, likened himself to th

stones, which are crushed and buried underneath the foundation. They rendered the commencement of the future structure possible, but they themselves were not seen, but got crushed under the hammer blows of stern opposition under which reformers and pioneers never fail to be tested.

(G. K. Devadhar — 1930)

13. Gokhale's self-effacement

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.

(Dr. T. M. Nair, in a Speech in Madras)

14. Declines Knighthood

Lord Hardinge, while speaking on Gokhale's death in the Legislative Council on Feb. 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 Indian 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".

(The Hindu 28-2-1915)

15. Gokhale's concern as member of the Public Services Commission

When the Public Services Commission visited Calcutta Gokhale had fever, and the Editor of the AB Patrika, Babu 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. I am single handed. But I must do my duty even if I have to die in the attempt".

(Newspaper report)

16. Gokhale's 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.

(Velankar 1930)

17. Want of Manliness

Gokhale used to say "If we Indians had been within a hundred miles of manliness, would we have not achieved marvellous things and made India a shining example to the entire world?".

(Patwardhan 1930)

18. Gokhale and National Physical fitness

The Aga Khan was a 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, Gokhale said, "Well, it is Ling that India needs most".

Ling, it may be pointed out, was the Swedish gymnastic practitioner who devised an elaborate system of gymnastics which has made Sweden a healthy and strong nation.

(India in Transition, The Aga Khan)

19. Gokhale 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 91,000 primary schools.

(Velankar 1930)

20. His 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 something unique. Dr. Bhandarkar did not like Gokhale to go to his house when he was not well, but said 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.

(A. V. Patwardhan 1930)

21. Gokhale—a Social being on Board the Ship

Gokhale took part in games and amusements got up on board the ship. One of the items was to carry something about one indicative of the name of some well known book in English literature. Gokhale finding the programme of the tournaments on his dressing table took it and pinned it to the breast of his coat and went on deck. Every one was puzzled, and when the master of Revels asked him for the solution of the puzzle which no body could solve, Gokhale took out the programme and said "the History of our times by Justin Macarthy" and mind you Gokhale won the prize for English literature.

(Dr. C. R. Reddy)

22. Gokhale and the Railway incident

Gokhale was once passing through Nagpur. A Military Officer travelling in Gokhale's compartment grossly misbehaved towards Gokhale. The matter was reported to the Government. When the officer in question came to know of it he sent an apology to Gokhale. When Lord Curzon came to know of it, he wanted to make 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.

(Sir B. K. Bose—Some incidents in my life)

23. Gokhale and the Plague incident

Gokhale thought that the Apology incident was the close of his political career. He thought of retiring from the political field. But with a view to better serve the country, he wanted to lead an ascetic life. He wanted to start a Gurukula with 20 selected young boys of the age of 10 or 12, educate them and train them for political work. The parents of the boys were not to withdraw the boys till 25 years of age. For the maintenance of the boys, Gokhale started Ghee business with some friends. The profit accruing from it was to be spent for the running of the Ashram. Gokhale, burnt his fingers in the business as the famine conditions were not favourable. So he gave it up. The idea of a Society was again revived in 1904. This time he changed his mind and wanted to take graduates and train them for public work.

(Dr. Velankar interviewed by S.R.V.)

24. Gokhale and his family

Govinda Rao had a son by his first wife. His name was Nana. He died of plague. Gokhale was very much upset by this and became almost mad. Gokhale was anxious to hand over his family affairs to his nephew Nana, so that he might devote his time to public work without any distraction. Since 1906, Gokhale's two daughters were brought up by Velankar. Gokhale used to come, once or twice a year, spend a few minutes with his daughters and sister, and go back again to the Society. Though always absorbed in work he was an affectionate father and a loving husband.

(Mrs. Kasibhai Dhavala interviewed by S.R.V.)

25. Gokhale too noble to wound others

Gokhale went to Mr. Dravid's room at about 1 a.m., and told him how miserable he had been feeling ever since he had spoken to him sharply the previous day, and had wounded his feelings and that he had no sleep as the thing

was weighing in his mind and therefore came there to express his sincere apology to him so that the load of uneasiness that was weighing on his mind might be taken off.

Dravid pleaded with Gokhale not to take the incident seriously, as what he had told him was in the best interest of the Society. He then conducted Gokhale back to his quarters, spent some time with him, and, after putting him to bed came back to his room.

(Interview with Dravid by S.R.V.)

26. His favourite authors were:

Burke, Shelley, Wordsworth and in later days Browning. As a student he used to read Burke's 'Reflections on the French Revolution' once a week.

Sir Walter Scott was also his favourite.

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

(D. V. Velankar)

27. Attempt on Gokhale's life

' One night when Gokhale was travelling from Bombay to Poona, a suspicious looking person intent on mischief got into Gokhale's compartment. Mr. Barve, Gokhale's private Secretary, who was awake asked the man who he was. As the man could not give a satisfactory account of himself he got him down at the next railway station. All the while Barve was feeling nervous about the stranger and about the life of Gokhale.

(From V. H. Barve. Interviewed by S.R.V.)

28. Gokhale-Alfred Scholar

In the Elphinstone College Gokhale was an Alfred scholar besides holding another scholarship. Even in the lower classes he got scholarships from the Kolhapur state.

