CHAPTER IV

Political Awakening in Mysore

Although the Representative Assembly was established as early as 1881, i.e., four years prior to the birth of Indian National Congress, it could not become a nucleus for political movement in Mysore state. Apart from the Representative Assembly, there was no other public association and the need for one was not felt in the presence of the Representative Assembly which was considered ample enough to represent the needs of the people and seek their redress by the Government. The wants and grievances of the people were expressed in the Assembly and the Government gave them due consideration. However, there were forces across the border which were influencing the people in the state to establish public associations.

One such factor was the formation of Madras Sahajana Sabha in 1884 at Madras province. The Sahajana Sabha was established with a view to making possible a periodical exchange of ideas between the Madras and southern parts of Madras Presidency and to serve as a representative association and for safeguarding the interest of the people against the harsh and unpopular measures of
bureaucracy.

To begin with, the aims and aspirations of Andran Mahajana Sabha, Indian National Congress and the Representative Assembly of Mysore, were more or less the same and they were identical in action by discussing problems of education, self-government, public finance and economics, public health and other miscellaneous matters. 'The Provincial Legislative Assemblies as then constituted, without the right of interpellation or any share in the financial management with their official majorities for the most part and the non-official members owing their appointment entirely to nomination admitted little room for successful expression of popular opinion and failed to command that degree of confidence which was so needful for their efficient working.1 Thus the demands of these organizations or institutions were moderate and mostly constitutional and not agitational or conflicting with or against the authorities. They were mainly concerned with reforms in the administration in the Councils and in services. The method employed by them was one of prayer, petition and

1. Majumdar B.B., Indian Political Associations, p.103.
representation. In earlier years the times and conditions were such that anything other than reasoned appeal to the authorities for the redress of the grievances was considered undesirable. But gradually a change was witnessed particularly during Viceroyalty of Lord Curzon, an imperious and autocratic man who alienated his superior authorities in England and influential elements in Indian Society. Two of his acts provoked widespread resistance throughout India. His attempt to strengthen the State control and responsibility for University education through the Indian Universities Act 1904, and the partition of Bengal in 1905. The partition of Bengal resulted in Swadesi Movement and boycott of British goods. Surendranatha Banerje declared that in order to undo the partition, the Bengalees would fight with the same determination with which Irichens had struggled for a hundred years to attain Home Rule. In this connection, Bipin Pal made a paradoxical statement in 1907 that the "Viceroyalty of Lord Curzon ..... had been one of the most beneficent if not decidedly the most beneficent Viceroyalty that India ever had." He preferred the policy of

Curzon to that of Ripon, because while Ripon satisfied educated Indians with political concessions, Curzon by his unpopular policies, made them so discontented that they demanded self-government with greater determination than before. The Swadesi Movement of Indian National Congress spread to Mysore and enkindled a spirit of patriotism among the students and educated public. Swadesi leagues were formed in several parts of the State and boycott of foreign goods was advocated. Dewan J.P. Indhava too speaking about unrest in India and its repercussions on the State of Mysore said "situated as we are, surrounded by British territory on all sides and considering we are equally long under the influence which have given rise to aspirations of nationality and liberty in British India, it is only in the nature of things that this State should not escape participation in the ferment that is noticeable all over India. We should be thankful that the new spirit has not assumed any of those aggressive or ugly forms which it has taken in some other parts of India." 3 Thus it is evident from Dewan's speech that a kind of

3. R.A.P., 1907, App.A.
mild agitation was stirring in Mysore. Along with the spread of Swadesi movement the activities and deliberations of the Indian National Congress were widely read and newspapers freely reported the movement in the British Indian Provinces.

Another factor which caused deep irritation and resentment among the educated people of Mysore was the promulgation of Newspaper Regulation in 1906 by Dewan V.V. Madhava Rao. During the period of Dewanship of Sir K. Seshadri Iyer and Sri V.J. Krishna Murthy, the attitude of the Government towards the Press was one of indifference. The influence of the Press in moulding the public opinion in Mysore was of considerable nature. After 1881, a number of newspapers were started at the instance of the then Dewan V.V. Pangacharia to propagate the national, patriotic and democratic ideas. The prominent papers like Uchitha, Chinthamani, Deekshithimani, The Kudagaraudi, the Herald gave vent to the grievances of the people and exposed the misdeeds of the administration. They enthused people to take interest in public affairs. The Press also reflected on the deficiencies
of the representative institutions and advocated for their reforms. The newspapers frequently commented on the nature of the Representative Assembly and its ineffective character. Vritthantha Patrika wrote "Unless the members were given the greater independence, they could not be regarded as the true representatives of the people, nor could the assembly deserve the name of the Representative Assembly."

The Press also criticised the uncalled interference of the British Resident in the internal administration of the State. The main function of the Resident in the Native State was to watch and see that no measures were introduced in the Native State which might be derogatory to the interests of the British Government and to tender advice to the Native Rulers on all matters of some consequence. But, Resident often interfered in the internal administration and took offensive interest even in trifling matters. Karnataka Patrika wrote, "There is no doubt that the independence of the native Princes is gradually declining. All of them are more or less like puppets in the hands of British..."
Government. He, the Resident meddles in every act, however trifling, connected with the internal administration of the State and cursed is the crime who dares to go against the Resident's wishes. Such a criticism was not palatable to the Resident and much loss to the British Government, which viewed this with seriousness and wanted to restrict the freedom of the Press in the native State. With this object in view, the Government of India promulgated an order, by a notification on 25th June, 1891 to bring the news papers and other printed works containing public news or comments, under the control of political agents in the States also. In the light of this Government of India order, the Mysore News Paper Regulation was passed in 1900. The provisions of the new regulation were more severe than the Government of India Order. The Press was virtually gagged. The Government did not give any tangible reasons for its promulgation, except stating that it was considered expedient to provide for the efficient control of the publication of news papers and other printed works containing public news. By keeping this

6. Preamble to the Regulation No. III of 1900.
regulation, Government wanted to prevent the spread of political agitation from British Indian territory to Mysore area through the powerful media of the Press. This regulation no doubt pleased the British authorities but obstructed the growth of free and independent Press. In spite of the Government arming itself with enormous powers to deal with the Press, the Press in Mysore did not shrink to point out the defects in the administration. Their tone became more and more anti-British, and outlook nationalist by reporting the political movement in British India and thereby spurred the people to join the national main stream. In the wake of news paper regulation, the Karnataka, the Sampath Abhyudaya and Sadguru became prominent and discharged their duties by exposing the deficiencies of the administration and upholding the people's rights. Veteran journalists Sri L.V. Gundappa and Sri D.Venkata Krishna used the media of the Press very effectively and skilfully. The Karnataka Paper wrote, 'It is sometimes said that Mysore is a Swaraj State and there are no two elements here to occasion a conflict of interests. A more idle and misleading doctrine
was never formulated. Considered racially, it is true, a full measure of Swaraj - that is to say its governing class and the Governed population are both children of the soil. But considering the question from the people's point of view, the Government here is scarcely less bureaucratic than in Bombay or Madras. Only our officialdom is covered with an Indian skin which is in one respect at least operated as a distinct disadvantage in as much as we are not so free as our brethren in British India to criticise and censure. 7

