

GOKHALEANA

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GOKHALE'S 59th ANNIVERSARY

Edited by
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FOREWORD

The previous issues of Gokhaleana contained appreciations of and tributes to Gokhale's qualities of head and heart and his outstanding services to the country by K. Nataraja of the *Indian Social Reformer*, Principal C. G. Bhate of the Fergusson College, Mohamed Ali Jinnah, the Nationalist who later became a communalist, Sir. Lallubhai Samaldas, Gokhale's family friend and follower, Rajaji and Dr. C. R. Reddy, who at one time had toyed with the idea of joining the Servants of India Society, Lord Willingdon and the Aga Khan, besides an article by Gokhale himself on *Indian Finance from 1878 to 1898*, which had so far not been published in any of his published works and a Sheaf of Anecdotes collected by me interviewing some of Gokhale's contemporaries and friends.

This issue of Gokhaleana contains the speech of Prof. V. K. Rajwade, a colleague of Gokhale in the Fergusson College where he taught English language and literature, delivered by him on the life-work of Gokhale on the 19th February 1921, under the auspices of the Deccan Sabha, Poona of which Gokhale was the founder, Secretary for many years.

I must thank Shri. D. V. Ambekar of the Servants of India Society, Poona for helping me with a typed copy of the lecture delivered fifty three years ago.

There are references in the lecture to some events and personages in the history of our political struggle for Independence, and short notes about some of them have been added at the end, which it is hoped will be found useful by the reader.

8, West Cott Road,
Madras-600014,
19-2-1974.

S. R. VENKATARAMAN,
Secretary,
Servants of India Society.

LIFE-WORK OF Mr. GOKHALE

BY

Professor V. K. RAJWADE, M.A.

This is the sixth anniversary on which we are met to do honour to the memory of the late Mr. Gokhale. Since his death on the 19th of February 1915, the world has been topsy-turvy; its face has been altered altogether out of recognition. Thrones that were bulwarks of absolutism and stood four square to the winds of heaven have been hurled down and the few that still remain do so by a sort of connivance. Monarchs have come to recognise that the will of the people and their happiness is everything and that they are, notwithstanding the exalted position they occupy and the *eclat* that surrounds them, after all servants of the people. The ideal of service is the inspiration of King George¹ in all his actions and utterances and it was for his following this ideal that Mr. Asquith² eulogised the King in the House of Commons. We too have benefitted by this royal recognition of service, and political changes of which no one would have dreamed before or even during the war have been permitted almost with unanimity. Mr. Gokhale, who was endowed with such large prevision foresaw that changes must and would come. Whenever he heard of the valour of his countrymen in Europe, it filled him with hopes and confidence that the sacrifices of the nation would react on the relations between the rulers and the ruled and that the brand of inferiority that galled him incessantly would be removed. No one felt this sting of

inferiority more poignantly and when he stood witnessing the march past of the Indian troops on the occasion of the Diamond Jubilee of Queen Victoria in London² an English friend expressed admiration for the troops, which he, as an Indian, he said, could not share, as their inclusion in the procession was not an acknowledgment of India's equality with the Dominions, but a triumphant exhibition of the conquered led in the train of the conquerors. It was this keen feeling of inequality that largely inspired his political life. By speech, by writing, and in conversation he showed to the Englishman that the Indian was his equal, that placed in better, more congenial, circumstances, there was nothing that he could not achieve, that the so-called failure or inability to rise to the occasion was not inherent, but simply a result of his having been kept so long in a state of subordination. The inability was taken for granted and positions of trust and responsibility were studiously denied him. The Armageddon has changed all and politicians of all shades now declare that India is the equal of the Dominions and that she is entitled to take part in the Council of Nations. But the German War³ in itself would have been powerless to beget this sounder view, if the past had not done a great deal of spadework in that direction. In recounting this preliminary work, Gokhale's name must be mentioned along with those of Dadabhai Naoroji⁴, Hume⁵, Mahadev Govind Ranade⁷ and Wedderburn⁸. These great men laid the foundation of political life in the country, and vocalised people's grievances. Political consciousness—that was the first step. The congeries of races have come to feel a national unity, and can say now, we are a nation, a people. The Indian National Congress deserves mention for creating this consciousness, if for nothing else. Huge bodies like the

