

## THE LATE Mr. JUSTICE TELANG

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MR. PRESIDENT, LADIES AND GENTLEMEN,

While I thank you for the privileged position in which you have placed me at this hour, I cannot refrain from eulogising that spirit of broad-mindedness and toleration which prompted you some time ago to pass a Resolution, inviting other than Hindus to address you on occasions of the solemn character for which we are all assembled here this evening. Such a catholic spirit was, of course, to be expected from you, gentlemen of enlightenment and culture, who admired not a little that very spirit, which, above all others, characterised, when alive, the entire career, public and private, of that eminent individual whose memory you so lovingly keep green from year to year. But, while I am fully sensible of your kindness in inviting me to address you, it is much to be wished your

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\* Address by Mr. D. E. Wacha at the Hindu Club on the occasion of the Tenth Anniversary of the death of Mr. K. T. Telang, 19th September 1903.

Justice had fallen on someone else who might have done better justice than myself to the service of that dear friend, who, it is sad to say, has been prematurely lost to us, lost to the presidency, and lost to the country at large these ten years past. Indeed, it is a most melancholy circumstance that our misfortunes in this respect have been indeed heavy. We cannot recall without sorrow the names of Messrs. Narayan Parmauand and Jevarilal U. Yajnik—men who were contemporaries of the lamented friend who is the subject of our task to-day. Seniors no doubt they were to Mr. Telang, but both were intimately associated with him in his public work. To both, as I know, he paid the greatest respect for their age, their ability and for the grasp of those great questions which, even to-day, are burning problems for solution by the State. Above all, who can forget that other and greater loss, aye, irreparable loss, which the Empire at large has suffered by the death of Mr. Ranade,—Ranade the selfless and the stainless, Ranade the sterling patriot and

faithful historian, Ranade the economist, Ranade the philosopher cast in Hellenic mould, full of Hellenic spirit and Hellenic thought, reminding us at once of the classic Socrates, Ranade the Rishi or saint of our age, whom all India regarded with a reverence and admiration unprecedented in our annals. Again, only a fortnight ago we had to mourn the death of young Mr. Jamietram Nanabhoy Haridas, an assiduous and unobtrusive worker in law and education, who had given promise of a bright future. To me, it would seem that they have all gone, these good and worthy men, to swell, what the poet sweetly sings, "the fulness of the eternal psalm." Perchance, they have gone to ripen slowly to a higher birth, as deserving of their great *Dharma* in this life. All that remains to us is to cherish their memory with love and respect, and endeavour to walk in their footsteps—aye, so to live that when the sun of our existence sets, we, too, like them, may leave memorials of mercies done whose fragrance shall last awhile. For, after all, what may be the true significance of so

solemn a commemoration as the one at which we all are assisting this evening with a united heart and a united mind ! To me it is neither more nor less than a trumpet call to duty, which we cannot shirk, but which we are bound by all the ties of our common humanity to discharge, if indeed we are to be true to ourselves and true to our fellow mortals. It is a call which is not simply a reminder of the good life that the illustrious dead before us have lived. It is something more. It imposes on us the solemn responsibility of making our lives as good as theirs, to the best of our humble light, our abilities, and our opportunities. The appreciation of a good character and a noble life, such as that of Mr. Ranade or Mr. Telang, is, after all, the prosaic realisation of those imperishable lines which we have learned by heart from our academic days upward :—

" That men may raise on the stepping-stones  
Of their dead selves to higher things."

The world's great dead in every clime and every age have taught humanity one important

lesson, that it is from the perfection of the individual that we arrive at the perfection of Society. The Christian dwells exclusively on the aspect of Death, but we non-Christians, we, the modern successors of the great Aryan race, have viewed it, from time immemorial, in another aspect, and the more important one, in my opinion, namely, the value of the dead who were good to the world at large. "Our minds are to dwell," as Mr. Spencer Beesly has observed, "not on the subjective life which awaits ourselves, but on those who have already passed into that form of existence; not on death but on the Dead; on the Dead whom we ourselves have known and loved in intimate personal relations; on the dead with whom we have not been in personal contact but whose services we can distinguish and gratefully commemorate." Thus in recalling to memory the deeds of the illustrious dead, whether or not personally known to ourselves, we follow the instinct implanted in human nature. Mr. Ranade himself had fully realised the significance of the celebration of

the character for which we are here met to-day. Addressing the members of your Club in 1898, he observed "that it was not without reason that our ancestors ordained it as a part of our religious duty that, once at least in the course of the year, there should be a fortnight set apart for these commemorations, so that each one in his own small sphere, and all of us in our collective sphere, may take stock of the fact that our present existence here is an existence limited by conditions over which we have no control, and that, unless we teach ourselves to regard it only as the place for fitting and preparing ourselves for a better existence, we fail to understand the mission of the life with which we are so much absorbed." This, I take it, to be the common creed of all Humanity. Indeed, what is the religion of Humanity if it not be that we shall remember with feelings of reverence all about the worthy Dead—"of the Dead whose life efforts converged towards the building up of Humanity, whose contributions, small or great, tended to promote

every form of human betterment." And it is only a truism to say that we honour more those whose services to Humanity were not merely spontaneous but reasoned and purposeful. Thus it is that keeping green the memory of the noble dead chastens, informs and stimulates us to become nobler examples of living. The good they did warm our hearts and radiate through our lives which, if equally good, should warm the hearts of lives which will succeed us, and so through generations yet unborn. In short, as a great scholar has said: "The illustrious dead live on, their influential sway augmenting with each generation." Age cannot wither, nor custom stale their infinite variety. It is only meet, therefore, that in our own little Cosmos, the memory of our illustrious dead, who have left footprints of their good work on the sands of time, should be cherished and recalled from season to season. And in my opinion there can be no better means of achieving that object than by annual gatherings such as we have to-day. To the men of