(D. V. Velankar interviewed by S.R.V.)

29. Gokhale's affection for his brother

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 made provision for the education of his brother's children and helped to redeem his sister-in-law's jewels which she had pledged of her own accord to finance the education of her brother-in-law, Gopal Krishna Gokhale.

(D. V. Velankar interviewed by S.R.V.)

30. Gokhale on 'good manners'

Mr. R. G Pradhan of Nasik met Gokhale in England in 1906. Gokhale was staying in the National Liberal Club. Pradhan began to talk loudly. Gokhale asked him to talk slow, as there were others in the Club, and they would be disturbed. He advised Mr. Pradhan first to know all about English etiquette and observe them scrupulously, lest one should get into unpleasant situations.

(R. G. Pradhan interviewed by S.R.V.)

31. Meeting Great minds

On their release from prison, both Agarkar and Tilak were entertained in Bombay by the students of the Rajaram College. It was in connection with this gathering that the late Mr. Gokhale became acquainted with Messrs. Agarkar and Tilak. Gokhale made his maiden speech there.

(Life of G. G. Agarkar by V. N. Naik)

32. P. C. Roy's Parody

"Bhupan's politics is a thing apart,
It is Gokhale's whole existence."

Parodied Byron's

"Man's love is a thing apart,
It's woman's whole existence."

33. Curzon's praise for Gokhale

In an autographed letter addressed to Gokhale, Lord Curzon concluded with the panegyric, "India has need of more men like you".

34 Gokhale and dress

When Gokhale was staying with an English family during one of his earlier visits to England, he came down one day to breakfast without a tie, having forgotten the sartorial detail and was told by the younger son of the house that this forgetfulness was disrespectful to ladies at the table.

(K. Natarajan).

35 Gokhale's dignity

Mr. Lovat Fraser, the most brilliant journalist who ever came over to India, once expressed a wish to Mr. K. Natarajan of the 'Indian Social Reformer' to meet Mr. Gokhale. Fraser was a staunch supporter of the Curzon' Regime and had not spared Gokhale who was its most powerful critic. When Mr. Natarajan conveyed Mr. Fraser's wish to Gokhale, he said, "I have no sort of dignity or sense of humiliation in approaching any Indian but as regards Englishmen of the type of Mr. Fraser, in the present circumstances of the country, I must stand on my dignity.

(K. Natarajan)

36 Gokhale 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, an inent, arrogant and imperialist Viceroy of India, that his boast of the impartiality of the British justice was all vain and empty as he could not dare to march handcuffed to jail the Editor of any Anglo—Indian paper who might deliberately violate any of the repressive laws such as the Officials Secret Act.

(D. V. Velankar)

37 Gokhale and the Maharaja of Durbangha

The Maharaja of Durbangha had promised Gokhale a handsome donation to the Society. Gokhale wrote to him reminding him of the promise. As the promised donation was not forthcoming inspite of the letter, Gokhale sent him a second reminder, with no better result. Gokhale dropped the matter there.

Afterwards when he went to Calcutta to attend the session of the Imperial Legislative Council, he went out for an evening drive with Dr. Rash Behari Ghose. When the coach neared the house of the Maharaja of Durbangha, Dr. Rash Behari Ghose wanted to go in to see the Maharaja and requested Gokhale also to come, But Gokhale declined. Then Dr. Ghose went alone and after a few minutes talk with the Maharaja, told him that he had to go as Gokhale was waiting in the coach outside. The Maharaja at once remembered his promised donation. Of course the next day Gokhale received a cheque for the amount promised.

38 Gokhale spent sleepless nights

Gokhale was entrusted with the drafting of weighty memorials to the Government, one of which he had to finish at almost a continuous sitting of 22 hours.

—V. H. Barve. *Interviewed by S. R. V.*

39 Gokhale belonged to Velaneshwar clan

He belonged to the clan of Velaneshwar Gokhales of Maharashtra. The Prince Sahu had conferred the title of "Rasthe" (the True) on one of Gokhale's ancestors for his scrupulousness in dealing with funds.

A spirit of adventure ran in the clan of Velaneshwar Gokhales. Balaji Mahadev Gokhale—a direct ancestor of Gokhale, had the restless spirit of a pioneer. Finding his village too small for his adventurous spirit he migrated to a virgin region in Konkan and founded a village which is now called Tamanmala.

Krishna Rao, Gokhale's father was a man of great strength of character and adventure. He was called 'Vaghoba' meaning a 'Tiger'.

(K. T. Sahani p. 29)

40 Gokhale's father Krishna Rao-aggressive

While Krishna Rao was in the service of the chief of Kagal, one petty official reproached Krishna Rao for a fancied dereliction of duty. Had it not been for the intercession of a common friend, Krishna Rao would have made the aggressor feel the iron grips of his hand on his throat.

(K. T. Sahani)

41 Gokhale's mother Satyabhama an ideal wife and mother

Gokhale's mother Satyabhama was a typical Hindu wife, extremely religious and pious, overflowing with the milk of human kindness who thought that there was no higher life than serving her husband, and being loyal to him.

Her loyalty and devotion to her husband was so deep that she had carefully preserved an old dhoti of her deceased husband as a token. She could not be persuaded to part with it under any circumstance.

