

MAHATMA GANDHI

— A TEACHER'S DISCOVERY

J M Upadhyaya



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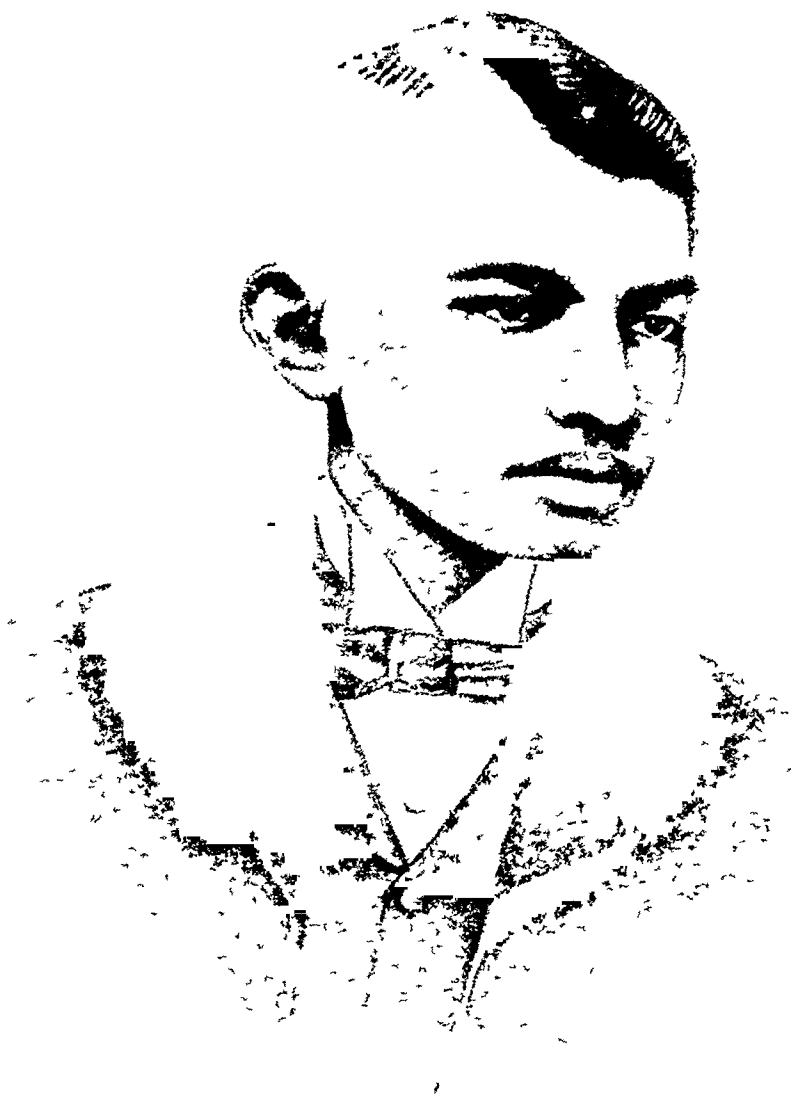
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Mr M K Gandhi, London (1888-89)

FOREWORD

I have known Shri Upadhyaya's labours since long It is not the good fortune of all to take up such a labour of love and see to it that the fruit is offered to the world in a finished form

This work is one more valuable gandhiana which throws light on that part of Gandhiji's life which is not usually known to the readers of other books on Gandhi Most of us know of Gandhi after he emerged into prominence but Gandhi was not made in a day nor was the transition from Mohan to Mahatma an easy one Many are inclined to call Mahatma an Avatar But, it should be remembered that no Mahatma and no Avatar is born He is made and in the case of Gandhi it is true in every sense

I am sure every one who wants to know all the facets of Gandhi will be interested in this book, not only to read it through but also to refer to it whenever facts are necessary

I am glad that to the extraordinary documentation of Gandhi's life, this is one more addition which is very valuable Shri Upadhyaya has to be appreciated for this great labour and care for facts, and we must all congratulate the Vice-Chancellor of the Sardar Patel University for bringing out and publishing this book

*Gandhi Smarak Nidhi
NEW DELHI*

R R Diwakar

ABOUT THE DISCOVERY

We feel very happy to present this book 'Mahatma Gandhi—A Teacher's Discovery' to the readers, for two important reasons. One is that the Book throws an entirely new light on the scholastic performance of Mahatma Gandhi and the other is that this new side-light on Mahatmaji's life and development is discovered and presented during the Gandhi Birth Centenary year. There is one more very happy incidence and it is that this glorious past of Mahatmaji's student days is dug out from school records ordered to be destroyed. The unearthing of this valuable material from school records was patiently and perseverantly done by Shri J M Upadhyaya, B A , B T of Rajkot and the credit for permitting the world to know of this scholarly aspect of his studies, goes to him.

This particular publication is named a discovery because the general impression is that Mahatmaji was a mediocre student. He describes himself as a mediocre student in his autobiography. Naturally, therefore, every one thinks and rightly so that he was not a scholar. The material dug out from the school records, however, indicates not simply a potentiality of his being a scholar but gives statistical evidence of the same.

It is true that he had remained in St II (present Std VI) of the High School because of his fathers' illness but he made up the deficiency next year taking a leap of a standard. It is true that he did not fare well at the Preliminary Examination, but he cleared the matriculation at the first trial.

His marks-statements of various high school Examinations reveal that he secured 66% marks in one Examina-

tion, between 60% and 65% in two Examinations, between 55% and 59% in four Examinations, between 50% and 54% in two Examinations, and between 40% and 49% in three Examinations. This certainly does not speak of a mediocre student. He also won merit scholarships on two occasions, once at the Annual Examination of Std V (present Std IX) and the other at the Annual Examination of Std VI (present Std X). The first was a scholarship of Rs 50/ per year while the other one was of Rs 120/ per annum i.e. Rs 10/ per month and thus, too, in a situation when the pay of the primary teacher was Rs 7/ p.m. He also secured the exhibition scholarship of Re 1 per month.

All these, put together, would certainly lead one to believe that he was not a mediocre student but he had the elements of a scholar. That is why this volume is entitled Mahatma Gandhi—A Teacher's Discovery.

This work needs to be appreciated from another angle also. This is the work of a retired teacher based on a search of school records ordered to be destroyed. The interesting part of the whole game is that as Shri Upadhyaya delved deeper and deeper into the records, his findings proved more and more interesting and that kept him incessantly at that work. In a true spirit of search Shri Upadhyaya, at his own cost, arranged to have photostat copies of the statements of marks, result-sheets, his attendance roll, scholarship statements as also the photographs of his colleagues and teachers associated with his educational programmes.

I feel extremely happy to record that Shri Upadhyaya in a true spirit of a dedicated researcher handed over, the entire material of his research—original documents, photostat copies and photographs—to the Sardar Pate

University for this book as well as for further research publications on the subject without accepting any royalty. This spirit of sacrifice on behalf of Shri Upadhyaya is praise worthy and let me add that it is this that has made it possible for us to simultaneously plan the Gujarati edition of the book out of the grant provided by the Government of Gujarat for this purpose. We hope that it will be possible for us to have editions of the book in other Indian languages like Hindi and Marathi.

Let me also say that it is the grant of Rs. 25,000/ from the Government of Gujarat that has made it possible for us to undertake this publication. I thank the Chief Minister as well as the Cabinet of the Gujarat Government and the Director of Information, for placing at our disposal this grant and repose trust and confidence in us.

I am grateful to R. R. Diwakar, Chairman, Gandhi Smarak Nidhi, New Delhi for writing a Foreword to this book.

Shri S. R. Tikekar, journalist and author, Bombay, and Shri R. S. Trivedi, Principal, M. B. Patel College of Education, Vallabh Vidyanagar, sat for hours, scanning this material and retouching it so as to give it a better shape and form. Both deserve our heartfelt thanks for the labour of love they undertook.

My thanks are also due to my P. A. Shri Niranjan Upadhyaya for preserving this material very well, Shri I. A. Vora for reading the proofs carefully and to Shri N. K. Soni for typing the Manuscript decently.

The Brothers of the Anand Press, Anand, have done an excellent job of printing and I thank them for the same.

PILLAR TO POST

IT WAS 21st June 1951, when the 15th incumbent took over as the Head of the Alfred High School which was to complete its century in 1953 as the *Alma Mater* of many prominent and of a large number of not so prominent persons, among whom M K Gandhi shown as the brightest

The school had a century old record, but a large portion of it comprised bundles of files, No effort was made for its preservation. It was looked upon as a nuisance and it was to be disposed off at the earliest. But the new Head Master, somehow, happened to defer its disposal for a time.

In the meanwhile, immediate attention had to be paid in connection with the centenary of the school, to trace out the day of its foundation. Old teachers pleaded ignorance in the matter. A probe into the heaps of files was only a possible way.

A friend suggested an unthought of source—the Central Record Office in the Kothi compound. Here was found a volume—“*Report of the Board of Education, Bombay*” (May 1, 1853 to April 30, 1854). It mentioned Rajkote English School was opened on 17th October, 1853, the number of boys admitted that day being 36—a statement that was further corroborated by the oldest age Register, in the hand of the first Head Master, Bhogilal Pranvallabhdas.

The primary object of undertaking a probe into the century old record was to find out the date of the founding of school. But nine months' labour in this direction yielded an unexpected rich harvest in discovering from a huge debris, documents pertaining to seven years' career of Mahatma Gandhi as a student.

Soon after Independence, Gandhian scholars and other visitors who happened to be in Rajkot, generally dropped into the Alfred High School that had moulded the young Mahatma. Their curiosity and inquiries about Gandhiji were met with by placing before them the only record at hand, i.e. General Register of Boys of the Kattyawar High School, Rajkot from 7-1-1880 to 11-11-1884, wherein entries about Mohandas Karamchand are made against serial No 516. No further thought arose about the necessity of possibility of finding any more information. It was indeed a revelation that the records included valuable documents relating to Gandhiji as a student. The references along with those of the Gujarati Taluka School mentioned in the *Autobiography* as the "Para School", Rajkot, were made public on 10-9-1954 in a typed booklet — "*Mahatmaj's Career at Schools*".

Encouraged with the finds (the documents about Gandhiji's career at two of the Rajkot Schools), I launched another attempt that was enthusiastically appreciated by some old boys. Initiation was taken up by Hiralal Ganeshji Anjaria, a retired official of the Agency, whose house was "Pensioners' paradise" and a meeting ground of many. Anjaria was popularly known as "Sarabhai". He was the first to offer Rs 151/- (7-7-1953) for the centenary celebrations of the High School.

But a greater service "Sarabhai" rendered had an authentic value. Even at an advanced age of 78 he

walked around with me to show the exact locations of Branch and Taluka Schools where Mohandas (and his elder brother Manshanker Anjaria) had studied together. Again, it was Sarabhai who procured rare photographs of Gandhiji's associates and teachers.

The Government of Saurashtra headed by Shri U N Dhebar had an ambitious plan of having a befitting memorial to the Mahatma. It was to be Saurashtra's gift to All-India. Committees were set up and promises for funds were secured. But the politics of the country was moving faster and with the merger of Saurashtra in the greater, bilingual Bombay state, all plans lapsed. The amount collected then was Rs 9519-14-3, deposited in the Central Bank and it would be worth somebody's while to chase it up.

On my retirement from the Government service from 27-1-1955, I plodded on with my mission but an approach to the Samaldas College which Mahatma had attended for a term—January to April 1888—was disheartening.

From the Principal of Samaldas College, official reply was not hopeful. In fact it was discouraging. But to me it showed a ray of hope and I requested for permission to probe into available records. It was not a small surprise to the Principal and others of the College to realise that I had been successful in getting all what I had wanted from their records! I found that some of the papers from College records, were taken away and even copies were not placed in place of the original. Very likely the Roll Calls for five months (January to June 1888) which are published in *Mahatma* (Vol. I) have not been returned to the College. It is however satisfying that now all the relevant records have been transferred to the Gandhi Smriti Bhavnagar as exhibits.

It was alleged that the records of the Gujarati Branch school where young Mohan was studying might have been sent to the Record Office of Rajkot State. That was why the said records in the District Records Office were being searched. But the effort proved fruitless. However, with the help of the then Record Officer, Haribhai M. Mankad, a good many documents from 1874 to 1885 regarding Karamchand Gandhi have been fished out. The personality of the old Karbhari, with his modest means maintained poise even in his long illness during the period of retirement, had a direct bearing on the moulding of Gandhiji's character during childhood. Two of these documents have a historical significance, viz. the grant of a piece of land measuring about 400 sq yds. on 26-1-1880 to Karamchand Gandhi. The said plot was situated on the outskirts of the Para near the *Utara*¹ of Gavridad, adjoining a small pond. The other one was Kaba Gandhi's legitimate due to Rs. 30700/- from the Wankaner State since February, 1879. In his last representation dated 3-9-1883 to the Assistant Political Agent, Jhalawad,² the ex-Karbhari had referred more than once to the breach of promise by the Rajasaheb. It is more than curious that the youngest son of Karbhari, echoed in almost the same terms, breach of promise in respect of the Rajkot State in 1939.

Similar search in London for the relevant documents was not possible for a retired Head Master like myself and it had not appealed to any of the High officials to have such a search made. Whatever was possible through

1 *Utara* = Rest House

2 Jhalawad — one of the four districts of Kattywar Political Agency. Not to be confused with the state of the same name in Rajasthan.

official channels was tried and to an extent it was successful. Seven documents were available through the kind offices of the Indian High Commissioner in U K , but supporting documents were needed to make the study complete. Requests to London were turned down because the matter related to a distant past and that there were no one to pursue the matter by going from pillar to post in search of documents relating to Gandhiji's stay and study in England.

Successive Indian High Commissioners in London were approached, but the results were no better. At long last, an opportunity was offered when an exhibition of available documents was arranged in the Gandhi Memorial Hall in January 1964. It helped the officials of Rajkot to include me and my collection of Gandhian documents to be shown to visiting dignitaries. That brought me in contact with the then Vice-President Dr Zakir Husain, an educationist to the core, who could appreciate the importance of the documents better than any one else (2nd October 1964).

During his visit to Rajkot, the British High Commissioner in India, Sir Paul H Gore-Booth, was equally impressed by the collection and he could easily appreciate the effort that went in it. Although every one was of the opinion that the London documents that were missing should be secured, none proved more helpful than Prin -Peter Rogerson, M A (Cantab) of the Rajkumar College, Rajkot, through whose effort 41 photostats and photographs, suitable in the collection of Gandhiji's student days in London were secured. Need I say how rich and important this addition has been?

And yet, I think 5 documents about the London

University Matriculation Examination, 8 about the Inner Temple and 5 about the Council of Legal Education, would complete my effort. Under the present circumstances, under the physical conditions of my age, I must pass on the legacy of this effort to younger and more perseverent shoulders. It is not given for every one to complete the mission one undertakes. I seem to have been cast to bring the search upto this point — In India — only. I must say I have enjoyed the search even as the sportsman enjoys the chase whether he bags what he is after or not. With the full satisfaction of having done all what I could, I pass on the responsibility to those who are willing to shoulder it.

As I was reading the *Autobiography* of Mahatma Gandhi, I stumbled against a sentence, about his being a mediocre student. Being nourished on the Carlylean thought that a hero in one sphere was bound to be a hero in other spheres also, I had expected Gandhiji to be a bright boy at school, in keeping with the reputation he earned in later life. That he was the product of the Alfred High School was an added reason why I thought he must have been an-above-the-normal-run.

After having said how I had to search for the material about the student days of Gandhiji, I think I must say why the search was made and what prompted me to continue it so long. To a teacher every student that passes under him is a growing boy first and foremost. That some of such students attain high position in later life is a matter of great satisfaction to him. He takes a secret pride in the fact that he has had a part, may be fractional, in such a shaping during student days. That pride was evident in me in the case of Gandhiji, although

admittedly he had not been a student under me directly. After all, the tribe of teachers is the same everywhere. And had not Gandhiji been a student of the Alfred High School where I was a teacher for the greater part of my life? Could I not project myself in the past to be teaching in the times of Gandhiji to watch his progress as a student? These thoughts made me take a personal interest in tracing the career of Gandhiji through successive standards. The work proved so absorbing that I thought I was actually his teacher and all the labour became in fact a labour of love. Watching the developing mind of a boy, who was destined to be a world figure in later life was by itself an education to me. It was not possible to forget the position of Mahatma Gandhi. This attainment had lent a special colour and a great significance to all facts about his early life. The search in consequence was establishing an indirect and may be a distant association with a great mind and the actual hard work became pleasant to me. It had lost all its rigour which would have proved tiresome to me in my old age. But the company of growing minds is a good tonic to a teacher even as to a grand parent, this imaginary company of the budding Mahatma was enjoyable to me. It is in this happy mood that I completed the work which is now being offered to the reading public, through the kindness of the Sardar Patel University, of Shri Ishwarbhai Patel, its Vice-Chancellor in particular.

A teacher always enjoys watching the growth and blossoming forth of young students and to him nothing brings greater happiness than finding here and there, may be by a happy chance, a bright boy, a striking intelligence, a great soul and a benefactor of the world. Such a find is the greatest reward of a teacher's life and

no other profession affords such a unique pleasure to its followers. To have found out Mahatma Gandhi's scholastic record in so many details was by itself a satisfying reward. To have been able to prove that the signs of greatness were seen in boy Mohan during his school days, during his days at the Kattywar High School, Rajkot, was a gratifying experience which teachers alone can enjoy.

In presenting the fruit of my labour to the reading world my feelings are of sharing my satisfaction and joy at the finds. Surely, these are not my personal possessions, in fact they are the world's even as the Mahatma was no exclusive property of any one person, community or nation. He has passed the physical and geographical limits and has attained world dimensions. Similarly, all the details about his school and college days are a property of the mankind at large. My reward is that I have been instrumental in bringing them to light from some of the records in the High School where I spent a part of my life, in Saurashtra where I am destined to stay and from the records of the Bombay University to which I look as my *Alma Mater* having studied and graduated from it. The ties that education creates in man are strong even though they are unseen. I have no words to say how absorbing was the search, at various places, and how happy I was with the addition of a bit of fresh information. At one simple discovery, the great Greek philosopher is said to have shouted "Eureka" from his bath¹. I don't know how many times I would have had to use that expression when some missing link was found somewhere. I know it is still possible to find corroborative evidence from a careful scanning of the vast Gandhian literature that is pouring out day after day.

Before concluding, I must express my debt of gratitude to many institutions and persons who have helped me in this my labour of love. First and foremost in this list comes the Alfred High School, Rajkot, and my old colleagues there late M H Parekh and Shri Labhubhai Dave, Thakoresaheb Indrasinhji of Lakhtar had kept at my disposal his valuable collection of books and helped me as probably no one else would have, for which I thank him. To Shantibhai C Shroff my thanks are due for the great moral support. I doubt whether I would have completed my work without his continued guiding interest.

Having completed my work, I was waiting for a publisher. I must thank Shri T K Mahadevan of the Gandhi Peace Foundation, New Delhi, who was responsible in bringing this effort of mine before the public. Sardar Patel University has undertaken to make full use of all the material and publish this book. I know not how to express my gratitude to this University and to its dynamic Vice-Chancellor, Shri Ishwarbhai Patel. Shri R S Trivedi and Shri S R Tikekar have been my guide in presenting the fruit of my findings.

Last but not the least, I must thank my wife Nalini, who has shouldered most of the secretarial duties, in addition to her management of the home front, and suffered my whims and short tempers as women alone can.

J M Upadhyaya

Rajkot

20th July 1969

Introduction

EDUCATIONAL BACKGROUND IN KATHIAWAR

Education in the modern sense of the term was not known and practised in India. Very probably, it was not considered necessary, for a variety of reasons. There was no necessity of a series of servants for manning of administrative machinery. Printing had not made its impact and oral learning was confined to the bare needs of the society, of knowing the day and the month, with sun and moon rise, of finding an auspicious time for domestic and other rituals and ceremonies. The division of functions in the society, left no room for every one to undergo the period of a dozen of years at the house of the teachers, available man power had to be used for tilling the soil and increasing production for tending cattle as they constituted the real wealth of the time.

Whatever be other reasons, the fact was that education was not as general as it is today. The need for it also was not felt as the overall climate was not congenial to the growth of the multi-fruit-yielding plant called education. It must not be forgotten that Gutenberg (1400-1468) was the real father of education everywhere in the modern world. His influence in actual practice marks the pace of progress in many countries. Although printing nominally touched India some time in the 16th century, its proper use for education was made only after about two centuries, after the mid-19th century.

Kathiawar forms geographically an appendage of Mother India, even as the Peninsular Deccan is another, bigger part. Because of lack of adequate means of communications, it remained somewhat less affected by the modernising influences of the times, but they were sure to reach the nook and corner of India, as they eventually did. With its coast-line, with its not so difficult an overland approach to regions on the North-West, Kathiawar, historically has been the meeting ground of different people from outside the Indian mainland.

The authorities in Kattywar had to face the question of education like other parts in India. But the situation here differed widely from the rest of the country. "The province was backward in point of education. Few of the chiefs could read or write, and those who managed their affairs knew little or nothing beyond their immediate sphere. Even leading persons were apathetic or indifferent to the subject of Education. Books were rare and not appreciated."¹

Initial efforts by the Political Agency made little headway. It could not go further than starting a Vernacular School at Rajkot in 1837. A long tenure of Col W. Lang as Political Agent, (1845-1859) however, made education take some roots in the land. He proceeded with the appointment of tutors to minor Chiefs of Nagnesh, Lakhtar, Chuda, Gondal, Wankaner and Rajkot. He could also raise fund earmarked for the purpose. His next move was to place this Education Fund and a few Vernacular Schools under the joint control of the Bombay Education Board and the Local Committee of which the Political

1 Bombay District Gazetteers-Kathiawar-Vol VII by John W. Watson (1886), p. 343

Agent was the President ² He also laid the foundation of Female Education by opening a Girls' School at Rajkot in 1855 at his own expense ³

The immediate object of the Agency was to have a central institution at Rajkot with English and Vernacular as media and also to start Vernacular schools in district towns according as local conditions permitted The Board of Education, therefore, secured the services of Bhogilal Pranvallabhdas of Ahmedabad English School to work in a dual capacity as the Head Master of the Central School and a Superintendent of Schools in districts The local committee approved of the selection, and Bhogilal assumed the charge of his new assignment in August 1853 with a salary of Rs 250/- p m

A memorable event of the period was the establishment of "Rajkot English School" on the 17th Oct 1853 It was a premier Central Institution of the Agency That formed a town of Rajkot, with 6000 people, 36 boys, with an average age of 16 years, were enrolled on the opening day was indicative of youth's attitude towards the new education It was an event of great consequence that was to bring forth a generation of educated citizens

The Board, at the instance of the Political Agent, took over the Vernacular School at Rajkot and placed it under an able and seasoned teacher, Durgaram Manchharam Mahetaji

After about two years, the functions of the Board passed to the Director of Public Instruction Claudius James Erskine and after him E I Howard were the first two Directors

² *Report of the Board of Education*, Bombay, 1853-54, pp 11-3

³ *Kathiwar Directory* by D H Karaka (1886), p 325

For educational purposes, Bombay Presidency was divided into three Divisions viz (i) The Bombay Presidency, (ii) Deccan and (iii) Gujarat

Administrative machinery for each Division was set up in (a) Educational Inspector, (b) Visitor and (c) Superintendent Theodore C Hope was the first Educational Inspector of the Gujarat Division

Bhogilal Pranvallabhdas was soon appointed the Superintendent of Schools of Kattywar When he took over, there were 6 schools with 720 pupils⁴ In 1855, there were 16 schools with 1331 scholars

The Education Department had to fix the syllabus, and appoint teaching personnel Rapid rise in the number of schools, added to the responsibilities of the Department A Committee was set up under Theodore C Hope to prepare Gujarati text books In 1860 a series of 7 Gujarati Books "Hope Reading Series" came out Kavi Dalpatram Dahyabhai made the poetry selections

The Hope Reading Series was read by successive lots of students of Gujarat for about half a century from 1860 to 1906

Senior or advanced boys were employed as "pupil-teachers", in lower classes to start with Some of them had an elementary grounding at Normal Classes Normal School for the training of primary teachers at Rajkot started functioning on 20-6-1866 with Harivallabh Mulji as its Head Master This was later called the Hunter Training College for Men

Rajkot English School, as a Central Institution, grew in importance as years rolled on Higher standards

⁴ *Report of the Board of Education, Bombay 1853-54*, p 125, and also *Report of the Director of Public Instruction, Bombay 1855-56*, p 268

were added every year, and lower classes had to be multiplied to accommodate new entrants. The Head Master had to attend on the dignitaries visiting the only public institution of the time. He could hardly devote any time for supervision of schools in a wide and extensive area. The two functions were separated and Gopalji Surbhai Desai was appointed Deputy Educational Inspector for Kathiawar in 1865.

By this time, the Rajkot English School was raised to the status of a High School, affiliated to the University of Bombay in 1866. Shri Uttamram Narbheram Mahetaji's suggestion that the institution be known as the "Kathiawar High School, Rajkot" was accepted without any difficulty.

Another milestone in the history of education in Kattywar was the establishment of the Rajkumar College at Rajkot on 16th December 1870. It was a dream of Col. Keatinge come true. It owed its existence to the contributions from the princely states. Modelled on the lines of English Public Schools, it was designed and executed by Robert Bell-Booth, the Agency Engineer. The entire edifice was a pioneering effort, which was to serve as a model to similar effort elsewhere in India.

The desire of the younger generation to be educated in the new schools increased and the authorities were hard put to it in meeting the demand adequately. After the establishment of the High School at Rajkot, Bhavnagar followed suit and had a High School for its students (1872). Junagad running close on heels in 1873 with a High School for its students. Jamnagar and Wadhwan had High Schools in 1879 and 1885 respectively. The Talukdari Girasia School at Wadhwan was already there since 1881.

With schools, High Schools and a Normal School growing round and about, the next natural step was the

establishment of a College That need was met by Bhavnagar in January 1885 Samaldas College was founded by the Maharaja in the name of his Dewan, in appreciation of his services

All these were institutions for Boys generally In the peculiar conditions of Gujarat, with a mixed population of four or more distinct groups, ruled over by many different princely states, special effort was needed to popularise Girls' education, and exclusive institutions were needed for them, if education had to penetrate to the home and the kitchen A Girls' school had already been opened in Rajkot in 1855 But for Girls' school, lady teachers were wanted Even for Boys' schools, ladies make better teachers as world experience shows But without a training institution for teachers, how were the lady teachers to be recruited?