India there are no two more respected names than those of Mr. Telang and Mr. Ranade. Their psalm of life needs to be sung by one worthy of the noble theme. We are too prosaic and too feeble for so grand a work. At any rate, speaking for myself, I can say that I feel unequal to the task you have imposed on me. Only a scholar or a philosopher or poet can do justice to it. It is not possible for me to put in impressive language all that I feel within me as regards the two selfless and stainless men with whom it was my privilege to be intimately associated in my public life for some years. To my imagination they both appear as if standing on a distant hill, alone in all their glory, far away from the hum of the crowd and the buzz of the market place, silently holding a scroll in their hands, and beckoning us as if to say that we should not only behold and admire the work they did, but complete that which they left undone.

About Mr. Telang himself, it would be supererogatory on my part to say much more after the very exhaustive and learned address, so full



of practical sagacity, and so full of the counsel of perfection, which Mr. Ranade himself delivered in 1898 and which must for ever remain a monograph by itself, a monument of his own soaring genius as much as a faithful, admirable and inspiring memoir of his deceased colleague. He has therein given ample scope to the biographer of Mr. Telang, and it would hardly do for me to encroach on his domain. Let us all hope that, however slow that life may be in coming out, the writer will be gifted enough to illuminate all the strong and weak points in Mr. Telang's career. What I conceive is truthfully needed for a biography is not so much exceptional power or exceptional beauty as exceptional illumination. He should penetrate behind the veil which now conceals some of the least explained incidents of Mr. Telang's life; so that the true inwardness of those incidents and the interest they awake may not be missed or misrepresented. According to my own ideal of what a biography should be, that is to say, if it is to have any value, it must contain the materials

for moral judgment, based on facts. It is not necessary for me to say aught about the change in the conception of biography as is now understood in the world of literature. In former days, according to a versatile writer, "a biography was consciously and avowedly an account of that part of life, and of that only, with which the public was supposed to have any connection. It was in one sense a more partial ideal. And yet in another sense it was a more complete ideal, for it proposed to narrate nothing that could not be narrated fully. It set its object further off, but for that very reason, it could give the whole figure. The new ideal, that everything that can be told about a hero should be told, is really a much more fragmentary conception, for it takes as much that it is impossible to give completely. We now know much about him that in former days we should have not known, but probably in many respects, when formerly our minds would have been a blank, they are now filled with misconceptions..... The theory that reserve is hostile to truth is the

very thing to be protested against. The belief that all a biographer has to consider is what his readers will receive with interest, tends to develop that which, on a small scale, we call a love of gossip, and which, in its fullest development, is the very antithesis to modesty, to refinement, to all that gives dignity and softness to human relations."

Leaving, then, gentlemen, to the biographer proper of Mr. Telang what he has to say, I will now touch as briefly as possible on my own experience. It was in the year 1880 that Mr. Dadabhai Naoroji, returning from London after the completion of that remarkable handiwork of his, which is still a bone of controversy, namely, the poverty and condition of India, felt the advisability of restoring to Bombay that political activity which was to be discerned during the second short life of the old Bombay Association. For some reason or another, that organisation became moribund after having been ably steered for some years by that careful pilot, no other than the late Mr. Naoroji Furdoonji. It is said

that partly it was owing to the internal dissensions among the members of the Working Committee and partly to the activity of the kindred organization instituted in Bombay by Mr. Dadabhai himself—the Bombay branch of the East India Association. But if the Bombay Association thus became defunct it was also feared by Mr. Dadabhai that his own bantling, reared since 1868, might share the same fate. The public spirit seemed to have suffered a severe eclipse. Even the branch was known to be doing its work most fitfully, and it was apprehended that it might die also if allowed to drift. The very few actively connected with the management of the branch were so absorbed in other work, more of a personal than public character, that it was not possible to galvanise even the branch into life unless a strong effort was made. Mr. Dadabhai saw at once that what was most wanted to induce activity into the organization was a new set of workers. So he sedulously set about introducing new blood. The present narrator

was one of the men requisitioned into the service of the branch Association. And thus it was that the first relations were established between Mr. Telang and myself. With a new Working Committee, good work was, of course, done, which really delighted the heart of Mr. Dadabhai and restored the normal throb of the political pulse which had threatened to ebb away. Mr. Telang and Mr. Mehta were most conspicuous in the internal direction, though the brunt of the harder work was borne by the former. Between 1882 and 1884 considerable important work was satisfactorily accomplished. Firstly, there was the District Municipalities Bill, the first offspring of the memorable Resolution of the beloved Lord Ripon on the scheme of Local Self-Government—the Resolution to which the whilom Revenue Member of the Bombay Government, with a strange forgetfulness, attempted the other day to give the go-bye, but to which our leader promptly recalled public attention the week before last in the columns of the *Times of India*. The Draft Bill had to be

carefully considered section by section. Mr. Telang was the directing talent and cautious guide of the Working Committee. It was this work that I saw him do there which informed me at once that I was in contact with a master mind, both of principle and details, great ability, of inexhaustible patience, of extreme modesty and, above all, free from dogmatism. I also discovered his persuasive powers and his debating strength. They were such as to do credit to the most practised debater in a Select Committee of the House of Commons.