(K. T. Sahani)

42 Young Gokhale and orthodoxy

Gokhale came from an orthodox family and observed caste rules about dining. The first day when he went to the dining hall wearing a special silk dhoti, he 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 orthodoxy began to tease him by touching him. He was greatly annoyed, but never complained to the authorities because of his innate loving nature. In course of time he got himself adjusted to the new situation.

(Velankar 1932)

43 Gokhale fond of games

Gokhale was a very busy publicist. 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".

(D. V. Velankar)

44 Gokhale's carriage unyoked in South Africa

The horses of the carriage in which Gokhale was driven was unyoked by a band of pink turbaned volunteers who pulled the carriage for the rest of the way.

(*Indian Opinion Souvenir p. 29 1912*)

45 Film taken

A bioscope film was taken of Gokhale's visit and was witnessed during the week by eager crowds.

(*Indian Opinion Souvenir p. 15 1912*)

46 Gokhale's ancestors

Gokhale's ancestors were settled in Konkan at Tamamala for more than 200 years, west of Sahyadri 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 will.

—(D. V. Velankar)

47 His encouragement of youngsters

When Dr. R. P. Paranjpye, his pupil, joined the Fergusson College, Gokhale made him accept the principalship of the College while he continued under him as an ordinary professor.

(*Dr. R. P. Paranjpye interviewed by S. R. V.*)

48. Gokhale and Games

"We know the Hon Mr. Gokhale in many respects. We know him grave. We know him smiling, know him as the serious debator ready with either foil or sword for his opponent. We also know him blithely humorous in congenial company but how many of us know him as a sea sportsman. On his recent voyage from England to South Africa he passed, no doubt, hours, even days in anxious thought how best to serve his countrymen and this Empire in the new mission he had undertaken. Yet his

responsibility did not affect his recreation and according to Miss. Violet Martcham he became known on board as a specialist in Deck Quoit."

(Mahatma Gandhi Indian Opinion 1913)

49 Gokhale's determination

Gokhale was not sent up for the matriculation examination by the Headmaster as he was underaged though Gokhale had done very well in the examination. When Gokhale came to know of this he felt very miserable and pleaded with his headmaster to reconsider his case.

The Headmaster pleaded that his hands were tied by the rules and he could not help Gokhale much as he desired. Gokhale spent the whole night standing in the verandah of his Headmaster's house, and the Headmaster's wife, coming to know the next morning that Gokhale had been standing the whole night in the shivering cold, took pity on him and actually compelled her husband to send Gokhale for the Matriculation Examination. Thus early in life he showed his perseverance.

(D. V. Velankar 1932)

50 Date of Birth

Gokhale was born on May 6th 1866 in the little village of Kotluk in the Chiplune Taluk of Ratnagiri District.

51 Ranade on Gokhale

Letter to Mr. K. Subba Rao 21. 5. 1897.

"I was glad to learn that Prof. Gokhale's evidence had given satisfaction in the higher quarters at Bangalore. Prof. Gokhale is our rising man and he deserves the good opinion entertained about him."

*(A tribute by a Guru to his disciple Revived memories.
K. Subba Rao.)*

52 Gokhale's humility

Gokhale greatly impressed the Welby Commission by his ability and intimate grasp of the subject before them.

But he invariably passed on to others the credit for whatever he achieved. Thus we find him writing at this time to his old friend G. V. Joshi of Poona. "All these high praises belong really to you and to Rao Saheb (Ranade) and not to me. If it has been bestowed on me I lay it at your feet and Rao Saheb's as our ancient honoured Guru Dakshina. My work has been mostly of a conduct pipe or an Edison Gramophone".

(Gokhale's letters. Servants of India Society, Poona.)

53 Mrs. Besant on Gokhale

Mr. Gokhale once said that anyone who gave himself to work for India must be ready to have his heart broken within 5 years. That is so unless his heart be fixed on the Eternal.

(at the 43rd T. S. Convention Delhi Dec. 18)

54 Gokhale and Swadeshi

In 1894, as Secretary of the Poona Sarva Janik Sabha Mr. Gokhale had prescribed a form of oath of Swadeshi and had himself taken it.

(From Sarvajanik, Sabha Reports)

55 Gokhale and Gondal

Gokhale went to Gondal, a princely state in Gujarat, to enlist financial support of the Thakur Sahib of Gondal for the Fergusson College. He expected Rs.500/- and would have been satisfied with 1000/-. His Highness took Gokhale's breath away by giving him Rs. 25,000/-. Gokhale said that it was a unique and the only experience of the kind in his life.

—D. V. Velankar. Interviewed by S. R. V.

56 Gokhale and the Caines Family: Gokhale Soup

In the family circle of the Caines, Gokhale was honoured as a brother beloved. Mrs. Caines discovered from Gokhale the ingredients of a savoury vegetable soup of which

he was particularly fond and which was even after known at their table as Gokhale soup.

(D. E. Wacha)

57 Lord Morley on Gokhale

When receiving his bust from Indian admirers on 25.7.1918, Lord Morley in, the course of his reply, said, "Then there was Gokhale but for whose sympathy and support we could never have got on with the reforms".

(India 1918)

58 Gokhale -a non-smoker

Gokhale never smoked. He never liked its smell. If anybody came with the smell in his mouth he would ask him to come a little later or he will himself retire for some time.