Under the provisions of the regulation, *Kadaranadi* was suppressed and its editor was deported from the State. *Suryodaya Patrika* incurred the displeasure of the Government for criticising the obnoxious Press Act of 1908. *Bharathi*, a Kannada national daily edited by Kaverathna Krishnasamy was another victim of the Press Law. As a mark of protest, a good number of papers: *Yrithanthe Chinthamani*, *The Bharathi*, the *Gerald* and the *Kadaranadi* stopped publication. Others were afraid to come out freely for fear of penalties under the regulation. The Press in British India

strongly criticised the promulgation of the Newspaper Regulation in Mysore. The Swadeshaimitrams, the Indian Patriot and the Hindu denounced the bureaucratic vagaries of the States and demanded political reforms. They impressed upon the people and the leaders of the States that the interests of Indian India and the Native India were one and the same and Indian federation would be possible only when the native States also adopted a liberal policy in administration. Thus the Press served as an effective force in enkindling and fomenting the political movement in the States in general and Mysore in particular.

In defence of the Newspaper Regulation Dewan stated, "Constitutionally speaking, the Government of His Highness was autocratic in its nature, and in that allowing the regulation to be passed, His Highness selected to put some limitation on his powers." But Dewan after indicating his mind assured that "the regulation will not be put into force in regard to any newspaper unless the character of the publication is such that its continuance is

undesirable in the interest of the State or in the cause of public morality." It was partly true that the provisions of the regulation were not directly used against the Press which were critical on the policies of the Government but dubious methods were employed by way of giving pin-pricks and putting obstacles indirectly. To state one such glaring instance, Mr. A. Venkatarakshanaiah of Mysore city backed by majority in the Representative Assembly became eligible for nomination to the Legislative Council. The Government, instead of nominating him, chose to veto the names and ordered fresh elections without assigning any reason. The motive behind this veto was that Mr. A. Venkatarakshanaiah was the editor of the Mysore Herald, who, as a protest against the News Paper Regulation had stopped its publication. Another equally glaring instance was that Mr. S. Setur of Bombay Civil Service was appointed as one of the Judges of the Chief Court of Mysore in 1909. He was an ardent admirer of Lokamanya Tilak and he had published some time ago a book on Tilak's Trial. The Government
of India did not relish this appointment. Indirectly brought pressure on the Government of Hydore to secure the dismissal of Sri Settlur. The removal of Sri Settlur from the Chief Court was very much resented by the Press and the public.

The rigour and severity of the Press Regulation of 1908 came under much criticism ever since its promulgation. Its repeal was urged time and again by the Press as well as members of the Representative Assembly. One of the stringent provisions was that matters which came under the Press Regulations were left entirely to the discretion of the Executive, while the corresponding British Indian Act contained provided for a judicial determination of the cases. The repressive measures initiated by Dewan V.P. Madhava Rao continued under Sir T. Ananda Rao. These drastic measures were nothing short of gagging the Press. The effects of these rules were felt when the progress towards the enlightenment of masses was retarded. This was visibly noticed by Sri E. Viesoswanay who wanted a good daily newspaper. He said that 'Government are now doing all that is possible to carry education and enlightenment to
the masses but they lack one important instrument for the spread of new ideas, viz., an efficient vernacular Press. "I have been for the last five years trying to get an efficient vernacular daily paper started, but one of the main difficulties has been the existence of this Press Act. For instance, the newly established printing press in Bangalore is quite unwilling to take up any work connected with news papers for fear of penalties under the Press Regulation."

It was again only at the time when liberal and foresighted statesmen Sir M.Viveeswaraya who tried his best to relax the rigour of the Press Act. Datan Viveeswaraya wanted to provide some kind of enquiry before the action was taken against any Newspaper. He suggested that the enquiry may be conducted by a judge of the Chief Court and a non-official gentlemen of standing who may, ordinarily be a retired Officer of Government or the status of a head of a department. Even this suggestion was resisted by the Maharaja. But Viveeswaraya did not

10. Confidential-file No.5638, 12-4-1918.
leave at that and tried to convince the Maharaja of
the soundness of his proposal stating that "if there
is any objection to a non-official gentleman being
associated with the enquiry, that portion of the
proposal might be dropped as it is not of the essence
of the change. It is quite sufficient if the enquiry
is held, say by a Judge of the Chief Court. This
modified proposal was accepted by the Maharaja
and quasi-judicial enquiry by a Judge of the Chief
Court was ordered for the cases coming under the
rubric of the Newspaper Regulations. The heavy
hand of Government through Press Regulation was
deeply felt and had a beneficial effect on the develop-
ment of the Press and expression of public opinion.
Later when Sir M. Visvesvaraya wanted to establish
an efficient media to spread education and enlighten-
ment among the masses, the main obstacle was the
long arm of the Newspaper Regulation. Even by
his genuine efforts he could mitigate the evil to
some extent, but could not repair the damage done
to this important institution of Press.

The question of repealing the Press Act came up

13. File No. 5638 dt. 12-4-1918.
again and again before the Government. In 1912 the Government promised to consider the question of repealing the regulation. In 1920 the Government promised that it would see what further modifications, if any, might be made in the regulations with a view to making it less drastic. In 1921 in course of discussion on the floor of the Representative Assembly the members showed themselves to be in favour of amendment rather than repeal and also for removal of drastic provisions from the statute book and for retention of effective control over press. Thus in keeping with the general public opinion of the people of the State a new bill with following features was placed before the Representative Assembly:

1. Permission of the Government to edit, print or publish newspaper was dispensed with;

ii. The nature of the matter, the publication of which offends against the law, was categorically to be defined;

iii. No action was to be taken against a newspaper without a judicial enquiry; and

iv. Any order passed after such enquiry would be subject to appeal to the Chief Court.

Thus press became an effective instrument of

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popular cause as championed by Visvasvaraya.