Barton Training College for Women under Miss Spencer was established in December 1885 and that proved a step in the right direction It provided teachers for Girls' schools and at the same time, opened up a new avenue for Gujarati ladies for gainful employment, in a noble profession

This then was the educational background of the days during which Mahatma Gandhi was growing up, in the Alfred High School at Rajkot first and later at the Samaldas College, Bhavnagar for a few months only, before proceeding to England for further studies



CONTENTS

FOREWORD	i
ABOUT THE DISCOVERY	iii
PILLAR TO POST	vi
INTRODUCTION	viii
A B C	1
THREE R's	7
THE BUDDING MAHATMA	16
ANGLO-VERNACULAR SCHOOL	20
ALMA MATER	25
MORAL RECTITUDE	34
BAD COMPANY	43
ATTACHMENT TO DUTY	51
REKINDLED LIGHT	57
CHARACTER ON THE ANVIL	62
WINNING SCHOLAR	70
MATRICULATION	81
AT THE COLLEGE	95
ON WAY TO LONDON	104
MOHAN AS MR GANDHI	120
M K GANDHI, ESQR, BAR-AT-LAW	130
APPENDIX	143
DESCRIPTIVE LIST OF PLATES	149
INDEX	153

A.B.C.

PORBANDAR, THE BIRTH place of Mahatma Gandhi, also became his cultural birth place, since he commenced his education there

Gandhiji's initiation in schooling began at a Gujarati school in Porbandar, probably in 1876. By the time he joined the school he had completed his 6th year.

Schools in those days were in the initial stage of the administrative machinery. Education through regular schools made its beginning in the first half of the 19th century. The approved schools in those days were maintained from the Education Fund. The indigenous schools however got neither financial support nor any direct encouragement from the administrative set up.

Porbandar had one school—the Fund School—which was founded on 1-4-1856 This seems to be a unique event in distant Kathiawar (Saurashtra) peninsula since starting of such schools had been mentioned in Wood's Despatch of 1854 This was the Boys' School where English also was taught There is evidence to show that Porbandar had a Girls' School under the supervision of Deputy Educational Inspector, Gopalji Surbhai Desai

The Head Master of the Taluka School, Jivram Mahadev had referred to other three private schools in his official correspondence No 116 of 16-3-1875 with the Deputy Educational Inspector (i) of Adhyaru, (ii) Laxman Bawa School and (iii) Khoja's¹ School, with 48, 67 and 18 pupils respectively The correspondence indicates that Porbandar at that time had 3,463 houses and a population of 14,563 The population consisted of 4,855 men, 4,717 women 2,674 boys and 2,317 girls

In the schools, multiplication-tables and letters of alphabet were stressed as an important part of learning by rote

No definite information is available regarding the school in Porbandar to which Mohan was admitted Contemporaries of Mahatma Gandhi

1 Khoja is a trading community

still alive hold that Mohan attended a private school run by Virji Kamdar who was known as 'Lulia² Master'. This is according to Maneklal Amritlal Gandhi, Mahatmaji's cousin (b 1875) residing in Porbandar. Almost all the boys in Gandhi family had their early instruction at Lulia Master's school, as that school was within easy reach from Kaba³ Gandhi's house⁴.

Whatever the school, the fact remains that Mohan at that age was put to school and that he received the type of instruction commonly imparted in primary schools of those days. The usual mode of instruction consisted of exercises in multiplication-tables, drilling in repeating the letters of the alphabet, recited hoarsely in chorus by the entire class at the fag end of the day. The tender memory of children was taxed. This patten of teaching had its humorous counterpart in the sense that the really bright boys used to get bored and to relax, they used to indulge, at times, in coming nick names for their teachers, highlighting their dress or physical peculiarities. These teachers were made the targets of fun and frolic generally indulged in by boys of that age and Moniya

2 Lulia — Gujarati word — meaning lame

3 Mahatma Gandhi's Father (abbreviation of Karamchand Gandhi)

4 The present Kirti Mandir of Porbandar

(as Mohan was affectionately called) was no exception to the general rule

Besides the school, Mohan had his homely cultural environment. Being born in a *Vaishnava*⁵ family he had many occasions to visit the *Haveli*⁶. But the glitter and pomp there never attracted him. The religious beliefs of his family had their stamp on his tender mind and he had developed a natural faith in *Rama nama*⁷. In fact repeating *Rama nama* was taught by an old servant of the family, Rambha, who had assured little Mohan that such a repetition would drive away the ghosts and evil spirits. This then was sowing of the seed of faith at that age and it became ultimately an infallible remedy for the Mahatma for all times and for many an ailment. Rambha, thus indirectly acted as Mohan's mentor in initiating him to this faith. All through his later life and even at the time of his sad end, *Rama nama* was on the tip of his tongue.

During his stay at Porbandar Mohan had a private coach perhaps Anandji Tulsı Adhyaru who was a tutor to the princes of Porbandar seems to have worked as a private teacher to Mohan. It was this teacher from whom Mohan

5 Devotees of Vishnu and Followers of Vallabhacharya, a religious Guru

6 A *Vaishnav* Temple

7 Name of *Rama* — Hero of Ramayana

learnt *Rama-Raksha*⁸ *Rama nama* and *Rama Raksha* had nothing to do with the school syllabus but as a part of home discipline, Adhyaru may have paid attention to this aspect. It was observed that Mohan was careful in his recitation and that from his childhood he was known for his correct pronunciation.

With this atmosphere at home, Mohan started on his career in the school. Some pictures⁹ indicate what dress Mohan used—a long coat, a *dhoti*, white socks, slippers and an embroidered cap. The mark on the forehead and necklace with a pendant are significant and they imply that the picture may have been taken on a ceremonial occasion, may be Mohan's third¹⁰ betrothal to Kasturba, at Porbandar, if the age mentioned were correct¹¹.

Thus, looking to the total environmental picture, Mohan at home was being nurtured in a cultured and well-to-do family.

By the time Gandhi was in school the British rule in India had stabilised and its impact was

8 (a) "Eulogy of Ram" composed by *Budha Kaushik*

(b) *Glimpses of Religion, Autobiography*, p. 23 (Edn

9 '*Mahatma Gandhi*' (1954), Government of India Publication

10 Vide *Autobiography*, p. 6. The names of two betrothed girls were not known, they died and hence the third Kasturba.

11 Two prints of the same pictures in '*Mahatma*' (Tendulkar's Vol. I, p. 32) and in '*Jnanuk Prabhat*' (Navivan Publication, 1948, p. 56) explain the details clearly.

being felt in many spheres of life almost in every corner of India. The distant corners of Western India however, most of them under Indian princely administration were still centres of orthodoxy and superstition.

THREE R'S

MOHAN'S FATHER, KARAMCHAND GHANDHI, was appointed the Chief Karbhari¹ of Rajkot State from 18-11-1874. Soon after his appointment, Karamchand took with him his eldest son Laxmidas (13) to Rajkot and arranged for his schooling. Karamchand's family stayed at Porbandar with the youngest son Mohan (7) and it moved to Rajkot by the end of 1876. At Rajkot in his new office Karamchand was invested with full powers as the Chief Administrator of the State, next in rank to the Ruler, Bavaji Raj.

Karamchand Gandhi was given for his use a spacious house near Darbargadh,² befitting

1 Chief Administrative Head of the Princely State

2 Ruler's Residence

his position. The family was happily placed enjoying a status of the Ruler's *Karbhari*. Near their residence was situated the *Bal Krishna Haveli*,³ regularly visited by Putalibai. It was in tune with the orthodox Hindu tradition. She used to take Mohan with her

Reciting of *Rama Raksha* and frequent visits to the temple had a great effect on the mind of Mohan. Besides school teaching he was not left without moral instruction at home. The maid-servant, the private coach, the mother and the *Varshnava* family environment played an important role in the formative years of Mahatma Gandhi.

Mohan was, at first, "put into a primary school" i.e. the Branch School, where he studied for two years in 1877 and 1878 in Gujarati Stds I & II. From this school he was transferred to the "suburban" school—the main (city) Taluka School,—Rajkot where he was admitted to Gujarati Std III on 21-1-1879.

Mohan's study at the Branch school is referred to in his father's letter of 1878 to Raja saheb Shree Banesinghji of Wankaner.⁴ The letter stated, of the five persons who were ill at home

3 Temple of Lord Krishna

4 A State in Kathiawar (Area 425 sq miles, Rs 3 lakhs revenue and population 37000 (1921))

at Rajkot, his youngest son, Mohan was laid down with high fever with the result that the father was not able to stir out This letter explains why young Mohan failed under all the heads of the Annual Examination It has a casual reference to the financial position of Karamchand Gandhi

Young Mohan had his elder brother, Karsandas, with him as a school-mate Karsandas was in Standard IV at the Taluka School and Mohan in Standard II at the Branch School in 1878 This is clear from the entries in the result of the Annual Examination (19-10-1878) Karsandas seemed to have failed in the examination since he was readmitted to Gujarati Standard IV of the Taluka School on 21-1-1879 This may be due to the fact that he had accompanied his father to Wankaner But with Mohan the case was different

Mohan did not absent himself from his studies and did not prefer to be with his father even for a change after his illness, while the school was in session

The City Taluka School (Est 1837), Rajkot, was the third institution which Mohan joined and there he studied for about two years It was one of the oldest Primary Schools Rajkot gradually began to expand along the Civil Station area

Taking into consideration the increasing population of the capital towns in Kathiawar and the demand for modern schools, the authorities of the Agency undertook to open schools wherever needed. Between 1851 and 1854, 12 primary schools were opened. Another dimension to the educational programme of the region was added by opening at Rajkot a Girls' school, under the patronage of Col Lang, the then Political Agent.

The Agency Schools were placed under the control of the Board of Education, Bombay, from 1853 onward, as the Department of Public Instruction had not come into existence then. In addition to the Agency schools, three private schools in Rajkot, viz two indigenous schools and a Mission School were imparting instruction. They could not stand competition with the Agency Schools, in view of the quality of teaching. The Agency Schools proved better and gave a new lead to the rest, as they were manned by trained teachers, who had some pedagogic training in Normal Schools. They were recruited mainly from Gujarat and their assistants were locally trained.

The City Taluka School of Rajkot was fortunate to secure the services of Durgaram Manchharam Mahetaji⁵ as its Head. The

5 Mahetaji means a teacher.

School had a distinguished position in the cluster of schools in Rajkot

Educational institutions multiplied in Rajkot as its population went beyond 15,000 Mohan had the good fortune to be in the developing town Rajkot and at the same time to study in a school that had a better teaching record

The City Taluka School was preferred by many of the citizens of the Civil Station in Rajkot because of its tradition and effective instruction. This led to its expansion and bifurcation. The first two standards with an Infant Class were transferred to the Branch School. The City Taluka School used to prepare candidates as teachers for Primary Schools. The school also sent forth, every year, many pupils who, after passing their Gujarati Standard IV, desired to avail themselves of the advantage of English instruction at the Kathiawar High School. It was preferred for better prospects.

The old town, circumscribed within the four walls began to expand. In a suburb or Para, the City Taluka School was located at the time. That was why it was popularly known as "Para School". It was within five minutes' walk for Mohan from his father's house close to the Darbargadh. The school had 234 pupils from Standard II to Standard VI. In course of time, the Para or the City Taluka School was shifted

to its present extensive building and was known as "Kishorsinhji Taluka School" (or Shala No 1) outside the Kotharia gate. The original site of the Para school was subsequently occupied by the various shops. The locality at present is known as Para Bazar.

Mohan was admitted to Gujarati Standard III on 21-1-1879. He came to this school from the Branch School 2. While making the entry in the Age-Register the birth-date of Mohan is written as 2-9-1869 instead of 2-10-1869. People then had not been quite familiar with the new English (Gregorian) way of mentioning the dates and months. They used the Hindu calendar for all purposes. The entry in the 6th column in the register was signed by his eldest brother Laxmidas for his father. Karsandas was readmitted to Gujarati Standard IV on the same day. Strange enough, that the two brothers admitted on the same day, have no serially consecutive numbers.

Mohan studied at the City Taluka School in Stds III and IV from 21-11-1879 to 2-10-1880. His teachers in Std III and Std IV were Kalidas Naranji and Chatrabhuj Bapuji respectively. Manekalal Nagardas Shah of Dholka was an enthusiastic Head-Master of the school while Chatrabhuj Bapuji was a third-year trained teacher.

The syllabus of study including the heads and sub-heads, the maximum marks for each sub-head and the hours for teaching, were laid down by the Director of Public Instruction of Bombay Presidency. The working hours per week were 33. In conformity with the departmental policy, Annual Examinations were conducted by the Department. G. A. Turkhud, the sub-Deputy Educational Inspector, Halar⁶ Prant used to hold Annual Examinations, of all schools in the district and City Taluka school was one of them.

In this type of administrative set-up of schools, Mohan was receiving formal instruction. Since the result of the Examination is only a pointer to a pupil's progress other aspects of his life may be looked into to have an idea of his cultural make-up.

Standards III and IV at the City Taluka School had two divisions and Mohan was in the 1st division of both the standards.

It is seen that during 1879 in standard III Mohan attended 110 days out of 238. That he was admitted late by about two months may account for his absence for so many days. Even then Mohan was absent for 70 days during the year. The reasons for such a long absence are not known. Was he not interested in the school?

6 One of the four districts of Kathiawar

Or was he influenced by his two elder brothers at home? Perhaps his class-mates who were not keen students had influenced Mohan

Mohan's attendance in Standard IV was improved. He was absent for 48 days that year. Yet his performance was satisfactory. He passed under all the heads of the Annual Examinations of standards III and IV with 41.25% and 53.5% marks respectively.

The following tables speak of Mohan's rank in both the standards.

Mohan's achievement in Standard III

Std III A & B

Highest %	Mohan's %	Lowest %
76.5	41.25	37.6

Mohan's achievement in Standard IV

Std IV

Highest %	Mohan's %	Lowest %
65.75	53.5	41.86

Sixty-seven pupils appeared at the Annual Examination of standard III of both the Divisions A & B (35 in A and 32 in B). Out of them 48 were successful under all the heads. Mohan got 29th rank in his class III-A out of 29 successful students, and 47th out of 48. Thus he was the

lowest in his division and last but one in standard III as a whole

There is visible improvement in his performance at the Annual Examination of standard IV where out of 54 pupils (30 in A and 24 in B divisions), 32 had (24 from A and only 8 from B) passed under all heads. Here Mohan got the 14th rank in his division and he was 21st in the group of 32

Mark sheets of these examinations show that Mohan was fairly strong in Grammar, a sub-topic under the 2nd head, he was the first in standard IV. He was certainly poor in copy-writing, his hand was not perhaps legible and graceful. He could not make much headway under the 4th head of History and Geography.

On the whole, Mohan established himself better in standard IV than in standard III. His performance reminds one of Mahatma Gandhi's modest statements that he was a mediocre student.

Mohan, strong in Grammar, was destined to develop an original style of his own, which was his distinct contribution to Gujarati prose.

THE BUDDING MAHATMA

YOUNG MOHAN struggling to adjust himself to the school routine, was supported by the traditional environment of his family. The following stories show the moral strength Mohan displayed in boyhood.

(1) "A teacher of Mohan was in the habit of patting the students of his class on their heads. When he turned towards Mohan, Mohan showed his disapproval and suggested that he would not mind the teacher touching his head with the disease-free hand"¹

¹ Narrated to the author by D. B. (Kaka) Kalelkar (on 12-11-1960)

(2) The other story was told by Mahatma Gandhi himself when on 10-3-1918, he was talking about his father's nature "Once it so happened that the Thakore Saheb of Rajkot was to contract a marriage. Two prospective Ranis had to be escorted—one from Kanpur and the other from Dharampur. The Darbar of Dharampur being well-to-do, clothes, ornaments etc for Karbhari's children, by way of ceremonial presents from him would normally be better than what could possibly be expected from Kanpur. Bapu (i.e. Karamchand Gandhi) said, "Mohan and Karsan should go to Kanpur." There was a hot discussion in our family. My mother remarked "What, *my* sons to go to Kanpur!" She asked us to go to the Thakore Saheb for getting the decision changed. That was the day when the party was to leave.

"We made our way to the Thakore Saheb in the morning. Bapu was also there. He stared at us, his eyes red with anger. We could not but cry. The Thakore Saheb asked "What's the matter, Gandhi? Why are you angry with the boys? What is it that they want?" We said, "Sons of Diwan Saheb as we are, we would not go to Kanpur." The Thakore Saheb said, "I see, the other party must not have as yet reached the outskirts, go boys, Dharampur is the proper place for you." But Bapu was not a

person to agree "No, no", he asserted, "Kanpur by all means would befit you" He was of the view that it was no good for boys of such a young age to be so self-willed At last Bapu's decision stood unaltered and we went to Kanpur"²

At this time Mohan was just a boy studying in Gujarati standard IV at the Taluka School³

A third story has been recorded by Tendulkar It also refers to Gandhi's childhood "A feast was given at home, and one of the guests was a young boy who had been invited by Mohan himself The principal dish was mangoes By some mistake somewhere Gandhiji's boy friend, did not receive the usual summons to participate in the dinner As a penance for the failure in courtesy, Mohan did not eat any mangoes that season, although he was fond of them Both his father and his friends tried to persuade him in vain, saying that such self-denial was not called for"

These incidents speak a lot about the character of Mohan In educating him, the disciplined nature of his father is well revealed when the boys were not allowed to go to Dharampur The boys at that tender age could not (and

² Mahadevbhai's *Diary*, Vol IV (Navjivan Prakashan), 1950, p 53

³ *Rajkot State Directory*, Vol I, 1929, p 61

should not?) be so self-willed was a firm belief of Dad Gandhi

Courage and modesty were traits of Mohan's personality even in childhood

The story of giving up mangoes during the year for the simple reason that his friend had not received his due share, is an indication of suffering for self-purification as seen in many events of later years

ANGLO- VERNACULAR SCHOOL

BY THE TIME Mohan was in the primary school, state administrative set up was taking shape and schools were beginning to be governed by rules and regulations. Accordingly, the Departmental rules laid down that pupils should pass the Ist Vernacular standard before the age of 8. The entire educational school course after that age was spread over X standards in as many years, Vernacular standards II to IV, and Anglo-Vernacular standards I to VII. A boy at the end of this course was to appear for Matriculation Examination (final year of High School) at the age of 18. Students below 18

were not however prevented from appearing at the Examination

Before admission to an Anglo-Vernacular school, a pupil had to pass the Vernacular standard IV and for admission to a High School, he had to pass Anglo-Vernacular Standard III

The normal desire of the parents of those days was to send their children to schools where English was taught as early as possible instead of continuing the Vernacular education only Mohan's family was no exception and it wanted to avail of the advantage of English schooling for Mohan His name was included in the list of 30 pupils submitted by the City Taluka School Master, Rajkot, in response to a circular letter No 119 of 1880-81 dated 16-11-1880 from Uttamram Narbheram Mahetaji, the then Head Master of Kathyawar High School

Mohan at 11 appeared at the Entrance Examination held at the Kathyawar High School It was a kind of public examination at which Mohan had to compete with 68 other candidates of higher ages from three local schools and outsiders

According to the syllabus, a candidate had to prepare for 4 Heads the 1st included Arithmetic with two sub-heads (i) Written Arithmetic (60 marks) and (ii) Oral or Mental Arithmetic (40 marks) Mohan got 85 marks

out of 100 and that he stood 4th among all the successful candidates

The following table gives the details of the number of candidates at the Examination

	Name of the School	Nos enrolled	Nos presented	Nos passed	Admission to Kathiawar High School, Rajkot, General Register Nos
1	Station School Rajkot	34	34	12	490 501
*2	(City) Taluka School, Rajkot	30	29	23	502-524
3	Practising School attached to Hunter Training College, Rajkot	2	2	1	525
4	Outsiders	4	4	2	
	Total	70	69	38	

Generally, the practice was to set three examples in Written Arithmetic, and 2 in Oral Arithmetic, each carrying 20 marks. The written examination preceded the oral

The 2nd Head was sub-divided into

i	Reading and recitation	30 marks
ii	Explanation	30 marks
iii	Grammar	25 marks
iv	Reading a letter	15 marks
	Total	100 marks

* The school from where Mohan appeared

Under this Head Mohan obtained 46 out of 100 Performance in Reading and Recitation was satisfactory He was comparatively better than others in Grammar and 'Letter-reading in which he scored 12/25 and 9/15 marks

The 3rd Head consisted of Dictation (60 marks) and Copy (transcription) (40), Mohan's performance was creditable with a score of 76, though his copy-writing was vitiated by bad hand In dictation, he was faultless

As regards the 4th Head of History and Geography, 50 marks each, Mohan improved his study better than at two previous Annual Examinations He had scored 257 marks out of 400 standing 6th in his school and 9th among 38 candidates who were declared successful passing under all the Heads In his grand total, he was bracketed with another student having the same total Mohan's percentage of marks was 64.5, between two extremes viz the highest of 74.0% and the lowest of 42.0%

The standard of examination was rather strict The results show that six candidates made no score in the 1st Head and were not allowed to appear for the remaining Heads A candidate getting less than 25% marks, under a sub-head was deemed to have failed under that Head even if his total exceeded 33% The register showing results of the Entrance

Examination singled out such a boy who scored in Gujarati Head (the 2nd Head) less than 25% and, therefore, was given no score out of 100 His marks were

Second Head

	Reading Recitation	Expla- nation	Grammar	Letter reading	Total
	30	30	25	15	100
Marks obtained	20	8	5	7	X

This speaks of the strict standard of the Examination, and it was observed throughout the Primary and Secondary School examinations

Mohan's achievement in this particular examination was indeed creditable He held out a promise of a better performance under more favourable conditions

It is interesting to note that the candidates who passed the Entrance Examination in November 1880 with Mohan and even those who passed with higher percentages, either dropped their studies or were left behind with one exception of Jayshankar Dayashankar Buch, from Khambhalia, who with his varying performance at the successive examinations, throughout the 7 years at the Kathyawar High School, was the only candidate to pass the Matriculation Examination with Mohan in November, 1887.

ALMA MATER

YOUNG MOHAN WAS admitted to the Kattywar High School (headed by Uttamram Narbheram Mahetajee) after he was declared successful at the Entrance Examination

According to the result announced on 19-11-1880, 38 boys passed under all four heads, 15 passed in three and one in two heads. The enrollment in the General Register of the Kattywar High School, Rajkot, shows that 54 new entrants were enrolled on 1-12-1880. Serial No 516 shows the name of Mohan (Gandhi) "Attestation of the age of the Boy" was signed in Gujarati as 'Mohandas Karamchand' in his own hand. His certificate of age at the Kattywar High School has been signed

by his father in Gujarati as 'Karamchand Uttamchand' Here the name 'Mohandas' is spelt without the letter 'h' which might have been faithfully recorded by the Headmaster as was spoken by the Karbhari Saheb Omission of 'h' was perhaps because Karamchand Gandhi used to address his youngest son affectionately as 'Mondas' The age certificate (showing according to Vikram Samvat, Bhadarva Vad 12 (Saturday) 1925 i e 2nd October, 1869) was signed on Kartik Vad 12, Vikram Samvat, 1937 when Mohan was 11 years, two months and two days old

The longest period Mohan spent as a student was at the Kattywar High School, the first and the leading educational institution of the region. The school originally was founded on 17-10-1853 as the "Rajkote English School" with 36 pupils. It was the 9th school out of 10 English Schools in Bombay Presidency to initiate young aspirants into Western Education. It was headed by Bhogilal Pranvallabhdas, the first Head Master, whose services were secured from the Ahmedabad English School with a salary of Rs 250/- p m. It was housed at the time in hardly two small rooms with a thatched roof. Instruction was imparted upto Standard IV.

Within a short span of 13 years, the Rajkot English School was raised to a full-fledged High

School, teaching all standards from I to VII. It was affiliated to the University of Bombay, with Uttamram Narbheram Mahetaji as its steering guide. Under his fostering care and untiring endeavour, the school made rapid progress beyond expectation and became widely known. Pupils from every nook and corner of Kathiawar, and nearby, sought admission into it. Nearly half the number of students was from outside.

The High School from its inception, was supported mainly by the Princes and Chiefs with their donations, grants and endowments, to enable the youth of the region to build up a career in the direction shown by Western Education. Was it an indication of how the princely states of the times recognised new directions of education and supported institutions engaged in imparting it?

The school, considered as the 'Central Institution' was subsequently known as the 'Kattywar High School'. Interestingly enough, the school had four names at different stages:

- 1 Rajkote English School — 1853-66
- 2 Rajkote High School — 1866-68
- 3 Kattywar High School — November
1868-1906
- 4 Alfred High School — From 1907
till today

It is learnt that, as a result of distance to the locality for which originally the new High School Building was fixed, the site was changed to a place near the station-garden which would suit both the town as well as the camp. The change was possible because His Highness Sir Mohobutkhan, K C S I, Nawab of Joonagadh raised his grant from Rs 60,000 to Rs 63,000. It is mentioned in the report on Public Instruction.

The place where the school was housed proved too small to accommodate the increasing number of pupils. Therefore, the main building was constructed from the donations of the Nawab Saheb, in the heart of the Rajkot Civil station. The building was designed by Sir Robert Bell—Booth, the Agency Engineer. The new premises were formally opened on 4th January 1875 by H. E. Sir P. Wodehouse, the then Governor of Bombay.

The story of the school building is told by the Headmaster, Uttamram Narbheram Mahetajee in his report for 1871-72.