(D. V. Velankar. Interviewed by S. R. V.)

59 Gokhale and visitors

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

(From V. H. Birva. Interviewed by S. R. V.)

60 Defamation case

Scurrilous articles about Gokhale appeared in a paper called the Hindi Punch. Gokhale sued the paper for defamation and the Editor and the proprietor the respondents were asked to pay Rs. 500/- by the Magistrate as damages to Gokhale. Gokhale asked that money to be paid to Prof. Karve's Widow's home and Shinde's Depressed classes Mission.

(D. K. Karve. Interviewed by S. R. V.)

61 Attempt on Gokhale's life

During the years 1907 & 1908, when the Tilak-Gokhale controversy was at its height there were attempts on the life of Gokhale.

Formerly the President's Bungalow verandah at the Headquarters of the Society at Poona was open and not enclosed as now with iron bars. During those days, on one night, suspicious looking persons were seen prowling round the President's Bungalow. It was thereafter that the verandahs were enclosed with iron bars, and a night watchman appointed for the President's Bungalow.

(*A.V. Patwardhan. Interviewed by S. R. V.*)

62 Gokhale's propoganda in England in 1904

During the short period of 50 days he addressed 45 lectures in several parts of England.

(*India* 1904)

63 Gokhale's return in 1905-Rubies and pearls showered

~~For~~ Gokhale returned from London on the 14th Sept. 1905. Among the various sorts of ovation offered to the Hon. Mr. Gokhale on landing at Apollo Bunder was that by a Hindu Jeweller named Hiralal Maganlal Joshi of Kalba Devi Road. He showered on the head of Gokhale a handful of rubies and pearls as a mark of appreciation of the services rendered by him to his country.

(*Report in 'India' of London*)

64 Gokhale at Lucknow, Feb. 8, 1907

Hindu and Mohammadan students, 3000 strong wearing, Bandemataram badges lined the route and notwithstanding the protests of Gokhale unhorsed the carriage in which he was seated and dragged his carriage all the way.

(*Report in India*)

65 Gokhale meets with an accident at Vichy on Sept. 18, 1908

Mr. Gokhale returned to London from Vichy a day or two ago. We regret to learn that, owing to an unfortu-

nate accident which resulted in a broken arm, he was unable to complete his cure and we fear it will be some months before he is restored to his usual health.

(India-1908)

66 Gokhale and Games-Billiards

Whenever he went to Mahabaleshwar he played billiards and he was a very keen player at that too. He used to spend the whole of his time in learning it for several weeks before he became a master of it.

(R. P. Puranjpye interviewed by S. R.V.)

67 Gokhale very sensitive

Gokhale was very sensitive of uninformed criticism and it worked upon his health. Visitors used to call on him without previous engagement and pester him, and thus prevent him from doing his legitimate work. However he would accommodate them and keep late hours at night to do his legitimate work. This too affected his health.

(V. H. Barva)

68. Gokhale and Social Reform

Gokhale sympathised with the Social reform movement and helped Prof. Karve in his widow marriage. He was one of those that attended such marriages. Gokhale helped Karve with a loan of Rs. 5,000, from the funds of institutions he was in charge, when the Mahila Vidyalaya of Karve was in difficulties. He took a risk in paying that sum as the Mahila Vidyalaya had not the means then 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 efforts 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 Karve when differences arose between two parties in the management of the widow's house.

69. Gokhale's memorising

In his younger days as a student Gokhale used to memorise good pieces of English prose and poetry and used to recite them at Student Clubs.

(*R. P. Pararjope = 'interviewed*)

70. Gokhale's sense of duty

When Gokhale visited Madras in '911, a public meeting was arranged at the Victoria Public Hall. Gokhale was to address the students of Madras. Meanwhile he got a telegram saying his second daughter was dangerously ill and his presence was necessary. Madras friends advised Gokhale to cancel the engagement and proceed to Poona but Gokhale declined to do so and remained to fulfil the engagement.

(*Rt. Hon. V- S. S. Sastri*)

71. Gokhale and a Beggar

At Lonavala, Gokhale with a member of the Servants of India Society, the late Mr. Vaze, was spending his summer. While out on a walk a beggar asked for charity. Mr. Vaze remarked to Gokhale that the beggar did not deserve any sympathy as he appeared to be study and capable of earning by doing some work. Gokhale observed that it was not proper to refuse him anything and asked Vaze to imagine the beggar feelings when a copper is refused. For himself Gokhale said he could understand his feelings, when he was asked to wait and ultimately sent away without any help during his collection campaign for the D E.S. The beggar was then given a rupee coin and sent. Gokhale was generous to a fault both in charity and tipping servants.

(*Vaze interviewed by S-R.V.*)

72. Gokhale's characteristics

Gokhale was simple in his habits. While walking he used to keep to one side of the road, always musing. He was a very rapid and omnivorous reader.

As a member of the Council he used to prepare his speech and also dictate it. For this he kept awake till the

small hours of the morning, walking up and down the hall. He would spend half an hour at times, for finding out the most suitable word. Once the speech was dictated, he would repeat it without a pause and a single mistake. Such was his memory.