The Representative Assembly not only brought together the leading ryots and merchants from all parts of the province to be in communication with the Government but also encouraged the rising of a number of functional, economic and social associations having a community of interests. The rules framed in 1887 to determine the composition of the Representative Assembly with a view to secure wishes and aspirations of the different sections of the people, the public associations having more than one hundred membership, were granted the privilege of deputing one of their members as the delegate to the Representative Assembly. By 1896, about seven such functional associations like South and North Mysore Planters' Associations, Yadugiri Sadananda Vardhini Sabha, Fate Fayers' Associations of Bangalore and Mysore Cities, Kolar Gold Field Mining Board were given representation in the Assembly. The aspirations of these associations in the earlier stages were genuinely functional and intended for the general advancement of the society. But gradually some of the associations which came into
existence later became parochial and communal. A move for Mysorens movement among the Brahmin community originated in the demand for preferential treatment for entry into the services of the State. To secure the services of the brilliant young men as recruits to the Administrative Service, the Mysore Civil Service Examination was instituted in 1891. This examination was open to all Indian citizens. This competitive system created some uneasiness among the people of Mysore because during the township of Sir K. Seshadri Iyer, most of the higher services were filled by recruits from Madras Province. The presence of predominant Moplah element in the administration of Mysore was not relished by the people of Mysore and it presented a threat to the local talent. Infiltration of Madrasis and the open competition for recruits was vigorously opposed by several members of the Representative Assembly under the leadership of Sri Venkatakrishna. They were fighting for a policy of protection to the local talents and were highly critical of Venkata's measures. This resulted in bringing into forefront a movement between Mysorens
and Non-Mysoreans. The agitators demanded that all appointments must go to the sons of the soil. Mysore for Mysoreans became their slogan. This agitation to a great extent resulted in reducing the Andra element in service and in modifying the Mysore Civil Service examination rules in 1912. The new rules of recruitment restricted the examination to the candidates who were either Mysorean by birth or domicile or who had taken their degrees from one of the colleges in Mysore State. Thus the preponderance of Andraasis in higher services in Mysore gave rise to a parochial movement in Mysore State.

In tune with the spirit of the times a number of communal associations came into existence in Mysore State. In the year 1906, some of the leading public spirited men of the community, with the aim of ameliorating the conditions of the cultivating classes who constituted the backbone of the agriculture and industry of the State, organised Teckaligara Sangha. The then Dewan, U.P. Madhava Rao encouraged the Sangha in furtherance of the cause of education and for improvement of agriculture in the State. The Government
The Government was prepared to give assistance to get the boys of the community to school and bring home to the cultivators such improved methods of agriculture as may result from the labours of scientific officers and of those of other provinces. At the opening of the second conference of the Sangha, Sri Krishna Raja Mudiyar stated, "the aims of the Sangha are entitled to all encouragement. The cultivators of the country are its mainstay in times of prosperity and in times of misfortune. It is on them the burden falls most heavily. Any movement that tends to their welfare must command my warmest support."15

The Vokkaligara Sangha tried 'to promote the material, intellectual and moral interest of the great Vokkaligara population.'16

Following the lead given by Vokkaligara Sangha other communities organised their own associations. The most significant among them were the Central Mohamaddan Association, which came into existence in 1908; The Lingayat Education Fund Association in 1909, Arya Vysya Mahasabha in 1915; Indian

15. Speeches of Sri Krishna Raja Mudiyar, 6t.7-10-1907; p.67.
Christian Association in 1920; The Adi-Dravida Abhivridhi Sangha in 1920; The Jaina Education Fund Association in 1921; and the Kurborna Sangha in 1922. All these associations were striving hard to secure the betterment of their respective communities in matters of administration, public services, social and economic fields. The question of equitable distribution in the Public services and in the educational and other institutions had been the main topic of interest of their resolutions and representations. Even the most backward and downtrodden people like Harijans put forth their claim for social and economic upliftment.

The Adi-Dravida Abhivridhi Sangha represented to the Government - "we are an ancient community with a civilization, philosophy and history of what we reasonably feel proud. We are confident also that our present unfavourable conditions are the outcome of the economic degradation. We are confident that our social condition will automatically improve with improvement of our economic condition. Our foremost need is education, more education and universal
education. We are thankful to the Government for throwing open all government and aided institutions to our boys and girls."17 Lenin appreciating the broad outlook of the Sangha commended the moderate tone of the address of the representatives by saying 'this augurs exceedingly well for their future.'18

The formation of these associations gave fillip to the awakening of the people and helped to get better deal with the Government in redressing their grievances through effective and organised channels. But the most influential factor which added to the awakening among the people of Mysore came across the border was the formation of the non-Brahmin movement under Justice Party in Madras.

To begin with, the Association which the Non-Brahmins founded in Madras was called the South Indian Liberal Federation and not the Justice Party. It is also interesting how the term 'Justice Party' was given to this body of non-Brahmin movement. Gokhale, while delivering a speech at the Sharwar

17. P.A.E., Oct. 1920, App. 'A'.
18. Ibid.
Social Conference held on April 27, 1903 remarked
that the question of degraded condition of lower
castes was in the first place 'a question of sheer
Justice.' Probably this remark which attracted
the attention of the non-brahmin leaders to name
their party as Justice Party and the Party's news-
paper organ as 'Justice.'

The distinction between Brahmins and non-
Brahmins was focussed for the first time in.
Andras by Alexander Gordon, an I.C.S. Officer, who later
rose to be a member of the Andras Executive Council,
in his evidence before the Public Service Commission
in 1913. He indicated the details by showing that
out of 123 permanent district unsifys in 1913, as
many as 93 were Brahmins, only 25 were non-brahmins
and the rest belonged to the other communities. He
further stated that in the competitive examinations
for the provincial civil service held between 1892-
1904, out of 16 successful candidates 15 were Brahmins.
This statistic in Andras service opened the eyes of
the non-brahmin leaders. Taking the lead from the
Gordon, the champions of the non-brahmin classes.

submitted a memorandum to Dr. Advise Montague pleading for proper representation of non-Brahmins in the services. In order to intensify their demand for more educational and job opportunities in the state, an association called South Indian Liberal Federation was formed on November 20, 1916. This association of non-Brahmins, started an English newspaper called 'Justice'. Dr. T. Nair and P. Thyagaraya Chettiar were the leading organisers of the association. The programme of this association was given in December 1916 by the Secretary, Sri Baladur P. Thyagaraya Chettiar. The objects of the association were - (i) to promote the educational, social, economic, political, material and moral progress of all communities of south India, other than Brahmans; (ii) to discuss public questions and make a true and timely representation to the Government the views and interests of the people of South India with the object of safeguarding and promoting the interest of all communities of south India, other than Brahmans; (iii) to disseminate by public lectures, by distribution of literature and by other means, sound and liberal views in regard
to public questions and thus create and direct public opinion.