Congress must not be expected to do practical work; they are inept in that direction. They are serviceable for creating a feeling, spiritual awakening—that is their function and in discharging it, the Congress has justified its existence. The atmosphere of legislative chambers is stifling; they are not the places for free utterance. One feels choked by forms, formalities and rules of debate. Utterance of grievances, explosion of passions, a national wail—this is what is often wanted and congresses are just the sort of bodies that untrammelled by etiquette utter the national wail, burst with uncontrollable passion, hurl defiance, if necessary, to the powers that be. No debate but agony of feeling—that is the mood of huge incoherent bodies. And notwithstanding the establishment of Legislative Assemblies and Councils of State, Congresses shall have ample work to do along this line and Government themselves will benefit by these monster meetings, for they will be able to feel the national pulse thereby. The wail, the indignation, occasioned by outrages like those that happened at Amritsar⁹—where else could they be adequately expressed than at the Congress? Men like Dadabhai Naoroji spoke in either atmosphere, at Congresses and in Parliaments, and Mr. Gokhale reverently followed in their footsteps. Those veterans were proud of having such a co-worker. With a ready response they appreciated and encouraged his work, and on proper occasions, acknowledged his superiority. How did Mr. Gokhale deserve this confidence? What qualities entitled him to such respectful hearing? Mr. Gokhale's natural endowments were out of the usual. Temperamentally, intellectually, and spiritually, he was cast in a mould different to that of other great men. To keenness of intellect he joined an exceedingly powerful memory. We know he took up mathe-

matics for his graduation. Had he willed so, he would have made his mark even in that dry department of numbers and figures. Nature, however, had meant him for a different sphere; yet his fondness for and earlier devotion to mathematics had their use in later life when he came to deal with statistics. To read was to remember, says Scott¹⁰ about himself. The same might be said of Gokhale. He as a boy could recite long series of eloquent passages. He distinguished himself as a speaker even as a school boy and dwelt with pride on the (to him) eventful evening when the late Sir William Lee-Warner¹¹, for a time Political Agent for the Southern Maratha States, happening to preside at the meeting at which Mr Gokhale spoke, complimented him on his powerful speech. He was then an under-graduate or a fresh graduate. Yet even so early he had his Burke¹² by heart. With a remarkable quickness he had caught the English accent and pronunciation from his English teachers in school and college and handled that language as though he had been native to the soil. Englishmen themselves were amazed at the rapidity with which he spoke English and the style he used in speech and writing was of the best. As a professor, he taught on various occasions, Mathematics, English, History and Political Economy; and this varied training was highly useful to him in after-life. It was not an accident that he had such a wonderful command over English. He had to lecture on the best poets and the best prose-writers. Fergusson College¹³ was running a race with Government and Missionary Colleges, and he was determined, along with his colleague, the late Mr. Kelkar, that their teaching in English should be of the highest to sustain which ideal they spared themselves no pains. Their intimacy with English literature was the result of close, continuous

study. English poets cultivated Mr. Gokhale's literary taste, and helped his natural inclination for ornate and sonorous English. English prose-writers like Burke fired his imagination. For Burke, he had passionate admiration, and to explain Burke's political ideas and ideals, he had to study European—but specially English and French—history and political economy. He learned to appreciate Lord Morley¹⁴ then, for he had to read Morley's Burke and other political writings and could justly say that he looked up to him as his teacher in politics. His acquaintance with history was many-sided and broad, for he had to study Greece and Rome too. But Political Economy was his favourite, for he did not read it in the dry-as-dust manner. As Milton¹⁵ said, he brought a spirit and judgment to what he read. He put life and soul into it and had original views. Unlike other teachers he did not consider his acquaintance with history and political economy as a mere temporary affair. They were not garments to be put off and on. They were a permanent gain with him and made a practical politician of him. It was not as an amateur that he took to politics. Fortunately for him this College training was supplemented by the way he worked under the guidance of the late Mr. Ranade, who saw the aptitude of the youth and utilised him for the country's good, as he alone knew how to utilise what was best and promising in the land. The Journal of the Sarvajanic Sabha¹⁶ enabled Mr. Gokhale to give expression to his political views. Mr. Ranade had often to sober him, whenever he grew hot over political wrongs, though he never succeeded in imparting to him his philosophical calm. Along with his master he attended the various congresses and discussed affairs on a footing of equality with the leading congressmen of the day, who could not but feel his superiority in argument