“ With your permission and the consent of the Political Agent, the name of this Institution was changed from Rajkote High School to Kattywar School in the month of November 1868. The latter designation is most appropriate, firstly on account of the Central locality of the

school, secondly for it being supported by the Chiefs of the Province, and thirdly for it being a central school resorted to by pupils from several parts of the province ”

The story is further highlighted as

“The High and Branch Schools have so far advanced in their operations that the present school house is found insufficient to accommodate both of them The subject was one which attracted the attention of Col Anderson, Acting Political Agent, who on the occurrence of a suitable opportunity advised His Highness the Nawab of Joonaghur to assign for the erection of a commodious building, the sum of Rs 60,000 out of Rs 100,000 which he had designed to spend in the construction of work of public utility in honour of the Duke of Edinburgh’s visit to Bombay The foundation-stone of the proposed building was laid on the 8th February, 1871, and the works have been commenced The building when ready will afford sufficient accommodation to about 300 pupils ”

The building and its different phases of development were possible because of the keen interest shown by the Agency and the Princess They were supported by the British Officers and encouraged by the Governor on appropriate occasions All this is indicative of the welcome

spirit shown by all in the new education during the early British rule

The new school building was named as is seen from the inscription on the stone, after Alfred, the second son of Queen Victoria, to commemorate his Indian visit in 1870, as the Duke of Edinburgh. However this name was not officially recognised in the then records. High schools at Rajkot, Bhavnagar and Bhuj have been similarly named as Alfred High School. It is significant that in Gandhiji's letter of authority dated 1-11-1887 to the Head-Master, the High School in Rajkot as been mentioned as the "Kattywar High School"

The building was complete when in 1883, two wings were added to the grand edifice, in 'Norman Gothic Style' with 10 rooms below, 6 on the 1st floor and a central hall in the middle.

The school had a speciality in the sense that it had a boarding house attached to it till 16-9-1886 for students who came from outside the City, for which four rooms were hired from Mavji Naka Dave at Rs 7-8-0 p m. The Nagar Boarding House started on 25-7-1869 out of donations given by the widow of Diwan Anantji Amarchand of Junagadh, accommodated pupils coming from the rural areas.

The boarding house was an added attraction

to students from outside to prefer the High School at Rajkot

Though the building was opened on 4th January, 1875 it was without a compound-wall and other adjuncts. It had 12 rooms to accommodate 300 pupils. Its six rooms on the ground floor were used for the lower standard i.e. upto Anglo-Vernacular Std. III. Two circular staircases at the two ends led them to the upper storey where four classes of High School i.e. from Stds. IV to VII, were accommodated. With the three rooms on either side, a big Central Hall with a rectangular gallery inside at the top, was used for ceremonial functions, annual prize-distribution and general debates. On such occasions boys used to gather in the gallery all around to watch the function.

The classes were provided with benches and desks to sit and write with ease. The wooden floor of the class on the upper storey was covered with matting to avoid noise. Inside the class, the teacher had his seat on a raised dias facing the boys so that he could check up idlers and indolents. The whole atmosphere was calm and quiet to arrest attention at the first sight.

The new entrants were generally equally distributed between the two divisions of the Anglo-Vernacular Standard I into class IX and class X.

The Kattywar High School thus equipped materially, backed up both by the Princes and the public and manned by devoted teachers and able administrator — head like Uttamram Mahetaji, could, easily earn within a period of 14 years deserving reputation throughout the Presidency. The distinguishing feature of this great institution was its students who, in their general make-up, insight and intelligence, could be singled out in comparison with others of the time. Like the Elphinstone Institute of Bombay, it became the nursery of a number of scholars, leading citizens and businessmen who later contributed to an all-round development of the country. Even the fresh matriculates numbering about 75 from 1867 to 1880 of this High School could easily occupy enviable positions after some years of probationary service in Government Offices. Others, who were fortunate enough to prosecute their study at the colleges, in different faculties, had prospective and prosperous careers.

Both the institutions, the Elphinstone Institute of Bombay and its counter-part in Rajkot, gave a new shape to the then public life of the Presidency.

Karamchand Gandhi, an aged Diwan of the Rajkot State took his youngest son, Mohan, to the portals of this new institution to be edu-

cated on modern lines, in the Western Arts and Sciences which, he knew, had given a good lift to many of his contemporaries

Thus, Mohan was placed in a new setting. The sight and the imposing structure of the school were quite new to him and attractive enough. The furniture, too, was new. The teachers were persons of attainments. The Head-Master with his towering personality was parental towards his students. All this opened up a new way of life for Mohan.

It is in fitness of things that the future Mahatma had such a nice nursery in the form of his *Alma mater*

MORAL RECTITUDE

YOUNG MOHAN started his student career in the well-known High School of Rajkot and was placed in Std I-B. The practice in the school was to have two divisions A and B depending on the number of students. Both the divisions were under the supervision of competent teachers. Nagji Nathu Ganatra was a matriculate of 1879 from the same school. Mohan was under the care of Ganatra. In point of service and experience, Ganatra was senior to T. Smith, the form-master of Std I-A, a fresh matriculate of 1880.

The normal work of the school including framing of the syllabus, conducting of examinations and prescribing of text-books was laid down by

the Director of Public Instruction. The syllabus of Standard I, succeeding Vernacular Std IV covered (i) Arithmetic (ii) Vernacular (iii) History and Geography and (iv) English.

Each Head carried 100 marks. Some of the interesting features of the syllabus were

- (i) Arithmetic was taught for 6 hours per week.
- (ii) Eight hours per week were devoted to the study of Vernacular and Reading and Copy-writing were two skills stressed for the examination of 100 marks, 40 marks for Dictation, in fair *Balbodh*¹
- (iii) History and Geography were taught for 5 hours per week. History was to be read with maps.
- (iv) English had maximum time, 10 hours per week. The skills stressed were reading, spelling and copy-writing. 50 marks were for copy-book and spelling. With a total of 29 hours a week, the school used to work on five week days from 11 00 a.m. to 5 00 p.m. with an hour's recess. The class fee for Std. I was annas 8 per month.

1 *Balbodh* i.e. Devangari script was used in those days in Gujarat for important or sacred writing.

With this type of academic set up, Mohan commenced his school studies along with his brother Karsandas from December 1880 Both the brothers were in the same class under the care of the same form-master Nagji Nathu Ganatra The eldest brother Laxmidas was in Std V

The High School was at an easy walking distance from the State House, Mohan's residence, requiring about 10-12 minutes Mohan did not like to linger round and about after school hours Temperamentally he was shy He used to run back home as soon as the school closed, lest any one should poke fun at him

Some incidents of his school days indicate the traits that moulded the making of young Mohan while in his teens

'Copying' is a common failing among students, its temptation is too great to be resisted Mohan's refusal to copy the spelling of "kettle" from his neighbour's, at the time of Mr Giles, annual inspection, despite the prompting from his teacher, indicates his dislike to stoop to unfair means without diminishing in the least his respect for the teacher As a boy, he disciplined himself by carrying out the wishes of elders without seeming to question their authority In the present case, however, he preferred to appear "stupid" to being charged with moral

turpitude. In other words he was by nature above lying and deception.

This helped him in gaining moral strength and in his mental growth inspite of his remaining a mediocre student. It is this aspect that earned for him the remark 'Very Good' in his Term Certificate under column of 'conduct'. This is shown in the Term Certificate of his class submitted by his form-master Ganatra on 26-4-1881.

The first term from December 1880 to April 1881 in Std I-B was a period of adjustment for Mohan. He preferred aloofness for the simple reason that he could not stand the pranks and jokes of other boys. He was in fact struggling hard to establish some concord between his natural tendency and the environmental currents with which he was faced. This indeed, looking to his age, was a sign of maturity. His effort at adjustment perhaps affected his Terminal Examination (26-4-1881). The record shows that he failed under the 3rd and 4th Heads i.e. in History and Geography and English, scoring together only 127/400 marks.

Mohan's performance in the 1st examination of the Anglo-Vernacular Std I-B at the Kattywar High School, showed that he was weak in Geography. In a class of 34 pupils, he was one of the three who got no marks at all.

This weakness continued, probably because it was not attended to. Of 5 hours per week to the study of History and Geography, it seems that Geography had a secondary importance and that the pupils many a time were left to themselves. That may account for Mohan's failure in Geography. From 1879 to 1887 Mohan was not able to prepare it more creditably.

Another weak area was Dictation as one of the sub-heads under the 4th Head. Spelling is difficult for beginners learning English. In a class of 34 pupils of Std I-A, only 3 boys could score 25 (maximum) marks in dictation (i.e. spelling), and 18 scored no marks at all. In the other division of I-B with 34 pupils, 18 boys had secured 25 marks and 6, among whom one was Mohan, got no marks at all.

Thus on the whole, the result of the Terminal Examination showed that Mohan, even among failures, was almost at the bottom—a much lower place than what he had achieved so far. He was 30th in a class of 34 in Std I-B and 54th in the combined divisions of I (A and B) with 68 pupils. Mohan's total of 31.75% was certainly poor in view of 83.5% of the first and 25.5% of the lowest.

The only redeeming feature to Mohan's credit was that no adverse remark was made

against his name, as 'Bad reading' appears as a remark against some of his class-mates

But what he had failed to achieve at the examination was more than "made good" in the Term-Certificate, sent to his father, wherein his conduct is recorded as "Very Good" This was all the more conspicuous because the conduct of many boys, who fared much better at the examination and who were regular in their attendance during the term, was described as merely Good Nagji Nathu Ganatra whose "prompting" as a class teacher was not responded to by Mohan, must have been impressed by the boy's "moral rectitude" This explains why he was placed at par with Jaishanker Dayashanker Buch, a top student in the class, and who moreover was present for all the days

Mohan at an early age started showing signs of rational doubts The bookish curriculum might not have afforded an adequate challenge to this boy who was influenced by the environment at home and outside This is noted as

"A scavenger (an untouchable) Uka, used to attend the house of Gandhi's for cleaning latrines Mohan was forbidden to touch the scavenger but though hardly 12, at the time, he would tell his mother that untouchability was not sanctioned by religion "How that can be when in the Ramayana, one, regarded now-a-days

more per week. Thus the week had $29\frac{1}{2}$ hours of teaching, learning

Mohan's performance at the Terminal Examination (April 1882), despite the diversions at home was satisfactory. He stood 13th in his class and 29th in the Standard. He secured 57% marks, between 82.25%, the highest and 40%, the lowest.

The Terminal Examination results of both Mohan (No 3, Std II-A), 1882, and Karsandas (No 6, Std II-B), 1882, inspite of their marriages was fairly creditable. The elder brother surpassed the younger one by 8.5% on the whole, and also in the subjects except History and Geography, standing 8th in his class among 27 boys, while Mohan stood 13th in his class and 29th in the standard, securing 57% between 85.25% (No 1 Std II-B), the highest, and 40% (No 20, Std II-A) the lowest. He made a poor show especially in Arithmetic in comparison with Karsandas, his elder brother.

However, with the second term, the table turned. Karamchand Gandhi, in his illness, moved with his family to Porbundar for a provisional change. Here at every evening, he used to listen to the Ramayana recited by Ladha Maharaj of Bileshwar with a melodious voice. This devotee of Rama, in course of his recitation and explanation of *Dohas* and *chopais*

completely lost himself carrying his listeners with him. This reading so enraptured Mohan that it laid the foundation of his deep devotion of Ramayana, at the age of thirteen.

However, the dawn of adolescence was clouded with a series of pitfalls and lapses that began late this year. In company of a relative, Mohan was actuated to emit clouds of smoke from mouth, in imitation of his uncle, who was addicted to smoking. This led them to pilfer the stumps of *biris* thrown away by the latter, and then to steal copper coins from servants' pocket money. But secrecy had to be observed, as juvenile smoking was not permissible. Such restrictions from the elders pinched Mohan and his companion all the more. In their utter disgust, therefore, they decided to put an end to their life, as a last resort to be free from parental bondage. But at the last moment, better counsel prevailed and the idea was ultimately dropped because both of them felt "shy of death".

Mohan was once again to be tempted to a path of vice, a few months later in Rajkot, in the company of a classmate, Sheikh Mehtab. He drifted away to a strange path which could well have been a path of delinquency. He was tutored to disregard family conventions, much against his natural wishes.

From the records of the Entrance Examination, November 1879, we see that Sheikh Mehtab Mahmedsha, (No 10 from the Rajkot Civil Station School) and Karsandas Karamchand (No 56 from the Rajkot City Taluka School) passed the examination with 62.25% and 59% marks respectively. Both of them had been admitted on the same day i.e. 6-1-1879 to Std I-B, at the Kattywar High School as shown in the General Register. It is also learnt that Sheikh Mehtab's father, Mahmedsha Umarmian was a Jailor at Gondal.

During the nine months as class-mates in Std I-B, Sheikh and Karsandas became friends. Both failed at the Terminal Examination held on 24-4-1880. Their attendance during the term was 94 and 88 days respectively out of 95. But the former had no heart in studying at school. Before the Annual Examination, Mehtab's name was struck off (15-9-1880) being absent without leave for more than four days. Association with him, however, adversely affected Karsandas who miserably failed and was consequently detained in standard I-B. During the year, he was present for 229 days out of 251. Very likely his absence for 22 days was due to Mehtab's company.

Mehtab was re-admitted on 17-2-1881 to Std I-A as shown in the General Register.

The close association between the two boys continued as repeaters though they were in different divisions

It was Mohan's turn now to be influenced by this joint company Karsandas was 15 and Mehtab 16 Mehtab and Mohan were in the same class II-A, but Karsandas was in II-B Mehtab, senior by about three years to Mohan, had already become the centre of attraction for many pupils Well built and spectacular at the High School sports he was "an adept in long jump" He preferred non-vegetarian food and revelled on his diet in his circle of boys His contact with Mohan was casual in the beginning through Karsandas, and as days passed by the association became closer and intimate

Mehtab was wanting to influence Mohan He began to impress upon him by his physical strength and show of muscular development Thus he used to "cast a spell over" the brothers Mohan began to be more and more attracted by Mehtab Taking the two brothers to the nearby stream, Mehtab used to perform physical feats, to impress the youths Mohan was almost dazzled by them

That Mohan was in bad company was known to all in the family—the mother, Putlibai, the eldest brother, Lakshmidas and the young wife, Kasturbai Kasturbai even warned her husband

that he was in bad company. Others were equally apprehensive of Mehtab's mischiefs. Even Mohan seemed to be aware of his mate's unfair traits. Nevertheless he was under the spell of Mehtab. Studies of both the brothers were affected by their contacts with Mehtab and they were on the path of almost delinquency—under his guidance!

The school records show poor attendance of 74 (Mohan) and 67 (Karsandas) days out of 222 during 1882. This may partly be due to their move to Porbandar. They could not appear at the Annual Examination. The result-sheet shows that both the brothers were on 'Leave'. The year was wasted for Mohan and Karsandas. Their friend Mehtab, appeared at the Examination, but was detained since he was not eligible for promotion. He was present in the school for 175 days out of 222. Anyway, the 'trio' remained in the same standard probably as a result of their intimacy. Was it an intimacy for delinquency?

ATTACHMENT TO DUTY

THE TWO BROTHERS had failed Karsandas "left" the school on 4-2-1883, but Mohan and Mehtab continued as repeaters in Std II, which had three divisions viz A, B and C with 31, 30 and 29 pupils respectively Both the repeaters were in the same division A

Mehtab had now found a safe ground with a year's intimacy with Mohan He used to take more chances to be with Mohan, in and out of the school He even entered the Karbhari's house where he was not a stranger From Mehtab's attitude and bearing, instinctively perhaps, Kasturbai had genuine fears about him In fact, she was not as credulous and as simple as her young husband was about Mehtab

But the husband (Mohan) was "too proud to heed" to his wife's misgivings

Mohan, with his weak body and frail constitution, might have been actuated to try non-vegetarian food "to be as strong and daring" as his fellow student Mehtab. May be, that he was carried away by "a wave of reform that was sweeping over Rajkot", the ultimate idea being "to defeat the English and make India free" at a time when the British rule was hailed as God's gift—"the Divine Dispensation". But Mohan's next step towards a house of illfame,— "a den of vice"—cannot be explained by the spirit of social reform. Here, Mohan was completely under the grip of a wastrel Mehtab. The close intimacy that had developed between a simpleton and a notorious character was indeed a matter of great worry to Mohan's elders.

Their close association was an ill combination of good and evil forces. However, before more harm could be done, latent good sense prevailed and Mohan's "burning attachment to duty" saved him from being a wreck. That Mohan could not bear the "compunction of lying", especially to his mother, was the strength of his inner voice. It saved him and brought him back to the right path.

Despite "occasions of moral lapses" Mohan plodded on with his studies. M. M. Pandya was

again the class teacher, in charge of Std II-A. The syllabus and the text-books were the same. That "the appointed tasks had to be gone through every morning" helped him to retrieve his position in the class. The result of the Terminal Examination affords an indication of the seriousness shown by Mohan, in the second year.

The term ended with the Annual Examination through which Mohan came out in flying colours. So far as his marks were concerned, he was at his best. In fact, 68% of marks that he secured at this Examination was the highest percentage he ever had obtained throughout his career. In order of merit, he stood 4th in his class, and 13th among the three divisions. Marks obtained by Mohan were between 77.25%, the highest and 40% the lowest, in spite of his absence for 47 days during the year. The persons who, decades after, were critical about Gandhiji's career at High School, did not know that the future Mahatma as a student had left many of his class-mates far behind him by his performance. Under the 4th head, English, he excelled Ratilal Ghelabhai Mehta who had stood second in Std II-B, by securing 16% more marks.

It may be recalled here that Mohan's friend Mehtab after leaving the school on 13-10-1883 was readmitted on 20-10-1883 to be struck off

again on 2-3-1884 according to the General Register No 1032, though he had passed the annual examination under all the heads with 57.5% of marks. This boy actually remained a watch dog for years 1882 and 1883, in Std II. But it was partly because of the family discipline, partly because of the Headmaster's vigilant watch and partly due to Mohan himself that intimacy with Mehtab did not do more harm.

His sensitive and tender heart could no longer keep pace with vice and, therefore, he was once again on the right track, away from Mehtab, away from temptations.

The following story as recorded in Mahadev Desai's *Diary* gives further evidence of controlling impact of family life on the character of a growing boy.

“Nobody must have realised parental love in this world as I did. I hold a weighty claim in that respect. If I am told that there is any one in this world, loving his mother or father more than I, that person be brought to me, so that I might see him. I kept my parents deeply attached to me. My father used to exact even the most trivial work from me instead of from servants. There was a call for me if he wanted water, or his legs shampooed in fact, for any service. His attachment towards me was above

normal (super worldly) There could be no equal to such a father On the day, I saw a drama, my father wept terribly beating his own forehead I was shampooing his legs according to the usual practice, when a thought haunted me that it would be a good thing if I might be permitted to go and see a drama I started saying, "Bapu (father) " But Bapu paid no attention In fact, he sensed out that the boy's mind was distracted to something I said again, "Bapu, today there is a very good dramatic performance " There was no reply even then But I was so much caught up by the fascination that day, that I could not control myself I said the third time, "There is a very nice dramatic performance today, Bapu, could I go to see?" "G Go" that was what came out of his lips, but it really meant "Don't go"

Nevertheless, I did go

The moment, the first curtain of the drama was lifted, I was all out for having a great enjoyment Just then, some one from the house came up there, and said, "Bapu is weeping aloud and beating his forehead

Immediately I left Going home, solicited father's pardon He did not utter a word Not a single bitter word came out from him He expressed his displeasure only by himself weep-

ing and beating his forehead Since that day during his life time, I have never been to any drama ”¹

The incident reveals how the family discipline worked The father is punishing himself instead of punishing the offending son! Suffering for bringing about a change of heart was a great lesson Mohan learnt from this incidence Persuasion and change of heart later became the Mahatma's guiding principles in dealing with men of all types

1 Mahadev Desai's *Diary*, Vol IV, p 53

REKINDLED LIGHT

KATTYWAR HIGH SCHOOL, Rajkot, under the leadership of Dorahji Edalji Gimi was making rapid progress. He was a strict disciplinarian and "was a man of method and a good teacher", qualities which made him popular. He had the experience of Ahmedabad and Nadiad High Schools. He was held in high esteem at Rajkot. A man of acumen and vision, he added to the reputation of the school, so that inspite of four other schools at four places in Saurashtra, students preferred the Kattywar High School, Rajkot.

Because of the rush of students, two new wings, with two rooms each were added to the main building. The compound wall was also constructed. The teaching was well planned and phased to prepare a student of average ability

to shine at the Matriculation Examination. That is why the performance of the Kattywar High School, Rajkot, proved striking. One Bharada Bhikhaji stood 6th at the University Examination of 1881 and other Jahangirshah Kunvarji Koyaji was 8th in 1890. It was in fact a single examination for students from the entire Bombay Presidency. Every year, candidates of Kattywar High School won some of the prizes and scholarships. It reached its height of reputation under Gimi, as the Head Master. This rise was incidentally coeval with Mahatma Gandhi's student days of the Kattywar High School during 1880-1887. Some of the bright students, as contemporaries at the High School, did influence Mahatma Gandhi during his formative years and he has gratefully acknowledged his debt to them although he differed from them in many respects.

Coming back to 1884 while Mohan was reading for Std III at the school, his studies so impressed the teacher Morarji Mangalji, that he was encouraged to skip a standard. The III standard was preparatory for admission to High School Course, leading ultimately to the Matriculation Examination. In other words Std IV was the foundation, of the High School Course.

The Head-Master Gimi, was vigilant in pro-

moting his students to a higher class. He was quick to notice the clever and the studious. Since Mohan had such an encouragement, it is clear that he was potentially a bright student.

Skipping a standard neither affected the efficiency, nor the general level of the privileged student. In fact it is noticed that those who could thus save a year by "double" promotion, generally felt no difficulty in getting through the Matriculation Examination. They secured a good percentage of marks. When they studied further they earned a name as scholars in their respective colleges. Skipping therefore was permitted to deserving students only.

Young Mohan in Std III-B had as the class teacher Nagji Nathu Ganatra, who had already been impressed by the boy's rectitude early in 1881.

There were slight changes in the syllabus. The week had $29\frac{1}{2}$ working hours.

Under the 2nd Head of Vernacular (Gujarati) text-books such as *Balmitra* and *Kavya-Samkshep* were read instead of the Gujarati books. The subject was further divided into three sub-heads carrying (a) 40 marks for Reading, (b) 20 for Dictation and (c) 40 for (written) translation of 5 lines from the English reading book.

Under the 4th Head, the provision of written translation of 5 short sentences from a Vernacular Book carrying 40 marks was substituted by study of *Pathmala*

Table

Showing Mohan's performance at the Terminal Examination

Return of pupils presented under the 3rd Std at the Kattywar High School, at Rajkot for the year 1884

Subjects	1st Head Arithmetic (100)	2nd Head Vernacular (100)	3rd Head History & Geog- raphy (100)	4th Head Eng- lish (100)	Whether passed under 4 Heads	Grand Total	Rank in order of merit	Remarks
1	2	3	4	5	6	7	8	9
Marks obtained	66	64	45	57	4	232	5	58% bracketed with No 3 (getting the same rank) and 16th rank in both the divisions

This shows that Mohan had good rank in both the divisions. During the six months, he was in Std III, he must have prepared himself for the Std IV. It was on the strength of the preparation that he was permitted to appear at the Terminal Examination of both the stan-

dards His performance at these examinations, especially 57% marks in English (the highest in Std III-B) and a fairly good show with an average of 50% marks under 3 heads of Std IV, were striking He stood 14th among 33 That perhaps was the reason why Gimi accepted the teacher's recommendation for Mohan's promotion in the middle of the year, despite his failure in Arithmetic

CHARACTER ON THE ANVIL

MOHAN WITH a fairly good performance in the Terminal Examination was placed in Std IV With new subjects added to his study and with the English as medium of instruction in the new class, he was almost at sea He must however be considered lucky to have had the opportunity of learning from distinguished teachers Manshankar P Oza (of Gogha) taught English and *Pathmala*, a text-book for translation-method of English Hargovind Harnarayan Vyas (of Bardoli) taught Sanskrit, and Lallubhai Mathuradas Sutaria (of Nadiad) History, Geography and Mathematics These distinguished teachers were only undergraduates from the Elphinstone College (of Bombay) which

was a famous seat of higher learning in those days. A significant feature of this Trio of teachers was that they came from places of Gujarat, destined to play a significant role in the National struggle for freedom under a leader whom they were teaching.

As regards the subjects of Mohan's liking and his mastery over them, little can be said positively, but Sanskrit was preferred by him and he was the 2nd out of 17 who studied Sanskrit along with him. Geometry, though not to his liking did impress him as a discipline. Mohan's performance at the Annual Examination in Std IV is not known.

The year, on the whole proved educative to Mohan. His environments were responsible in shaping his character.

Mohan's father, suffered a set back from the Wankaner state regarding the settlement of his dues to the tune of Rs 30,780. He had applied to the Assistant Political Agent, Zala-wad¹ for justice in the case but to no avail. The evening of his life was thus cloudy and anxious. It was Mohan who during these days was attending upon his father devotedly. He noticed how his father maintained his poise during the stress of strained relations with

1 One of the districts of Saurashtra

Wankaner and of the financial crisis. During the trying period, Karamchand sought peace and spiritual solace in the company of religious preachers. Discussions on various aspects of spiritualism refreshed him. Mohan was a privileged listener on such occasions. There were Muslim and Parsi visitors and father's discussions with them created a firm impression which was "an early grounding in the toleration of all faiths."

Yet, Mohan showed in those years, a sort of dislike towards Christianity, although later in life, he was considered almost a second Christ.

Rajkot had an Irish Presbyterian Church founded in 1841. The Missionaries used to stand in a corner near the High School, and hold forth, pouring abuse on Hindus and their Gods. This was disliked by Mohan.

Another incident that disturbed Mohan was the conversion of Moreshwar Atmaram Turkhud, F G S, to Christianity. Turkhud, son of Dr Atmaram Pandurang of Bombay, was the Vice-Principal of the Rajkumar College, Rajkot since its very inception (10-2-1871). He was baptized when he was 36, on Thursday, 24th July, 1884 by Rev Taylor,² of Rajkot Church.

2 The author of Gujarati Grammar. This text Mohan studied in Std. VII in 1887.

Among the 50 persons who were baptized in 1884, Turkhud, in virtue of his post and position was prominent. In fact he was the only Hindu dignitary who embraced Christianity at the Rajkot Mission during its career of 43 long years. His conversion was therefore "a talk of the town" and that created in Mohan a dislike for Christianity.