The creed of the federation was explained as that the members of the liberal federation are averse to any violent and sudden constitutional changes which will impair the authority of the British Government to which they look for holding the scales even between class and class. However, they were strongly in favour of progressive political development of a well-defined policy of trust in the people qualified by prudence and of timely and liberal concessions in the walk of proved fitness. Any change in the constitutional set up must secure complete representation to the different communities that constitute the population of the State in proportion to their numerical strength and stake in the country. The time for the grant of complete self-government to India has not yet come. This is a time for the preparation to attain that goal.

The non-brahmin movement of Jadunath gathered such force and momentum after 1917 and rapidly spread.

21. Ibid.
to Mysore. In Mysore State it took the shape of a demand for adequate representation in the public services of various communities which were not sufficiently represented. By about 1910, there appeared among different groupings of the people resentment over the predominance of Brahmans in public service. As it has been noticed already, a small number of professional men, merchants, retired civil servants and land holders began to organise associations to further the interests of their communities. In 1909 Mr. Peddy, an ardent champion of the non-brahmin movement in Madras, was appointed as Professor in Sahareja's college in Mysore City. His personal dynamism and reputation as a scholar made him very popular in the intellectual circles and gained easy access to the Royal family of Mysore. Concurrently, his University post brought him into contact with the leaders of the Vokkaliga and Lingayat education associations, and he soon brought these two groups into contact on the basis of anti-brahmin sentiment. Mr. Peddy directed his non-brahmin campaign to get special treatment for non-brahmins and gradually forged the leaders of Vokkaliga, Lingayat and Muslims.
communities into a formal political association.

This campaign reached high pitch on 18th November 1917, when non-Brahmins organised the State's first political meeting in Bangalore. 22

Very soon an association called Praja Hitra Mandal, comprising of non-Brahmins was formed in 1917. The object of the association was to secure more and more representation to non-Brahmin communities and to fight the predominance of the Brahmins in the political and administrative affairs of the State.

The Government could not be indifferent towards the just demands of these backward communities who constituted the bulk of the population in the State, and endeavoured to do whatever reasonable in their demand. As early as 1892 in considering the question of recruitment to the civil services in Jore State, Sir K. Seshadri Iyer recorded in a minute the necessity 'to maintain proper proportion of all classes in the service' and stated of the Brahmin community 'that this class is already too well represented.' 23

22. James Fane - Political change in an Indian State, p.59.
Soon after the formation of Praja Samaj, a deputation consisting of the representatives of the non-brahmin communities waited on His Highness the Maharaja on 24th June, 1910 and submitted a memorandum pleading that the rural people have not been given the same chances as the population of the town, owing to the existing defects in the educational organization and also pleaded for giving preference for the non-brahmins in the services of the Government. The memorandum stated among other things to safeguard the interests of all communities in the State that all governing council from Legislative Council downwards to be modelled so as to secure the principles of communal representation; that Government offices be apportioned between the different communities so as to secure a just balance of all interests and provide each community with the only effective motive for education under the circumstances; that to secure the above principles as a temporary measure and, until education is better and more evenly spread in the State and sufficient number of candidates are available, outsiders possessing necessary qualifications be brought into power.
the existing monopoly; That the results of the
government survey into the representation of the
different communities in public services be published
together with a statement of policy by the government
on the subject; That these figures be brought up-to-
date, and that in future these statistics be published
annually; That the qualifications for the officers,
etc., be revised so as to abolish the present monopoly
by a single class, which in the opinion of Iraja...into
landali could be done to the entire benefit of the
state both as regards efficiency and economy. 24 In
his favourable reply the Maharaja said 'my government
is using its utmost endeavour to encourage backward
classes in the state and you may rest assured that
this policy of affording special facilities and
encouragement to all communities who are being left
behind in the race of progress will be steadily
pursued in the future even more than it has been in
the past.' While assuring his sympathy, Sri Krishna
Raja Sadiyar advised the deputationist 'that they
should be careful not to do anything which would
mar the unity and harmonious relations among different

24. Memorandum to Sri Krishna Raja Sadiyar, 24th June 1915.
classes of people in the State and which were an essential condition of all real progress. 25

The Government became sympathetic to the aspirations of the backward section of the people and was trying to promote their educational and economic interests by way of reserving seats in the schools and also providing scholarships and hostel facilities to the backward and depressed communities.

During the tenureship of Sir Silpovantra, a number of schools and educational institutions were started to provide better facilities to backward classes of people. Measures were initiated to secure increased representation of non-brahmin communities in the public service. A little lower scale of qualification for minor appointments was prescribed for non-brahmin candidates. The same principle was extended to case of Sheikhars. In the year 1916 Government ordered that members of communities backward in education should be more largely represented in the public service and directed that 25% of the appointments made in a year in a department

25. Desai’s Address to N.A., dated 13-10-1921.
...or district would be given to the qualified members of those communities. Further the Government observed that there was a large preponderance of Brahmins in the public service and steps were initiated to ensure that all other communities in the State were also adequately represented in the services of the State.

The Government also decided on the progressive measures for ameliorating the conditions of the backward classes and depressed classes in the State. Firstly, the acceptance of the education committee submitted by Mr. N. Reddy enrolling several measures of reform, like—(i) gradual conversion of aided village primary schools to Government institutions; (ii) the development of vernacular middle schools to A.V.Schools of a uniform type; (iii) the combination of practicals with literary instructions; (iv) the establishment of a large number of industrial schools; (v) the extension of the course of normal training; (vi) provision of special facilities for the education of scheduled castes; (vii) and the revision of scales...

of pay in the tutorial and Inspectorate. 27

To make progress in this direction the other important measure was the constitution of a committee consisting of both brahmin and non-brahmin members under the Chairmanship of Sir Leslie C. Miller, Chief Judge of the Mysore High Court, to investigate and report on the problems concerning — (i) changes needed in the then existing rules of recruitment to the public services; (ii) special facilities to encourage higher and professional education among the members of the backward classes; (iii) any other special measures which may be taken to increase the representation of the backward communities in the public service without materially affecting the efficiency, due regard being paid also to the general good accruing to the State by a wider diffusion of education and feeling of increased status which will thereby be produced in the backward communities of the State.

The Miller Committee constituted in August 1918 submitted its report in July 1919. The members of the committee were convinced of the necessity of special treatment to the backward classes in the matters of public services and recommended that "within a period of not more than seven years that not less than half of the higher and two-thirds of the lower appointments in each grade of the service and so far as possible in each office, are to be held by members of the communities other than Brahmin community, preference being given to duly qualified candidates of the depressed classes when such are available." The Government after examining the report in consultation with the Heads of departments, passed orders in May 1921. Welcoming the measures Mr. Gulam Ahmed Kalam, a prominent member of the Representative Assembly stated 'This session of the assembly is rather unique, in many respects, its worth being remembered. We need not say how grateful we feel for the steps taken by our benign government for the issue of orders in connection with the education memorandum and the order on the

29. Miller Committee Report, para-10.
Miller Committee Report. The Education Memorandum submitted by Dr. C.P. Peddy will indeed be a landmark in the annals of the administration of this State. The memorandum will not only benefit us, but it also tend to help who are struggling in that direction in other parts of India.