We next busied ourselves with that stormy petrel of Imperial Legislation, popularly known as the Ilbert Bill. This is not the place to enter into a disquisition on the merits of that ill-fated measure. Suffice it to say that Mr. Ilbert, then Law Member of the Viceregal Legislative Council, was in charge of it. But he had little to do with the intrinsic part of it and the policy underlying it. All the same, the Bill has since come to be known after his name. The European community of Bengal were greatly

incensed at its provisions which contemplated equality before the law. But this white unbenefited bureaucracy, pampered as it was from the days of the Law Membership of Sir James Fitz-Stephen, who first tampered with the Indian Penal Code in a spirit opposed to the original despatch of 1834 of the Court of the Directors of the East India Company, which insisted on having equal justice for the white and the black subjects of His Majesty, rebelled at the idea that they should be subjected to the same law. Such was their pride of race and such their aversion to the constitution of the country, that they set on foot a formidable agitation for repealing the provisions to which they objected, and established a Defence Fund and a Defence Association to fight out the Bill tooth and nail. In its conception the movement little differed from the agitation set up anew by the same Bengal community at this very hour in the metropolis of the Empire over the Bain case, the merits of which it would be foreign to the purpose of this address to refer to. But those

of you who may not have been fully acquainted with the fierce agitation raised nearly two decades ago by the Calcutta planters and merchants, may view in the present movement a replica, albeit in a milder form, of its predecessor, and thus realise in imagination the intensity, violence and disloyalty of those men to the constituted authorities which attended the introduction of the Ilbert Bill in the Viceregal Legislative Council.

The Defence Association in reality was a Defiance Association—a defiance, I repeat, of the constituted authorities in Government and a most disloyal opposition. They raised a storm unparalleled in the annals of Indian legislation and so far carried their lawlessness as to threaten even the very Viceroy with deportment! The history of that agitation is indeed most discreditable, and will always be recorded by the impartial historian of the future in the terms it deserves. Its authors must feel themselves ashamed of it to-day. The strife in Bengal was indeed great. That province seemed to have



lost its head. The Press, Anglo-Indian and Indian, indulged in mutual recriminations, and even abuse, which cannot be read to-day, after such a lapse of time, without amazement, that those who ought to have set a better example in obedience to the laws of the land should have played such fantastic antics before high Heaven as even to make angels weep. One Anglo-Indian paper, exceeded all the bounds of parliamentary language. It simply cast to the winds the limits of freedom, and, like the unlicensed scribbler, indulged in unmitigated abuse of the Indian character. In short, the European element forgot that it was European. It was scratched on its back and discovered to be primitive Tartar. There was no limit to the base denunciations hurled at the head of the unoffending Government. Madras, too, was partially gone mad. In Bombay alone there was discerned nothing or next to nothing, of that fury, abuse and wild fanaticism which disgraced Bengal. Sobriety of thought characterised the utterances of the citizens of Bombay. Though Europeans and

natives differed, they conducted the discussions in their respective organs of public opinion with moderation and in language which was parliamentary. There was a public meeting to memorialise the Government from the Indian point of view. Equality before the law, as enjoined by the Charter Act of 1833 and the Queen's Proclamation of 1858, were the two principal points elaborated. The principal speakers at that historical meeting were the then Triumvirate of Bombay politicians—Messrs. Budrudin Tyabji, Mehta and Telang. That was a memorable meeting for those who attended it, and still more memorable for the remarkably well argued out and sober speeches made thereat—speeches which might have been heard at a full-dress first class debate in the hall of St. Stephens. Its influence was such that even the rabid Anglo-Indians at the seat of Government had to look small for the example the trio set in the amenities of a raging public controversy. Mr. Telang's speech was one sustained stream of consummate reasoning to delight the heart of all

lovers in dialectics. It was then for the first time revealed what powers of popular oratory Mr. Telang possessed. The audience then discovered that sweet voice, that persuasive and earnest eloquence, and that uniform flow of sweet reason to which Mr. Ranade has alluded in his address. A calmer and more solid piece of forensic ratiocination in the midst of the fiery whirlwind of passion and prejudice raging outside the presidency was never heard before. It was also a fine example of that intense self-restraint which the serene and farsighted statesman, who is not merely the politician, puts upon himself during an eventful crisis. In fact, on that day, Mr. Telang revealed to the world of India what a man of careful speech was he. There was none of the legal casuistry which members of the Bar attributed to him in his later days, and which was alleged to be not absent in some of his utterances from the Bench after his elevation there. He had none of the rhetorical gestures of the trained orator, and none of the declamatory spirit. His speech