Mohan passed through critical times. A theft of a bit of gold clipped from Karsandas's armlet was reported. It was committed by Mohan with the noble object of clearing elder brother's debt, but the ways were more than a boy could bear. He, however, made a clean confession of his guilt to his father. He asked for adequate punishment for it and undertook never to steal again. He wrote a note to his father pleading him not to punish himself for his son's offence (as he had done previously).

This incident appears in "*My Childhood with Gandhiji*"³. One day when Moniya returned home, the flower design on his gold armlet was missing. When father and mother questioned him, he said he did not know what had happened and nothing more was said about it. Mohan went to his books but came back to his mother soon and told her the truth. Then he wanted to know if father would beat him for his

lapse Mother asked him to go and tell father himself, assuring him that he would not be punished. She even volunteered to tell father not to beat him but Moniya said, it was his fault and he should face father himself. He left mother and in a little while handed a note to his father. Father was greatly touched by the letter and fondly told Moniya that he would not be punished.”

In fact these are the words of Mohan's sister, Raliatben alias Gokiben. Besides, it was against Mohan's grain to tell an open lie. The only relevant fact in the quotation seems to be that Mohan divulged the secret in a written confession when a search was on foot as to how the piece of the armlet came to be missing.

The whole episode was an object lesson in Ahimsa for him. “The pearl-drops that trickled down his (father's) cheeks cleansed my heart. This sort of sublime forgiveness was not natural to my father. The wonderful peace that he showed on this occasion was due to my clear confession and that made him feel absolutely safe about me and increased his affection for me beyond measure.”

Another story in the life of Mohan was his friendship with Sheikh Mehtab. Sheikh was not a “moneyed” boy as Louis Fischer thought he was. His father, Mahmedsha, was employed by the

Kattywar Political Agency as a jailor at Gondal on Rs 20 p m His son Mehtab therefore could not be in a position to indulge in extravagance Mohan did not know how the savoury dishes and the like were paid for Karsandas, Mohan's elder brother as an accomplice was in the know of this Mehtab who played his usual tricks, used to tempt the two brothers, Karsandas and Mohan to a path of moral degradation Mohan was persuaded to steal in order to square the debt incurred by Karsandas, which may have been Mehtab's also

Mohan, who had shown uprightness so far, stooped to steal probably because of his love and consideration for his elder brother, and also with a desire to improve Karsandas's mode of life

Mohan shines the brighter by his conduct On realising that his attempts to reform his brother did not succeed, he severed his connection with Karsandas

“Karsandas and I were fond of each other Being about of the same age, we were together most of the time He was of a very different temperament He would be very upset if I did not join him in the things I did not like Still he was very affectionate to me Not to fit in with your own brother's wishes is something to be regretted Unfortunately, I had to feel that regret all the time, for not agreeing

with his ideas I could not help hurting him. I had hoped that on returning to India, I would beg forgiveness and would thus remove the mental difference between us. But God had evidently willed differently.”⁴

“My brother was a drunkard, a thief and addicted to smoking, but then did I ever hate? No, never. I said to him, “Brother, I am not going to have any connections with you until you give up your bad habits. But this was said in a spirit of love.”⁵

“I can tell you that I used to say to him (i.e. Karsandas) everyday that he was unjust, and his actions were based on the foundation of immorality. I used to tell him that he was not on the path of truth. But in all this, there was no hatred on my part towards him. I used to say to him these bitter things because I bore him affection.”⁶

The urge to reform others was seen in its initial form even when Mohan was a lad of 14 while dealing with Sheikh Mehtab. Since then his endeavour for about 13 years to make Mehtab change his ways ended in a tragic failure. His association with Sheikh was a period

4 Prabhudas C. Gandhi, *M, Childhood with Gandhi*, p. 122

5 Mahadev bhai's *Diary*, Vol. V, p. 65

6 *Ibid* p. 213

of dark days and an acid test of his own character. Nevertheless, his conscious and persistent effort, first to discipline himself by a rigorous course raised his moral stature. He was later able to win over Mehtab's wife and her mother Hanifa Bibi to court imprisonment for Passive Resistance (Satyagraha) in Africa.⁷

All this shows the crystal clear character of young Mohan. It was this kind of favourable soil of Mohan's mind that was to nurture a valuable plant of Ahimsa. To the world at large it was dished out by the Mahatma as a noble teaching of Truth and Non-violence. It is indeed a marvel—how the new thought has spread far and wide as if on wings of time.

⁷ *Indian Opinion* — Golden Number, Souvenir of the Passive Resistance Movement in South Africa, 1906-1914, pp. 25-28.

WINNING SCHOLAR

MOHAN IN STD V (1885) was pretty well set for his studies, but Dame Fate was preparing to deal him with some blows, perhaps to put him to a severe test, during the same year. It is nice to see that Mohan came out the brighter for the unfortunate events during the latter part of 1885.

As a student, Mohan began to live a regular and studious life. With a keen sense of duty he used to finish his daily work punctually both at home and in the school. He never left his bed later than six in the morning even in winter. His daily home work was done during morning hours. Regular attendance at the school from 11 a m to 5 p m was a mark of his punctuality and seriousness.

Yet Mohan was equally attentive to serve his ailing father. At intervals in the morning he took care to attend on his father by giving him medicine and bandaging his wound. In the evening he used to return home and spend sometime in preparation of medicine. Then he would go for long walks with his father's permission. At night he invariably undertook the shampooing of the legs and nursing of the patient (his father) till he was asked to retire or when the latter fell asleep. Thus, Mohan could seldom go to bed earlier than 10 p.m.

This sort of work kept him busy, active and punctual. It allowed him no leisure for idle gossip and even aimless loitering about as was indulged by boys of his age. Apart from the time to be devoted to his daily lessons and attendance at the school, he placed himself entirely at the service of his revered ailing father. The daily time-table of his work clearly brings out inherent qualities of Mohan. He showed patience, and he was studious. In whatever work he undertook he was serious. He served elders and the sick.

In Std. V Mohan had to work hard as the subjects to be studied were not easy. Euclid was a new subject to be studied from Std. V. The 1st Head, had 3 sections

- | | | | |
|-----|------------|---|----------|
| (a) | Arithmetic | — | 40 marks |
| (b) | Euclid | — | 30 marks |
| (c) | Algebra | — | 30 marks |

Six hours per week were assigned to this Head in the school time-table Under the 2nd Head, inspite of a clear provision of an option between the Vernacular (i e Gujarati) and Classical language, pupils were required to study either Sanskrit or Persian as a Classical language upto Std VI They were allowed to select Vernacular (i e Gujarati) as an optional language to Classical language only in higher Stds VI and VII Strangely enough, the list of books for different subjects does not show any prescribed books as Gujarati text Even separate periods to teach the Vernacular language were not assigned Thus in view of the framework set up by the University of Bombay, the teaching of Gujarati was entirely neglected, though it was all the more to be encouraged under the terms of Wood's Despatch¹ All that was done for the study of vernacular was to set a translation of 10 lines into Gujarati carrying 50 marks at the examination

As Mohan was studious he had little difficulty with the books As a good team of capable

1 Wood's Despatch, dated 19-7-1854

Full text as in the original

D P I's No 66 of 8-4-1870

teachers of the times was Naranji Kunvarji Mehta, an Elphinstonian teaching English History and Geography Mathematics was taught by Dahya Khetshi Sanghavi, Hargovind Harnarayan Vyas used to teach Sanskrit and Nanumiya J Katariwala, Persian

Mohan showed good result at the time of Inspector's Examination (March 1885) where out of 40 pupils that were enrolled, 35 appeared Only 14 passed under all the Heads Mohan stood 3rd with 62 4^o/_o marks, between 79^o/_o the highest and 43 6^o/_o the lowest Those that had Persian as Second Language, were perhaps not examined in that subject as no marks were assigned against their names For arriving at their new rank, their percentages were calculated from the grand total of 350 marks whereas inclusive of Sanskrit (as Second Language) their percentages were worked out as from 450 marks

From the Inspector's Examination it appears that Mohan's habit of hard work brought him a good reward in Mathematics, a subject that had troubled him in the previous Std IV His score in Sanskrit was creditable Even in History and Geography he could put up a good show Somehow he was not upto the mark in English especially in Parsing and Composition

Mohan's 3rd rank in the class of 40 and his

attendance of 35 days out of 36, show that he was earnest and that he was trying hard

The Terminal Examination soon followed and in it only 7 boys including Mohan passed in all the Heads out of 35 that appeared from amongst 39 of the class Mohan with his 55 75% marks secured 5th rank, scoring between 71 25% the highest and 45 5% the lowest One Virji Manordas stood first in his standard As compared with his past, it is not easy to say why Mohan had had a setback of 6 7% The time gap between the two examinations was of one month only His performance in English at the Terminal Examination seems to have deteriorated but the marks gained by the first student Virji Manordas only indicate the vagaries of the examination

Mohan was one of those 13 boys about whose reading some remarks have been made in the last column in the result-sheet He is recorded to be fast in English Reading, under the second Head, and has been assigned 12 marks out of 40 Whereas Tribhovan M (No 7) was given 15 marks in spite of his 'Bad Reading' The highest marks assigned for English reading with no remarks whatsoever were 16, and yet No 6 (Vaghaji Pitambar) with his "Tolerable reading" was equated with those securing the highest marks, while No 10 (Kashiram Kanji) with

the same "Tolerable reading" was placed a little lower by 2 marks This is an apt illustration to explain how such variations creep in the assessment

The result-sheet of the school record shows the following difference in achievements of Virji who secured first rank, and Mohan in the two examinations

	Inspector's Examination English (100)	Terminal Examination English (100)
Mohandas K G	47	38
Virji Manordas	71	56

Mohan by now had another dimension added to his student personality With the passage of time, he developed a natural tendency to raise searching questions of 'how' and 'why' about everything He could not satisfy his queries from his elderly cousins for whose intellect he had high regard Even reading of *Manusmriti*² could not impress him The practical code of conduct, contrary to personal religious conventions, led him to lose a living faith in God and ultimately he was inclined to "atheism"

The poet Shamaldas's stanza of 6 lines in lesson No 31 of the Gujarati VII Book that he

² *Manusmriti* — or the Code of Manu, a standard work of ancient law-givers It is called मानववर्मशास्त्र

had learnt in Std VI, gripped his mind and heart Its precept—"Return good for evil" became his guiding principle—that implanted in him the germ of Ahimsa

Mohan knew the more exacting standards and the tough nature of the question papers would demand a far greater effort on his part Although he was doing his best, the father's illness held out no hopes There was also another case Mohan had to attend to His wife was about to deliver, almost at the time of the Annual Examination The mental pressure on the youth, about to become a non-adult father, under the conditions could well be imagined

Misfortunes generally don't come singly Mohan fully experienced the truth of the adage by his own lot On the night of 16th November 1885, Karamchand breathed his last and soon after Kasturba delivered an ill-fated child (20th Nov) which died within the next three or four days In the midst of the father-less family, there was the child-less mother in her teens The sudden and simultaneous nature of the calamities made Mohan grief-stricken for some time But he did not lose courage, he faced the bereavement with more than ordinary understanding In fact, he was wiser for his age

Result-sheet of the Annual Examination (1885) shows that of 37 students enrolled, two were absent and 26 were promoted and 11 i.e. one-third of the students in the class, were detained

Mohan obtained 57.4% marks and stood 6th. Though he was last among those who passed in all Heads, Mohan's performance was creditable, in view of his domestic difficulties. His co-student, Virji Manordas got 72.4% of marks and stood 1st.

Mohan faced one more competing test, in English along with his class mates and he stood 4th among the brilliant team. However his score of 85% marks in Mathematics at the Annual Examination was a feather in his cap since this helped him to be considered eligible for the award of Junagadh and Jetpur (Junior Scholarship) of Rs 4-2-8 per month.

In the VI Std, Mohan seems to have been absent for 32 days. That was because of the double mourning, mourning within mourning which had been his lot. The orthodox family must have had to undergo certain propitiary rites and that must have engaged Mohan at home, away from the school. His seriousness about studies was now well known. During the 2nd term, he was not absent for a day even.

In the pre-Matriculation class, there was increased pressure of studies. Here the progress in English practically determined the fate of the student and failure in it was almost a failure for the year. The student was detained and was not promoted.

The extent of the study can be imagined from the texts in English the students were expected to read. For prose, 200 pages from Addison's *Spectator*, 750 lines of poetry, Milton's *Paradise Lost*, (200 lines to be memorised). In addition, *Analysis* (Morell's), Adam's *Grammar* and *Pathmala V*, were other books to be studied carefully. For the oral test 40 marks were for reading English, and 30 each for translation and composition.

Sanskrit as a Second Language was getting more and more complicated what with irregular verbs and nouns, non-conjugational tenses and the multi-worded compounds. The teacher was more exacting than the rest, paying more attention to avoiding peculiar pronunciation of Gujarati boys.

But Mohan was prepared to meet all eventualities. He accepted the tough examination as a challenge to his capacity for hard work and careful study. There at the Terminal Examination he could get 47.2% marks and stand 6th in the class. Virji Manordas was the first

with 59.6% marks, but Mohan had secured 18 marks more in Mathematics than Virji. In Sanskrit, Mohan and Virji had almost the same number of marks. What was more, Mohan was singled out for careful reading in English.

The rigour of the examination must be narrated before noting further progress of scholar Mohan. At the examination, more importance was given to English. An oral test was conducted besides the usual written examination. Reading with correct pronunciation and proper accent was a merit. Ability to explain difficult passages, and the power of expression of the student were put to test. Mohan earned the remark "not bad" for his English study.

Mohan was entitled to the scholarship in Std. VI, when his father was not there to know that his dear Manu had started earning while learning. But the entire responsibility of supporting the family had devolved on Laxmidas and Mohan was fully aware of what that responsibility meant. During the ailing days of his father, he had known and heard enough to get an idea of the family position, its finances and its high status in the society. In fact, Mohan had precociously become wise, he knew more for his age. No wonder then, all the small money he had earned including rupee

one per month for two months as "Exhibition", was handed over to Laxmidas regularly as it came without in any way feeling the loss Mohan was perhaps glad that he was thus allowed to share the burden with his eldest brother

With such a record, how could Mohan be called a mediocre student? He had won scholarships in two successive years. His score was by no means ordinary, he had shown good progress and had some striking qualities. The teachers were not wrong in expecting promising performance of his at the University Examination. His work had raised those hopes about him. Did not Mohan rise to the occasion and did he not fulfil the hopes so raised?

MATRICULATION

MOHAN BY NOW was on the threshold of maturity. In fact, soon after the Annual Examination of Std V in November, 1885 when he was 16, he became a father. This was of course, not uncommon in those days of early marriages.

This physical maturity of Mohan was aided equally by the same mental make up in understanding his role in the family. His brother Laxmidas being the eldest, had the responsibility of running the house, and keeping up family tradition and standard of living. Mohan, under the circumstances, used to calculate every pie to be spent after his personal needs, lest he might prove a burden to his brother.

This psychological change made him more serious in his dealings. His picture with his bro-

ther Laxmidas in '*Mahatma Gandhi*'¹ and in '*Mahatma*'² shows his maturity at 17 His physical frame and other features, retaining traces of tenderness, had well-nigh been formed A change in his dress viz substitution of a *truban*³ for a cap presents him as a growing young man taking to his native costume He was budding into manhood almost ready to face all eventualities of life

In his studies, he was making progress but slowly During the second term of Std VI he became more studious There was nothing to detain him at home His attendance was full 125 days and this helped him in getting a higher class-rank He was 8th amongst 33 boys that had enrolled for the Annual Examination

He scored 49.4% marks and thus went up as high as rank 4th thus standing between Virji Manordas getting 63.81% the highest and 41.2%, the lowest In Mathematics and Sanskrit he maintained his place Sanskrit which he had accepted as a challenge did not remain a tough subject with him He secured 56% marks His score of 18/30 and 15/30 marks in composition and translation respectively helped him to gain his ground in English

1 Government of India Publication, 1954

2 D G Tendulkar Vol I (1st Edn) p 32

3 Head wear especially by elders in Kathiawar

At the end of the Examination, the award of Junagadh and Jetpur (senior) scholarship No 1 of Rs 10/- per month made others aware of his sincerity and him of the sense of responsibility His industry and devotion to study began to mark him out

Mohan entered the final year of the High School The background of this topmost class in a high school deserves attention Std VII was the final year of a secondary school stage at the end of which an Examination used to be held on behalf of the then Board of Education With the incorporation of the statutory Universities the college Entrance Examination was replaced by the Matriculation Examination that was held once a year by the respective Universities Since then the academic functions of the Anglo-Vernacular schools in the Bombay Presidency began to be controlled from the top by the University of Bombay The University laid down the syllabus, the mode of Examination and the standard of attainment required at the end of a Secondary School stage It was the Matriculation Examination

Among the first to get through it was Mahadev Govind Ranade, (1859) known later as the Prince of Graduates Sir Pheroza Shah Mehta matriculated two years later (1861) Lokmanya (1872) and Mahatma Gandhi 15 years later in 1887

In 1887, the number of full-fledged High Schools that prepared candidates for Matriculation Examination was 77. The syllabus, then in force, after being recast in 1880, comprised of five subjects classified under three groups viz (i) Languages (ii) Mathematics and (iii) General Knowledge.

In the Language-group, English was compulsory. A written paper in English (150 marks) for three hours was set with questions on (a) paraphrasing or translation into English (b) grammar and (c) exercise or exercises in written composition. The second language other than English was to be selected from a list of 13 languages viz 6 classical languages—Sanskrit, Greek, Latin, Hebrew, Arabic and Persian, 2 Modern European Languages—French and Portuguese and 5 Vernaculars—Marathi, Gujarati, Kanarese, Hindustani and Sindhi. One paper of three hours (100 marks) was set covering questions on prose-passages for translation from and into English and questions on grammar.

The second group was of Mathematics that included Arithmetic & Algebra—(100 marks) for three hours, and another paper Geometry (75 marks) for two hours.

The third group of General Knowledge had three subjects viz (150 marks)—(a) Elementary

History of England and India and (b) Elementary Geography (one paper 75 marks) for two hours, and a paper on (c) Natural Science (75 marks) for two hours

Mohan was facing the rigours of the final year. The new Matric class included 10 students promoted from Std VI and 15 from the previous batch who could not be sent for the University Examination. Its intellectual level was fairly average. None of the ten boys had passed under all the six heads. At the Annual Examination of Std VI, three boys securing highest marks in Mathematics were $70\frac{1}{2}$, 70 and 63, although this was generally a scoring subject.

Teaching of different subjects was entrusted to experienced graduates. The Head-Master of the High School was the Form Master of Std VII. Generally he was responsible for major subjects like English, Mathematics and Science. In the first term Dayabhai Motiram Jagirdar, who had his B.A. in IIInd Class in 1867, was the Form Master of Std VII.

Academically, it was going to be a hard year for Mohan. Expectations and standard of attainment were high. The result of the Terminal Examination which normally was strict for all classes, proved to be tough. Out of 40 boys on the roll, 34 presented for it, only 3 passing under all heads! They were labelled as 'Good' in the

result-sheet 15 passed in Mathematics, 20 in Second Language, 19 in History and Geography, 3 in English, 7 in Translation and 22 in Science

In the result Mohan was pushed down a step from 12th to 13th Though he went down by a place only, it was enough to disturb him It was really strange how he lost his hold over Sanskrit within five months The boy's waning interest in the subject may be attributed to the option of selecting Gujarati, permissible under the University Regulations His performance in translation, securing 13 out of 50 marks does him little credit Nevertheless, with only 30% marks in English, he was 4th in that subject Out of six heads, he could pass in three only viz (i) Mathematics (ii) History and Geography and (iii) Science

And yet Mohan was considered as one of the prospective candidates to get through the University Examination as he had been testified as 'fair' Individual remark under graded categories such as Good, Fair, Weak, Bad and Very Bad was put against the name of each student

There was a practice of sending Term Reports at the end of the Terminal and Annual Examinations informing the guardians of the over all performance of their wards This report shows

that Mohan remained present in the class for all the 52 days during the Term

The candidates had clear five months inclusive of summer vacation to prepare for the "Preliminary" which was the school Test prior to the University Examination. The second term commencing from the middle of June till the end of September was naturally shorter. The results of the Preliminary Examination used to decide whether a candidate was fit to be sent up for the University Examination.

The result-sheet of the Preliminary Examination indicates difficulties in a foreign language as the medium of instruction imposes. Answers were evaluated in fractions of marks as if weighed in a balance. Out of 32 candidates, 3 passed in English, 14 in Arithmetic—Algebra (combined), 21 in Geometry, 4 in Sanskrit, 3 in Persian, 7 in Gujarati, 14 in Science and 13 in History and Geography. Not one student passed at the first attempt.

Mohan (No 13) having availed himself of the Gujarati option in place of Sanskrit in the second term, was the first among candidates offering Gujarati, and with his 43% marks stood 4th in the Second Language group. He was 6th in English, but was not upto the mark in History and Geography and was still below average in Science. However, his score of

27 8% on the whole, was between 45 2% the highest and 22 4% the lowest. Among those that were sent up to appear, Mohan was two ranks above 1 e at 11. This position was not discreditable in view of the stiff nature of the Examination. The students who appeared at the Preliminary were, on the basis of their result, put into categories with distinguishing signs marked against their names. Nos 1 to 10 were ticked as ✓ while Nos 13 to 16, 23 and 24 had a sign of interrogation against their names. Mohan was in the second lot.

In all, 17 candidates out of 32 were sent for the University Examination, that was to commence on 21st November, 1887 at five different centres simultaneously. Out of these 17, 10 were repeaters, and the rest appearing for the first time.

A word about the Matriculation Examination of those days. An extract from a Head-Master's Report shows the seriousness, the struggle and the plight of the students. "Out of 20 boys, preparing for the Matriculation in the year 1869, nine were actual beggars. To all such boys, school life was a period of sore trial. The middle class who seek High School education are the really poor, for the boys in a High School are the sons of *Karkoons* i.e. clerks whose annual income is seldom over 400 rupees, and

of beggar Brahmins⁴ who somehow manage to live from hand to mouth '.

Most of the students had to struggle hard for obtaining their tuition fees and books, some of them had to undergo physical labour for their living. With all the difficulties, learning through English medium, proved a burden added to the uphill task. English was the medium of instruction all through. After all the struggle and hard work, a majority of the candidates were plucked because of their poor English expression. Foreign language proved a great impediment. Those who got through the Examination at the first trial were considered lucky. But in the case of many, the examination-grind was severe. It left them frustrated.

Kathiawar boys, like the average Indian students, were generally studious and hard-working. Nevertheless, effort at appropriate expression in a foreign language put them at their wit's end. In consequence, the result of the University Examination was not favourable. The percentage of failures was high. Mohan was fully aware of these handicaps long before he actually appeared for what was in fact the school's final.

⁴ Here possibly is a mis-understanding of the term "भिक्षु" in the Indian Society. This is a priestly class, mostly dependent on the community, but none the less highly respected by all.

The five centres in the Presidency—Bombay, Poona, Ahmedabad, Belgaum and Karachi and here where the Examination was held at the same time—on the same day. The total number of candidates enrolled was 3,067 in 1887, distributed as Bombay 1577, Poona 536, Ahmedabad 465, Belgaum 379, Karachi 110. It is obvious that many students took advantage of this opportunity to be in that colourful city, Bombay. Mohan however restrained his curiosity because of high costs involved and chose Ahmedabad as a place where he would appear for the Matriculation. His seat No. was 2275.

Seventy-seven schools sent up 1457 candidates for the Matriculation Examination, while 1555 appeared as private students who were repeaters (= who had failed previously). A paper a day (for 3 hours) in the afternoon except on the last day when they had two papers of two hours each, was their time-table.

In all there were six papers. The question paper of three hours' duration had 11 questions and the one of two hours, had 10. No option for answering this or that question was allowed. It was a practise of those days to print the names of the examiners on the question paper. This, the practice of the London University, was just imitated here.

The oral examination, in English carrying 50 marks being a special feature, took place at the same five examination centres, soon after the written examination was over.

Another feature about this examination was that the examiners in English were expected to complete their assessment before the beginning of the oral test. The performance in English practically decided the fate of many a candidate. Marks of the subjects other than English were not entered for those that had failed in English.

The result of Matriculation Examination at which Mohan had appeared, was published in the Bombay Government Gazette (pp 104 to 116). In all 799 candidates had been declared successful. They were arranged in order of merit, and in it Mohan's rank was 399th. But soon after, a candidate with a rank 769A was inserted and an additional list of 23 successful candidates was published in the Gazette of 8-2-1888. In the final arrangement of rank on merit, Gandhi Mohandas Karamchand stood at 404th rank out of 823 successful candidates.

Of these, 722 were from the recognized High Schools and 101 had appeared as private candidates. The respective percentage of successful candidates was 49.5 and 6.4. But that of the

University as a whole it was 27 3% The failures were no doubt attributed to the special importance of English as the medium of expression The repeaters were not permitted by the High Schools to appear at the University Examination for the simple reason that their number would affect the percentage of successful candidates which in its turn would affect their grants In view of this, for candidates who passed the University Examination at the first attempt, it was an achievement indeed Mohan's rank was 404th no doubt, but he had passed the examination at the first trial

The background of the school plays an important part in shaping the academic profile of a student The Matriculation class of the Kathiawar High School, Rajkot, in 1887 was not as outstanding as those either of the preceding and of the succeeding years Time was when a Kathiawarian used to stand among the first hundred at the University Examination However, with its 58 8% result, the Kathiawar High School, Rajkot, stood 27th among 77 High Schools of the Bombay Presidency, and was first in the Northern Division and second amongst the five High Schools of Kathiawar⁵

On the analysis of the subjectwise score of successful candidates of the Kathiawar High

⁵ Bombay University Calendar 1888-89., pp 216-33

School, Rajkot, Mohan was at his best in English and was the first in the sub-head of History and Geography, wherein even the top-most candidate was no better. Mohan's performance in Gujarati, the second language he had offered, was all the more commendable because he had prepared it by himself, and that too during the 2nd term. Though on border line in Mathematics, he had made a good stand in Natural Science.

From amongst 34 candidates who had passed from the five High Schools of Kathiawar, Mohan stood 5th and 6th in second language and English respectively.

