

CHAPTER III

INFLUENCES ON MAHARAJA SAYAJI RAO

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From the preceding Chapter, it will be seen that Sayaji Rao during his reign from 1881 to 1939, introduced many changes and brought about many reforms in the administrative, social, economic and cultural spheres of the State. Therefore, it becomes necessary to find out what were the influences that impregnated his mind with new thoughts, enriched his thinking and urged him to make such changes. There were three influences namely his education, his domestic life and his foreign travels and these made a great impact on him.

Education

At the time of adoption as a ruler, Sayaji Rao was hardly a literate boy. He could scarcely read or write. His formal education began on June 7, 1875 and ended on December 28, 1881. Among his early teachers, Keshav Rao Pandit and Vyankatesh Rao Joshi alias Bhav Master, taught him Marathi and Ratanram Master taught him Gujarati.^① The young prince was coached for about five hours daily. Within two months' time it was found that the method of teaching was not systematic and the place of instructions unsuitable. After careful consideration, Rajputra Shala (Prince's School) was set up outside Baroda city and F.A.H. Elliot, an I.C.S. Officer, then officiating Director of Public Instruction in Berar, was appointed as the Principal of the School. He also worked as the Tutor of the Maharaja.^② The sons of nobles and officials of the same age as Sayaji Rao, were also admitted to provide the environment of a school.

In the ~~en~~larged curriculum four languages, Gujarati, Urdu, Marathi and English were included. An emphasis was laid on the English and on the Indian History. Later on Chemistry, Geography and Elements of Political Economy were added too. Sayaji Rao was

1. Apte, op. cit., Vol. I, p. 191.

2. G.S. Sardesai, An Account of the Education of H.H. the Maharaja Sayaji Rao Gaekwar, June 1875 to Dec. 1881 (Baroda, 1923), p.56. (Hereafter An Account of the Education of H.H.).

weak at arithmetic. His daily routine work at the school and outside was drawn up in details and was adhered to. This strenuous training, both physical and mental, lasted till he assumed full powers of the State.

During the tenure of his education, the remarks and impressions of those who were charged with his education are worth mentioning. Both Elliot, Maharaja's Tutor and Melville, the Agent to the Governor-General, commended Maharani Jamnabai's co-operation with them in their tasks. They remarked that she 'relaxed her control over the Maharaja's actions during the day' and 'most properly surrendered her own pleasure for the good of the boy.'^① This is significant, for in this way Maharani Jamnabai helped in building the character of Sayaji Rao.

On Elliot's Report of 1877-78, Dewan Sir T. Madhav Rao observed that Sayaji Rao as a pupil, proved himself most industrious, addicted to manly sports and exercises and applied 'himself to his studies from love, and not from any compulsion or any degree of pressure.'^② In the Report of 1879-80, Sayaji Rao is said to have finished Grant Duff's History of the Marathas, possessed 'a fair knowledge of Indian History, and of the outlines of the History of England.' He studied the Elements of Political Economy, Physical Geography, the Penal Code and the Law of Evidence.^③ By 1880, the Dewan thought of completing the Maharaja's education in 1881. On August 19, 1880, he drew up a long memorandum entitled Special Education in the Duties of Rulership: Its Objects and Scope and passed it on to Elliot. Elliot made suitable changes in the curriculum. As a result, it was finally decided that a nine month's course of lectures on the Principles and Practice of Good Government, beginning from March 1881, should be given to the Maharaja.

Consequently, a series of lectures, lasting till 20th December 1881, was arranged by high ranking officers of the State. Sir T. Madhav Rao delivered in total forty nine lectures^④

1. BSAR, 1875-76, p. 9.

2. Sardesai, An Account of Education, ^{of} H.H. p.14.

3. BSAR, 1879-80, p. 215.

4. Apte, op. cit., Vol. I, p. 213.

covering the principles on general government and on the behaviour and duty of a Prince. The text of these lectures was published in a book entitled "Minor Hints."^① The Dewan who had great experience of Indian States and was well versed in statecraft, gave workmanlike advice to the young Maharaja. He said "... statesmanship is a series of compromises."^② Every Indian (Native) Prince should conciliate to the British Government which possesses irresistible power." He considered 'conciliation' as an absolute and unavoidable necessity.^③ The best way to conciliate to the British Government, was that an Indian Prince should govern his State well and his arrangements should not become a source of irritation or annoyance to the paramount power.^④

The Dewan outlined and discussed the following points. The young ruler should do good steadily, constantly and unostentatiously in order to qualify himself for Fame;^⑤ the ruler should patiently and constantly cultivate the habit of judgement and while maintaining general peace and giving contentment to the people, he should take sufficient precautions; he should not interfere with the religion of the people, increase any tax abruptly, change any long existing and popular custom, take away suddenly any privileges long enjoyed by the people.^⑥ The Maharaja was also warned against the old fashioned arbitrary rule of the Princes.^⑦ Making his concept clear regarding the

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1. This book was meant for private circulation and was treated as confidential. It was printed by the State at the British Indian Press, Bombay. The year of publication is not stated. (Hereafter as MH).
 2. MH, p.44.
 3. Ibid., p.286.
 4. Ibid., pp. 288-89.
 5. Ibid., p.49.
 6. Ibid., pp.318-19.
 7. Ibid., p.95.