(*V. H. Barve interviewed*)

73. Gokhale and games—Fond of Tennis

V. H. Barve, a member of the Society was a student in the Fergusson College. Gokhale was living in the Principal's Bungalow. Gokhale was very fond of tennis. Barve was a good all round sportsman and a keen cricket and tennis player. Gokhale used to go to his room at 5 a.m. and wake him up. Then both of them would go to the Tennis court and have a vigorous game for an hour.

(*V. H. Barve Interviewed by S.R.V.*)

74. Gokhale's solicitude for his plague volunteers

Gokhale had a very tender heart. During the plague days Gokhale had with him a band of workers. All of them were living with him. He had appointed a time by which all his workers should return from their work in the city. When they failed to turn up in time Gokhale grew very anxious and like a caged lion used to walk up and down the verandah. If anyone was ill he grew more anxious and restless.

(*A. V. Patwardhan 1933*)

75. Gokhale's memory

Ganjiba is a game of cards, very popular even today. It is played with 120 cards containing pictures of 10 Avatars

of Vishnu. For this game a good memory is necessary. Gokhale with his wonderful memory could say what cards were in each of his opponents hand, and what were on the floor with their full descriptions. He never failed in this game. *(R. P. Paranjpye 1960)*

76. Building of the Servants of India Society Home

Dravid purchased at Gokhale's instance the site of the Society about 23 acres in extent for Rs. 2,500. Gokhale then asked Dravid to get the plans for the Society's buildings from the Engineers. Dravid was indifferent as he knew that Gokhale had no money with him to proceed with the building. After some time when Gokhale asked Dravid why he did not get the plans from the Engineer, Dravid frankly told him that they could not construct a building with the plans alone. This remark of Dravid went home, and Gokhale told Dravid in a decisive tone to get the plan from the Engineer and that he need not worry about the money. The same evening he went to Bombay and returned the next day. On his return Gokhale asked Dravid, "Have you got the plans? How much do you think I have collected?". Dravid, "Perhaps Rs. 10,000" Gokhale said "I have Rs. 25,000. Now proceed with the construction of the buildings!" Dravid was all surprise and wonder.

(N. A. Dravid interviewed by S.R.V.)

77. Guru Bhakti—Humility

On his return from England, after tendering evidence before the Welby Commission, Gokhale went to see his Guru Ranade. Ranade was full of praise for Gokhale's performance and complimented him for having stood the cross-examination of the Commissioners so well. Ranade then offered a chair to Gokhale, and motioned to him to sit. Gokhale, the ideal chela, in all humility and with cheerfulness, sat at the feet of his Guru.

(D. V. Velankar, 1930)

Gokale's Contribution to the Spiritualisation of Politics

SHRI P. N. MOHANTI

Gopal Krishna Gokhale was born in May 1866 and lived upto February 1915. Of the less than 50 years of his life almost half was spent in active politics. A careful study of the political speeches and writings of Gokhale leaves in us indelible impressions about the innate nobility of his nature, his dedication to the cause of freedom and prosperity of his countrymen and above all to the religious and humanistic spirit in which he did his public work. His political activities, devoted to the cause of freedom and prosperity of the people of India irrespective of caste, creed, community and race were influenced by the ideals of Sarva Bhuta hitey ratah and Niskama Karmayoga enunciated in the Gita. His political work and behaviour were inspired by the ideals of fearlessness (Abhayam) non-violence (Ahimsa), truth (Satyam), patience and perseverance (Dhrutih) which are the four important of the twentysix divine attributes (Daibi Sampat)

highlighted in the Gita as follows :- "Abhayam Satwasam-sudhi Gnyanayoga Byabasthithi Danam Damaschya, Yagnyaschya Swadhyaya Stapa Arjavam Ahimsa Satyamakrodha Styagah Shantirapaisunam Daya Bhooteswaloluptam Mardavam Hrirachapalam Tejah Kshama Dhrutih Shoucha Madroho Natimanita Bhavanti Sampadam Daivi Mabhijatasya Bharata."²

Many of Gokhale's ideas which lay at the root of his appreciations and suggestions concerning current problems were derived from such classics as Mill's 'Essays on liberty', and 'Representative Government' and Burke's 'Reflections on the French Revolution'. The moral revolt against the degrading effect of foreign autocracy which Gokhale personified, was fully sanctioned, if not initially suggested by Mill's ideas on the dignity of man

and progress of society. The clear understanding of the process of constitutional change and in particular appreciation of the healthy and lasting results of gradual reform were the contributions of Burke. The trait of moderation commonly attributed to Gokhale is referable only to what he considered to be an acceptable next step towards his goal of limitless progress for the individual and society. The words which Gokhale used in controversial discussions were generally soft and in this respect he was inclined to approximate to the ideals of soft-spokenness and moderation which has been described as *Mardavam* in the *Gita*. As will be seen in several critical passages of his political speeches and writings given below, his language was always polished and not overtly emotional. But it was adequate to convey the full implications of his position in every situation.

The virtue of gradualism so favoured by Gokhale is fully illustrated by his own career of increasingly important positions held by him and by the expanding sphere of his service to the nation. In the very first year of his career as a recognised public worker in 1889 he made three important speeches. Of these one was concerned with an anti-corruption case against a senior official of the Government of Bombay, to wit Mr. Crawford, Commissioner, Central Division. When legal proceedings instituted against this official by the Government were sought to be stalled and sabotaged on racial grounds it became necessary for public-spirited citizens to come out with strong support for official action to uphold purity in public administration, irrespective of considerations of race. Gokhale harped on this theme of racial equality in India and elsewhere in the British Empire, throughout his life.