At the Kathiawar High School, Rajkot, the highest and the lowest percentages were 43.4 and 31.6. In between, Mohan's percentage of 39.6 was definitely above the average. Koyaji Marzban Kuverji who stood as the highest at the Kathiawar High Schools and was an Ellis Prize winner in Persian at the University Examination, had a second trial, while Pandit Dhimat Navalram had a record career of five long years in the same Matriculation class. Marzban as son of an eminent member of the Rajkot Bar had the guidance at home from his father. Pandit Dhimat had also similar advantage of his father who besides, being a literary critic of repute, was the Principal of the Training

College at Rajkot These two boys had all the facilities at home which were denied to Mohan. Mohan by now was the lone male member at home shouldering the responsibility of a married life, while at the same time, coming to grips with many subjects he had to study.

In the light of these factors, his 15th rank, in a way, was misleading, he was the 31d among those who passed at the first trial.

His 404th rank at the University placed him between 69.6% the highest and 29.4% the lowest.

‘When Mohan had secured more than the minimum percentage in each of the five subjects, is it fair to observe that “Mohan managed barely to escape through examination”?’

AT THE COLLEGE

WHAT NEXT AFTER the school stage was the usual question that stared all the students in the face both immediately after the Examination was over and after the results were declared Mohan's lot was not different What next after Matriculation was also a question that was staring the late Karbhari's household

Mohan was the first matriculate in the Gandhi family In those days at the Bombay University, four courses were open (1) Arts (2) Law (3) Medicine and (4) Engineering

Candidates for Arts had a choice to join according to their liking and means any one of the 12 colleges in the Presidency, while those for professional studies had no such option as Law and Medicine could only be studied at Bombay, and Engineering at Poona

Degree in Arts required three years, but the professional course took four to five years at least

Under the circumstances it was decided that Mohan should prosecute his studies in Arts at the Samaldas College, Bhavnagar, for the present, because it was comparatively cheaper, and the place was within easy reach of Rajkot

One fine morning Mohan started for Bhavnagar with Pranshankar Bhavanishankar Joshi. As a matriculate of 1886, from the Kathiawar High School, Rajkot Joshi had a year's experience of Bhavnagar College, he was thus senior to Mohan, and was one of his close associates at the College

Both the collegians travelled together in Abubakar Jamal's camel car that ran a regular service from Rajkot to Jetalsar. It started from the Dharmashala Plot in the Rajkot Civil Station. From Jetalsar to Bhavnagar they could have a luxury ride of the Railway

Bhavnagar was a progressive state in Kathiawar in those days. It had a galaxy of enlightened rulers equally matched by their able Diwans who ran the administration for the well being of their subjects. Liberal by nature, their donations and endowments were utilised for starting schools and college and notable men of the future had come out of these educational

institutions The Kaiser-i-Hind Bridge on the Aji River built near Rajkot still stands as a memorial to the Bhavnagar grant The State was also pioneer in operating a Railway line in Kathiawar

In the field of education, Bhavnagar gave a lead to other states The opening of the Alfred High School in Bhavnagar (1872) provided an impetus to the rising youths for the spread of English education This was culminated when the Samaldas College, the 9th in the Presidency, was founded by His Highness Sir Takhatsinhji Jaswantsinhji Maharaja of Bhavnagar, in the memory of his late Diwan* Samaldas Parmanandas The College was opened in January 1885 It was the first Arts College in Kathiawar and third Native State to introduce higher education by promoting a College

The College was maintained by the Bhavnagar State, and was under the supervision of a Managing Body, with Diwan Vithaldas Samaldas as its Chairman

The Endowments available at the College were (i) 19 scholarships, from 15 to Rs 8 p m (ii) a Gold Medal (founded by Gaurishankar Udes Shankar, C S I) of the value of Rs 120/-

* Is it not a unique occasion for a Maharaja to found a College in the name — not of his family members, but of his Minister?

The provision of large number of monthly scholarships speaks of the State's interest in higher education to encourage promising students on individual merit

The College was housed in a building that was once the State Library. It was to the East of the Alfred High School. The building was quite adequate at the time to accommodate three classes of the first year, also known as the Previous Class, First B A and Second B A. Hostel for boys was in the same compound of Hathikhana †. The College had on its roll 61 students in the first term.

The scholarship holders were designated "scholars" because they held various scholarships while the rest were termed "Commoners". Gandhi Mohandas Karamchand was a commoner. The Previous class had 38 students; the rest were the First and Second B A classes.

In the Faculties of Arts students were generally required to have their attendance for 80 days in the first term and 60 for the second term.

The Previous class had 10 scholars and 28 commoners. Of these, about half the number were repeaters. The examination was the University examination held once a year in November at Bombay. Those that got through at their first try, were considered lucky.

† Hathikhana literally means a stable for elephants

The College worked for five hours a day from 11 a m to 5 a m with an hour's recess. On Saturday it had three hours' working from 11 a m to 2 p m. Total work-load of 28 hours per week was divided as under: English 6, Mathematics 6, Second Language 5, Physics 5, Logic 4 and History 2.

In the General Register of the Samaldas College, all the entries against serial No 116 Gandhi Mohandas Karmachand are not filled in probably because "Leaving Certificate" from the originating High School was not received. Incidentally, "Gandhi" is spelt here as "Ghandhi".

The roll-call of the Previous class, for January 1888 records Gandhi Mohandas Karamchand as No 19, and his presence begins from Tuesday, 3rd January.

Hardly had Mohan settled down in the new surroundings when a series of Tests in the College required his attention. From 4th February to 24th March, many such Tests had been held. Like most of his comrades, Mohan does not seem to have fared well in these Tests.

For his stay in Bhavnagar, Mohan had hired a room in Rama Mandir, in Vadva locality. Here he stayed by himself, the pet lad of the Karbhari family, away from the sweet home to which he was deeply attached as most lads

of that age are. It seems that he preferred cooking his own food. And all this made a great change for him. Very likely, it began telling upon his health. Headache was common and bleeding of the nose not infrequent. Obviously, these were the difficulties a young boy was facing in adjusting himself, physically and mentally, to the new surroundings in which he was placed by his own choice.

Was it because of these difficulties that he could not appear for all the tests? That he did not appear for three papers of the Terminal Examination, may have been due to his unpreparedness of the subjects. During the First Year at the College, all alone in a strange place, Mohan must have found himself at sea, as any one in his place would have done. Yet, he continued to study as best as he could without running away from the trying conditions and without thinking of trying his luck some where else, in some other line. Was that due to his firm resolve to carry to the end the work once undertaken? Or was it the strength of character that sustained him against odds, although he had not fared well in the tests and in the Examination? Surely there was something which made Mohan stuck to his room, to his College and to his books, inspite of not so favourable a result.

The Terminal Examination of the College was held from 9th to 12th April, 1888 and 27 students appeared for it, 11 remaining absent. On the results of this Examination, scholarships were awarded and attendance was not compulsory. Out of 7 papers, Mohan appeared for 4 only as for the rest had to be dropped because of bad health in hot Climate. The result of the Examination indicated the level of preparation on the part of students as also the standard of expectation of the examiners. Only ten out of 27 got through under all the heads (7 papers) but 8 amongst them were repeaters. Mohan secured 34% marks in English and in this paper he was 12th.

The papers Mohan did not appear for were Algebra, Logic and Physics. To a new comer from a High School after the Matriculation, these generally are more difficult subjects to grasp at the College level, where instruction was given entirely different than in the School. An incident how Mohan could not keep pace with the lessons in Algebra is narrated by P. B. Joshi.

Prof. Dastur was lecturing in the class and he noticed that Mohan showed little response. Wanting to put the student more at ease, Prof. Dastur asked Mohan to come to the black-board and show what he had understood so far. But

Mohan did not stir from his seat, either because he was too shy to so move and face the class or he knew he had not been able to follow what was being taught. Perhaps the refusal of Mohan to move was due to both the causes combined. Whatever it was, Algebra had been a stumbling block along with Logic and Physics to Mohan in his first year at the College and there was nothing unusual about it. These are the subjects which threaten a fresh collegiate. This is perhaps because of the speed with which the study progresses and also because the subject is not easy to comprehend.

Mohan however seems to have indulged in day-dreaming. He had opened his secret heart to a close associate Jayashankar Dayashankar Buch that he was longing to proceed to England for further study. With not so bright an academic record, with hardly any means of providing for the expenses involved, with no definite plan for the future, this dream may seem far too unrealistic for a boy in which Mohan was placed. But it was a dream that most of the students indulged in of the time. Why, it is also a dream of many students of that age today. There is nothing wrong in enjoying such dreams, for, youth without any such dreams, would not be youth. That the dream was about studies in England showed the dominant role that country

played on the mental and physical plane of our people. Even as an orthodox person longs to visit Kashi or Rameshwar, whatever his physical, or financial position, so also the youth of this country indulged in dreams about being further educated in England. From amongst a hundred such dreamers at least one would be lucky enough to have that dream realised. That being so, Mohan was not wrong (and he cannot be blamed for it) in thinking about going to England.

It remains to be seen how the course of events brought about this dream into a reality and shaped Mohan ultimately to be the Mahatma of the world, via of course being M. K. Gandhi Esquire, Bar-at-Law.

ON WAY TO
LONDON

COLLEGIATE DAYS ARE an enjoyable period of carefree adult life even as childhood days are a happy remembrance the world over. Happier than the childhood days, and more enjoyable on that account are the days spent in the collegiate atmosphere. No wonder then that almost every student aspires to be at the college, may be without understanding the rigour of the intensive study, or with its full knowledge. Those that have to start earning as soon as possible cannot actually be a college student. But none the less in their dreams they enjoy the carefree college life. Every student according to his imagination, paints his picture of that life and how he would fit into it.

Mohan after a term at the College, hurried home after the Examination, for the summer

vacation, by April 13th The boy did not look as though he had enjoyed his college days, as was generally expected of him He seemed more engrossed in thought quite unbecoming of his carefree age What was Mohan thinking about even in his vacation days?

Very likely, he was hovering round his secret desire to study abroad As a young collegiate, home for the vacation, he was being watched by many an elderly eye, out of affection, out of paternal curiosity about his future perhaps, out of interest in a promising youth of the town One such eye seemed to be godsent to Mohan, that of Mavji Naka Dave, known in the family circle as Joshiji He enquired of the elder in the family why young Mohan was not being sent to London for qualifying for the Bar This thought was uppermost in Joshiji's mind because the first Bar-at-Law from Kathiawar, Gulam M Munshi, had just returned with an attractive, out of the way robe of the Barrister, from England Why should not Mohan go the same way? was a natural curiosity of Joshiji and when that was expressed openly as if to sound a command from an elderly well wisher of the family, Mohan's cherished ambition received an added strength and he began to think about it more earnestly

It did not take long for Mohan to realise that

in fulfilling his dream, he had to solve four problems (i) Finding finance for the trip and for stay abroad, (ii) Securing consent of and support from elders, (iii) Facing and surmounting caste-restrictions and (iv) to suffer long separation from home and from dear and near

Karamchand Gandhi though a Diwan in three states, had not amassed a fortune. That was against his grain. "Hoarded money spoils children" he used to say. Whatever he had left for his pet (youngest) son, was of course in the hands of Laxmidas who inherited the family responsibility. Even that was not an adequate amount taking into consideration the stay in London for three long years plus the passage both ways. What was to be done to get over the first hurdle of finance?

As Gandhi's originally came from Kutiyana in Junagadh state, Mohan could claim to receive help from the Nawab for study abroad as that was how the princely states then helped promising youths of their times. Mohan had better claims to the states of Porbander and Rajkot, as his father had served there. Laxmidas thought that an approach to Col J W Watson, Political Agent, was still a better way of securing monetary help, as he had held Karamchand in high esteem.

All these sources were tapped one after the

other but unfortunately, not even a ray of hope was forthcoming. Yet Mohan was not daunted by the initial disappointment. He tried to secure help from his cousins and although they seemed to extend a helping hand, they could not be relied on for the commitment. Laxmidas however was confident that he would somehow find the means to send his younger brother abroad. That would enhance the family prestige considerably. He did not at all lose hope and assured Mohan accordingly not to be disheartened. Effort for finding finance was now on to be made at Bombay.

Securing consent of and support from elders was not so easy a task as it was invariably entangled with soft, silken, sentimental ties. Only Gautam Buddha had been successful in overcoming them in the prime of his youth, when he deserted his dear Queen and dearer infant prince at the palace and chose to depart to the forest. Was not Mohan in almost the same predicament? In addition, Mohan had the old affectionate Mother at home securing whose consent was no easy job.

To tear himself away from the family which had held him so close together must have meant a tremendous effort on Mohan's part. He was going to London far away from his own people, out of Kathiawar, out of India, and he would

be away for three long years. He had realised how miserable he was feeling, lonely and forlorn, during his short stay at Bhavnagar. Was London going to be any better? Were there any familiar faces to talk to, or to be with during spare hours?

He must have argued and counter-argued with himself before approaching the elders in the family on both the sides. Securing his wife's consent, he knew, would be the toughest problem for him. She was sure to cite the instance of Sita accompanying Rama in the forest. What was his reply to that? Did she not know Pandavas in their exile were not lonely, they had their mother and wife to keep them company. But here Mohan was going all alone, leaving back his widowed mother and young wife to suffer in silence the separation from their dear person. Was that right? To such sincere questioning there was hardly any convincing reply. All what Mohan could do was to paint an attractive picture of the future. The "first" Barrister from the community, from the family, was going to mean a lot of prestige and honour for every one. He was going for learning, and he must be alone, even as Kacha was, when he went to Shukracharya for learning the Sanjeevani.

Putlibai had absolute faith in her darling. As a shrewd mother she had her doubts. A youth

in a foreign land was likely to go astray, what with temptations of meat, wine and women. In order to make herself doubly sure and secure the blessings of a Divinity, she approached Becharji Swami, a Jain Monk. The Swami, originally, Modh Bania, administered an oath to the boy and he undertook "not to touch wine, woman and meat". This was an adequate protection for the mother, and she allowed the son to go to London.

Kasturba's parents were equally perturbed by this new development which meant the son-in-law's absence from India for such a long period. He had therefore to satisfy all of the relatives and secure their good wishes for the voyage. Qualifying to be a Bar-at-Law would sure be in the interest of his wife and others as well.

On 9th August, the Kattywar High School of Rajkot was all gay and joyous to present an address to Mohandas Karamchand Gandhi, one of its noteworthy students. He was going to London for further studies. The send-off was arranged by his friends, old boys and his well-wishers. Mohan was the first youth from the Bania community to go to London. The function was presided over by Pranjivan Narayan, the First Master of the High School. The Central Hall was packed to its capacity. After speeches

were made and "*Bon Voyage*" wished, Mohan rose to thank the assembly. Though shy of addressing such a large audience, Mohan read out, in a shaking frame, what he had to say. In his reply to the address were memorable words:

"Others would soon follow his example, and on return from England, would devote themselves with self-sacrifice of martyrs to the noble work of regenerating India."¹

Prophetic words indeed in the mouth of a nervous stripling of 19. The Mahatma was sacrificed as a Martyr on 30th January 1948 at New Delhi and he did prepare an army of the choicest sons of the soil to regenerate "New India."

It was Friday, 10th August 1888 (Shravan Sudi 3, Vikram Samvat, 1944) when Mohan was to proceed to Bombay. This then was a day of separation, the pangs of which were to be spread over a long period to be experienced by all concerned. Far away from his home at Rajkot in Kathiawar, he was to be detached, to proceed to a foreign land across the proverbial seven seas at a distance of thousands of miles to cover which more than three weeks were required for the steamer. For nearly three years, he was not to expect to see his Native land nor to see

1 "Kathiawar Times"

the members of his family, not even to meet dear mother and the devoted wife. The very idea of separation must have broken him but outwardly he would not give in. A circle of about 50 friends, who had come to bid him farewell that night, had been awaiting at the door. He, therefore, took courage in both hands, and approached his mother for blessings. She was in sobbing tears. Before his wife, he stood like a dumb statue for a moment and left her with a kiss²

With a heavy heart, he left Rajkot that very night for Bombay, with his elder brother, Laxmidas, his friend Sheikh Mehtab and two others. On his way, some friends saw him at Gondal and Dhola and at Bhavnagar another batch of collegiates. Some preferred to travel with him as far as Wadhwan.

But the turmoils and tribulations were not over. In fact, whatever took place upto now was just the beginning of a long end. The last scene was to be staged at Bombay. The Bania community was furious at Mohan's intention to cross the seas. He was hemmed in all sides, and was dragged to attend the meeting that was convened for the purpose. The Head of the clan was all rage and fury. Was he not his

2 *Collected Works of Mahatma Gandhi*, Vol I, page 58

father's friend? Was he not his well-wisher? You may have to eat meat and drink wine in England. You are crossing the sea. How many of your acts are against our caste rules? Therefore, on behalf of the community Mohan was solemnly asked to reconsider his decision. Otherwise he and all those who were associated with him, will have to be ex-communicated.

This was indeed a severe ordeal for Mohan. It was quite unexpected, too. His reply was as polite as it was dignified, unmoved by the threats.

“I thank you for your warning. I am sorry that I cannot alter my decision. What I have heard about England is quite different from what you say. One need not take meat and wine there. As for crossing sea, if our brethren can go as far as Aden, why could not I go to England? I am deeply convinced that malice is at the root of all these objections.”³

Two different situations brought out of Mohan two equally different expressions. The one at Rajkot, in the company of an appreciative and congenial circle of friends and well-wishers outlined an ideal he had in view and the hope that he was banking on for the service of the mother land. But when a threatening attitude

3 *Ibid*, Vol I, pp 59-60

was taken by the leader of the community at Bombay he was not a person to falter, once the decision was made Mohan's stunning reply was well argued, it had little of sentimentality about it and he spoke words of worldly wisdom, without being daunted, without falling a prey to unjust and unjustifiable threats. The analogy of people going to Aden and going to London was well thought of to meet the objection of crossing the seas. Mohan's reference to *malice* as the driving force of threatened ex-communication, was hitting the nail on the head and it seems to have gone home of the head Patel. He immediately pronounced his curse of ex-communication of the Gandhi family and it was to be extended to those who would support the venturing youth.

These words were "a bomb shell" to many. Some of the weak supporters left him alone. Even his brother vacillated though only for a moment. But the intrigues of caste fellows seemed to score for the time being. Mohan's departure was deferred for a time as the sea was rough in August and that a ship had sunk in a gale. Laxmidas suggested that Mohan's first voyage should be during less stormy season. After having arranged for Mohan's passage he returned to Rajkot, leaving Mohan to himself.

While Mohan was left alone in Bombay

waiting for the stormy season to pass off, news came to him that one Majumdar from Junagadh was soon leaving for England. Thinking this to be a good opportunity and good company to sail with Mohan tried to obtain the amount which had been deposited with his brother-in-law for paying for the passage. But he was flatly refused, nobody knows why. But without losing heart, Mohan approached Ranchhoddas Patwari and told him his tale of woe. Patwari was kind and generous enough to pay for the passage. Mohan was ready to leave and Laxmidas was informed accordingly. The liner fixed was S S the *Clyde*, sailing from Bombay on 4th Sept.

But the time he spent in Bombay was a time of terrible anxiety and torture, now hopeful and now despondent. "I dragged along always trying my best and then depending upon God to show me the cherished goal"⁴

The Bombay port was in all flutter and gay on 4th September, 1888. S S the *Clyde* bound for London was laying anchor in the harbour. Passangers in silken costumes with pleasing colours were ready to embark. Friends and relations with presents of flowers, cash and kind had gathered to bid farewell to their dear

⁴ *Ibid I*, p 61

and near who were sailing far far away for some days to come. It was a sweet parting, with an eye to the future.

M. K. Gandhi bound for London, was to sail with a senior companion T. T. Majmudar of Junagadh. The fact that an old boy of the Kathiawar High School Rajkot, was to proceed to London attracted many Rajkot boys from Bombay for a hearty send-off. Ranchhodbhai Patwari of the Bombay law School had arranged for Mohan's passage and he was personally present at the mole. B. K. Thakore (the Elphinstone College), Ravishanker (the Grant Medical College) and his brother Manshanker Ganeshji Anjaria were also present. In fact, younger generation represented different castes and clans to honour one of their friends. Mohan was given many presents on the occasion. The parting was touching, and many an eye had kerchiefs to hide the tear.

At about 5 p.m. the ship weighed anchor and at the appointed hour later, the dinner-gong was sounded. Instead of joining others at the table, Mohan preferred to partake of eatables that were given to him. This continued for two days. For saloon passengers, arrangement could be made for vegetarian food. Gandhi rose early and his daily routine was to be ready after bath by about 8. The ship was provided with a number

of indoor and table games European passengers always played some games at night Mohan every now and then played upon a piano The decks provided a great relief to passengers who were tired of sitting in the cabin Mohan enjoyed the sea voyage The only handicap for him was that he could not indulge in small talk with the fellow-passengers

The scene at night was pleasant The deep-blue above and below, was attractive The stars appeared like shining stones The moon appeared dancing on the waves here and there The expression, though couched in very simple words of the boy fresh from school, had a poetic tinge in it After five long days, the passengers grew restless and anxious to walk on mother Earth when the *Clyde* touched Aden on 9th September Mohan, along with two others, hurriedly finished, in about an hour, the sight-seeing of Aden, its buildings and bungalows The camp of Aden was built on a hill They could not see its Water Works What astonished him was that there was neither the greenery nor a place of fresh-water

The ship left Aden at 12 noon and entered Red sea The heat was scorching and was unbearable in the cabin, it was indeed a trial to be there even for a short interval The passengers, got themselves refreshed by pleasant

breez of fresh air on the deck For four successive days, they had to put up with heat At last, after passing through Hellsgate—a narrow strip of water where many ships had been wrecked—the *Clyde* reached Suez in the Canal Zone on 13th night

It was here that Mohan saw electric lights in front of a ship in varied colours The construction of the Suez Canal was a marvel of modern engineering The French Engineer Lesseps had, indeed, competed with Nature

The next halt of the ship for half an hour was at Port Said, the terminus of the Suez Canal Port Said showed a glimpse of French life

After three days, the steamer reached Būndisi on 17th Passangers alighted by means of a ladder, and Italian was spoken at the place

The *Clyde* left Malta at 7 p m and after three days reached Gibraltar on 23rd The ship remained there for the night Gibraltar, built on a rock was important as a strategic place Smoking seemed common and cheap because perhaps it was a free port The fortification of the place could not be seen The steamer sailed off at 8 30 a m

After three days, they arrived at Plymouth at 11 a m on the 26th Now cold climate was being experienced Every one expressed the view that from now on, meat and drink were

essential Mohan remained unaffected There was dense fog all over, nothing of Plymouth could be seen Within 24 hours of leaving Plymouth, they reached London on the 27th Here they left the steamer and reached Victoria Hotel via Tilbury station on 28th Sept 1888

In an age of air-travel in vogue at present, the long duration of the voyage may be considered without interest But, Mohan travelled in those days when the possibility of an air-trip was not dreamt of Writing of such travel *Notes* in the form of a "Diary" was the fashion of the day This was how Mohan kept himself engaged for 24 days on the ship

Mohan had four Notes of Introduction to (1) Pranjivan Jagjivan Mehta, (2) Dalapatram Bhagvanji Shukla, (3) Prince Ranjitsinhji and (4) Dadabhai Naoroji

Mehta was senior among the three Kathiawar youths Mohan had, therefore, wired to him from Southampton, and for a while had his accommodation on the second floor of the Victoria Hotel, when Mehta came in the evening on the same day He gave Mohan a hearty greeting but laughed at his simplicity Herewith began Mohan's first lesson in English manners and etiquette Mehta, as an elderly person, impressed upon the novice—(1) not

to touch others' things, (2) to talk slowly and in a lowed voice in a company of friends and (3) to drop "Sir" during conversation among equals He realised that life in a Hotel would be expensive

MOHAN AS MR. GANDHI

MOHAN ALL HIS 19 years, had not stepped outside Gujarat Nor was he away from his own home for a long time He had no experience of community life at a College hostel Even at Bhavnagar, he used to lead a lonely life in a room—away from the College hostel So, on his arrival in London the reaction of this orthodox Kathiawar lad to the English ways of life can well be imagined Adjustment to the climatic requirements was by itself an education, not less important than the social requirements and *diktats* of the ever changing Dame fashion Finding vegetarian food had of course top priority and it proved a headache!

Games, drinks and smoking—these were considered necessary for social contacts Mixed

company of men and women, boys and girls was the general rule there and it was not looked down with unhealthy suspicion as is done under similar conditions in India

Mohan was at Richmond with Shukla for about a month, when he was accorded a brotherly treatment. As an elderly person Shukla tried all he could to mould the new arrival in London and prepare him to be more free in a polished society. He initiated him to English ways of dress and social manners. He impressed on Mohan the need of using English language faultlessly. It was due to Shukla that Gandhi began buying and reading news-papers. Gandhi could observe a good deal of change in Shukla of London, from a Kathiawari to a fully Westernised youth in outlook and appearance. Shukla had his dress tailored to the latest fashion of London, and relishing non-vegetarian diet, wine and smoking, had almost become "a Saheb". But he was still hospitable and obliging to Indian new comers.

With Gandhi, however, food was a serious problem. The landlady at Richmond was at a loss to know what to serve him every day. Shukla "Saheb" occasionally tried to dissuade Gandhi from his vegetarianism. To refuse to take meat in the cold climate of London was ruining one's health, asserted Shukla. But

Gandhi stuck to his guns. His firm resolve that he had promised to his mother, greatly upset Shukla. The more Shukla argued, the more uncompromising was Gandhi.

Later Shukla began to substantiate his view point by quoting Bentham's "*Theory of Utility*". Gandhi could not follow—much less understand—the difficult expression of the book. Gandhi on his part explained to Shukla that a vow was a solemn promise for all time and that it could not be broken. Shukla was astonished with the reply but was appreciative of the firmness of Gandhi.

Gandhi was for more than a month in London now and he had made himself conversant with certain localities of the metropolitan city. He was no longer a stranger. An Anglo-Indian's house in West Kensington was fixed for him. Gandhi, a growing youth, was left to himself now on to make his way. The land-lady was a widow with two daughters. She was told about Mohan's promise to his mother and his vegetarian fad. She was willing to look after Gandhi with care and attention. But even in his new house he was practically starved. He could not relish boiled vegetables without salt and condiments.