State, Sir T. Madhav Rao said, "The Raj is not the Maharaja's private estate, but it is a public trust. He is entrusted with the public revenues under obligation to spend them for the public advantage." (1) Lastly, he advised the Maharaja '.... to maintain a high ideal of duty' and to surround himself with such advisers who had an ideal of duty. (2)

Besides Sir T. Madhav Rao, Kazi Shahabuddin, Sar Suba of Baroda, delivered twenty seven lectures on revenue matters; Cursetji Rustonji, Chief Justice, eighteen lectures on the law of land; J. S. Gadgil, Judge of the High Court, seven lectures on the Hindu Law; V.J.Kirtane, Naib Dewan, six lectures on Police matters; Pestonji Jehangir, Revenue Officer and Military Secretary, nine lectures on the affairs of his two departments and some other lectures were given by A.H.Tahmane on accounts and C.R.Thanawalla on law. All the lectures were delivered in English. Elliot believed that Sayaji Rao '...devoted to them all the powers of mind which he possessed.' (3) Both Elliot and the Dewan expressed ~~much~~ satisfaction that the Maharaja was properly educated and was made fit to perform duties and shoulder the responsibilities of the State as a ruler. (4)

A long rule of nearly fifty eight years of Sayaji Rao and the achievements that he attained in social, religious, political, economic and other spheres, undoubtedly, manifest his endeavour to put into practice what he received from his educators. He put a high value to education throughout his life. Many years after his assuming the powers of government, he expressed his regret that he reached official majority very soon. An education of further three or more years would have done him good and taught him many of the smaller things which

1. Ibid., p.103.

2. Ibid., p.357.

3. Sergeant, op. cit., p.46.

4. Sardesai, An Account of the Education H.H., pp.49-50.

he was forced to neglect and to study later.^①

Sardesai also agreed that Sayaji Rao's education was '...extremely scrappy and hurried', and '...he hardly got time to assimilate the vast amount of knowledge, that was rapidly poured into him.' In spite of such a view Sardesai feels that the ground was prepared and '...an attitude and taste for study were created from the very beginning.' But '...actual attainment of knowledge and scholarship had, of course, to be postponed to a later life of close study and hard work.'^②

Sayaji Rao and Education

Since the beginning of his reign, Sayaji Rao well understood the purpose and importance of education. He considered it as a remedy to uplift the people from ignorance and superstition. He believed that mass education alone could wake them up from lethargy and ignorance. At the time of laying the foundation stone of the Baroda College in 1879, he observed: "Education is all important to India. It is the lever - the only lever - by which this vast country can be extricated from stationary condition in which it has remained through incalculable ages."^③ In course of time, Sayaji Rao, developed his own views and concepts regarding education. These^{he} repeatedly expressed in his speeches, addresses, 'Huzur Orders', letters to Dewans and friends and through conversations. He would very often support them with his work done in the State.

In March 1892, he ordered the introduction of compulsory education on experimental basis in the town of Amreli (Saurashtra) and in nine villages of that Taluka.^④ In one of his letters to Dewan Manibhai Jashbhai (1890-1895), Sayaji Rao referred to the experiment of free and compulsory education

1. Sergeant, op. cit., p.48.

2. An Account of the Education of H.H., pp.19-20.

3. Widgery, SAMSG, p.17. This Address was read by Sir T.Madhav Rao on behalf of the Maharaja.

4. GBS, Vol.II, p.311.

introduced in Amreli and the villages. He mentioned: "I have no hesitation in saying that we cannot do better than educate all ~~our~~^{our} subjects. Education is absolutely necessary for the realisation of my ambition and wishes and for the success of my policy."^① This expression reflects the importance he attached to education. It also shows his awareness that the success of his rule would, to a large extent, depend upon the intelligent and loyal co-operation of both the people and his officers.