was like a stream meandering in its onward course at an even measure or rhythm, but never swelling to that roar and force which is inseparable from the waters of a great river in her rapid onward course towards the infinite sea. The roar and the force, the foaming and the lashing, and the flow majestic of those mighty waters were all supplied in due proportion by his colleague, no other than the courageous and valiant Mr. Mehta. His was the fire and the other inspiring elements which, along with the admirable speech of Mr. Tyabji, contributed to the brilliant and marvellous success of that historical meeting. In truth, Mr. Telang uniformly observed to his friends that on the public platform, in the Corporation, in the hall of the University Senate, and in the chamber of the Legislative Council, the fire and the enthusiasm, needed for the occasion were invariably supplied by Mr. Mehta. He led the van, holding aloft the standard of reform, be it municipal or political, educational or industrial, and marching straight to the goal. Like the heroes of

Balaklava, Mr. Mehta in such strife has always been to the front, be the metaphorical cannons where they may, be they to the right of him, or to the left of him, or in face of him. He discharges his own mitrailleuse, so to say, with precision, playing no mean execution among the embattled host on the opposite side. Thus it is that many a civic, many a provincial, and many an imperial battle of reform has been won in public interests. In short, as far as Mr. Telang's public writings and speeches are concerned, it will be found that they are wanting in the fire and enthusiasm of Mr. Mehta, as much as in his biting sarcasm, his playful satire, and his love of ridicule. Mr. Telang had less of the rapier point and more of the butt-end of the marlin spike.

The Ilbert controversy cooled down, especially after the masterly exposition of Sir Auckland Colvin on the compromise or truce which was concluded between the Government and the enraged Anglo-Indians, as described in that well-known pamphlet—"If it be true, what

does it mean?" Such, however, was the consummate statesmanship and marvel of coolness the Bombay Triumvirate displayed at the time, that when the third public event, also promoted by the Bombay branch of the East India Association, became history in the city, there was a generous appreciation of those qualities from no less a personage than the distinguished Sir Evelyn Baring, now Lord Cromer—the ruler of Egypt, whose successful administration during the last eighteen years has demonstrated to the world of civilization what foresight, financial experience, diplomacy, and constitutional training could achieve by way of amelioration of millions of a down-trodden race without the beating of drums, the flourish of trumpets, and the gorgeous pageantry of state. To me, it appears, and I cannot resist expressing myself on this occasion, that it is India's greatest misfortune to be debarred from being ruled by Viceroys of the type and character of Lord Cromer. In replying to the deputation which waited on him at "Bella Vista," on behalf of

the public meeting which was held in the hall of the Framjee Cowasjee Institute on 28th August, 1883, for presenting him with an address for the many sterling services he had rendered to the country in his capacity as Finance Minister, Sir Evelyn Baring observed that it gave him peculiar pleasure to receive the address, for he had learned to regard "the public opinion of Bombay as expressive, perhaps, of the best type of political thought in India." It was understood at the time that this appreciative sentiment had reference to the sobriety and ability with which the great historical meeting on the Ilbert Bill was conducted.

Soon after, there was that other public meeting in reference to the farewell reception in honour of Lord Ripon, whose Viceroyalty was so exceedingly remarkable for advancing the permanent welfare of Indians in all important directions, namely agricultural, industrial and educational. So impressed were the leading citizens of Bombay, especially Mr. Dadabhai Naoroji and his colleagues, in the active political

work of the country, with regard to the importance of promoting indigenous industries and manufactures, to which continued attention was given since the days of the famine of 1876-77; that it was resolved to utilise the permanent fund then sought to be raised in honour of that popular Viceroy, for establishing an industrial school. I am personally aware of the fact how deeply was Mr. Telang interested in the industrial progress of the country, and how keen he was, equally with Mr. Dadabhai Naoroji and Mr. P. M. Mehta, to see a good beginning made with the funds at their disposal. This resolution, passed on 28th November, 1884, needs to be recalled here if for no other purpose than to prove how unfounded are the charges of our mentors of to-day in the distinguished service, that educated Indians are neglecting this branch of activity: "That as an humble acknowledgment of his eminent services, His Excellency be requested to allow his name to be connected with a permanent institution in the shape of an Industrial School, to be founded in Bombay, and



with such other memorial as may be hereafter determined."

The events of 1883 and 1884, however, were so far instructive that it was thought imperatively necessary to have a new political organisation altogether. The local branch of the East India Association was considered hardly suitable for the extended sphere of political activity which was recognised as essential in view of the greater needs of the country. Hence the genesis of the Bombay Presidency Association, which, it may be observed, had the full sympathy of Sir William Wedderburn and Principal Wordsworth. Its formation was deemed a happy augury for renewed political activity. And, viewing back the amount of public work the Association has continuously rendered during the eighteen years of its existence, none can deny the wisdom and foresight of those who were primarily interested in its establishment. There has not been in the interval a single matter of local, provincial or imperial importance which it has not tackled, and tackled with success. To this plain and