* J. Bentham (1748-1832) founder of Utilitarian System of Philosophy (*Principles of Morals & Politics*)

Milk too was not served either at lunch or dinner. Every day, the old lady inquired of Gandhi whether he was satisfied with the food. But his shyness stood in the way of asking more than what was served. Her two daughters insisted on serving him an extra slice or two of bread.

Gandhi had now begun his regular studies. He used to devote an hour or so to newspaper reading. His search for a vegetarian restaurant was however a never ending quest. During these wanderings, he hit upon a vegetarian restaurant in the Farringdon Street near Fleet Street not far from the Inner Temple Inn. The very sight of it filled Gandhi with joy. He had discovered a place he had longed for. At the entrance he saw "*Plea for 'Vegetarianism'*" by H. S. Salt in a show-case. At once, he purchased the book and made for the dining room. That was his first hearty meal since his arrival in London.

Salt's book whetted his appetite for vegetarianism and he read almost all the books available on the subject. The result was that dietetic experiments attracted him now on.

Those aspiring to be called to the Bar had to join one of the four Inns of the court: (1) Gray's (2) Lincoln's (3) Middle Temple and (4) Inner Temple. Indians generally patronised the Middle Temple. Dr. Pranjivan J. Mehta, Padshah, Pestanji Jamasji and Majumdar were

the product of the Middle Temple ¹ But Gandhi, possibly at the instance of Shukla, joined the Inner Temple on 6th November, 1888

The Declaration made by Gandhi on that day states that he resided at 20 Baron's Court Road, West Kensington, aged 19 years, and that he had paid fees as marginally shown

Expense for admission	£ 10- 5-2
Stamp Duty	£ 25- 1-3
	<u>£ 35- 6-3</u>
For attendance at Lectures	£ 5- 5-0
	<u>£ 40-11-5</u>

After the formalities, he was admitted as a Member of the Honourable Society "That Mohandas Karamchand Gandhi is a gentleman of respectability, and a proper person to be admitted as a member of the said Society" had been certified and signed by two Barristers

Shukla had not ceased to worry about Mohan His anxiety was that the faddist's abstinence would weaken him He would perhaps prove unfit for a polished society It was once arranged that Shukla take Gandhi to a theatre But before that, they were to dine at Holborn Restaurant Shukla expected that modesty would forbid Gandhi to raise odd questions When

1 C W M G Vol III, page 109

the first course was served Mohan politely inquired of the waiter whether it was vegetarian. This exasperated Shukla so much that he angrily asked Gandhi either to behave or to get out and wait outside. The stern guest chose the latter course which he thought was the right behaviour. He remained hungry that night, shivering in London cold. Both the host and guest went later to the theatre as already arranged but without exchanging a word. Shukla however was convinced of the strength of character in the frail frame of Mohan and their relations remained cordial throughout their later life. Gandhi, whenever he happened to visit Rajkot, was a welcome member in Shukla's house and Shukla "Saheb", under the influence of the Mahatma became a pioneer of Mahatma's Movement in Kathiawar! But this is a later story.

Gandhi, enrolled as a member of the Honourable Society, wanted his friends not to worry about him. He was a strict vegetarian and there was no question of going back on that account. Even Shukla had advised him to keep away from drinks and smoking. At the Inner Temple he saw some members of the aristocracy, dressed in fashionable suits. Wanting to imitate these for gaining access to a posh society, Gandhi began aping Englishmen, but it was expensive.

He cast aside his Bombay dress, and ordered a new suit at the Army and Navy. He purchased a chimney-pot hat and spent £ 10 for an evening suit in the Bond Street. He obtained a double watch-chain of gold. Dressing his hair and arranging the tie engaged his increasing attention and he remained longer in front of a glass.

In addition to the new dress, dancing was thought to be a qualification of an English educated gentleman, Gandhi began to take lessons at a dancing class £ 3 a term. The knowledge of French, the "*lingua franca*" was essential and he engaged a French teacher for the purpose. To cultivate an ear for Western music, he invested £ 3 in a violin, and the last but not the least, he engaged a third teacher to give him lessons in elocution which cost him £1 1.

Mohan's first four months, from what he had seen and observed, were in reality a period of adjustment in his new setting. Appearances proved deceptive. He brought about a change in his way of life and adopted a course that made him a serious student with an eye for economy.

Gandhi was paying £ 1 10 a week at West Kensington. He was spending in addition an equal amount through a false sense of pride. His monthly bill in this way came to about £12. Now he decided to reduce it by half. He left

living with the family, and rented a suite of rooms at Babswater. The rooms were so selected as to enable him to reach the Inner Temple on foot in about thirty minutes.

Gandhi was busy with feverish activity as a member of the Vegetarian Society and his own experiments in dietetics.

It was in July 1889 when Gandhi thought of utilising the leisure at his disposal, for securing a better command over English. At the suggestion of a friend, he decided to appear for the London Matriculation Examination which was considered fairly difficult.

But the syllabus frightened him. Latin and a Modern Language were compulsory. He was told that Latin was useful to a lawyer. One question in Roman Law was entirely in Latin. Since he had made a beginning in French, he preferred to have it as a Modern Language. He joined a private Matriculation class. Examinations were held twice.

The London Matriculation, though a difficult Examination, was taken by those who wanted to build up a career. It opened many avenues to meet the varying needs and aptitudes of the candidate. There was a wider option in selecting subjects.

Gandhi appeared at the London Matriculation Examination on 13th to 17th January 1890,

within a preparation of only five months

The result of the examination was published on the 19th February, 1890 in London. Gandhi received a telegram from a friend that "he had been plucked in Latin" but he did not lose heart.

With his preparation for the second trial of the London Matriculation Examination (June 1890,) he further reduced his expenses by a rigorous economic drive. He disposed of the suit of rooms and reverted to a single room, where he prepared his breakfast and dinner. The change did not make his life dreary, but it was in keeping with the modest means of his family. It brought about a kind of harmony between his inward and outward life. This was how the Kathiawari youth disciplined himself in the midst of luxurious London.

It was indeed a bold venture on the part of Gandhi to get through the London Matriculation. Latin and French, he had to prepare from scratch.

Gandhi's association with the London Vegetarian Society brought him in touch with the pillars of Vegetarianism in England. His experiments in dietetics led him to reduce his wants. He could now relish only boiled vegetables and thus control his palate—a no small achievement in a youth at this prime.

Gandhi read with great interest Lord Budhha's life "The Light of Asia" by Sir Edwin Arnold

About this time, Gandhi chanced to meet a good Christian from Manchester in a Vegetarian Boarding. Gandhi purchased from him a copy of the Bible. But he could hardly get on with the Old Testament which bored him a lot. The "Sermon on the Mount" went straight to his heart and that reminded him of Samal Bhat's² couplet "For a Bowl of Water, Give a Hearty Meal"

Gandhi had earned a professional status of an Inner Temple Bar. He had added to his credit an academic qualification of having been a Matriculate of the University of London. His experiments with regard to diet made him control his palate, his contact with different faiths saved him from being an atheist. All these factors were the means to an end they contributed to the moulding of a character that was to lead ultimately the entire world in an altogether new way of life. Their impact, though imperceptible, became an integral part of his being. His personality was reshaped with a new vision that awaited an opportunity for dynamic action after the completion of his study

2 Samal Bhat. A poet from Gujarat

M. K. GANDHI, ESQR; BAR-AT-LAW

M^OHAN AS A collegiate lad from far off Saurashtra, went to the modern metropolis, one of the largest cities of the world, London. After completing his studies he returned home a changed man. Years of stay in London, his studies of the London Matriculation and for the Bar, did add to his equipment no doubt. He had learnt to look smarter and had mastered the etiquette of an advanced society. He was no longer a simple Mr Gandhi, but he was M. K. Gandhi, Esquire, Bar-at-Law, with a special and somewhat impressive robe put on, while in Court.

These were but external changes and they did enhance his position, socially and he was in a better position to improve it economically.

But the great change in him was his internal strength. He returned from England an altogether different person from the one who went to United Kingdom. Some wild tribes believe that they gain the strength of the animals they kill and eat. Man in his turn, gains the strength of the temptations he resists. Gandhi in London, why even on way to London, resisted many temptations and every such resistance gave him strength. At the end of three years, he was quite powerful that way. It is this strength that made Mohan the Mahatma of later years. London therefore gave Mr Gandhi legal education, and strength of resolution, and widened his horizon.

What does a student in London do when he goes there to become a Barrister? It is indeed surprising that we have got full details about this from the pen of Gandhi himself. In his *Guide to London* which is in fact guide to staying in London, staying economically, Mr Gandhi has outlined the routine of the students who go there to qualify themselves for the Bar. They have to join any of the four Inns, Inner Temple, Middle Temple, Lincoln's or Gray's. Lincoln's Inn is considered economical and it boasts of the best Library. Most Indians prefer Middle Temple. From the educational point of view, all the Inns are of equal value as they have

common lectures and the final examinations too are common Middle Temple has many scholarships and free studentships The scholarships of the Middle Temple are paid in cash, Inner Temple makes you join chambers and pays for them These may be minor differences

One has to keep 12 terms before being called to the Bar The year is divided into four terms, beginning in January, April, June and November Of these the shortest is for 20 days and the longest lasts for 31 days Keeping terms is in fact "eating" them One takes one's dinners at the Inn to which one belongs One may or may not actually eat But one has to pay and be present there while others have their dinner for an hour every time Attendance at 6 such dinners as the minimum is keeping a term The dinner charges vary from Inn to Inn and economy is a consideration in choosing Inner Temple's dinner was $3\frac{1}{2}$ shillings each while that of the Middle Temple only 2 shillings The Barrister-to-be has to eat at least 12 terms i e 72 dinners

But eating dinners is not the only course of study, there are lectures by authorities and there are two examinations The first examination in Roman Law and the other the Bar Final One cannot appear for the first before keeping 4 terms and for the other before keeping 9 terms

And these examinations take place 4 times during the year. They are not strict as almost all Examinations are in India. In the First Examination the result is usually more than 90% and in the second above 70%. All told the total pressure of study for an average student is not great and he can at the same time take up any other suitable course. Mr Gandhi, who was just a Matriculate, had to pass the London Matriculation before he could think of joining any other course of the London University. While keeping terms for the Bar, London University offers many courses which can be studied at the same time, without causing any strain. On the contrary, for such students as are preparing for some University Examinations, there are concessions for fees and in attendance of dinners, too. In getting through London Matriculation, Mr Gandhi may have thought of obtaining some of them.

It is therefore obvious that there was some spare time available to Mr Gandhi even after passing London Matriculation. How did he utilise this? For a youth in London, without proper occupation, there were many diversions, healthy or otherwise. Mr Gandhi's domestic discipline kept him on the right path throughout in the midst of London temptations. We can safely rely on his own statement about the London

life "During my nearly three years stay in England, I have left many things undone, and have done many things which perhaps I might better have left undone, yet I carry one great consolation with me that I shall go back *without having taken meat or wine*"¹

It is not necessary to be over curious about what Mr Gandhi refers to when he says about many things that would better be left undone. It is known that during the first months of his arrival in London how very luxurious he wanted to live, how he had ordered new suits and hats, how he had joined the dancing school and started taking lessons in music and French. His spacious suite of rooms, his long hours before the mirror and all that gave place to a more ascetic and simpler life. When Mr Gandhi says that it is possible to live in London on £1 a week, we can be sure that he has tried it and tried it perhaps for some thing much less. He also admits that he was some time living on £3/- a week. In fact, he has provided details of how he was staying in both the stages at £4/- a month and at £12/- a month. But he had come to a cheaper way after having tried the more costly life. It is not easy to so bring down the level and economise by oneself, without any prompting by environment or by

some elderly miserly person Mr Gandhi showed that he was out of the ordinary when he brought down his personal expenses and lived on £1/- a week in the midst of costly London

More than all that change, the insistence on vegetarian diet even in England, is significant. His writings of the times are dominated by this thought. He has pleaded with all the force at his command, backed with authoritative quotations that vegetarian diet was good for all men! He does not confine his writings to Indians only. That was of course the total effect of Gandhi's association with the Vegetarian Society. It was not a casual interest of an ordinary member. In fact Gandhi seems to have taken upon himself the mission of spreading the message of vegetarianism. The series of articles he wrote, the meetings he attended and the pleadings he did on behalf of the Society and its journal, all indicate what deep interest Gandhi had taken in the Society.

Along with pleadings for a vegetarian diet, ban on smoking and drinking followed in natural course. Whatever be the other advantages of Gandhi's contact with the Vegetarian Society, it helped Gandhi as nothing else did to keep the vow he had taken before leaving India. It was a solemn undertaking to his mother in the

presence of a holy monk, that he would keep himself away from wine and meat. There were many who were blaming Gandhi for this, his fad and he had occasions even to be insulted by his good friend Shukla and others for it. Yet he stood by his word, and did not fall a prey to the pleadings of many others in favour of wine and non-vegetarian diet. The Vegetarian Society then gave Gandhi adequate work to utilise his spare time during his stay in England.

Gandhi was called to the Bar, after finishing his 12 terms on 10th June 1891. The certificate that was issued to him mentions the date of his admission (6th Nov 1888) as also the date when he was called to the Bar. It bears two signatures of witnesses H W Lawrence and William F. Bencher. In Bombay, in the office of the High Court, that certificate in original is filed when Gandhi returned to India and wanted to practise here.

Gandhi's contemporaries in London reading for the Bar, were T T Majumdar, Pestanji Padshah and K G Deshpande. With Majumdar Gandhi had sailed on the *Clyde*, he hailed from Saurashtra and was a student of Alfred High School, Rajkot and it was an additional common tie. But on the steamer, Gandhi seems to have been rubbed on the wrong side by Majumdar. At Malta, the passengers were to go to see the

Port as the Steamer was halting in harbour for four hours. Some little pranks which youth alone can indulge when they are busy with nothing, were perhaps indulged by Majumdar. Gandhi could not tolerate that. During the voyage, the attitude of Gandhi towards Majumdar took a swing to extremes. "I began to look upon him as my elder brother"² was his first day's (on the steamer) impression. At Malta about a fortnight later Gandhi has noted down that "from that day I began to entertain very low opinion about Majumdar. I had no real respect for him. Two or three things made me like Majumdar the less day by day." But this must be treated as a youth's passing phase of minor differences, being magnified for the time being into disproportionate incidents. It is obvious that Gandhi was cordial with Majumdar throughout their London stay and that intimacy was kept up in India, too, why it was carried to the next generation also!

The progress of Gandhi in judging culinary performance was far advanced by the time he returned to India. He compares the food and service on the *Oceania* and on the *Assam* as though he were a connoisseur. The way in which he suggests living in London, the foods

² *CWMG* Vol I—p 12 & 18

and vegetables he recommends, the preparations he talks about, all confirm the same impression—that he had developed a critical palate in a constructive way

Padshah was a senior student as he was the examiner for the Matriculation when Gandhi had appeared for it. In the University Examinations Padshah had a bright career. He, too, was a vegetarian and had gone to England to qualify for the Bar. Thus it is curious that graduates and some time double graduates “ate”³ terms at the same Inn with just Matriculates. In fact, they were “in law equal made” for the time being. Keshav Rao Deshpande (who later entered Baroda state service) was in London for the same study. Being a vegetarian, he, too, used to meet Gandhi. The three had two common pursuits in London—studying for the Bar, eating the legal food, and vegetarianism, i.e. the simple non-fleshy, non-fishy foods. Deshpande was going to the other extreme, he preferred staying in the slums of London and his food cost him only 2 d daily.¹

Even in that tender age, Gandhi had made good study of the rush of students to England from India. He has said many wise things about who should go abroad and why. He has

considered suitable age at which the younger generation would do well to travel to England. But on the whole his tips to would-be visitors to England in particular, (to Europe or to USA in general) are practical and valid even today after 65 years of his writing "All such persons may enquire why should we go to England? I venture to answer for purpose of trade, travel or education" Gandhi's wise words have special bearing today in the Lord's year of 1969— 'I should like educated traders who have a good knowledge of English to go there, mix with the people, see the secret of their success, and then return to India, open up branches in England and India in an improved style"—This emphasis on good knowledge of English for picking up the trading habits from the proverbial "Nation of Shopkeepers" is not being laid by any President of the Chamber of Commerce or a Secretary of the Ministry of Commerce and Industry of the Government, but it is by a Bania boy from Saurashtra, who had been to England for qualifying himself for the Bar! What observation, what foresight and deep concern for the commercial community of his country, this youth under 25, shows! It was indeed surprising that his youthful mind wandered in this fruitful direction instead of being engrossed in romantic revelries

Even for those who were at that time going to England, Gandhi had a practical suggestion to make. He correctly assessed the value of legal education in England. Being called to the Bar opened up vistas all over the then British Empire. It meant that the Barrister could practise anywhere, in any continent where the British writ ran. Gandhi had put this in his own peculiar way: "That Barristers have a field in any of Her Majesty's Dominions, seems to have been either forgotten or not cared for, because every Barrister goes to his native land for practice." Therefore Gandhi's well thoughtout advice is "Why not invade the nations not yet invaded?"

From a simpleton that Mohan was, who had not seen electric lights, who had not seen a lift and who was shy throughout his voyage on the *Clyde*, that he was avoided taking food in the general dining Hall, a great change had taken place when he emerged as M. K. Gandhi, Esquire, Bar-at-Law, on 10th June 1891. Gandhi was returning a richer and a far stronger man than what he was when he had landed there. That richness however was not to be counted in £ or in Rs. It was the rich experience of the world, of men and matters, of doing things by himself. And the strength too was not the physical strength as indicated by the weight he could lift or the weighing

machine could show. It was the strength that stood him in good stead when the lone emaciated figure started the greatest struggle for the liberation of a great country against a great (perhaps the greatest) empire of the times.

During his stay in London, Gandhi was no doubt influenced by the Vegetarian Society. But it was here that he was acquainted with the Gita, the Bible and the Buddha. His respect for the three religions, and for the founders of the two, has hardly any parallel in recent history. To be profoundly influenced by three religions, without showing any special preference for one or the other, was no easy matter. To be able to appreciate the outstanding merits of each religion, was not any body's job. It required a mind far different than the normal type and it seems that Mr. Gandhi was gifted with such an uncommon mental power.

It was no wonder therefore that Gandhi was attached to London during the short stay there, although his first few days were miserably spent as he could get no vegetarian food to suit his tastes. Immediately after he was called to the Bar, he made arrangements for his return passage and left London on 12th June within two days. From September 1888 to June 1891 Gandhi stayed in England, not even full three years. Yet he had such an attachment to London!

“So much attached I was to London and its environments, and who would not be? London with its teaching institutions, public galleries, museums, theatres, vast commerce, public parks and Vegetarian restaurants, is a fit place for a student and a traveller, a trader and a faddist (= Vegetarian) ”⁴

This then was the Mahatma in the making, during his stay in London, without in the least realising that during the next half a century, he was to be a matter of ceaseless worry and constant anxiety to the British Government, first, via South African and later via British Indian administration. And yet, his feelings for the British people, for Temple Church in London, near the Inner Temple Inn, were the warmest that could be expected. He touched the heart of every Britisher when he said to an English journalist “My heart goes out to the British people, and when I heard that the Temple Church was bombed, I bled ”⁵

⁴ *CWVG* Vol I p 64

⁵ D G Tendulkar *Mahatma* Vol 6 (second edn
New Delhi 1962) p 125

APPENDIX 1

DETAILED CHRONOLOGY OF INCIDENTS THAT TOOK PLACE DURING M K GANDHI'S STUDENT DAYS

October 2nd	1869	Birth of MKG — Porbandar
	1873	Karamchand G member of Rajasthan Court
	1874	— do — Chief Karbhari, Rajkot
	1875	MKG'S initiation in Lulia Master's school, Porbandar
	1876	MKG'S (3rd) betrothal with Kasturba
November 8	1876	Karamchand G invested with full powers Family moved to Rajkot
	1877	MKG at Branch School, Rajkot (Std II)
	1878	„ „ (Std III)
November	1878	MKG down with high fever, promoted to Std III
April 4	1879	Karamchand G resigned as Chief Karbhari Rajkot
January	1879	MKG at Taluka School
November	1879	MKG Passed Std III
November	1880	Std IV
November 17	1880	MKG — Entrance Exam
December 1	1880	— admitted to A V Std I, Kathiwar High School
April	1881	failed in Terminal I-B
December	1881	MKG'S wedding at Porbandar Karamchand G injured during journey
	1881	MKG passed Std I — promoted
	1882	Karamchand G resigned his job
	1882	MKG failed — Std II - detained
	1883	Promoted to std III
	1884	Conversion of G A Turkhud to Christianity
	1884	MKG leaps to Std IV
March	1885	Inspector's Exam Creditable success
October	1885	Terminal Exam
November 16	1885	Karamchand's death
November 20	1885	Kasturba's child born — died soon after
	1886	MKG in Std VI — Wins scholarship of Rs 428
	1887	Std VII — MKG wins scholarship of Rs 10/-

APPENDIX 2

CHRONOLOGY OF EDUCATIONAL PROGRESS OF SAURASHTRA

	1837	First Vernacular School Opened in Rajkot
October 7,	1853	Rajkot English School opened
	1855	A Girls' School opened at Rajkot
	1857	University of Bombay
	1860	"Hope Reading Series" Gujarati text books introduced
	1866	Rajkot Kattiyavar High* School affiliated to Bombay University
August 20	1886	Normal School (Hunter Training College, Rajkot) opened
December 16	1870	Rajkumar College Rajkot, opened
	1872	Bhavnagar High School, opened
	1873	Junagad High School, opened
	1879	Jamnagar High School, opened
	1881	Talukdar Girasia School, opened
January	1885	Samaldas College, Bhavnagar, opened
December	1885	Barton Training College for Women opened

* known as Alfred High School since 1907

APPENDIX 3
EXAMINATIONS

Terminal, Annual & Others

Year	Exam	Std	Percentage	Rank	No of pupils
1879	Ann	III	41 25	27	47
1880	,,	IV	53 5	14	30
1880	Entrance		64 25	9	38
	Term	I	31 75	30	34
1881	Ann	I	63 0	5	65
1882	Ann	II	—	—	—
	Term	II	57	—	—
1883	Ann	II	68	8	31
1884	Term	III	58 5	5	27
1884	Annual	IV	39 7	14	33
	Term	V	55 75	5	39
April 1885	Ann	V	57 4	6	37
March 1885	INSPECTION		62 4	3	14
	Term	VI	47 2	6	32
1886	Ann	VI	49 4	4	33
	Term	VII	31 8	13	40
1887	PRELIMINARY	VII	27 8	11	17
					(sent up)
1887	MATRICULATION	VII	39 6	—	—

APPENDIX 4

Year	Standard	No of days present	Percentage scored	Rank	Remarks
1877	G I				
1878	II				
1879	III				
1880	IV	110/238	41.25	27/47	Both the divisions
1881	Entrance Exam to A V School	214/400	53.5	14/30	
1882	I		64.25	9/38	Who passed fully
1883	II	150/231			
1884	II (Repeater)	74/222	63.0	5/65	
1884	(III) (Terminal)				
1885	IV (" ")				
1886	V		68.0	8/31	Could not appear
1887	VI	171	58.5	5/27	
	VII	210	39.5	14/33	Skipped the Std Annual not available
1887	VII		57.4	6/37	
			49.4	4/33	
			27.8	11/27	
* Ahd	Ahmedabad	(Seat No 2275, Ahd * Centre)	39.6	16 and 404	Preliminary Exam Only 17 were sent up 16th rank in Kathiawar 404th rank/821 B U *
B U	Bombay University				

APPENDIX 5

SCHOLASTIC CHRONOLOGY—M K GANDHI

	1876	Primary School — Porbandar
	1877	— Branch School — Rajkot
	1878	Std II
	21-1-1879	Std III
	2-10 1880	Std IV
November	1880	Entrance Exam for A V School
	1881	A V School Std I
	1882	Std II
	1883	Std II
	1884	Std III & IV
	1885	Std V
	1886	Std VI
	1887	Std VII
	1888	Matriculation (Bombay)
	4-9-1888	Sailing to England Calling to the Bar
	1889	Inner Temple (London)
	1890	London Matriculation (Jan & June)
	1891	Bar-at-Law
	10-6-1891	Was called to the Bar
	16-11-1891	Applied for being admitted as an advocate of the High Court of Bombay

DESCRIPTION OF THE PHOTO-PLATES

- Front Picture** Mr M K Gandhi (1888-1889)
Picture of Mahatma Gandhi as a young boy of 19 in London. He had this picture taken soon after his arrival in London in 1888
- Nos**
- 1 H H Vikmatji Rana Sahab of Porbandar State at the age of 74. Mahatma Gandhi's Father, Mr Karamchand Gandhi served as a Dewan in the Porbandar State
 - 2 Thakor Sahab Shri Bavaji Raj of Rajkot at the age of 34, came to the State Gadi (Throne) in 8-11-1862 when he was a minor. Full powers as a ruler were given to him on 17-1-1876. He granted a piece of land of 400 sq yds to Karamchand Gandhi free of charge to build a house.
 - 3 H H Maharana Raj Sahab Banarsinghji of Wadhwan. He came to Gadi (Throne) on 9-1-1861. Raj Sahab secured the services of Shri Karamchand Gandhi as his chief Karbhari on specific terms and conditions including a contract of five years with a pay of Rs 600 p m.
 - 4 H H Sir Mohabatkhan Babji Bahadur, Navab Sahab of Junagadh (1837-1882). The Alfred High School Rajkot was built because of the munificent donation of Rs 1000000 the Navab Sahab gave.
 - 5 Uttamram Narbheram Mahetaji. He was the Head Master of the Kattyawar High School, Rajkot from 1866-1882. Mahatma Gandhi was admitted to this school on 1-12-1880.
 - 6 Shri Nagji Nathu Ganatra. He was the class master of Std I-B in 1881 at the Kattyawar High School, Rajkot. Mr Ganatra tried to prompt the boy Mohandas to copy the spelling from his neighbour at Mr Gile's inspection.
 - 7 Principal R H Gunton was the Principal and Professor of English Literature and History, Sumaldas College, Bhavnagar when Mahatma Gandhi was in the previous year from January to April 1888.