In the ninth session of the Indian National Congress at Lahore in 1893, speaking of the Indian Councils Act, 1892, Gokhale made some important observations. These referred mostly to subjects like expansion of Councils, especially of the non-official and elected elements in them, and conferring upon them more positive functions in respect of

the budget and of moving resolutions on measures of public importance. A more important speech of 1893 was the one on Home military charges delivered by Gokhale at a public meeting in Bombay presided over by Pherozeshah Mehta. In moving the adoption of a memorial on the subject to be submitted to the British House of Commons, Gokhale brought his remarks to a close with the following observations:- "Gentlemen, England is strong, but let her not abuse her strength by extorting from poor India more than she has a right to receive. England professes to be anxious to do justice to India. We have had a century of these professions and it is now time we had a little of the practice of the things". In 1905 Gokhale founded the Servants of India Society in Poona. Gokhale enunciated in the constitution of the Servants of India Society what he considered to be the requisites of a public worker in India in the following words:- "Public life must be spiritualised. Love of the country must so fill the heart that all else shall appear as of little moment by its side. A fervent patriotism which rejoices at every opportunity of sacrifice for the Motherland, a dauntless heart which refuses to be turned back from its object by difficulty or danger, a deep faith in the purpose of providence which nothing can shake-equipped with these, the worker must start on his mission and reverently seek the joy which comes of spending oneself in the service of one's country". Besides the organisational features of the new body and the discipline of dedication to national service placed on members, the constitution of the society also outlines the goal and programmes which the members are expected to follow. It states among other things, that "Its members frankly accept the British connection as ordained, in the inscrutable dispensation of providence, for India's good. Self-Government within the Empire for their country and higher life generally for their countrymen is their goal."

The Servants of India Society will train men prepared to devote their lives to the cause of the country in a religious spirit, and will seek to promote by all constitutional means the national interest of the Indian people. Its members

will direct their efforts principally towards (1) creating among the people, by example and precept, a deep and passionate love of the Motherland seeking its highest fulfilment in service and sacrifice; (2) organising the work of political education and agitation, basing it on a careful study of public questions, and strengthening generally the public life of the country; (3) promoting relations of cordial goodwill and co-operation among the different communities; (4) assisting educational movements, especially those for the education of women, the education of backward classes and industrial and scientific education; (5) helping forward the industrial development of the country; and (6) the elevation of the depressed classes.

Soon after the establishment of the Servants of India Society Gokhale undertook a visit to England on behalf of the Congress. His mission was to explain to the British people the state of public feeling in India regarding the repressive acts of the regime of Lord Curzon, and in particular about the crowning piece of his arrogant disregard of Indian public opinion, the partition of Bengal in 1905. In his speech in Manchester on Indian discontent Gokhale recounted, with his characteristic lucidity, the background and the ugly features of the whole scheme of the partition of Bengal. He told how all avenues of normal constitutional agitation in India and in Britain had been exhausted. An effective appeal to the British public could thus be made against the perverse policy of the bureaucracy in India and the British Government of the day in no other peaceful way than the boycott of British cloth, which all classes of people in Bengal had spontaneously adopted. He made it clear to his audience in Manchester that the boycott did not signify on the part of people in India any animosity either against Great Britain in general or against Manchester in particular.

In his address as the president of the Congress session held in 1905 Gokhale minced no words in denouncing the evils of economic drain or blood-letting in the system of absentee capitalism or of the dwarfing of a subject

face under the autocratic rule of another. "The goal of the Congress" as he put it, "is that India should be governed in the interest of the Indians themselves, and that in course of time, a form of Government shall be attained in this country similar to what exists in the self-governing colonies of the empire". Gokhale felt that there is a definite advantage in a gradual rather than sudden or cataclysmic transformation from an autocratic to a democratic way of living: "for it is a reasonable proposition that the sense of responsibility required for the proper exercise of the political institutions of the West can be acquired by an Eastern people through practical training and experiment only". Later experience in India, and in other countries attaining independence through several ways, fully indicates the advantage of gradualism favoured by Gokhale.

In an important public meeting in Allahabad in 1907: Gokhale, in the course of his remarks, clarified his own position on several important questions of political objectives and methods. As regards the goal to be reached by patriotic efforts of workers he observed;—"I recognise no limits to my aspirations for our Motherland. I want our people to be in their own country what other people are in theirs. I want our men and women without distinction of caste or creed to have opportunities to grow to the full height of their stature unhampered by cramping and unnatural restrictions. I want India to take her proper place among the great nations of the world, politically, industrially, in religion, in literature, in science and arts. I want all this and feel at the same time that the whole of this aspiration, in its essence and its reality, will be realised within this Empire". The whole concept of constitutional agitation was subjected to an analytical review and Gokhale stated his choice of methods in the following terms:- "What were the methods they were entitled to employ? The first idea suggested was that physical force was excluded. Proceeding with the consideration further, three things were excluded—rebellion, aiding or abetting a foreign invasion, and resort to crime. Roughly speaking, leaving these three things, all else was constitutional. No doubt everything

that was constitutional was not necessarily wise or expedient. Prayers and appeals to justice lay at one end. Passive resistance, including even its extreme form of non-payment of taxes till redress was obtained, lay at the other end”.