unvarnished fact its past records bear abundant testimony. The formation of the Presidency Association, the Honorary Secretaryship of which I was invited to take up jointly with Messrs. Mehta and Telang, brought me into closer and more intimate contact with the last named. This closer contact gave me ample opportunities, not only of appreciating his political activity, but also his political sagacity. I saw at once how quickly he grasped the broad lines underlying a given State measure, how he detected the fallacies thereof, and how he was a master of the art of practical logic to demonstrate them to conclusion. It was indeed a great pleasure to work with him. Evening after evening we used to meet in the old rooms of the Association, and talk over public affairs. The labour of preparing drafts mostly devolved on me, and when a draft memorial or petition was prepared we used to sit together and finally revise it. Sometimes we were assisted in this laborious work by the late Mr. Dinsha P. Kanga, a most keen politician, who, even at that early

stage of his political career, had given ample promise of a most brilliant future, but who, mournful to state, was prematurely lost to us within two years of the establishment of the Association. Mr. Mehta was too busy to join our almost daily confabulations, but we used to keep him continually informed of what was going on, and when draft petitions or memorials were finally prepared, we used to pass them on to him for his perusal, with a view to any alterations, if needed. To me it affords the greatest pleasure to say that we all three worked in the fullest harmony, and there was scarcely a public question on which we differed. If we differed at all, it was more as to some difference of details rather than to principle. The last most important memorial in which I had the joint benefit of the experience of both my colleagues was in reference to the Association's representations on the subject of the Bombay Municipal Bill, which is now called Act I. of 1888. I had not been in the Corporation till then, and my experience of its inner working was limited. In the preparation of

that memorial the advice of Messrs. Telang and Mehta was invaluable, owing to their experience as members of the Corporation. Both were members of the Legislative Council; and, though both, out of delicacy, remained outside the Working Committee, they were not wanting in giving us all necessary hints, and putting us on the right track. Perhaps few of the public of Bombay are aware of the amount of time, labour and thought bestowed on the moulding of the Bill, more or less in harmony with popular opinion, as vigorously echoed in the Corporation, than by these two members; while the citizens owe it almost entirely to Mr. Mehta the final shaping of the many important constitutional and administrative provisions in the Select Committee which sat at Mahableshtar. Mr. Telang, owing to his professional avocations, was unable to join his colleague there, but there was a continued correspondence going on between the two on many knotty points which used to crop up during the course of the work of the Select Committee. There is not the least doubt that

but for the gallant fight they made with regard to the Bill, Bombay to-day would have had to be contented with that piece of illiberal measure which the bureaucratic instinct of Mr. Charles Olivant had so cleverly and skilfully prepared—a measure which gave only a homœopathic dose of freedom to the Corporation while reserving to the Municipal Commissioner all real power, including power over the finances of the civic treasury. It was owing to the united exertions of this political Dioskouri of the eighties that that illiberal and narrow-minded measure was completely set aside and superseded by the one now in force.

One more fact, however, in connection with the Association remains to be noticed. The first Indian National Congress was to have been held in Poona; but, as the fates would have it, cholera broke out on the very eve of the Congress session. I was away for a brief holiday at Matheran. Mr. Telang summoned me by wire to come down to assist him in the new and arduous work, of even greater importance than that of

the Association, which had devolved on us all three. Mr. Telang had the principal share in the details of the arrangement for the accommodation of the delegates and other necessary matters. It was a Herculean effort, but we went through it, no doubt spurred on by the consciousness of the fact that we were bearing our first burden of the new national organisation, the potency and influence of which it was then not possible to estimate. The kind assistance of two such stalwart and sterling English friends as Sir William Wedderburn and Principal Wordsworth was invaluable, and was not a little contributory to the success of the first National Convention, which met in that historical house, over-hanging the Gowalia Tank, where is now the seat of Sanskrit learning provided by the charities of Mr. Gokuldas Tejpal. The last Congress in which he took an active part was the fourth one, held at Allahabad in 1888, under the presidency of the ever-to-be-remembered Mr. George Yule. In every sense, it was an epoch-making one, and

that genuine and sympathetic President broke the back of the opposition which Sir Auckland Colvin had so absurdly fomented through his instruments, the late Sir Syed Ahmed Khan and Raja Shiva Prasad. Mr. Telang delivered a memorable speech on the subject of reform and expansion of the then existing Legislative Councils, which is vividly remembered to this day by all who heard him. To my ear it rings as if it had been delivered yesterday, full as it was of that close reasoning, persuasive eloquence, and convincing logic of which he was master. That speech, apart from the other three which he delivered, one on the Public Service Commission and the other on Volunteering and the establishment of Military Colleges, I need not say, bound fresh laurels to the brow of Mr. Telang. Little did we know then that before another twelve months were over his sphere of political activity would come to an end. The lamented death of Mr. Justice Nanabhoy Haridas caused a vacancy on the bench of our High Court, which Lord Reay invited Mr. Telang to fill. We had, however,

the satisfaction to know that, though elevated to the Bench, the benefit of his ripe counsel and experience would still be available to us and I had often to consult him in private on public affairs. But his elevation to the Bench was in 1889. Meanwhile the fifth Congress was to be held in this city in the Christmas of that year. While the brunt of the executive work fell on my shoulders to a large extent, it should be stated that no person was more busy in influencing some of the wealthy shettias of Bombay, his Hindu friends, than Mr. Telang to subscribe liberally towards the Congress fund. We used to have our regular meetings to arrange all details, and I have not known that Mr. Telang was absent at a single one. Nay, not only was he never absent, but his punctuality was indeed exemplary—a punctuality which, it is very much to be wished, the workers of to-day in the public life of Bombay would faithfully follow.