- 8 Morarji Mangalji Pandya He was the class-master of Std II in 1882-83 Later on he became a pleader and Dewan, Morvi State (Kathirwad-Saurashtra)
- 9 Dorabji Edalji Gimi He was the Head Master, Kattywar High School, Rajkot from 1882 to 1896 He once "fined Mohan for remaining absent at the gymnasium" (Auto P 12)
- 10 Krishnashankar H Pandya He was sometime the acting Head Master at Kattywar High School Rajkot At the prize distribution on 28-9-1888 in his report, he made a reference about Mohandas's further studies abroad It was Mr Pandya who persuaded Mohandas to stick to Sanskrit
- 11 Ranchhoddas V Patwari In age Mr Patwari was senior to Mr Gandhi by four years He was one of those who went to see Mr Gandhi off on board the Steamer 'Clyde' on 4-9-1888 and gave Mr Gandhi Rs 5/-
- 12 Manshanker G Anjaria He was the neighbour and classmate of Mahatma Gandhi at (i) the Taluka School, Rajkot and (ii) also at the Kattywar High School, Rajkot When seeing Mahatma Gandhi off the board the Steamer, 'Clyde' he gave him "a silver chain"
- 13 Manishanker Ratanji Bhatt He was one of the brilliant contemporaries at the Kattywar High School, Rajkot from 1882-1884 Mr Bhatt was an educationist and is popularly known as 'Kant' as the eminent poet of Gujarat
- 14 Prince Ranajitsinghji of Nawanagar
- 15 Kevalram M Dave He was an eminent lawyer and man of progressive views in those days He induced Mahatma Gandhi to sail for England
- 16 Vanravandas V Patwari He was friend and adviser to the Gandhi family When other sources failed he financed Mahatma Gandhi's passage for London
- 17 Maneklal Nagardas Shah He was the Taluka School master, Rajkot during 1877-81, where Maha-

- Mahtma Gandhi studied for about two years in Gujarati Stds III and IV during the years 1879 and 1880
- 18 Mavji Naka Dave He was one of the prominent personalities in Kathiawar politics. It was he who as an old friend and adviser of the Gandhi family suggested to send Mahatma Gandhi to England to become a Barrister
- 19 Chimanlal H Setalwad He was one of the eminent personalities who was the examiner in Gujarati at the Matriculation Examination, November 1887, Bombay University. Mahatma Gandhi was one of the examinees
- 20 Robert Bell Booth He was the Kattyawar Agency Engineer from 1866. According to his design was built the Alfred High School Building at Rajkot
- 21 Sir Prabhashankar Pattani He was the Dewan of Bhavnagar State where Mahatma Gandhi spent his first college year
- 22 Colonel A Walker He was the Resident at Baroda. With Col Walker is linked what is known as "Walker's Settlement". This settlement gave rise to a number of problems with which Mahatma Gandhi's father was connected. This had its bearing on the early moulding of the boy-Mohan
- 23 Col John W Watson He was approached by Mahatma Gandhi for pecuniary help for his studies in England but instead he gave a note of introduction to Dr Butler "the master of the Trinity College", Cambridge
- 24 Dalpatram B Shukla He was an eminent lawyer. Mahatma Gandhi looked upon him as his elder brother. He was one of the early pioneers of the National Movement in Kathiawar
- 25 Same as Front Picture
- 26 H K Koyaji He was one of the illustrious contemporaries at the Kattyawar High School, Rajkot from 1878 to 1881

- 27 Bejnari M Damri He was one of the 36 pupils enrolled on the 17th of October, 1853 when the Rajkot English School was founded
- 28 Asharam D Shah He was one of the 36 pupils enrolled in the Rajkot English School founded on 17-10-1853
- 29 Laxmandas and Mohandas Mahatma Gandhi is with his elder brother at the age of 17
- 30 The two plates show the achievements in terms of marks and rank of Mahatma Gandhi along with other students got at the Matriculation Examination of the Bombay University
- 31 to 34 and 38, 39 The term certificates about the conduct and progress of the pupils This was a sort of profile of a pupils' academic work and his attendance and the remark about a pupil
- 35 and 36 This shows the list of Exhibition Scholars among whom is Mahatma Gandhi
- 37 and 40, 41 Mahatma Gandhi as a Junagadh and Jetpur Scholarship holder
- 42A A letter addressed to the Principal about the Matriculation Certificates of the pupils, one of whom was Mahatma Gandhi
- 43 A list of scholarship holders
- 44 A letter of authority to draw Mahatma Gandhi's scholarship
- 45 A letter of authority addressed to the Head Master by Mahatma Gandhi
- 46 Mahatma Gandhi's Barrister-Certificate
- 47 A certificate of having kept twelve terms by Mahatma Gandhi for his Barrister's Certificate in England
- 48 Alfred High School, Rajkot — the Alma Mater
- 49 The famous bridge under the secret corner of which was arranged meat eating by Sheikh Mehtab, the boy-friend of Mohan

INDEX

Personal Names

- Adhvaru, 2, 4-5
 Anjaria Manshanlar, 115
 — Ravishankar, 115
 Anantji Amarchand, 30
 Arnold Sir Edwin, 129
 Atmaram Pandurang, 64

 Bavji Raj, 7, 43
 Becharji Sami, 109
 Bell-Booth, Sir Robert, 28
 Bencher William F, 136
 Bentham J, 122
 Bharada Bhikaji, 58
 Buch Jayshanlar Dayashanlar,
 24, 39, 102
 Buddha Gautam, 107, 129, 141

 Chatrabhuj Bapuji, 12

 Dadabhai Naoroji, 118
 Dastur Prof, 101
 Dave Mavji Nala (Joshiji), 30,
 105
 Dayanand Saraswati, 40
 (Moolshankar Ambashankar)
 Desai Gopalji Surbhai, 2
 — Mahadevbhai, 18fn, 45fn, 54,
 56fn
 Deshpande K, G 136, 138

 Edinburgh, Duke of, 29 30

 Fischer Louis, 66

 Ganatra Nagji Nathu, 34, 36 7,
 39, 59

 Gandhi Goliben (Rabiatben), 66
 — Karamchand (Baba), 3, 7,
 9, 17-9, 26 32, 44-5, 55-6,
 64, 76, 106
 — Karsandas, 9, 17, 15-6, 48-51,
 65, 67-8
 — Kasturbar, 5, 49 51 2, 54,
 76, 109
 — Laxmidas, 12, 36, 49, 79 82,
 107, 114
 — Prabhudas, 65fn
 — Putalibai, 8, 108
 Gaurishankar Udehanlar, 97
 Giles Mr, 36
 Gimi, Dorabji Edulji, 42, 58, 61

 Jagirdar Dayabhai Mouram, 85
 Jivram Mahadax, 2
 Joshi, Pranshankar Bhanu-
 shankar, 96 101

 Kalelkar DB (Kakar), 16fn
 Kalidas Narayji, 12
 Kamdar Viji, 3
 Kashiram Kanji, 74
 Katarawala Nanumia J, 73
 Koyaji Murzban Kuvcrji 93

 Ladha Maharaj, 46
 Lang Col, 10
 Lawrence H, W, 136
 Laxman Bava, 2
 Lesseps F, 117

 Majumdar T T, 114-15, 123,
 136-37

- Mehtajı D M 10
 — U N 25, 27-8, 32
 Mehta Naranjı Kunvarjı, 73
 — Pherozechah Sır, 83
 — Pranjıvan Jagjıvan, 118, 123
 — Ratılal Ghelabhai, 53
 Mohobutkhan Sır, 28-9
 (Nawab of Joonagadh)
 Munshı Ghulam N 105

 Oza Manshankar P 62

 Pandıt Dhımat Navalram, 93
 Padshah P J 123, 136, 138
 Pandya M M 45, 52
 Pranjıvan Narayan, 109

 Rambha, 4
 Ranade M G 83
 Ranjıtsınhı, 118

 Salt H S 123
 Samal Bhat, 75, 129
 (Shamaldas)
 Samaldas Parmanandas, 97
 Sanghavı Dahya Khetshı 73
 Shah Maneklal Nagardas, 12
 Sheıkh Hanıfa Bıbı, 69

 — Mahmedshah, 48, 66-7
 — Mehtab, 47-53, 66-8
 Shree Bancısınghı, 8
 Shukla Dalpatram B 118, 121-22,
 124-25
 Smith T, 34
 Sutaria Lallubhai M 62

 Takhtasınghı Sır J 97
 Taylor Rev 64
 Tendulkar D G 5fn, 18, 19fn,
 40fn, 82fn 142fn
 Thakore B K 115
 Thakoresaheb (Rajkot), 17
 Tilak B G Lokamanya, 83
 Tribhovan M 74
 Turkhud G A 13
 — M A 64-5

 Uka, 39

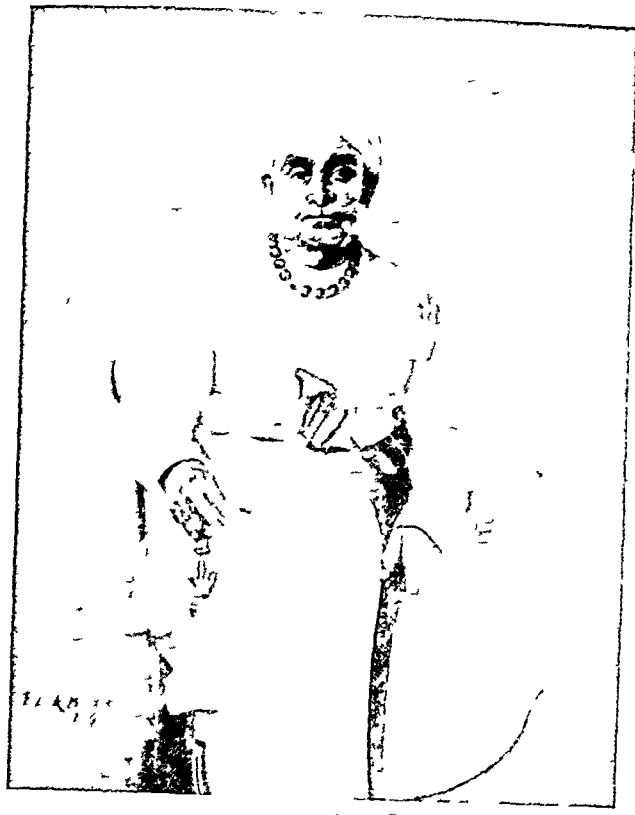
 Vaghajı Pitambar, 74
 Virjı Manordas, 74-5, 77-9, 82
 Vıthaldas Samaldas, 97
 Vyas Hargovınd H 62

 Watson Col J W 106
 Wodehouse Sır P 28
 Wood, 2, 72

INDEX

Important Place Names

- Aden, 102-3, 116
Ahmedabad, 57, 90
Bardoli, 62
Belgaum, 90
Bhavnagar, 30, 96-7, 99, 108,
111, 120
Bhuj, 30
Bombay, 10, 13, 37-9, 31, 42,
58, 62, 64, 72, 83, 90, 92, 95,
97, 106, 110 11, 113-15, 126,
136
Brindisi, 117
Dharampur, 17-18
Dhola, 111
Edinburgh, 29-30
Gibraltar, 117
Gogha, 62
Gondal, 48, 67, 111
Jetalsar, 96
Jetpur, 77, 83
Junagad (Joonagarh), 28-30, 77,
83, 106, 114 5
Kanpur, 17 8
Karachi, 90
Kashi, 103
London, 90, 104 06, 108 09,
113 15, 120 21, 123, 125,
127-31, 133 34, 137-38, 141 42
Malta, 117, 136
Manchester, 129
Nadiad, 57, 62
New Delhi, 110
Plymouth, 117 18
Poona, 90, 95
Porbandar, 1-5, 44, 46 50
Port Said, 117
Rajkot, 7-11, 17, 21 2, 25 7,
30-2, 34, 43-5, 47 8, 57 8,
64-5, 92-4, 96 7, 106, 109 13,
115, 125, 136
Rameshwar, 103
Suez, 117
Tankar, 40
Wadhwan, 111
Wankaner, 8-9



*H H Vilmaty Ranasaheb
Porbandar*

(1)



*Thakore Saheb
Shri Bavaji Raj,
Rajkot*

(2)



*H H Maharana Raj Saheb
Banesinghy,
Wankaner*

(3)



*H H Sir Mohbutkhan
Babee Bahadur,
Junagadh*

(4)



*Uttamram Nas bheram
Mahetaji,
Teacher, Rajkot*

(5)



*Nagji Nathu Ganatra,
Head Master,
Rajkot*

(6)



*R H Gumon,
Prin Samaldas College,
Bhavnagar*

(7)



*Morarji Mangalji Pandya,
Teacher, Rajkot*

(8)



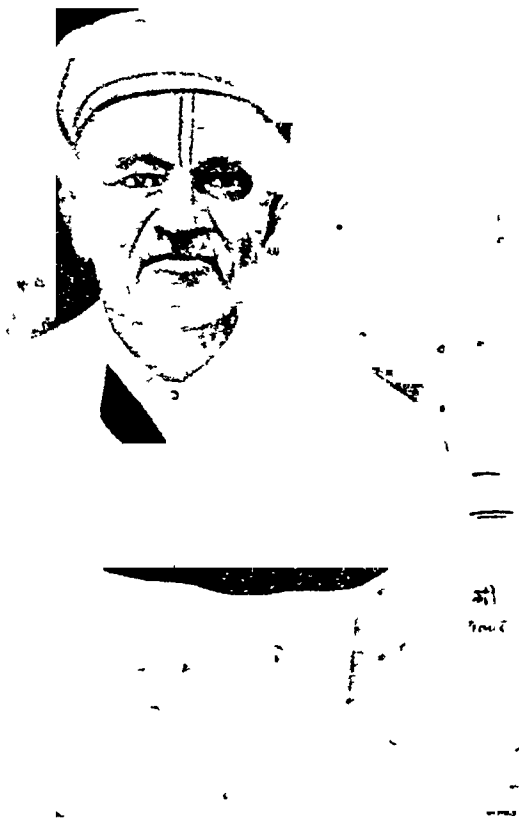
*Dorabji Edalji Gimi
Head Master,
Rajkot*

(9)



*K H Pandya,
Sanskrit Teacher,
Rajkot*

(10)



*Ranchhoddas V
Patwari*

(11)



*M G Anjaria,
fellow-student,
Rajkot*

(12)

Print
Rajyats
& Tu
Naza



*Manishankar R Bhatt,
contemporary
at High School*

(13)



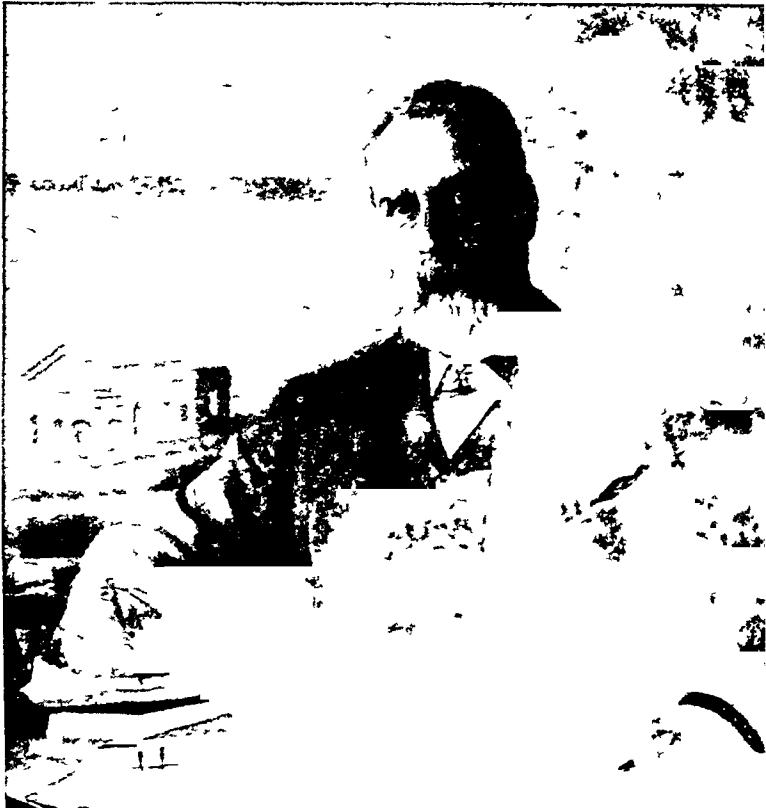
*Prince
Ranjitsinghji,
& Tutor,
Nawanagar*

(14)



*Chimanlal H Setalwad,
Bombay*

(19)



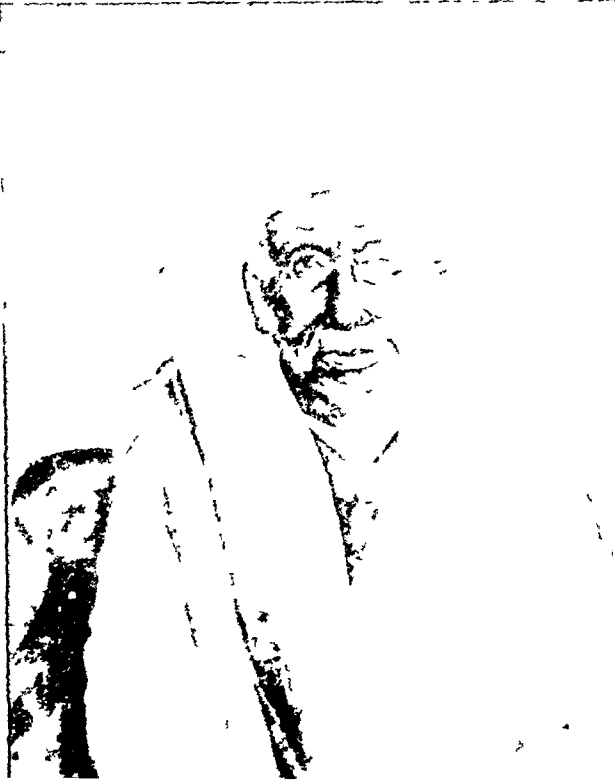
*Robert Bell-Booth,
Agency Engineer,
Rajkot*

(20)



*Manelal Nagardas Shah
Teacher Rajkot*

(17)



*Manji Nara Dave,
Rajkot*

(18)



*Chumanlal H Setalwad,
Bombay*

(19)



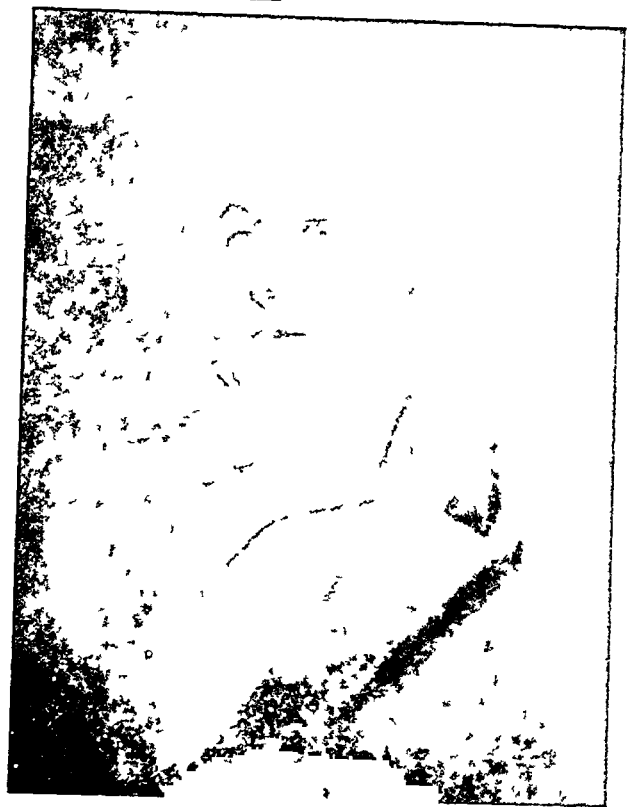
*Robert Bell-Booth,
Agency Engineer,
Rajkot*

(20)



*Su Prabhakar
D. Patani*

(21)



Col A Walker

(22)



*Col John W Watson,
Rajkot*

(23)



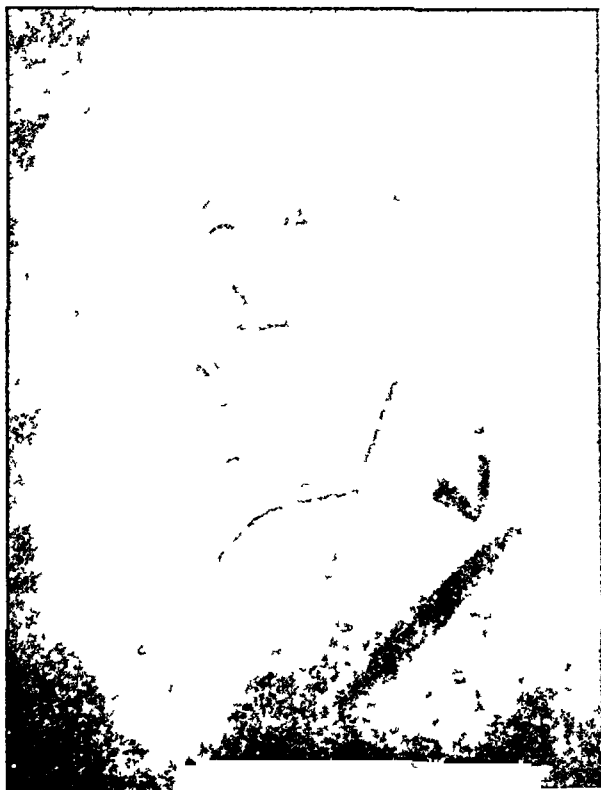
*Dalpatram B Shukla,
London*

(24)



*Sir Prabhashankar
D. Pattani*

(21)



Col A Walker

(22)



*Col John W Watson,
Raykot*

(23)



*Dalpatram B Shukla,
London*

(24)



M K Gandhi
(London 1888-89)

SHRI MOHANDAS K GANDHI

(25)

Whiteley



BAYSWATER
LONDON

Shri H K Koyaji
School (1875-1881)

(26)





*Bajani M
Damri
1853*

(27)



*Shri Asharam Dalchand
Shah
1853*

(28)



M K Gandhi
(London 1888 89)

SHRI MOHANDAS K GANDHI

(25)

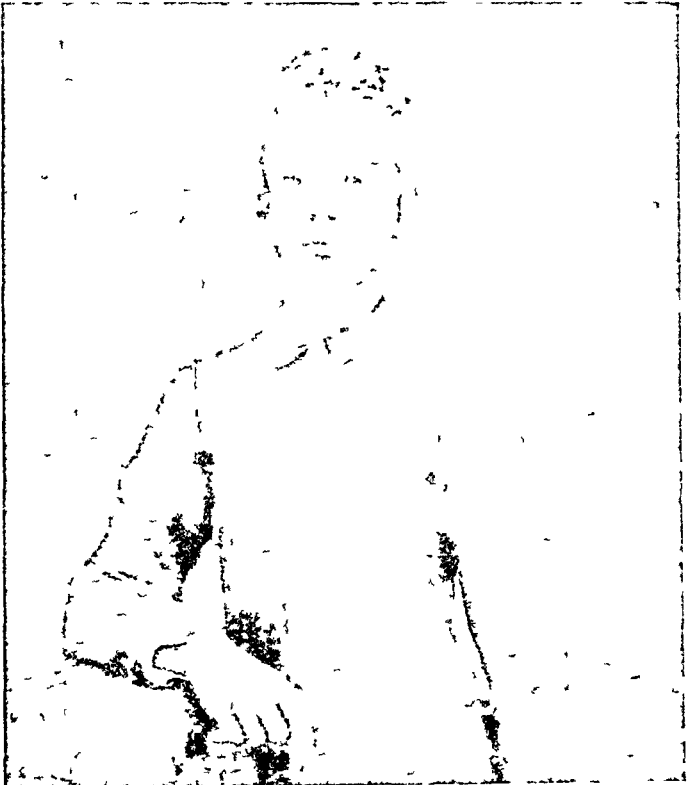
Whiteley



BAYSWATER
LONDON

Shri H K Koyaj
School (1875 1881)

(26)





*Bajany M
Damri
1853*

(27)



*Shri Asharam Dalitchand
Shah
1853*

(28)



Laxmandas and Mohandas — 1886

sent
The list / sheet was given in which
shown by 1887 from the Matriculation

ments of the students who have passed
of the University of Bombay held on
18th April 1887

Sl. No.	Names	Native Marks	Total marks obtained
1	Mahajan Ganay Kogay	Bojrat	27 1/2
2	Vijay Anantadas Khande	Bojrat	26 1/2
3	Dharmatma Anantaram Purohit	Surat	25 2
4	Prachintra Dyanantra and Nandabhai	Nandabhai	24 1/2
5	Nandabhai Khandabhai and Nandabhai	Nandabhai	24 1/2
6	Chhhabhai Sundarji Khande	Bojrat	24 1/2
7	Chhhabhai Khandabhai Khandabhai	Khandabhai	24 1/2
8	Shankarji Khandabhai Khandabhai	Khandabhai	23 1/2
9	Anantadas Khandabhai Khandabhai	Khandabhai	23 1/2

do get a Bill of exchange
value of 7.50 for passing
of marks among the above

and a bill of exchange
value of 7.50 for passing
of marks among the above

Ranking of students	Names	Native Marks	Total marks obtained
212	Prasad		
289	Sanskrit		
355	Sanskrit		
384	Sanskrit		
391	Sanskrit		
410	Sanskrit		
412	Sanskrit		
522	Sanskrit		
524	Sanskrit		

copy of books of the
112 at Dept. & number
available

5/11
1100/1000



Laxmandas and Mohandas — 1886

Class

Number	Character of Progress	State	Relative Progress	Reference	Conduct	Progress & Remarks
1	Progress	Illinois	...	124	0	Very intelligent and most successful
2	124	0	...
3	124	0	...
4	123	1	...
5	118	11	...
6	117	7	...
7	115	16	...
8	112	24	...
9	112	24	...
10	122	0	...
11	122	0	...
12	122	0	...
13	119	8	...
14	118	2	...
15	118	2	...
16	118	2	...
17	1074	29	...
18	91	29	...
19	117	5	...
20	116	0	...
21	122	22	...
22	124	0	...
23	59	25	...
24	120	24	...
25	90	29	...
26	116	8	...
27	107	24	...
28	97	20	...
29	97	20	...
30	107	24	...
31	118	5	...