Reforms in the administration of the Govt. of India were announced in 1908 by Viscount Morley, Secretary of State for India. At the 23rd session of the Indian National Congress held at Madras on December 30, 1908 Gokhale gave his assessment of Morley's reforms and stated as follows:- “Hitherto we have been engaged in agitation from outside; from now we shall be engaged in what might be called responsible association with the administration.

From agitation to responsible association and from responsible association-- a long and weary step but the step will have to come to responsible administration. Now these large and generous concessions which have been made by the Government and the Secretary of State must receive at our hands that response which they require. They impose upon us two responsibilities in particular. The first is that a spirit of co-operation with the Government must now be evoked amongst us instead of mere criticism of Government. The second is that the new powers should be solely used for the promotion of the interest of the masses of the people.

None of us want to be satisfied with the things as they are. But first we must prove that we can bear these responsibilities before we can ask for any more. I have often said, and I repeat here again that I do not want any limits, any restrictions on the growth which should be open to our people. I want the people of our country, men and women, to be able to rise to the full height of their stature as men and women of other countries do. But our growth can only be through the discharge of responsibilities; they must first be well discharged before we can think of further responsibilities.”

All through his active political life since 1899 Gokhale was tilting his lance of reason, be it in the shape of sweet

reasonableness—against the armed might, the brute force, of the bureaucracy. Even if he could, he would not, as a civilised and conscientious human being, easily bring himself to putting his own brute force against bureaucratic brute force. But by 1909, his contact with Gandhi and the progress of the first struggle of Indian settlers in South Africa under the latter's leadership, had shown to him the existence of a political weapon even more potent than reason in dealing with brute force. That was Passive Resistance. Speaking on the situation in Transvaal at the Lahore Session of the Indian National Congress on December 29, 1909, Gokhale explained the significance of the Passive Resistance struggle as follows: It is essentially defensive in nature and it fights with moral and spiritual weapons. A passive resister resists tyranny by undergoing suffering in his own person. He pits soul force against brute force; he pits the divine in man against the brute in man; he pits suffering against oppression; he pits conscience against might; he pits faith against injustice; right, against wrong. A passive resister deliberately and openly violates the requirements of an unjust law or order for the simple reason that he cannot conscientiously submit to that law or order. He does not seek to evade the consequences of that law but invites them and glories in them. It is a spiritual struggle essentially in keeping with the highest traditions of Indian spirituality. If a vicious system refused to bend under normal pressure of political agitation passive resistance is not only legitimate but it is a duty".

If there is any such thing as a political testament of Gokhale for his people, it will have to be sought in no single one of his writings and speeches. In all his contributions from, say, 1905, there are a number of basic concepts about a desirable political life for the people of this country. Gokhale realised that important as politics is, it is by no means the only important thing in the legitimate interests of a civilised society. A variety of industrial, social and cultural associations freely and usefully operating in their respective spheres of interest must be considered to be equally necessary and important. For this

reason an atmosphere and tradition of social equality and cultural freedom for all citizens in a community is essential to secure the maximum benefit out of a system of political equality and freedom. What Gokhale had to say about the evils of repression and about the inherent value of freedom of association, meeting and expression, has universal and permanent validity.

It is difficult to imagine a greater supporter of India's unity than Gokhale. Territorially, as well as demographically, for Gokhale India was one. Following Ranade, Gokhale saw in the British and pre-British history of India a continuous thread of intermingling of peoples and cultures from which a stronger and a healthier bond of national unity would emerge, if only people know how to utilise it.

As important as unity was, however, the diversity of the country and the people. Unity and diversity could not be simultaneously sustained except by incorporating them within the political structure in a suitable form. As far as can be derived from his words Gokhale anticipated that in the natural course of political evolution the British parliamentary control of Indian affairs would be withdrawn and the office of the Secretary of State for India would be merged with that of the colonial Secretary for the maintenance of constitutional relation of a self-governing India with the crown ; within India. Gokhale believed in restructuring the whole edifice of administration on the principle of decentralisation.

The tasks prescribed for members under the constitution of the Servants of India Society are really the essential purposes for which political workers must continue to exert themselves at all times. Patriotism, national service, communal harmony, spread of education, industrial development and elevation of the community are at least as important at present as they were at any time before. In fact, the hazards of a free life for a developing country make the importance and urgency of these tasks even greater. By the analogy of Japan what Gokhale said in his presidential

address at the Banaras Congress in 1905 is specially apt at the present stage of our existence :—“ India needs to-day above everything else that the gospel of this devotion to the Motherland should be preached to high and low, to prince and peasant, in town and in hamlet, till the service of the Motherland becomes with us as overmastering a passion as it is in Japan ”. The following passage from his speech which he delivered in Allahabad in 1907 under the chairmanship of Motilal Nehru may well be treated as the theme in support of which all his political speeches and writings were made : “ Everyone must recognise that their main work is to build up the strength of our people. That work, roughly speaking, is three-fold. First, the promotion of a closer union among the different sections of the Indian community—between the Hindus and Mohammadans—and among the different sections of the Hindus themselves ; Secondly, the development of a stronger and higher type of character firm of purpose and disciplined in action ; and thirdly the cultivation of an intense feeling of nationality throughout the country rising superior to caste and creed and rejoicing in all sacrifice for the Motherland, accompanied by a spread of political education among the masses ”.