And here I may relate one more event which for a time was connected with public affairs. It



was thought soon after the institution of the Congress, that there should be a regular telegraphic service to London. A sum of rupees eighteen thousand had been collected by Mr. Hume, with the aid of Mr. Telang, and the monies were deposited with him. The Indian National Telegraph Union did valuable service while the fund lasted. We sent, from time to time, as public affairs demanded, a large number of telegrams, all of which are to be found in the records of the Presidency Association. These telegrams were prepared by a small Committee of what we called our "Inner Circle." Sometimes Mr. Wordsworth assisted us in the matter. Unfortunately, as the funds were not replenished, this very valuable service came to an end.

At last Mr. Telang's elevation to the Bench came, and he had perforce to withdraw himself from our Congress deliberations. But he continued to evince the same unabated interest in it; and many were my private conversations with him as to the progress our organisations were

making. I know as a matter of fact how often, when we met together, either by chance or by appointment, he talked both on the affairs of the Congress and the Association. And how sad it is to say that when he looked forward with the keenest interest to the Lahore Congress of 1893, at which Mr. Dadabhai was to preside, the cruel hand of death should have snatched him away from us. The satisfaction he felt at the election of Mr. Dadabhai as M. P., and the greatest interest he evinced in his career in the House of Commons are, perhaps, known only to a few.

My personal relations with him were of the very best from the very day that I became his coadjutor in the public life of Bombay. The acquaintance first formed at meetings of the Working Committee of the East India Association soon ripened into friendship. In the interval we often exchanged thoughts as to the progress and extension of political activity in Bombay. His great complaint was—and I may say it is my standing complaint also—that there were so few earnest and zealous workers. While

there was no amount of barking and carping at the few who unostentatiously bore the burden of the work, without a murmur and without any hope of reward, save the reward which cometh of popular appreciation of good work done, the number of those who offered to co-operate systematically and perseveringly was few. He was most bitter on the subject, and often expressed his disappointment at this circumstance. He had no patience with those who, sitting astride on the fence of politics, were the foremost to hurl their ill-disguised criticisms behind the back of the unselfish workers, and would yet decline to co-operate when repeatedly asked to do so. Himself a man who never shirked any drudgery, however taxing and fatiguing, Mr. Telang worked at any cause on hand with cheerfulness and with a ten mules' dogged industry. It was not unnatural that he viewed this particular aspect of political work with sorrow. He would have some young men of ability, enthusiasm and earnestness trained for it. I need not say that I tried that

experiment myself, and to my grief I am obliged to acknowledge that it came to nothing. There was spasmodic activity, but beyond it nothing. The men who came to me first with the greatest alacrity soon made themselves scarce. Now it should be remembered that there is no royal road to knowledge, be it scientific, or moral, or political, or any other. The road is straight but narrow. And he only can reach the goal who proceeds on his onward path with patience, perseverance and steadfastness of aim. It is in this respect that Mr. Telang's character as a practical and successful politician comes out with irresistible force. It is this aspect of his public life which needs to be well studied by the rising generation of educated India. As "Cosmos" once observed in one of his facetious contributions to the English Press—  
 "Tea and coffee, fruit and ices, champagne and claret cup are pleasant things in their way, but they cannot be called the sinews of political warfare. The battle of the constitution is not to be fought and won by gentlemen and ladies

who scramble for light refreshment at a meagre buffet in a Belgravia drawing room. Something more stirring and stimulating, as well as more solidly nutritious, is required."

Apart from his prodigious industry, Mr. Telang had the special gift of lucidity of speech. This I take to be the outcome of that clearness of thought which he possessed in so remarkable a degree. His grasp of fundamental principles was great, and he was, therefore, most able to give expression to them with a perspicacity which left little to be desired. He never howled to order, or cooed to command; for that was the very opposite of his nature and of his political environments. He had not about him, in short, the hither-and-thither method of reasoning; all was serene. The syllogism was always carefully considered beforehand, and he knew how to state his major premiss and the middle term. Another peculiarity in his political discourses was his lavishness in defence and his frugality in attack. Lastly, his political opposition to Government was chiefly characterised by a spirit.

of co-operation and reconciliation, a method which, I know, he constantly inculcated on his young friends.

Coming to his attitude in the matter of Hindu social reform, it may be said that its pivot was a spirit of the utmost toleration and humbleness. Like Mr. Ranade, he had well considered the formidable difficulties which beset the path of those who were sincerely anxious to ameliorate the prevalent social condition of the Hindu community. Not a Hindu myself, I would fain hold silence on so difficult a subject, but you will pardon me if I crave your indulgence for a few minutes to give my own general impressions, so far as I formed them, in my many conversations on this subject with Mr. Telang. I have read somewhere in the Greek classics that the ancient Hellenic philosophers had a word called *Sophrosyne*, which, as I understand it, meant what we should now call temperate—temperance in words and deeds. “Be moderate; know thyself” was the shibboleth. Their joint observance constituted the characteristic virtue of *Sophro-*