In 1901, at Aligarh, he declares, "Education is the basis of all reforms, and is the only way of salvation from our present condition."^② In the same year, he characterised education as '... the key to all human progress and happiness.'^③ At the Dayanand Aryavedic College, Lahore, in 1903, he expressed his firm conviction that '...all prosperity is based on the spread of education.'^④

In 1909, during the visit of Lord Minto (1905-1910) to Baroda, Sayaji Rao dilated on his favourite subject of education, in his Address. He declared that after all education '...is the most efficacious means of national progress,' and in order to enlist the co-operation of large classes in the management of their own affairs and to widen the basis of representation '...a wider spread of education' is more necessary.^⑤ This statement is all the more significant in the context of the impending Morley-Minto Reforms, with which a wedge was sought to be driven in the political activity of the two major communities.

Due to the liberal ideas of Sayaji Rao on education, the primary, secondary and higher education made rapid strides in

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1. SL, Vol.I, Letter No.126, dated March 16, 1893, p.87.
 2. Widgey, SAMSG, p.69.
 3. Ibid., p.71.
 4. Ibid., p.126.
 5. Ibid., p.249.

the Baroda State. But he was not content with increasing the number of Schools in the State. This is evident from one of his 'Huzur Orders' (No.43, dated 17-11-1917) passed on to the Department of Education. He wrote, "We should not satisfy (be satisfied sic.) with the increase in the number of schools. The education imparted there should be observed whether it is of low or high standard and the people are really educated. It is no matter if the number of the schools is cut down. The people should know more and more the importance of the education ... and for this excellent purpose I want to spend more towards education."⁽¹⁾

In 1921, at the Tenth Marathi Literary Conference, Sayaji Rao referred to his own various types of efforts in the State for popular education, because he believed that such an education was the chief source of prosperity.⁽²⁾

In 1924, the Maharaja had the occasion to explain the purpose of education in the Convocation Address as the Chancellor of the Benares Hindu University. He explained that the purpose of education was to fit men to play their parts on the stage of the world with efficiency. If they had no parts to play, the efficiency with which their education had endowed them was likely to be atrophied (i.e. useless).⁽³⁾ He was not satisfied with what had been achieved in the field of education in his State. In 1926, he felt that revolutionary changes were necessary looking into their needs and the altered and rapidly altering times.⁽⁴⁾

He was pained to observe that the people did not give proper response and took sufficient advantage of the facilities

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1. Huzur Hukamantil Samanya Dhoranache Tanchan, Confidential, (Huzur Central Office, Baroda, 1924), Vol.II, p.112.(Hereafter as HHSDT).
 2. G.M.Shah, MSGVB, Vol.II, p.233.
 3. Widgery, SAMSG, p.485.
 4. Newham, SAMSG, pp. 730-31.

offered to them in education at a heavy cost.^① He would equally observe that the schools, high schools, colleges and universities had become '... a point of propagating the remarkable hypocrisies of the twentieth century.'^② He desired every man, woman and child to be educated not only in letters but in '...deep and moral truth' that would make the community '... better, stronger and freer.' These ideas of Sayaji Rao make him as an enlightened reformer of the period.

In 1933, at Poona, he emphasised that for the progress of nation, its people should be educated. He considered knowledge as the necessity of man, because it inspired him to question and investigate in the matters which led him on to the path of progress. Therefore, education must be spread everywhere so that it reached to the poorest sections of the society. He held that education weakened the forces of partiality, jealousy and difference of opinion and led to the progress of the country.^③ This expression shows his rational thinking and practical insight.

Throughout his long reign Sayaji Rao cherished the progress of his State and the good of his people. Two years before the end of his reign namely in 1937, he confidently linked the material benefits that came to his people with the education that he provided. At the Calcutta Sanskrit College, where the title of "Bhupati Chakravarty" was conferred upon him, he affirmed that "Education has been the rock on which I have sought to build and there could be no greater happiness or reward for me than to know that such efforts have brought them material benefits."^④

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1. V.G.Modi, Huzur Hukamantil Samanya Dhoranache Tanchan (1927 to 1932) (Compiled), (Baroda, 1932) Part IV, Huzur Order No. 263/34 dated 7-7-'32, p.197.
 2. Newham, SAMSG, p.731.
 3. Saunders, SAMSG, pp. 652-53.
 4. Newham, SAMSG, Introduction, p.IV.

From the above citations, extracts and references, from Sayaji Rao's speeches, letters, orders and many other sources we can conclude that he considered education as the basis of all reforms and the key towards the material, moral and mental progress of the people. In 1930, he observed that education was the foundation of civilization.⁽¹⁾

The work and achievements of Sayaji Rao shows that he did not remain content with advocating the usefulness of education. Apart from setting up primary, secondary and higher educational institutions in the State, he started Secondary Teachers Training College (1916),⁽²⁾ gave scholarships to the poor and promising students, started Kala Bhavan (a technical institute) in 1890⁽³⁾ and took special measures to spread education amongst the backward classes like the poor Muslims, Kolis, Bhils and Antyajas and gave them every facility for receiving instructions.