Name of boy	Station or place to which		Remarks	Days	Miles	Days	Miles	Days	Miles	Days	Miles
	Name	Description									
11	Went to school	Went to school	Brother	110	7	110	7	110	7	110	7
12	Went to school	Went to school	Brother	117	26	117	26	117	26	117	26
13	Went to school	Went to school	Brother	113	43	113	43	113	43	113	43
14	Went to school	Went to school	Brother	114	6	114	6	114	6	114	6
15	Went to school	Went to school	Brother	116	1	116	1	116	1	116	1
16	Went to school	Went to school	Brother	118	17	118	17	118	17	118	17
17	Went to school	Went to school	Brother	119	32	119	32	119	32	119	32
18	Went to school	Went to school	Brother	114	31	114	31	114	31	114	31
19	Went to school	Went to school	Brother	114	3	114	3	114	3	114	3
20	Went to school	Went to school	Brother	114	3	114	3	114	3	114	3
21	Went to school	Went to school	Brother	104	19	104	19	104	19	104	19
22	Went to school	Went to school	Brother	115	2	115	2	115	2	115	2
23	Went to school	Went to school	Brother	114	3	114	3	114	3	114	3
24	Went to school	Went to school	Brother	116	3	116	3	116	3	116	3
25	Went to school	Went to school	Brother	88	21	88	21	88	21	88	21
26	Went to school	Went to school	Brother	109	8	109	8	109	8	109	8
27	Went to school	Went to school	Brother	104	13	104	13	104	13	104	13
28	Went to school	Went to school	Brother	17	1	17	1	17	1	17	1
29	Went to school	Went to school	Brother	12	12	12	12	12	12	12	12
30	Went to school	Went to school	Brother	107	107	107	107	107	107	107	107
31	Went to school	Went to school	Brother	19	8	19	8	19	8	19	8
32	Went to school	Went to school	Brother	103	9	103	9	103	9	103	9
33	Went to school	Went to school	Brother	94	29	94	29	94	29	94	29
34	Went to school	Went to school	Brother	103	14	103	14	103	14	103	14
35	Went to school	Went to school	Brother	103	16	103	16	103	16	103	16
36	Went to school	Went to school	Brother	101	11	101	11	101	11	101	11
37	Went to school	Went to school	Brother	60	37	60	37	60	37	60	37
38	Went to school	Went to school	Brother	49	68	49	68	49	68	49	68

A

No. 216 of 188 (6-8)

Scholarships attached to the Kuthawar High School, Rajkot, for

1917-18

No.	Names	Designation	Senior High Fwd		
			Quarterly allowance	Provision on sinking fund, &c.	Total amount payable.
1	Govind Hari...	Student	2	-	2
2	General...	Do	2	-	2
3	...	Do	2	-	2
4	...	Do	2	-	2
5	...	Do	3	-	3
6	...	Do	2	-	2
7	...	Do	1	-	1
8	...	Do	1	-	1
9	...	Do	1	-	1
10	...	Do	1	-	1
Total			18		18

Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18
 Chhaganlal Gadhani 11/1/18

The amount due for previous month's bill has been paid
 These charges are correct and will be paid as set forth.

Kuthawar-High School, 188 } Head Master

Rajkot, 190-4 24

BILL on account of the *Chhatra Kalika* No 713 of 1896 of 1896
 Scholarships attached to the Kathwar High School, Rajkot for October 1896

No.	Name	Designation	SCHOLARSHIP FUND		
			Suprindary allowance	Deduction on account of Savings Fines, &c.	Net amount payable
11	Chhatra Kalika	1st class	15		15
12	Laxman Lal	2nd	15		15
13	Prabhu Lal	2nd	15		15
14	Pratap	2nd	15		15
15	Raj	2nd	15		15
16	Prabhu Lal	2nd	15		15
17	Prabhu Lal	2nd	15		15
18	Prabhu Lal	2nd	15		15
19	Prabhu Lal	2nd	15		15
20	Prabhu Lal	2nd	15		15
		Total			

Chhatra Kalika 4/11/86
Laxman Lal 4/11/86
Prabhu Lal 4/11/86
Pratap 4/11/86
Raj 4/11/86
Prabhu Lal 4/11/86
Prabhu Lal 4/11/86
Prabhu Lal 4/11/86
Prabhu Lal 4/11/86
Prabhu Lal 4/11/86
Prabhu Lal 4/11/86

The amount drawn in previous month's bill has been paid
 These charges are correct and will be paid as set forth

K. Pruthi (Principal) 1896
 Rajkot, 3/10/1896

K. Pruthi, Secy.
Pruthi, Secy.
 Head Master
Pruthi, Secy.

Bill sent to the Setpu and Jangved schoolships attached to the Kalyan High School Iqbal January 1886.

No. 21/ or 133 786

No	Name	Dis. shun	SCHOOLSHIP FUND	
			Amount all rec	Dis. shun
1	Shripavan Bhaynagar	Rs 100	11	11
2	Chandray Homstrem	Rs 50	5 50	5 50
3	Vepe Chanderdash	Rs 425	4 25	4 25
4	Chandras Karamdas	Rs 110	11 00	11 00
5	Shankar Jangved	Rs 110	11 00	11 00
6	Bharadwaj Chanderdash	Rs 125	12 50	12 50
		Total	351	351

Shripavan Bhaynagar Dated 11/2/86
 Chandray Homstrem Dated 11/2/86
 Vepe Chanderdash Dated 11/2/86
 Chandras Karamdas Dated 11/2/86
 Shankar Jangved 12/16
 Bharadwaj Chanderdash 11/2/86

Received for Rs 351

Money Recd for
 1886

H. I. Mair

Class

No	No of copies	Name	Relation	Address	at address		Remarks
					Age	Sex	
1	200	Wm. W.
2	100
3
4
5
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29	Kiyi Mavorless	Samudra Samudra	Another	Peres Street	1891	
30	Michael Mavor	Mavor's Hall	Walker	Market Street	1891	
31	Joseph Pilon Cor	Blanche Mavor	Another	St. Mary at School	1891	
32	Jeduwara Jella	Journal as in paper	Walker	1891		
33	Johnston Vanabla	Expatriate Vanabla	Another	1891		
34	John Roggi	Roggi's Hall	Walker	1891		
35	Jacobson's Group	Young Mavor's	Walker	1891		
36	Johnston's Group	Young Mavor's	Walker	1891		
37	Johnston's Group	Young Mavor's	Walker	1891		
38	Johnston's Group	Young Mavor's	Walker	1891		

90-
 90-1
 90-7

BILL on account of the *(Gujarat Education Bill)* No. 364 of 1986 - 87
 Scholarships attached to the Kathwar High School, Rajkot, for *from 1/1/87*

KATHWAR EDUCATIONAL FUND		SCHOLARSHIP FUND		
No.	Name	Designation	Contingent allowance	Net amount payable
1	Sh. Khimdeo	Teacher	500	500
2	Sh. Kishorji	Teacher	500	500
3	Sh. K. L. Patel	Teacher	500	500
4	Sh. K. L. Patel	Teacher	500	500
5	Sh. K. L. Patel	Teacher	500	500
6	Sh. K. L. Patel	Teacher	500	500
Total			3000	3000

Handwritten notes:
 1 - 27/1/87
 2 - 27/1/87
 3 - 25/1/87
 4 - 25/1/87
 5 - 25/1/87
 6 - 25/1/87

The amount shown in previous month's bill has been paid
 These charges are correct and will be paid as set forth

KATHWAR HIGH SCHOOL,
 Rajkot, 24/1/1987
 157
 Signature: *[Signature]*
 Head Master

A
No 155 of 1887-88

BILL on account of the *Junagadh & Jetpur* Scholarships attached to the *Kathwar High School, Rajkot for October 1887*

No	KATHWAR EDUCATIONAL FUND		SCHOLARSHIP FUND		Net amount payable	Remarks
	Name	D u s t a	Supplary allowance	D irection amount of Rs in Rs pence &c		
1	<i>Mr. K. V. Rao</i>	<i>100</i>	<i>10</i>			<i>Mr. K. V. Rao</i>
2	<i>Mr. K. V. Rao</i>	<i>80</i>	<i>5</i>			<i>Mr. K. V. Rao</i>
3	<i>Mr. K. V. Rao</i>	<i>100</i>	<i>4</i>			<i>Mr. K. V. Rao</i>
4	<i>Mr. K. V. Rao</i>	<i>100</i>	<i>4</i>			<i>Mr. K. V. Rao</i>
5	<i>Mr. K. V. Rao</i>	<i>100</i>	<i>4</i>			<i>Mr. K. V. Rao</i>
6	<i>Mr. K. V. Rao</i>	<i>100</i>	<i>4</i>			<i>Mr. K. V. Rao</i>
		Total	50			

The sum of Rupees 1000 is hereby certified to be correct and valid.

*Kathwar High School,
10th Dec 1887*

U of Master

160 189

On 22nd May 8

The Principal, -----
Katharwar High School, Raykoti

I have the pleasure to forward herewith the Certificates of the Students
for my nr 5 h of who passed the last Matriculation Examination and to request
that you will be good to distribute the same to the respective students
whose names are given below

I am

Sir

Your obedient Servant

P. P. P. P. P.
University Registrar

- 212 A Koyari Murgaban Kuvargi
- 269 Gandhi Virji Gnanodas
- 355 I Panvel Dhimal Navatram
- 384 Buchi Jankar Dayashankar
- 399 Gandhi Ananddas Keramchand
- 410 Kikam Chhotalal Sunderji
- 412 A Vachrajane Chhagabhal Murgatram
- 522 Anandhar Shaukar Jijji
- 524 Voru Budhadas Behachandas
- 784 Mehta Bawa Nathu

Letter for

(42-A) Certificates of the students who passed
their matriculation, 1887

One more Bava
Nathu has passed

(42-B)

Mehta Bava Nathu of the Kathiawar High School, Rajkot, appeared at the Matriculation Examination, Ahmedabad Centre. He was one of those three candidates who was declared successful subsequently in the additional list of 23 successful candidates published in the Gazette of 8-2-1888. Out of 823 successful candidates Mehta Bava got 805th rank when Mohan got 404th rank.

III—SCHOLARSHIPS AND EXHIBITIONS

No.	Name	Age	Class	Place of Birth	Class in the School	Average in the Class	Dist. in the Class	Dist. of Honor	Average for Month
I—C	VIAMONT								
1	Edith C. ...	16	Blair	Japan	I	1	1	1	1
2	16	Blair	Japan	I	4	1	1	1
3	17	Blair	Japan	I	3	1	1	1
4	19	Blair	Japan	I	6	1	1	1
5	12	Blair	Japan	II	4	1	1	1
6	8	Blair	Japan	II	4	1	1	1
7	18	Blair	Japan	II	9	1	1	1
8	21	Blair	Japan	II	13	1	1	1
9	14	Blair	Japan	II	2	1	1	1
10	15	Blair	Japan	II	2	1	1	1
11	14	Blair	Japan	II	2	1	1	1
12	14	Blair	Japan	II	2	1	1	1
13	14	Blair	Japan	II	2	1	1	1
14	14	Blair	Japan	II	2	1	1	1
15	15	Blair	Japan	II	2	1	1	1
16	16	Blair	Japan	II	2	1	1	1
17	16	Blair	Japan	II	2	1	1	1
18	16	Blair	Japan	II	2	1	1	1
19	16	Blair	Japan	II	2	1	1	1
20	16	Blair	Japan	II	2	1	1	1
21	16	Blair	Japan	II	2	1	1	1
22	16	Blair	Japan	II	2	1	1	1
23	16	Blair	Japan	II	2	1	1	1
24	16	Blair	Japan	II	2	1	1	1
25	16	Blair	Japan	II	2	1	1	1
26	16	Blair	Japan	II	2	1	1	1
27	16	Blair	Japan	II	2	1	1	1
28	16	Blair	Japan	II	2	1	1	1
29	16	Blair	Japan	II	2	1	1	1
30	16	Blair	Japan	II	2	1	1	1
31	16	Blair	Japan	II	2	1	1	1
32	16	Blair	Japan	II	2	1	1	1
33	16	Blair	Japan	II	2	1	1	1
34	16	Blair	Japan	II	2	1	1	1
35	16	Blair	Japan	II	2	1	1	1
36	16	Blair	Japan	II	2	1	1	1
37	16	Blair	Japan	II	2	1	1	1
38	16	Blair	Japan	II	2	1	1	1
39	16	Blair	Japan	II	2	1	1	1
40	16	Blair	Japan	II	2	1	1	1
41	16	Blair	Japan	II	2	1	1	1
42	16	Blair	Japan	II	2	1	1	1
43	16	Blair	Japan	II	2	1	1	1
44	16	Blair	Japan	II	2	1	1	1
45	16	Blair	Japan	II	2	1	1	1
46	16	Blair	Japan	II	2	1	1	1
47	16	Blair	Japan	II	2	1	1	1
48	16	Blair	Japan	II	2	1	1	1
49	16	Blair	Japan	II	2	1	1	1
50	16	Blair	Japan	II	2	1	1	1
51	16	Blair	Japan	II	2	1	1	1
52	16	Blair	Japan	II	2	1	1	1
53	16	Blair	Japan	II	2	1	1	1
54	16	Blair	Japan	II	2	1	1	1
55	16	Blair	Japan	II	2	1	1	1
56	16	Blair	Japan	II	2	1	1	1
57	16	Blair	Japan	II	2	1	1	1
58	16	Blair	Japan	II	2	1	1	1
59	16	Blair	Japan	II	2	1	1	1
60	16	Blair	Japan	II	2	1	1	1
61	16	Blair	Japan	II	2	1	1	1
62	16	Blair	Japan	II	2	1	1	1
63	16	Blair	Japan	II	2	1	1	1
64	16	Blair	Japan	II	2	1	1	1
65	16	Blair	Japan	II	2	1	1	1
66	16	Blair	Japan	II	2	1	1	1
67	16	Blair	Japan	II	2	1	1	1
68	16	Blair	Japan	II	2	1	1	1
69	16	Blair	Japan	II	2	1	1	1
70	16	Blair	Japan	II	2	1	1	1
71	16	Blair	Japan	II	2	1	1	1
72	16	Blair	Japan	II	2	1	1	1
73	16	Blair	Japan	II	2	1	1	1
74	16	Blair	Japan	II	2	1	1	1
75	16	Blair	Japan	II	2	1	1	1
76	16	Blair	Japan	II	2	1	1	1
77	16	Blair	Japan	II	2	1	1	1
78	16	Blair	Japan	II	2	1	1	1
79	16	Blair	Japan	II	2	1	1	1
80	16	Blair	Japan	II	2	1	1	1
81	16	Blair	Japan	II	2	1	1	1
82	16	Blair	Japan	II	2	1	1	1
83	16	Blair	Japan	II	2	1	1	1
84	16	Blair	Japan	II	2	1	1	1
85	16	Blair	Japan	II	2	1	1	1
86	16	Blair	Japan	II	2	1	1	1
87	16	Blair	Japan	II	2	1	1	1
88	16	Blair	Japan	II	2	1	1	1
89	16	Blair	Japan	II	2	1	1	1
90	16	Blair	Japan	II	2	1	1	1
91	16	Blair	Japan	II	2	1	1	1
92	16	Blair	Japan	II	2	1	1	1
93	16	Blair	Japan	II	2	1	1	1
94	16	Blair	Japan	II	2	1	1	1
95	16	Blair	Japan	II	2	1	1	1
96	16	Blair	Japan	II	2	1	1	1
97	16	Blair	Japan	II	2	1	1	1
98	16	Blair	Japan	II	2	1	1	1
99	16	Blair	Japan	II	2	1	1	1
100	16	Blair	Japan	II	2	1	1	1

The name of the Endowment Fund should be so and so
 O. 77-1
 5

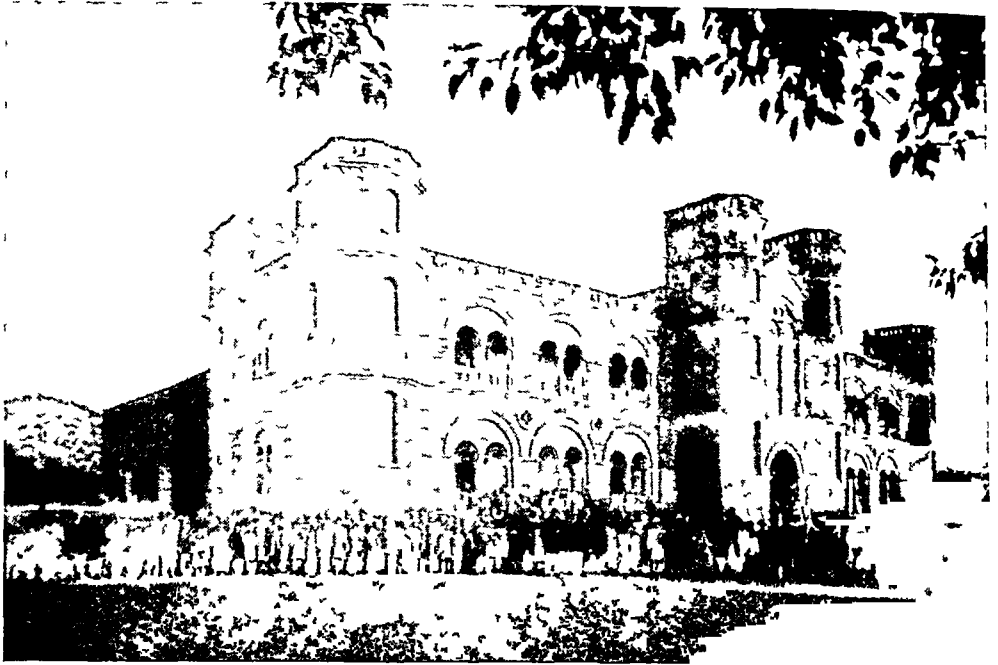
Mohand Karamchand
 allaw... ..
 Hosh... ..
 one per... ..
 accep... ..
 auth... ..
 7-11 87

(44) A letter of authority (1887)

Rasht 11/11/87

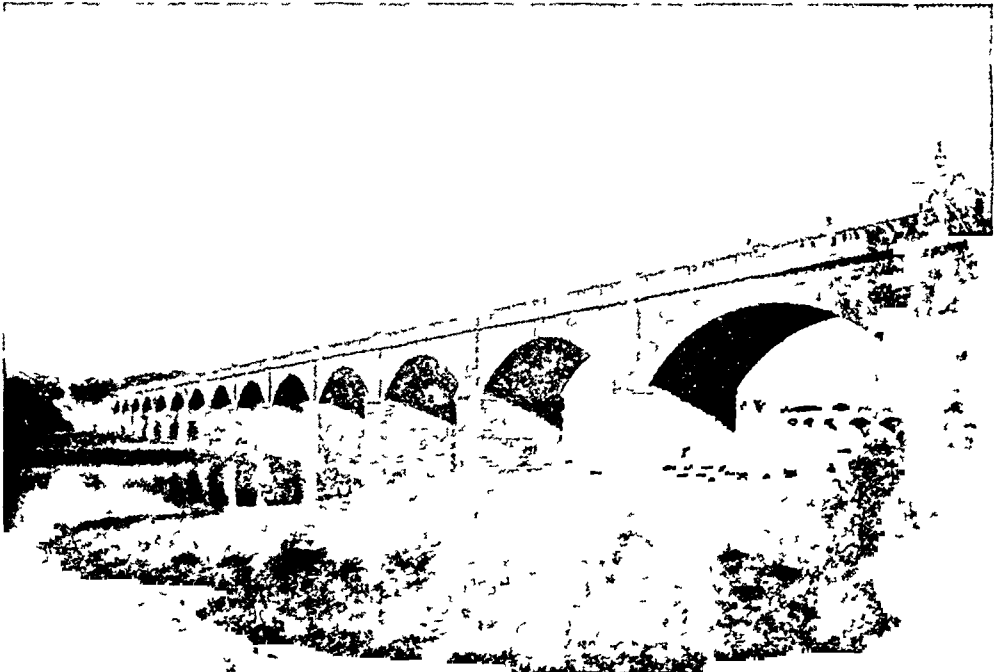
To
 The Head Master of the
 I authorize Mrs. Karamchand Karamchand is
 student in 3rd standard to receive my
 government scholarship of October
 I am
 Yours most obedt pupil
 Mohand Karamchand Karamchand

(4) A letter of authority (7-11 87)



(48)

Alfred High School, Rajkot



(49)

Kaiser-i-Hind Bridge over the Aji, Rajkot

the Book throws an entirely new light on the scholastic performance of Mahatma Gandhi and

that this new side-light on Mahatmaji's life and development is discovered and presented during the Gandhi Birth Centenary year. There is one more happy incidence and it is that this glorious past of Mahatmaji's student days is dug out from school records ordered to be destroyed.

The material dug out from the school records, however, indicates not simply a potentiality of his being a scholar but gives statistical evidence of the same.

— Ishwarbhai J. Patel

as an untouchable, took Rama across the Ganges in the boat?" he argued²

This type of questioning was not expected of a school boy of 12. It may be due to his cultural make-up. It is significant that during Mahatma Gandhi's boyhood, the spirit of the revival of Hinduism was making itself evident. It may, therefore, be that such queries were the outcome of the new ideas that were emerging, under the influence of Arya Samaj,³ founded by Dayanand Saraswati of Tankara, one of the noblest sons of Kathiawar. Dayanand Saraswati in those days was preaching against untouchability in strong words.

Thus, as against his achievement in the Terminal Examination, Mohan displayed a maturity of understanding in his behaviour which perhaps earned for him, the remark "Very Good". In his studies, he soon regained his rank in the class as shown by the results of the Annual Examination.

The result of the Terminal Examination was, as it were, an eye-opener to Mohan. He came out of stupor which is indicated by his having topped a second rank in the class of 32 pupils.

2 D. G. Tendulkar *Mahatma* Vol. I, p. 32 (1st Edn.)

3 Arya Samaj is a Hindu reformist school, founded by Dayanand Saraswati—Moolshanker Ambashanker—1824-1883

at the time of Annual Examination against his No 32 out of 34 boys at the Terminal Examination

Pupils' ranks in the Monthly Registers and also at the Terminal and Annual Examinations depended on the marks they had secured from day to day. In the first term, Mohan was present only for 22 days out of 78, and so he had lost his marks for 56 days because of his absence.

In view of his presence for 150 days out of 231 days during the year, his presence in the second term was 128 days and he was absentee for 25 days. In spite of this, the average daily marks he secured during the 128 days placed him at Rank 2nd, this was, therefore, a visible improvement in his presence and studies.

At the Annual Examination there was a keen competition between the first five pupils to get a higher rank in order of merit, and Mohan stood 5th in his class and 6th in both the divisions with 63 per cent of marks between 64% (No 1 Std I-A) the highest, and 38% (No 28-Std I-B) the lowest.

He regained his lost ground in Geography wherein with his 30 marks out of 50, he topped all others. Even his score of 18 marks out of 25 in Spelling was a great improvement in English. Thus, the second term made him well set up and his performance on the whole was certainly creditable.

The spurt in the progress might be due to a change in having a new Head-Master, Doiabji Edulji Gimi, who had passed his B A with II Class from the Elphinstone College in 1867. He was appointed the Head-Master from 3-7-1881. He was a gold medalist (Manchji Limjee) 1870 of the Bombay University for his essay *The Social and Economic Effects of Introduction of Railways into India*.

Activities such as prize-distribution and recitations organised by the new Head-Master might have given a stimulant to Mohan.

The annual results show that Mohan's performance of the whole was creditable.

In any case, his moral behaviour was indeed of a high standard. Despite his mediocre achievement, he was placed on par with the best boy in the class, in respect of his conduct. The budding Mahatma was already seen in the character that was in the making.

BAD COMPANY

MOHAN IN 1882 was in Standard II at the Kattywar High School. It proved a crucial year in his life and it gave Mohan many indirect lessons. Many incidents affected his studies and he had to spend two years in the same standard.

From the State house near Daibargadh, the family moved to a new house recently built and owned by Karamchand Gandhi on a piece of land measuring about 400 sq yds given to him free of charge by the Thakore Saheb Bawaji Raj of Rajkot as per his order dated 17-1-1880. The new residence was close to the High School, where Mohan could easily reach within a couple of minutes.

Another incident that highlighted the preceding year was his marriage in his twelfth

year in may 1881 or even a little earlier. After all the eclat and enthusiasm of the occasion, the party returned to Rajkot. But Karamchand Gandhi, the head of the family, could not recover from "the severe injuries he had sustained" on his post-haste journey from Rajkot to Porbandar. He was practically confined to bed, and his health was failing day by day as submitted by him in his resignation tendered on 19-1-1882.

The construction of a new house, function of recent marriages and the medical treatment for Karamchand Gandhi's continuous illness strained his financial resources. Again, since February 1882, the old man was no longer a Dewan with a handsome salary of Rs 300 p m, but a mere pensioner with a paltry sum of Rs 50/- fixed as his pension as per Rajkot State No 944 dated 20-1-1882. The income was thus, considerably reduced, nevertheless that was the only means wherewith he was to keep up his suite besides the maintenance of a large household.

Mohan, though the youngest of all, had all the more endeared himself to his parents by his constant attendance on a sick bed. His nursing and massage greatly relieved the patient of his mental strain apart from his physical ailment. The boy, because of his devotional services, so identified himself with his ailing father that

the latter could not do without Manoo¹ Karamchand Gandhi insisted his young boy sit by his side even when confidential matters were being discussed with the statesmen who used to come to him for advice and consultation. The result was that apart from the political intrigues of the Native States, Mohan knew what transpired in his father's mind, and what his anxieties were.

Side by side, Mohan continued his studies in Std II which had two divisions. He was in Std II-A. His elder brother Karsandas was in Std II-B. M. M. Pandya, a matriculate of 1878 from the Kattywar High School, Rajkot was Form-Master. Mohan was younger by a year than the average age of other pupils in his class.

The fee charged was annas 10 per month and gymnasium and cricket fee of annas 5 being collected in addition.

The syllabus of studies was almost the same as that of Std I, with the addition under the 4th Head or oral translation from Gujarati into English. For this new study, *Pathmala* was taught and it prepared a ground work for composition and grammar, requiring half an hour

1 Mahadevbhat's Diary, Vol IV, page 53, dated 10.3.1918