*zyne*. This was the motto of both Mr. Ranade and Mr. Telang. Hence they advanced slowly in the matter of social reform. The Himalayas had to be scaled. But the way was long, and beset with formidable difficulties at every stage. The reformers had had necessarily to look not only to their right and left, but above and below, to the front and rear. For on all sides there are obstacles of a most insurmountable character. Time and energy may show them by and by, as years roll on, to be less insurmountable than they seem to be. No doubt, the law of the Universe is Progress. But it is also true that progress is slow and by degrees—from precedent to precedent. Social progress is of the slowest everywhere. Like every other mode of motion, it has its appropriate rhythm, its epoch of severe restraints followed by epochs of rebellious licenses, as history has recorded. And, situated as Hindu society is, with its deep-rooted conservatism of ages, its traditions and superstitions, the progress of social reform must be even slower than in other countries. The problem

is full of complexities. It is not as if you could provide ready panaceas which quacks and empiricists offer. Mr. Telang did not belong to the order of the social quack, who recommends salves and washes with bluster as remedies for social evils, hardened and incrustated by lapse of centuries. Hence he had no sympathy with the social quacks who were so eager to have certain questions of Hindu social life settled all in a trice by legislation. It was to him, as I know, a source of constant bitterness and vexation, the vehemence with which the promoters of social reform in its early stage in different parts of India, and notably in this city, went on carrying their crusade.

They rather harmed a good cause by their self-love and overweening conceit. It was most provoking to see the ignorance of these militant propagandists. Yet these were the men who had set up on high as reformers, and for a time were not slow in hurling from their giddy height their thoughtless denunciations against those, who, like Mr. Telang, counselled action on the



lines of the least resistance. The crusaders went about their campaign most light-heartedly, forgetting the opposition of the Cossacks of selfish sectarianism—a powerful body—and the equally powerful Bashi Bazuks of worn-out dogmas. Those were not to be slain so easily as they thought, and as they eventually found to their cost. There were other lions in the path besides. But the reformers took little heed of these. In their very zeal and fanaticism, they continued to hurl their barbed shafts and their pointed spears at the party of moderation. It was not till a good deal of mischief was perpetrated, on the counsel of many a wise and friendly person, including some English friends, that they abated their vehemence and moderated their zeal. Mr. Dadabhai himself thought how Hindu society had “a Himalaya to cut.” The difficulties in the cause of social reform could not have been more pithily and yet laconically expressed. The reformers little knew, or cared not if they knew, that the reform was as difficult as the lifting of a kingdom from its base by the paral-

leogram of forces. Here, too, I noticed that the secret of Mr. Telang's success was his perseverance in those broad and statesmanlike principles which he had firmly laid down at the very outset of his public career. The work of centuries cannot be crowded into a few years. That is a lesson which ardent reformers of Hindu society have learned; other reforms may be quickened and turned early into accomplished facts, but this will take years on years. First of all the dead inertia, which has overtaken millions, has to be moved. Here education is the only solvent. It will be the potent element which will move the glacier. Secondly, the old spirit, which has evaporated, needs to be brought back actively into requisition. At present what is to be noticed is decrepitude on one side, and extreme sanguineness on the other—inertia or torpor on the one hand, and momentum or over-activity on the other. Both need to be corrected. Both must be brought in a line in due proportion, with a consummate practical

leader of the type of Mr. Ranade. Above all, reformers of the moderate school, of which Mr. Telang was the greatest protagonist, must know that they should act as the stalwart Puritans, with hopefulness, inscribed on their standard, that hopefulness, which Mr. Ranade shrewdly observed, was the watch-word of the Telang school. Above all, their own daily life should be an exemplar and a model. For, remember please, the sage remark of Goethe, namely, that our daily life is more instructive than the most instructive book.

There is one incident in Mr. Telang's life to which I would, with your indulgence, venture to refer. Those who little knew the mental struggle which he had in connection with the marriage of his infant daughter speak most opprobriously of the good and gentle man. The accusation is that he had not the moral courage to follow the life-long principles he had inculcated, and that he eventually succumbed, with the net result that he set no creditable example to the supporters of the party of social reform.

I will not say that the charge is unfounded. I neither wish to defend it nor contradict it. But let me put before you the view which the accomplished Mrs. E. B. Harrison has very recently expressed on the subject of compromise. She says that there can be no compromise with the laws bequeathed to us by ancient theocracies: "thou shalt do no murder: thou shalt not steal," &c., &c. But the difficulties for the individual man or woman begins too often at home, in the painful conflict of jarring religions and political opinions. As a woman, and from a woman's stand-point, the writer ventures these considerations. It is doubtless inevitable that conflict, unrest and a certain perturbation of spirit should attend the gradual acceptance of the reign of law as a scientific basis of religion. The inevitableness is not, perhaps, sufficiently recognised, nor the tragedy of it all, that pain should be given to the best and most tender-hearted of the men and women of one generation. Tragic, too, is it that these in turn also give and pain, sometimes inflict grievous

injury on those they love. And yet the pain is not the result of wrong-doing ; it comes from no want of thought or heart. What, then, is the individual to do ? How can he minimise the suffering to those he loves, and yet safe-guard his own integrity of conscience, how can an atmosphere of sincerity be created and maintained in the home, which shall allow for differences of opinion and shall encourage each individual to be his truest and best ? \* \* There is no good woman but must be won by such loyalty, no woman but must honour her husband the more when she finds him constant in the service of men, the faithful servitor of noble ideals, and for the rest, although it may never be possible for man and wife to think alike, the love and respect they entertain for each other must ennoble the views of each, and help them to meet in a truly religious spirit." May I not plead for a consideration of this aspect of the matter seeing that after all humanity is what its verities have made it ? Let us all in a spirit of mutual forbearance and toleration consider this view, which is the view of an

enlightened woman, who has given considerable thought to this delicate question. Is there not something in it which should make us all pause and consider ; at any rate, let us restrain ourselves from pronouncing a too hasty judgment.