It is quite evident that the man who fully understood the value of education was equally competent to observe and study the social, economic and political conditions and institutions not only of India, but also of Western Countries.

Besides, being deeply impressed by the western education in India, he was impressed by the educational institutions in the western countries. His convictions and opinions expressed through speeches and writings at different times, consistently reveal his chain of thought with little variation. There is no basic change in it. His thinking evolved and revolved round his wishes and ambitions.

The education came to Sayaji Rao either by learning in his minority period, as a student, or by reading books or by observing or by extensive travelling in the country and abroad.

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1. Saunders, SAMSG, p.562.
 2. GBS, Vol.II, p.317.
 3. Ibid., p.319.

His tutor Elliot in the Progress Report of 1879-80 about the education of the Maharaja, prophesied that, "The aim of the education given to the Maharaja has been to make him fit for the position he will occupy in the world, to make him a useful ruler."^① It is interesting to note that in spite of bold claims of satisfaction by Elliot, Sir T. Madhav Rao and the Agents to the Governor-General of his minority period, Sayaji Rao falsified their claims and complained against it in 1923. He charged them all for not paying enough attention to his primary and secondary education at that time. Further education of two or three years, he felt, would have served him better. He expressed his conviction that the rulers should be better educated and to the expectation of the people, because the times had changed greatly and the neglect towards their education could not be tolerated.^②

Domestic Life

Sayaji Rao's marriage with Chinnabai in 1880 formed one of the three important events of his minority period. Their union was blessed with three children - two daughters, Bajubai and Putalabai and one son, Fatehsingh Rao who became the heir-apparent.^③ Fatehsingh Rao left behind him two daughters and one son - Pratapsingh Rao. Pratapsingh Rao succeeded him as heir - apparent and succeeded Sayaji Rao in 1939. He ruled the Baroda State till it was merged

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1. Sardesai, An Account of the Education of H.H., p.21.
 2. Apte, op. cit., Vol. I, p.210.
 3. It has been shown that Sayaji Rao had two children-one daughter and one son - Fatehsingh Rao (GBS, Vol.I, p.610). But this is erroneous. Bajubai, the first daughter was born on July 14, 1880 and Putalabai, the second daughter on June 4, 1882. Both of them died in infancy. Fatehsingh Rao the Crown - Prince was born on August 3, 1883 (Apte, op. cit., Vol. I, p.308) and died prematurely on September 14, 1908.

with the Indian Union in 1948.⁽¹⁾

Maharani Chimnabai died on May 7, 1885. She was greatly shocked at the death of her second daughter Putalabai after an accident. The Maharani, thereafter, contracted tuberculosis and suffered from hysteria. Efforts to cure her failed and she passed away in such a state of health.⁽²⁾ The death of Maharani Chimnabai greatly disrupted the normal life of Sayaji Rao. He could not sustain the loss of his 'dearest wife'⁽³⁾ and remained inconsolable for long. He went through nervous crisis that adversely affected his health and sleep. He suffered severely from insomnia. The doctors advised him a few weeks' rest and a second marriage. Sayaji Rao was also overtaxed with the administrative work of the State. Under the circumstances, he consented to take rest, but it had no appreciable result. Before the end of the year i.e. 1885, he had given his consent for a second marriage.

On December 28, 1885, he married Gajarabai (soon named as Maharani Chimnabai II) belonging to the Ghatge family of Dewas State in the then Central India. By the second marriage, Sayaji Rao had three sons - Jaisingh Rao (born on May 12, 1888), Shivaji Rao (born on August 31, 1893) and one daughter, Indira Raje (born on March 2, 1892). But Sayaji Rao was destined to witness and sustain the loss of two sons during his life.⁽⁴⁾ Dhairyashil Rao who distinguished himself as a public worker died on August 6, 1940. It is quite apparent that the death of three sons who had reached manhood, must have shocked Sayaji Rao much.

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1. Pratapsingh Rao was deposed by the Union Government on April 12, 1951, but he continued to retain the title of the Maharaja like other fellow Princes of the Indian States. He was succeeded by his eldest son Fatehsingh Rao. Pratapsingh Rao died on July 19, 1968 in London.
 2. Apte, op. cit., Vol. I, pp. 305-306.
 3. Sergeant, op. cit., p. 75.
 4. Jaisingh Rao died on August 27, 1923 and Shivaji Rao on November 24, 1919.

Indira Raje, Sayaji Rao's only daughter married in 1913 to Jitendra Narayan, then heir-apparent of the Cooch-Bihar State. She married on her own accord and much against the will of her parents.^① She became a widow in 1922 and died on September 12, 1968 in her State. Maharani Chimnabai who survived Maharaja Sayaji Rao, died on August 23, 1958 at Poona.