The Government order on backward communities had extensive reaction and even subject of discussion in the very next session of the representative Assembly, and even after. It had been the main topic of interest in tabling resolutions and interpellations in the Representative Assembly and the Legislative Council. The opinion of the Government then on this issue was that the term 'Backward Communities' should be understood to include all communities in the State other than Brahmans. This view continued more or less till 1956 when the State re-organization was effected. The dissatisfaction against the backward communities order came to the surface in the June session of Representative Assembly, 1921 when some rules of procedure identical with that of corresponding rules relating to the 30.

[5 A.P., June 1921, p. 75.]
procedure of the Indian Legislative Assembly were issued. As a pretext of expressing dissatisfaction over these rules, most of the subjects standing against the names of members belonging to the Brahmin community were withdrawn by the members with a few exception, and did not come up for discussion. These members did not also take part in the discussion of the budget. It was apparent that the withdrawal of the subjects was not due to any hardship implied in the rules but to some real or fancied cause of dissatisfaction, on the order of the Millar Committee Report. Reacting to this, Desan pointed out that apart from the merits of the case, the more correct and constitutional course on the part of the malcontents would have been to bring the matter forward openly at the time instead of sulking during the discussion and deprive the electors whose representative they were, of the opportunity of laying their views before the Government and having their grievances considered. Elected members were not in order if they have been deputed by the electors. Desan even went to the extent of suggesting 'to resign their seats, but to
retain their seats and attend the session and then refuse to bring these matters amounts in my opinion to breach of faith with the people by whom they were elected and to whom they are answerable. Such actions although confined to members numbering only about 3% of the total membership is exceedingly ill-advised and bound to reflect on the reputation, good sense and sobriety which the assembly had all along maintained. If this attitude on the part of a handful of members should be persisted in, it may, I feel constrained to observe, become necessary to consider measures whereby the object of representative institution may not be defeated and the interest of all the people as a whole may be safeguarded.

Bewen then adverting to the nominal issue rules stated that these rules of procedure are merely identical with the rules of the Indian Legislative Assembly, and these rules are not immutable like the laws of Medos and the Persians, but can be amended and modified as experience indicates. 31

Apart from these associations, which were

striving hard to uplift their respective communities, another association on the lines of Madras Mahajana Sabha, keeping open the membership to all public spirited citizens of the State under the name of Mysore Mahajana Sabha was organised in the year 1910. Its main objectives were to effect greater cordiality between the Government and the people to represent true public opinion regarding various administrative measures, to bring to the notice of the Government from time to time the representations made by the Representative Assembly and urge the speedy execution of administrative reforms proposed by the Assembly, to help generally the advancement of the people in agriculture, commercial and industrial pursuits to arouse an interest in the public mind regarding the administrative policy of Government. Although the Mahajana Sabha was brought into existence with broader outlook and genuine interest of general public, it could not continue for long. After some meetings and discussions, it faded away. Though a good number of associations were in existence in Mysore State, none of them had

any political bias and broader perspective. Mostly they had some limited objective and a narrow sphere of interest and influence. At best they were interested in reforms and improvement in their own sphere of activities.

But a noteworthy development was the endeavour made in 1920 to organise a political party on nationalist lines. As mentioned already, an unprecedented upsurge of national feeling generated at the turn of this century, against the partition of Bengal. This nationalism manifested in the form of virile Swadeshi movement whose programme included the use of swadeshi goods, the promotion of indigenous industries, boycott of foreign goods particularly British, national education and demand for Swaraj or self-rule. Bengal became the pioneer in spreading the spirit of nationalism. Bankim Chandra Chatterje, the great Bengali novelist, composed the famous national song 'Vande Mataram' whose echo electrified the entire nation with patriotic spirit. The song was translated to Islamic language and sung on all possible occasions, to arouse the sentiment of
nationalism among the masses of the State. On similar lines 'Udayavagali Namma Chalava Kannada Nadu' of Kuyilgole Narayana Rao came later at the Belgaum session of Indian National Congress in 1924. This song continues to be the most patriotic popular song of Karnataka.

By the year 1907, National leader like Loka Kanya Tilak, Agravinda Ghosh, Jala Lajpath Roy, Dipin Chandra Pal and a host of other names had become the household words in Karnataka representing the symbol of rising nationalism. The patriotic wave generated on the common political issue not only spread to Mysore State but to other Kannada speaking regions which were scattered over something like eighteen different administrations. They were as much caught in the wave of real national awakening as the Swadeshi agitation of 1905-10. The policy followed by the Indian National Congress in early stages of its birth was given up and revolutionary methods also came to play. A marked change was witnessed in the character of Indian National Congress. The Moderates

33. Dinakar P.R. - op. cit., p.331
under the leadership of Surendranath Bannerje and Chedkale wanted to reform the administration and considered that for the development of the country it was essential to liberalise Indian society and to introduce necessary social reforms. They believed in gradualism and conceded that in order to manage democratic institutions India would have to go through a laborious process of training in the art of parliamentary self-government. The extremist led by Tilak and Aravinda encouraged militant methods in politics. Aravinda stated 'political freedom is the life breath of a nation; to attempt social reform, educational reform, industrial expansion, the moral improvement of the race without aiming first and foremost at political freedom, is the very height of ignorance and futility.' Thus the extremist who were aggressive in political field were generally conservative in social matters, whereas liberals who were moderate in politics were generally radical as far as social reforms were concerned. The cleavage between moderates and extremists in the Indian National Congress was widening. Dadabhai Naoroji had to be

34. The doctrine of passive resistance, Aravinda, p.3.
brought from England to preside over the 1906 Congress to avoid the split. But the next year at the Surat session the difference between the two groups reached such proportion the meeting degenerated into a riot in which shoes were hurled and sticks were brandished. The whole political scene was radically transformed. The extremist preached a policy of direct action and passive resistance and denounced the political mendicancy of moderates. Shortly after the Surat session of the Congress Tilak was tried for seditious writings and was sent to Mandalay in upper Burma to serve a six years of rigorous imprisonment. It is here Tilak wrote his interpretation of the GITA saying that the real message of the GITA was not so much renunciation as was preached in its later part, but a call to action as was proclaimed in the opening parts. In 1914 Tilak returned from Mandalay and started the Home Rule League outside the Congress organization. The Home Rule Movement gained currency in Aysore also. The Boddanna school at Bangalore was placed at the disposal of a theosophical trust for the purpose of propagation of Home Rule ideas. The British Indian
leaders of Home Rule Movement assured the people of the State support in their struggle for political emancipation. 'The struggle in India today is between bureaucracy and democracy and the native States are no exception,' The announcement of Montague, the Secretary of State for India on 20th August, 1920 and important constitutional reforms introduced in 1919 had an influencing effect on the political awakening of the Princely State of Mysore. The authors of Mont-Ford Reforms stated that "there is a strange reason why the present stir in British India cannot be a matter of indifference to the Princes. Hopes and aspirations may overlap frontier line like sparks across a street. There are in native states men of like minds to those who have been active in spreading new ideas in India. It is not our task to prophesy, but no one would be surprised, if the constitutional changes in British India quickened the pace in the States as well." 