But, gentlemen, social reform does not consist only in domestic reform among the members of the Hindu community. It embraces, in my opinion, a wider field in which all can work, Hindus and non-Hindus. The extension of medical relief in Bombay, the spread of the rudimentary knowledge of sanitation, the want of which is partially accountable for the havoc that diseases of diverse character have been playing in our midst for these seven years, the benefits of comparative cleanliness, the evils of overcrowding, the poverty of the masses and their gradual amelioration, all these and other kindred questions of the highest importance to our future well-being need to be included in the scope of social reform in its largest and broadest sense. These are not so difficult of accomplishment as the more complex, and,

therefore, more formidable, problem of reform of Hindu domestic life. Each of you in your humble way could assist in bringing out these much needed reforms. I do not expect that you will achieve miracles; but at any rate you can lay the humble foundations of the edifice which builders in the same line coming after you may crown with success. The copingstone of the arch may yet be a remote operation. It may loom in the distant horizon; but it is within your reach by means of co-operation, self-help and unity of purpose, to lay the solid foundation, of the edifice of Social Reform. It will not do to sit with folded hands and blinded eyes. The spirit of pessimism which, it is to be feared, has overtaken you for some years past, needs to be exercised and substituted by the spirit of hopefulness. Pray, remember that there is no reform without reformers and that all reform must emanate from within. If each of you only resolve that you will form yourselves into a noble band of reformers and carry on the work that is still

awaiting you with two such excellent and inspiring models as Mr. Ranade and Mr. Telang, I do not see any cause for despondency in the near future. Or, if a living example were wanted, take the model of Mr. Dadabhai Naoroji, who has been incessantly at work since the days of his youth. And though he has passed the age of Methusaleh and will be four-score years twelve months hence, he is still striving to do good to the country, almost unaided, amidst most formidable obstacles and even obloquy. In the noble work he has undertaken to discharge he never has known what it is to be defeated. Defeat to him only means fresh perseverance and efforts to reach the goal temporarily obstructed. Thus in the cause of social and political and all other progress we should never say die.

Ladies and gentlemen, in conclusion, I hark back to the theme before us to-day. As I said at the outset, nothing could be more encouraging than this practice of annual commemoration of the departed worthies. You know well how



each year the ardent successors and followers of the great founder of the Religion of Humanity commemorate some of the world's best men who have been known to have rendered distinct service to the cause of humanity. As one of them observed in his address, in the same year that Mr. Ranade addressed you: "There have been men and women like ourselves who lived and died unknown. Insignificant as we are, insignificant as seems the good we do, we help to add units to the countless host who preceded us, and we increase the sum of their labours for the good, beautiful and true, as minute coralines, depositing their shells, formed deep islets in the Pacific. How little we can do at best to add to the enormous riches of Humanity! And yet these riches would be less than they are but for persons like ourselves, her unknown servants. \* \* It will not be long before we too shall join the majority. Others will stand at this desk, to address other ears, and move other hearts. Those of us who have borne the heat and burden of the day will welcome the

silent call to rest, and stand in their lot at the end of the days."

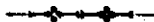
With these trumpet words I bring this address to a close. Let us not grieve for the voice that is gone, but whose tender tones, when living, healed and reconciled us. Let us take a leaf from his book and strive to imitate his example. How we know

" His gently spoken word  
Composed the internecine strife  
That restless spirits stirred."

That gentle soul is now gone to his last resting-place, but his words and works endure. So, remembering those words and works, let me repeat the lines of an unknown singer :

" Just as a withered rose, it is said,  
Laid on St. Francis' tomb,  
Renewed its vanished tints, and spread into a second bloom,

Even so of all the fading sheaf  
One transient bud to save  
We lay this flower of love and grief  
Upon our dear friend's grave.



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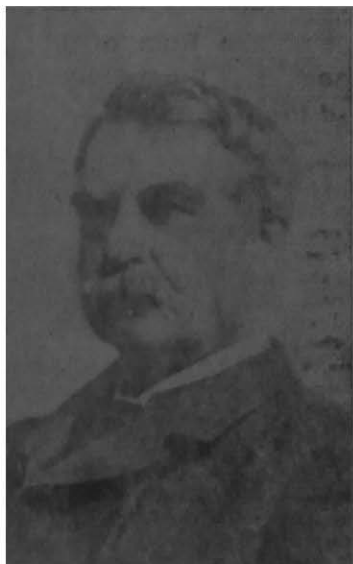
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