From a brief account of Sayaji Rao's family, it becomes quite apparent that he had a series of bereavements from 1885, when he was a young man and it continued till very late in his life. The loss of Maharani Chimnabai I in 1885 heavily affected his health. Besides, he also attended his duties as a ruler. Even his second marriage and visits to health resorts in India and Ceylon till 1887, did not cure him of insomnia. Writing in 1901 he revealed: "My doctors, officers and friends not only did not notice that I was suffering but were rather inclined to scoff at my illness."^② In one of his letters, he wrote, "There is nothing wrong in particular with me and I sleep better than I used to, but what I feel is the after effect of hard work that I took ardously at first start."^③ This uneasiness - mental and physical - formed background for his travels in Europe for improving his health.

The year of 1887 proved to be an eventful one in the life of Maharaja Sayaji Rao. Sir William Moore, a doctor of Bombay,

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1. The events leading to Indira Raje's marriage have been described by Miss E.L. Tottenham, who worked as Lady-in-Waiting to the Maharani Chimnabai from 1911-12 to 1919-20, in her memoirsⁱⁿ entitled Highnessess of Hindustan (London, 1934). She had again paid visit to Baroda in 1927.
 2. This he wrote in an article entitled My Ways and Days in the XIXth Century (p.215) of February, 1901, a journal published from London. Quoted by Rice, op. cit., Vol.I, p.72.
 3. Sardesai, SL, Vol.I, Letter No.20, dated 6-10-1886, p.15.

diagnosed his illness as neurasthenia and recommended travel to Europe for improving his health. Accompanied with Maharani Chimnabai, Sayaji Rao, went to Europe in the summer of 1887 and visited Northern Italy, Switzerland, France and England. At St. Moritz and the high places of Switzerland, he found some relief. The first trip provided him a good ground to undertake more visits to Europe. It aroused his curiosity to see and experience more and more and to come again and again. The list of foreign travels given as Appendix I shows that he travelled more than often and visited a number of countries till the end of his life.

From the beginning Sayaji Rao attached great importance to education. This can be found in his efforts to educate the late Maharani Chimnabai I soon after their marriage. But the traditional authority of the elders in the family and the age old customs came in his way.^① In the case of Maharani Chimnabai II, he encountered all of them and made special arrangements to provide education to the Maharani befitting her position. He also engaged tutors to teach her English. In course of time, the Maharani came up to his expectations. She spoke Marathi, Gujarati, Hindi and English well and also learnt French.^②

The Maharani, following the custom of the time and the tradition of her royal family, observed strict purdah in the beginning. Later on she came forward to share the aspiration of her husband in introducing ~~new~~ reforms and imbibing modern ideas. She also had deep feelings, for 'mother' India and she was prepared to do everything to preserve self-respect and to serve the nation at her best. She derived inspiration from the United States of America where she had travelled much.

1. Apte, op. cit., Vol.I, p.306.

2. SSGG, Part I, pp. 94-95.

Like her husband, she was also impressed by the folly and drawbacks of the purdah system. Sayaji Rao in 1901 ventilating her ideas wrote; "In the opinion of Her Highness, the custom of seclusion is bad, but she realised that none one in India, not even myself, her husband, can at the present time lift up the veil. In fact though women generally, as Her Highness thinks, require more freedom, the men of whom the greater part are uneducated do not favour female freedom or female education."⁽¹⁾ Indeed, he was helpless to abolish the purdah system even in his own family. It was after ten trips abroad that at a Prize-Giving Ceremony in the Nyaya Mandir Hall in February 1914, Maharani Chimnabai finally abandoned the purdah and sat in the public on the same sofa with Sayaji Rao.

Maharani Chimnabai was interested in uplifting the status of women and had studied the problem in detail. With the co-operation of S.M.Mitra, she published in 1911, a book on "The Position of Women in Indian Life" (Baroda). In the introduction she posed some questions which she thoroughly knew after her visits to the Western countries. She said: "The co-operation which exists between Western men and women in public affairs is practically unknown in India... What can be the reason for this great difference? Should the Indian women continue to be isolated from all public affairs? What is the remedy and how is it to be applied?"⁽²⁾

She described the status of women in Europe, America and Japan and their contribution through various institutions in the national life. She could perceive that due to the lack of systematic co-operation of women in India, the reform movements in agriculture, milk-dairies have failed and in other fields they had not been successful. She suggested that women could better give their contribution to the spheres like industry, Fine Arts and other arts. She also warned Indian women against imitating

1. My Ways and Days, Quoted by Rice, op. cit., Vol.I, p.70.

2. Sergeant, op. cit., p.130. Quoted. Foot Note.

forthright the Western methods and thoughts.^①

These views clearly show that Maharani Chimmabai shared the progressive ideas of her husband. She also urged and encouraged female education in the State and gave liberally financial aid to such institutions as were engaged in the work of amelioration of women. She set apart two hundred rupees per month for scholarships and instituted an independent fund of one lakh rupees for providing scholarships to girls studying in the Colleges.^② She became the President of four well-known female institutions in Baroda namely (1) Maharani Chimmabai Mahila Pathshala (2) Maharani Chimmabai Stri-Udyogalaya (3) Maharani Chimmabai High School and (4) Maharani Chimmabai Maternity and Child Welfare League.