Under the Government of India Act of 1919, it was in the provinces that a system of hierarchy or

35. The Karnataka dated 30-6-1917.
double Government was introduced as an experimental measure in self-Government. In this system the Provincial Executive was divided into two parts—the Reserved and the Transferred. Reserved subjects including Finance, land revenue, Justice and Police remained the responsibility of the Governor. Responsibility for transferred subjects, including local—self Government, education, health and public works, was entrusted to the representatives of voters of the province through the Legislative Council which were enlarged in membership and functions and made more representatives of various communities and interests. Thus the Governor in Council was in charge of the Reserved Departments and the Governor acting with Ministers was in charge of the Transferred Departments.

Naturally the reforms in the British Indian Provinces had a bearing on the people of Mysore to demand similar reforms for themselves. In the words of Sir Sir Bussy Hussain, the then Executive member of the Council of Mysore 'This was when ours was the only State in British India which had democratic
institution like the Representative Assembly. Though it was no more than a petitioning body it constituted a distinct advance upon the political institutions of British India which existed two decades ago. Since then, events moved very rapidly in British India. The powers and functions of the Legislative Councils were considerably enlarged under the Morley-Minto scheme of reforms and under the Montague-Chelmsford scheme, responsible Government had been introduced in the provinces in respect of transferred subjects and the supreme Government was remodelled on a popular basis with full powers over the purse under certain safeguards. Our people, who were enjoying before these reforms, the benefit of a popular and democratic Government cannot remain unaffected by these changes and they would naturally like to be abreast of the times in these matters and desire to have an increasing share in the Government of the Country. 37

With the political consciousness rising among the people of Mysore and the wave of national movement across the border touching people, an attempt 37. Papers on Constitution and Reforms, 1922, p.30.
was initiated to organise a nationalist party.
Indian National Congress did not evince any interest in the affairs of the Indian States till 1920. States were not considered as an integral part of India for purposes of Congress organization. The States were incorporated with one or the other of 21 adjoining provincial congress circles. People of princely States were allowed to become members of the district Congress Committees of the adjoining British areas into which they were assigned and only through this district committees they were eligible to become delegates to All Indian Congress Committee. But even such inclusion did not entail any interference by the Congress in the internal affairs of the State concerned. In 1916 Tilak having declared that Linguistic provinces as one, the objectives of his newly founded Democratic Swaraj Party, supported a separate Congress province to start with. In the year 1920, Sri R.C. Kedara, a protagonist of United Karmataka encouraged by the views of Tilak enrolled over eight hundred delegates for Nagpur session of the Congress, put a powerful before the Congress. In the new constitution of the Congress passed in
1920, Karnataka was given a separate province and began functioning with its headquarters at Gadag.\(^3\)

The All India Congress Committee at its Nagpur session decided that the Congress Committees might be formed by the people in the Indian States to work for the constructive programmes of the Indian National Congress. Since Mysore had no Congress Committee of its own, some leading public men in Bangalore took initiative to organise one such committee of the Congress in the year 1920. Messrs K.V. Gundappa, Bhima Rao, K.V.Subramanya, Ram Lali Yivar, T.S. Sharma, V.S. Sanjeeva Rao and K. Shama and enlisted themselves as members of All India Congress Committee.

To begin with, the Bangalore District Congress Committee was formed and enrolment of members started. Mr. S.S. Settlur, a retired Judge of the Chief Court of Mysore, was elected the first President and Sri K.A. Shama as Secretary. It was attached to Karnataka Provincial Committee to work under its mandate. The main object of this Congress Committee was to follow closely the All India Congress Committee in all its activities and to carry out the mandate issued from

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time to time, and generally worked out the constructive programmes. In one of the resolutions, the Committee affirmed: "This Committee affirms that its activities in national matters in the State will be confined to the propagation of the programme of constructive nationalism, such as encouragement of Swadesi, removal of untouchability, eradication of drink evil, promotion of national unity, and such other things as are conducive to the regeneration of the Indian Nation. As regards Mysore affairs, the Committee will work for the realization of responsible Government, moral, material, social improvements of the people and the safeguarding of the rights and interests of the citizens of Mysore." Taking the lead from Bangalore District Congress Committee, Mysore and Tumkur districts organised their committees under the leadership of Tagadur Ramachandra Rao and K. Ranga Iyengar respectively. The Congress session at Belgaum in 1924, brought people of Mysore closer to the Congress. The State took active part in the Congress exhibition. Many Distinguished Palace Musicians and artists were present at Belgaum in Music and cultural programmes arranged to entertain

the delegates. Further, when Gandhiji was touring in North Karnataka had a slight stroke in 1927. Sir Mirza Ismail, Dewan of Mysore invited Gandhiji to stay on the Nandi Hills to recoup his health. Gandhiji's four months stay in Mysore provided occasion for the visit of many Congress leaders to Mysore. In the initial stages the Congress discussed the problems connected with welfare of the people and initiated measures for reforms. But it could not avoid the political activities which were intensely going on around the State. The local Congress Committee received an impetus when the Congress declared in the Madras session in 1927 that the states should be brought into line with the British India by the introduction of responsible Government and consequently the States were allowed to organise their own congress committees. The first session of the Mysore State Congress was held in 1927 at Mysore city under the Presidency of Manikyavelu Mudaliyar, an eminent Industrialist of Mysore. The session was inaugurated by Sri G. Sathyanarthy, a leading Congressman from Madras. The session was attended by delegates from all parts of the State.
The Congress session demanded, in a resolution unanimously passed, the immediate establishment of responsible Government under the aegis of His Highness the Maharaja. The second session of the Mysore Congress was held at Bangalore in 1929 under the Presidentship of M. Venkataramaiyah and the third session was held in 1933 under the Presidentship of Sri K. T. Sathyamurthy. In these sessions the need for communal harmony was stressed and the demand for responsible Government was reiterated.