In fact, Mahatma Gandhi considered Gokhale as his political ‘Guru’. In his brochure “Gokhale-my political Guru ” at P. 55, Mahatma Gandhi observes as follows :—“ It was a case of love at first sight, and it stood the severest strain in 1913. He seemed to me all I wanted as a political worker—pure as crystal, gentle as a lamb, brave as a lion, and chivalrous to a fault. It does not matter to me that he may not have been any of those things. It was enough for me that I could discover no fault in him to cavil at. He was and remains for me the most perfect man on the political field ”.

NOTES

1. Page 25

Shri P. N. Mahanti, I.A.S. (Retd.):—Born on 13th October, 1908; a distinguished civil servant of Orissa and the Government of India. He has authored several books in Oriya and English on Indian culture and civilization. He is the recipient of an award in 1975 for his literary work of merit and distinction, from the Orissa Sahitya Academy.

2. Bhagavad Gita, Chapter XVI, slokas 1, 2 and 3

Fearlessness, purity of mind, fixed in the yoga of knowledge, giving of charity, self-control, sacrifice, study of the scriptures, straightforwardness, non-injury, truthfulness, absence of anger, renunciation, peacefulness, absence of calumny, compassion towards beings, non-covetousness, gentleness, modesty, absence of fickle-mindedness, commanding spirit, forgiveness, courage, purity, absence of envy and self-conceit—these qualities belong to him who is born with the divine nature, O Bharata !

SERVANTS OF INDIA SOCIETY

MADRAS BRANCH

President: Mr. S. R. VENKATARAMAN.

Secretary: Mr. V. S. RAVI.

Some facts about the activities of the Servants of India Society founded by the late Hon. Sri G. K. Gokhale on June 1905 at Poona. There are 18 life Members attached to the Headquarters and Branches.

The Madras Branch is engaged in rural and tribal welfare work in three southern states of Andhra Pradesh, Kerala and Tamilnadu. During the year it gave relief to 150 families in Talawady area, affected by floods, and arranged for the treatment of Tribal School children suffering from Scabies at a cost of Rs.9,000/-.

1. Tamil Nadu Tribal Welfare work :

Thakkar Bapa Gurukulam for Toda and Kota tribal Children, Nirgacimund Nilqiris.

71 tribal boys and 26 girls making a total number of 97 were in the hostel ; In the school attached to Gurukulam 147 boys and 83 girls making total 230 were studying in VII standards. The 133 day scholars, belonging to Harijan and Backward classes were given midday meals.

Number of Teachers : 7.

Vocational training given — Agriculture and Horticulture.
 Total Expenditure 979-80 — Rs. 77,103. 75
 Grants from Tamilnadu Government — Rs. 60,693. 90
 Deficit met by the Society — Rs. 16,409. 85

2. Andhra Pradesh :

Tbakkur Bapa Gurukulam for Yenadhi children at Chhijakur near Gudur.

No. of Children in the Boarding : 69 boys, 39 girls. Total-108.

No. of pupils in the eight classes of the school—223.

Day scholars given midday meals — 125.

Vocational training given — Carpentry, Sewing and Knitting.

Total Expenditure — Rs. 1,62,760. 6
 Grants from the Social Welfare Department of Govt of India
 Home Ministry of Govt. of India — Rs. 1,40,045. 00
 Deficit met by the Society — Rs. 22,715. 06

Two Creches for Children of working mothers in Gudur :

Number of Children : 50
 Total expenditure — Rs. 12,686 . 65
 Grant from Govt of India, New Delhi — Rs. 10, 908. 00
 De ficit met by the Society — Rs. 1,778 . 65

EYE CAMP:

Society co-operated in conducting an Eye camp organised by the Lions Club of Gudur and contributed a sum of Rs. 2,300 to Eye camp. About 3,000 people attended the camp and glasses were given to 200 people free of charge.

3. KERALA:

Higher Elementary Schools-3 1. Chalode (Nilambur)
2. Mudadi (Calicut) 3. Nediyruppu (Malappuram)
Lower Primary Schools-2 1. Pulliyil and 2. Karulai
(Nilambur)

Total Number of Schools-5. Total Number of pupils-
1,652 boys and 1,583 girls. Total-3,235. Total
Number of teachers-99.

The staff salary amounting to over Rs. 6 lakhs is being paid by the Kerala Government direct to the Headmasters.

Total expenditure on the 5 schools -Rs. 14,752. 32

Maintenance grant from Govt. of
Kerala -Rs. 8,988. 75

Deficit met by the Society -Rs. 5,763. 57

	Staff Teachers		Pupils	
	Male	Female	Boys	Girls
Scheduled Tribes	4	2	137	58
Scheduled Castes	5	0	309	210
Backward Classes	21	10	398	377
Muslims	12	5	817	826
Others	31	14	266	258
	73	32	1,927	1,729
Grand Total	105		3,656	