The purpose of outlining the ideas and work of Maharani Chimmabai is to show how she co-operated with Sayaji Rao in his social work and reforms. The role played by the Maharani in social and educational spheres might be secondary, but it was no less insignificant in the life and work of Sayaji Rao.✓

As far as the family life of Sayaji Rao was concerned, he suffered from shocks with the passing away of his dearest and nearest members of his family. Though he had a large family, he was afflicted by these bereavements. He himself complained that on every occasion a demand was made upon to maintain his royal rank. There the traditional system was entirely absent. He said to one his friends, "I never had any family life, no kissing - to mention a small point - no familiarity, all salaams! This was so when I was a boy. When I married and had children of my own, I did not know how to be anything else than Maharaja. My children have said to me, 'You are always the Maharaja.' I have never ceased to look after them; but there has been no intimacy."^③

1. Doctor, op. cit., Vol.II, pp. 419-20.

2. SSGG, Part I, p.95.

3. Sergeant, op. cit., p.77. Quoted.

This painful recollection indicate his loneliness. It is most likely that his early training in Baroda and his nature did not allow him to break this barrier which nevertheless hurt him. Thus in spite of sorrows in his domestic life, the sense of Maharaja remained predominant in him. It did not distract him from the performance of his duties and as a result he distinguished himself as an Idealist Ruler.

✓ III Foreign Travel

" Travel in foreign countries," said Sayaji Rao in 1918 at Nasik, " is one of the chief sources of knowledge."^① This is the conclusion he derived from his travels in foreign countries (Appendix I). The circumstances that impelled him to undertake a journey in Europe in 1887 have been already described in the preceding pages. His decision to go to Europe proved to be an important one from the social point of view also. Crossing the sea-water i.e. Kala Pani, according to the pious Hindus was a crime. It was taken as a deliberate defiance of caste-system and religious decrees. Sayaji Rao's decision to cross the ocean came as a rude shock to the orthodox people in the palace and to the royal purohits. But he overcame them all and sailed for Europe. A bold lead was thus taken by a ruler to break the social taboos.

Sayaji Rao's first trip to Europe, in the strictest sense of the term inaugurated for him, a period of contact with what for him were new civilizations, new peoples and new customs. Beginning from 1887 to 1939 i.e. till his death, Sayaji Rao made not less than twenty-seven tours abroad. He visited many countries in Europe, America, Asia and Africa. While in India he visited cities small or big, went to the famous hill stations and often toured his own State.

Throughout his tours in the advanced countries abroad, he looked for ideas and methods which could be usefully adapted in his State. His curiosity to know and study in detail the political, industrial and social conditions of the people, became a practice

1. Widgery, SAMSG, p.438.

for him. He had frequent opportunities to meet leading statesmen, distinguished personalities, workers in different fields and Heads of the State. It was a hobby for him to cultivate friendship with the Europeans and the Americans. This is evident from his numerous letters written to them. In these letters he would express his feelings over the incidents in his life and discuss political, social and economic problems.^①

Wherever Sayaji Rao moved, he looked for new ideas in all spheres and especially agriculture, industry, education, co-operation and medicine. He studied political as well as social institutions of the countries. He visited some of the most important European mechanical, technical and cultural (including ancient monuments of arts and architecture)^{centres.} It led to the establishment of industrial and technical institutions in Baroda. The Fine Arts Gallery, the Library System, the Educational System are some of the institutions which he founded. He was interested in architecture and studied it with keen interest. The construction of Laxmi Vilas Palace, many exquisite pieces of arts and painting displayed in its halls and corridors, the furniture with which it was adorned indicate the impressions and the material which he brought from abroad.

In 1905, Sayaji Rao and Maharani Chinnabai were on a tour of European countries. It turned out to be their longest which they had ever undertaken. From London Sayaji Rao decided to visit the United States. It was to be his first tour there. Though the tour undertaken in 1906 was of long duration, it proved to be fruitful and was in the strict sense a business tour.