There can be no doubt that the various associations formed at the earlier stages were either parochial or communal but they served some useful purpose in voicing the demands of the majority of the people who constituted the bulk of the backward group. But in the larger and national perspective they were beneficent to the unity and harmony of the people and to some extent had adverse effect on the political development of the State. With all their deficiencies these bodies imbibed the spirit of democracy and

contributed to the awakening of the masses. In addition to their immediate objective, they also focused their attention to wide issues of political significance. As early as 1921, Vokkaliga Sanga put forth the demand for representative Government by stating that 'the responsible Government is a panacea for many of the administrative evils. The success of the reforms in British India had produced an added desire among the people for similar reforms here who feel they are in no way worse qualified than their brethren outside, and we trust that the Government will formulate the measures in a bold and generous spirit, taking the people fully into their confidence.'

It is interesting to point out that when the purpose for which these communal bodies were formed, was over they did not hesitate to merge with progressive organizations. Gradually the communal issues were relegated to the background and common political issues came to the forefront. The Praja Mitra Mandal, a non-brahmin association formed in 1917, received a setback after a decade of its existence on the widening of its objectives.

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Some members wanted to have, in addition to other things, the establishment of responsible Government as one of the objectives of the Mandali. A controversy arose on this issue. Majority of members of Praja Mitra Mandali did not subscribe to this objective. As a result, some of the members wanted to form a separate organization with progressive views to serve the political advancement of the State.

In 1929 the non-brahmin conference of the leading men in the State brought into existence Praja Paksha. The composition of the Praja Paksha was the same though theoretically it was open to all communities. By this, it indicated a departure from the communal style of politics and pledged to strive for the attainment of full responsible Government in Mysore. The first session of the Praja Paksha was held at Channapatna under the Presidentship of D.B. Nalleappa. One of the important resolutions passed in this session was for setting up responsible Government under the aegis of His Highness the Maharaja. The second session of the Praja Paksha was held at Mysore under the Presidentship of H.B. Gundappa Gound. 


The members of the Praja Paksha tried to establish powerful local links by contesting District Board elections. The leading non-brahmin leaders were elected as Presidents of District Boards. In 1930 out of eight districts seven district board Presidents were non-brahmins. District Boards provided opportunities for constructive work both in rural and semi-urban taluks by way of putting roads, establishing health centres and providing water and other amenities. In addition, they served as training ground for self-government and a moderate means to power. Most of the members entered Representative Assembly and Assembly provided a central place for meeting of the leaders of all districts. Most of the district board Presidents made politics as their principal concern. The membership of Presidentship of the District Board took them beyond part-time politics which was the attitude of Praja Mitra Mandal people. The Presidentship gave better social status and position and served as a ladder to achieve prominence in State level politics.

At the third session held at Tumkur under the

42. Bangalore: V.Venkatappa, Mysore: S.H.Puttaswamy,
Kolar: L.Venka Reddy, Tumkur: L.P.Ellappa,
Chitradurga: G.Channappa, Shimoga: H.Soddaiah,
Hassan: H.B.Gundappa Gouda.
Chairmanship of P. Subbarama Setty, it was suggested to widen the membership of the party by keeping open to all citizens irrespective of castes and community, as otherwise the party was likely to lose its significance as a political party. High hopes were entertained to widen the scope and public were expecting that the membership would be open to all communities including Brahmans. However, the move was defeated by a majority of members. Disappointed by the outcome of this session, R.K. Veeramma Gowda, a prominent member of the party, who later became Congress, exhorted in an article the President of the Karnataka, Praja Paksha and Brahmans' the inconsistencies of the aims and notions of the party. He argued that it was not possible to achieve responsible government by having both love of the country and love of the community and pleaded that 'the leaders of the party should strive for communal harmony.'

This appeal touched the head and heart of my leaders of Praja Paksha and Praja Mitra Mandali... By then, in terms of power and political influence the Praja Paksha politics looked hollow in the light of the substantial

43. M. Rammiah - Responsible Government in Native State, p.246.
political reforms in British India. The attitude of
the Government was also not too favourable when the
Government did not meet even its minimum statutory
obligation in financing the District Boards which
were headed by the Presidents belonging to Praja
Paksha. Further, the intentions of the Government
towards the representatives of the people was indicated
by Dewan Sir Mirza Ismail, when in 1934, publicly
rejected the proposal for further democratisation of
Political Institutions in Mysore. To make a more
constructive approach to politics and to serve as
an effective opposition to the autocratic Government,
the Praja Paksha and the Praja Mitra Mandal were
merged. Thus established in January 1935 a new
political party called Praja Samyuktha Paksha or
People’s Federation. The membership of this new
party was open to all communities including Brahmins.
The striking innovation of this new party was, mobili-
zeation of rural support by organizing Ryots’ Conference
in every taluk of the State to hear and catalyse
agricultural grievances. The first conference of the
people’s federation was held in Hassan under the
Presidentship of Sri K.C. Reddy. The party demanded in one of the resolutions adequate representation to the backward communities in Government service while another resolution urged the establishment of Responsible Government at once in the State. While the different groupings in the State were transforming into progressive forces, the Congress organization had not mustered strength and following. During early 1930s things began to improve. More and more people began to associate themselves with the Congress under the leadership of E.T. Bhachya. Most of the recruits in those years were middle class Brahmins. When the Congress movement began to develop in Mysore after 1935, they played vital role as functionaries within it. Congress organizations and boys clubs appeared in towns and preached Indian Nationalism. In a small degree congress sympathisers were increased. The Representative Assembly meetings also brought together Congress oriented men spread all over the State. But these men thought of themselves in the Assembly meetings not as Congress bloc but rather as Brahmin bloc. When in 1933 the attempt to field

44. Hanoy J., op. cit., p. 77.
a few candidates in the name of the Congress for legislative election, could not materialise due to lack of co-ordination. In terms of political activity in princely states, the Indian National congress was considering whether the Congressmen should be permitted to go beyond the constructive work programme to engage in electoral and even agitational politics. However, they did not discourage unnecessarily the growth of nationalist sympathy in the States. This was clear when A.I.C.C. stated in Jabalpur session in 1935 that the contribution of the National Congress to States' People's struggles would consist only of 'moral and friendly influence upon the States'. Even advice of Gandhi to Mysore Congressmen was to follow the inner voice in deciding resort to satyagraha in dispute with Mysore Government.