Whitelaw Reid, the American Ambassador in London, wrote about the visit of the royal couple in the following words:-
" His Highness is very desirous of seeing what he can of the workings of our republican institutions and you will find both him and the Maharani intelligent and delightful people" Reid also

1. His letters have been collected and published in four
volumes entitled Selected Letters.

wrote to the Secretary of State and the President of Harvard about Sayaji Rao's desire and interests in seeing especially the educational institutions of America, which were one of the principal objects of the proposed visit.

On his arrival, Sayaji Rao requested to make available the services of an expert manufacturer or a person competent enough to guide him on the economic development of his State. He expected the expert to study the past and present history, the natural conditions and the people of his State before suggesting definite lines for development.^① He also asked for an educational expert and for a "... good instructive note on citizenship, its duties and obligations, and the historical treatment of citizenship."^②

After a fortnight, he asked H.C. Bumpus of American Museum, Natural History, New York, for chapters or pamphlets on (1) The Industrial Development Of the United States and the policy followed to encourage it, with the statistics of exports and imports, (ii) Education in the United States, (iii) Agriculture, (iv) The bringing up of children, and their relations with their parents when they grow up and (v) Labour Unions.^③ This shows Sayaji Rao's keen interest in a variety of subjects. Out of all these enquiries, the scheme for libraries materialised in the State. In 1907, he established circulating libraries in the Talukas and Peta Mahals of the State to provide the people in towns and villages the opportunities of reading books, periodicals and newspapers.^④

After his second visit to the United States in 1910, he engaged the services of William Alanson Borden as organiser and director of State Library Department. In course of time, the library scheme developed to a greater extent and it became one of the important achievements of Sayaji Rao.

1. SL, Vol. II, No. 834, dated 3-6-1906, p. 622.

2. Ibid., No. 835, dated 6-6-1906, p. 623.

3. Ibid., No. 839, dated 21-6-1906, p. 627.

4. SSGG, Part II, p. 203.

In 1923, when Sayaji Rao was at St. Morritz, he heard shocking news of the death of his second son Jaisingh Rao while he was on a way from Berlin to Paris by train.^① He performed Jaisingh Rao's cremation ceremony at Paris and returned to Baroda.

At Baroda he received representatives of different associations and communities and replied to their Addresses. In one of his speeches, Sayaji Rao repeated his motto to satisfy the reasonable aspirations of the people.^② Referring to his foreign trips, he pointed out that "...this great war^h (i.e. of 1914-1918) has revolutionised the social and political conditions in Europe and has brought an upheaval there. To appreciate these conditions, one must study them on the spot. If we do not march with the times, we shall lag behind fifty or sixty years; other countries are moving fast and we cannot afford to stand still."^③ This observation shows his critical faculty in understanding the effects of world War I. By this he meant to show how he gained at each European visit.

Next year, at the Benaras Hindu University, he reiterated his conception of foreign travel. "It is, I think," said he, "most important that we should encourage our people to travel abroad, to make themselves acquainted with other lands, other races, other cultures." He disapproved the general dislike of the people to undertake a foreign travel. He peeped into the ancient history of India and pointed out that whereas "Our ancestors, the Indian traders, the Buddhist missionaries and teachers, travelled far and wide spreading our ancient culture throughout Asia," "We have kept ourselves "...in dignified seclusion" and it "...has cost us more than we shall ever know." He warned those people "...who refuse to contemplate the pulsing life of the countries overseas."^④

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1. As stated earlier, the death of Jaisingh Rao was mistaken as Sayaji Rao's by Reuter's News Agency.
 2. Widgery, SAMSG, p.469.
 3. Ibid., pp. 471-72.
 4. Ibid., p.487.

He stressed the need of having intercourse with the great trading nations for the extension of our resources, for enlarging our horizons and for the recovery of that initiative which we had lost. And for recovering all these again, we must go abroad, he maintained.^①

All his statements and remarks show that he regarded travel as the highest form of education. His foreign trips which were not less than twenty-seven, bear testimony to this. The obvious result of his trips is to be found in the progress of Baroda in many spheres. In spite of this, there is also another side of Sayaji Rao's frequent visits abroad which should not go unnoticed. It is also to be seen how the people of Baroda viewed their Maharaja's frequent travels abroad.

The reaction of Sayaji Rao's travels among the people is voiced by two eminent social workers of the day.

Raojibhai Manibhai Patel in his memoirs^② described Maharaja Sayaji Rao as an Ambitious Ruler. He praised Sayaji Rao's liberal and progressive works at Petlad (Kheda District). According to him Sayaji Rao's desire was fulfilled by introducing reforms and he earned fame, but they did not last long. After 1911-12, he passed most of the time of his life in Europe. The people of Baroda suffered humiliation like a herd without a master. So the Maharaja's desire to serve the people remained far from fruition.^③

Dr. Sumant Mehta who had held high positions in the State and was in close association with Sayaji Rao and Maharani Chimmabai from 1904 to 1921, has referred to the Maharaja's travels in his autobiography,^④ written in Gujarati. He has affirmed that the Maharaja formed a habit of visting Europe again and again from

1. Ibid.

2. Jivanana Zarana (Gujarati) (Ahmedabad, 1959), Vol.I, 1907-1939, p. 24.

3. Ibid.

4. Atmakatha (Synopsised and edited in Gujarati by Bhogilal Gandhi) (Ahmedabad, 1971), p. 108.

1887. He had given much thought to make his State best governed and earned prestige thereby. He was an ambitious ruler. But his efforts to introduce changes and progressive reforms had almost met with failure as he did not draw near his officers and make them share his views. He did not supervise constantly over his reforms. He did not mix with his subjects and did not create leadership by providing training to it for soliciting their co-operation in his work.

The contentions of both the writers cannot be brushed out easily. Sayaji Rao's early trips were undertaken mainly for the purposes of improving his health and taking rest in a more congenial atmosphere than Baroda could offer. During these trips he observed new things with a sustained efforts and grasped them in details. After exploring the possibilities, he introduced new reforms in the State, with a desire to carry out the object he had entertained at that time. While he was away from Baroda, the administration was run by the Dewan and the high ranking officials of the State. Sardar Vallabhbhai in 1938, praised Sayaji Rao of being the most progressive and experienced Prince in India, but deplored his long absences in the State which tended to deteriorate the administration of the State and caused disappointment among the people.^①

Sayaji Rao disliked the idea of an absent Maharaja when he was contemplating his first trip in 1887. He expressed this in ~~his first letter in 1887. He expressed this in~~ his letter January 16, to Lord Dufferin and added " I love my people, and I would not have chosen to be away had it not been imperatively necessary."^② He also seemed to be conscious of the reaction among the people about his trip. In a letter to F.A.H. Elliot written after sixteen days, he wrote, "The truth is that the people do not like to see me run about so much. They do not know the reasons that compelled me to go. Still, taking all in all, I cannot say that they are wrong."^③

1. N.H.Parikh, Sardar Vallabhbhai (Gujarati), Vol.II (Ahmedabad, 1952), p. 404.

2. Quoted by Sergeant, op. cit., p.82.

3. Ibid.

The benefit he derived from his first trip both from the point of view of health and seeing the new things, motivated him to undertake another trip. In the like manner, he made many trips in the subsequent period. Though he spent considerable time at health resorts like St. Morritz in Switzerland, he was not completely cured of his ailments namely insomnia and gout.

His gout, particularly made him invalid often so the cure became necessary. During and after his visits abroad, he took rest and found relief. But the crave to travel more and observe new things increased more than before. He seemed to have been strongly impressed by the marvels of Western Civilization and developed fascination to see it again and again and see unknown things.

Before undertaking short or prolonged tours from a place in Europe, he would take care to recoup himself to sustain the trouble of next journey. Often he would break his journey and reach to the health resort for recoupment. This is found to be the case on many of his trips.

But his foreign trips, besides satisfying his lust to see new and known lands, also proved fruitful as far as the Baroda State was concerned. He introduced many reforms and made changes to improve the conditions of the people and built up the State on modern lines, an allusion of which has been given in his biographical sketch.

Like his fellow Princes, he did not dazzle the people with his princely garments, ornaments, titles etc. and corrupted those who went near him and passed his time in 'enjoyment.' Rt. Hon. Shrinivas Shastri in his lecture at Cochin in 1926 sharply criticised the tendendancy of pleasure seeking Indian Princes in this way. " A great many of the Princes," said he, "are not to be seen in their palaces. They are to be seen anywhere, enjoyment can be with their people's money. You go to London, you go to Paris, you go to all fashionable cities and you meet some Indian Rajah or other dazzling the people of Europe and corrupting those who go near him."^① Sayaji Rao made himself an exception to this. He did

1. Chudgar, op. cit., p. 17. Cited.

seek pleasure not in the sense of Shrinivas Shastri, but in seeing, studying and observing the new and unknown things. He would also keep a view to adapt them, if found useful, for his people and the State.

In the latter half of his reign that he used to pass most of his time in foreign countries cannot be denied. In fact, he became an "absentee" ruler. In spite of this, ^{he} did not shirk his responsibilities and duties and remained morally conscious of it till he breathed his last. His reforming zeal remained unabated to the end. He admired the progress and achievements of Western Civilization. He desired that the Indians should cultivate the habit of undertaking foreign travels because it would lead to rapid reform and advancement. But he was against imitating European forms of life without understanding them properly. He wanted the progress of his State and India to be solid and substantial and that should be decided patiently and intelligently. This was the genesis of his travels.