In the meanwhile, the non-brahmin movement began to accept the nationalistic ideas which was visible in its participation in progressive measures. Thus, by 1935 the Peoples' Federation formally endorsed the whole constructive work programme, and felt that

45. A.I.C.C. Resolutions, 1935.
it was no longer respectable for a political party to exclude any community from the membership. This attitude was due to similar change among the non-brahmins in the British Indian Provinces across the border. The non-brahmins declared their willingness to work along with brahmins. In this process nationalistic outlook had acquired real substance as an element in the State level political atmosphere. Whenever the Congressmen invoked Gandhian canons in support of their professions and claimed to be only true Gandhians in the politics of the State, the non-brahmin political leaders asserted that although they were not formal members of the Congress, they were more genuine nationalists than the Congress Brahmins. A good number of these non-brahmin leaders had built up good reputation as District Board Presidents. As members of Representative Assembly and Legislative Council, they commanded great respect because they were no longer considered as loyalist appendage of Government camp. By 1935 the two social groups in Agore politics were finding more and more in common on many issues of public affairs. In this background changes were also taking place in British India under
the Government of India Act, 1935. The working of provincial autonomy increased the power in the hands of the elected representatives. Congress members entered the Councils as Ministers, in several provinces. When such formidable changes were taking place across the border, the refusal of the Government in Mysore to share power was considered as outrageous. This factor impelled both Congress and Federation leaders to come together. Mysore Congressmen began to gain support from the Indian National Congress under the leadership of J. Nehru. In the light of these developments the Mysore Congress announced its intention to contest elections as a party for the election to the legislative councils and representative assembly which were scheduled to be held in March, 1937. Therever no candidate was available prominent public men were persuaded to stand on Congress ticket. In the elections out of the 21 seats, the Peoples' Federation put up 16 candidates and won 13 seats. Congress won 4 out of 10 candidates set up. After this election, seeing the popularity of the Federation men, Congress began to woo some of the leaders of the Federation particularly 

46. The Hindu, 10th December, 1936.
those belonging to minority communities who had sympathy for the Congress. B.N. Gupta, a prominent strategist among the non-brahmin association, was persuaded to join the Congress. There he was recognised as an alliance with the Congress with advantages of substantial political resources. B.N. Gupta endeavoured to build bridge between 'people's federation' and the Congress. At that stage in July 1937, Losen made some contemptuous remarks of the local bodies in Igmore State which was insulting enough to inflame both the Congress party and the 'people's federation. The Congress which was establishing itself throughout the State, was prohibited from holding public meetings. A prohibitory order was issued in June 1937 preventing all speeches, meetings and processions without previous permission from the Magistrate for a period of six months. Every effort was made to get it remedied. Even an adjournment motion moved in the Representative Assembly was disallowed by the Deputy-President. Under this situation a Statewide agitation was started by the Congress. On 10th August, 1937 under the instruction from the State Congress and with the approval of Nehru,
a Council of action with T. Siddalingaiah, Tegalur
Ramananda Rao and Veera Kasari Seetharama Shastry
was formed to publicise their intention to violate
ban if it was not withdrawn. In the first week of
October, the members of the Council of action were
arrested, the Congress Office was raided and records
were seized by the Police. Then Congress called for
a Statewide agitation. K.T. Bhashyam was appointed
party dictator to lead the Congress campaign. K.T.
Bhashyam and N.C. Thimma Reddy made speeches criticising
the Government action in strong terms. On 14th October,
1937 the Congress members of the Representative
Assembly including K.T. Bhashyam and all the Peoples'
Federation leaders gathered in Vyara city for the
Autumn sitting of the Representative Assembly which
was scheduled for the next day. On the morning of
15th October, Bhashyam was arrested by the Police.
As the news of the arrest spread, Congress members
met K.C. Reddy, President of the Peoples' Federation,
and pleaded before him for the merger of the two
parties before the opening of the Representative
Assembly at the noon of that day. K.C. Reddy called
immediately a meeting of his party members and the
meeting approved the merger. On 16th October, 1937 a conference of the Peoples' Federation was called at Mysore with V. Venkatappa presiding the following resolution was unanimously passed. "Whereas it is essential that both British India and Indian States should function through an All India Organization as India is one and indivisible and the principle of federation is universally accepted:

Whereas the Indian National Congress is an Organization, the programme of which in relation to Indian States is one very much identical with that of the Mysore Peoples' Federation;

Whereas it is therefore, found inexpedient and undesirable to continue the Federation as a separate organization;

This Conference ratifies the action of the Executive Committee taken to strengthen the Congress in the State and resolves that the Mysore Peoples' Federation do merge itself into the Congress.

This merger completed the evolution of a nationalist Political Party with wider base in Mysore State.

47. Special Branch Reports, 1937.
Soon after the merger of People's Federation and the Congress Committee an incident triggered off agitation in Mysore State. K.F. Narisme, a former Congress Mayor of Bombay visited Bangalore and violated the ban on congress meetings by addressing a public meeting at Bangalore. The arrest of Narisme was protested by Congressmen and supported by a mob of 5000 students and sympathisers of the Congress. This resulted in firing by the police wounding several people and six people lost their lives. Further violence erupted in several parts of the city and the State Cavalry was brought to put down the riot. This incident embittered the relation between the Government and the Congress and the people were shocked by these events. The Mysore Congress deputed K.C. Reddy to Calcutta where the A.I.C. was meeting during the last week of October to report on the Bangalore killing and other repressive measures of the Government on the Congress.

A.I.C. promptly condemned the ruthless policy of repression of the Government of Mysore and asked the people of Indian States and British India to give all support and encouragement to the people of
Mysore in their struggle.48 The A.I.C.C. resolution on Mysore was criticised by Gandhi as an offence against truth and non-violence, as it had been passed without the full grasp of the facts and violative of the congress policy towards Princely States which was limited only to constructive work programme.

The resolution on States was reversed in the A.I.C at Haripura session, stating that 'for the present, Congress Committees in the States shall function under the direction of the Congress working committee and shall not engage in parliamentary activity nor launch on direct action in the name and under the auspices of the Congress. Internal struggles of the people of the States must not be undertaken in the name of the Congress. For this purpose, independent organizations should be started and continued where they exist already within the States.'49

The Mysore Congressmen were upset over the decision as the resolution was not helpful for their continued efforts to develop a popular movement. Confronted with this ominous situation the Congressmen

\[48\] The Hindu dated 13-11-1937.
\[49\] Haripura Resolution of A.I.C, 1938.
in Mysore declared on 1st March, 1938, that the Mysore branch of the Indian National Congress was to restrict itself to constructive work, for electoral and agitational work they formed another organization under the name 'Mysore State Congress.' At a meeting of the State Congress convened on 28th February, 1930, it was resolved 'that an organization known as Mysore Congress shall be formed in Mysore; it shall be an autonomous organization for the State of Mysore; every Mysorean who is a member of the Indian National Congress in the territory of Mysore is entitled on application to be a member of the organization; its creed shall be the attainment full responsible Government under the aegis of His Highness and securing of a guarantee of Civil liberty for the people of Mysore by legitimate and non-violent means.'

Thus for all practical intent Mysore Congress started functioning as an ostensibly independent organization though it maintained a slender connection with Indian National Congress.