and speech. But he made his mark first before the Welby Commission¹⁷. His evidence before that body is an important document and was considered then as the best that came from India's side. He made figures interesting and instructive. Even before proceeding to England, for the Welby Commission, he had felt his real sphere of activity was politics; on his return he tried to enter the Bombay Legislative Council and succeeded. His work before the Commission had already made him known as the coming man. His speeches in the Legislative Council were almost unanswerable. The best civilians of the day had often to yield points to him. He was becoming restive on account of the limitations that College life imposed on him. Happily the period of eighteen years, for which he was pledged to work as life-member of the Deccan Education Society¹⁸, was almost at an end. His colleagues would still have kept him at the tether; for they felt what he had done for the College and what he could still do by remaining among them. Experience had ripened him as a teacher; politics had brought him fame. Both would be useful for the future of the College and the Society. Even when Principal Apte¹⁹ was alive, Gokhale had to tramp about in search for funds. As Secretary of the Deccan Education Society and as Professor, he did an amount of work that is truly marvellous. After Mr. Apte's death he was the real Principal, though not in name. He was really proud of the College, which he had done so much to build. Just as he did his best as a teacher, so he wanted his colleagues and students to do their best. In sports he wanted his boys to come to the fore; but he was often disappointed and suffered keen anguish. He had often expressed his wish privately to his colleagues and friends that he intended to work for India in the spirit of Bright²⁰ and Cobden²¹

and devote the rest of his life to politics. Though the life-members had long recognised his superior abilities, they had not the prophetic vision for seeing what he was capable of doing in the larger sphere outside the College. Had they succeeded in keeping him down to teaching work the College would certainly have benefitted, for in certain respects it was impossible to replace him. With one exception there was hardly another man in the Presidency who could handle political economy as he did. The loss in this particular respect has been great; but the country's loss would have been immensely greater. Mr. Gokhale had taken a correct measure of his own abilities, and it would have required a man of his own persuasive powers to prevail on him to forego his higher ambition. He now worked at politics with a single-minded devotion, and by hard work, powers of debate and argumentation and speeches, he became the foremost man in the country. Even before leaving Fergusson College, he had entered the Bombay Legislative Council, and measured swords with Lord Curzon²², who often covered his retreat with flings at Mr. Gokhale and his colleagues of the Congress. The Universities Commission which was appointed by that autocratic Viceroy was at first purely European in its constitution; Mr. Gokhale, however, succeeded in inducing the Government to put on it Dr. Gooroodas Banerjea²³; and whatever beneficent alternations and changes were introduced into the Universities Act were due to his initiation. He was solely instrumental in getting the Public Service Commission appointed, whose report and recommendations have raised, however slightly, the status of Indians in the public services. He visited England several times and had interviews and discussions with Lord Morley who derived great assistance from him in his

reform of the legislative councils. In fact it was Mr. Gokhale who was behind in the scenes. When the treatment of Indians in South Africa became scandalous, he was asked to visit that part of the British Empire, and place the case of the Indians before the Government there. Mr. Gandhi²⁴ was his lieutenant there, and he and the other Indians acknowledged that his services to their cause were great, that he had raised their status by getting removed some of their disabilities. Sir Benjamin Robertson²⁵ often consulted him on South African affairs. While in England, he came in contact with various statesmen of the Dominions, and a Canadian statesman retained for him a life-long attachment and admiration. Here was a man on whose cradle fortune did not smile, who for years dragged a hand to mouth life, and yet who made his way to the foremost place in politics. The ablest civilians and members of the imperial Legislative Council quailed before his logic. What was it that made him such a mighty force in the land? What made the intelligentsia in India cry at his death that the sun of the land had set?

I have referred above to the keenness of his intellect and to his fondness for mathematics and statistics. Figures to him were full of life and soul, however huge they might be. He never felt smothered under them. He made his case telling, because of his tact in handling figures, because he laid bare the soul that lay in them. You can refute words, but not figures. His proposals in the Council chamber might be defeated by official majority, yet their influence could not be resisted. When once he complained to Mr. Brodrick²⁶, now Lord Middleton, for a time Secretary of State for India, that his proposals were being studiously ignored, the latter explained: "Mr. Gokhale, how can you

say so? Are we not improving our administration in the light of your criticism?" He could influence English statesmen, not because he was eloquent, but because his case was irresistible. His intellect had become so trained by College teaching and the political writing that he had done under Mr. Ranade that he could justly boast towards the end of his pedagogic career that he could even tackle philosophy, and that Sanskrit, the bug-bear of so many students, had no horrors for him. Such confidence was begotten of long intellectual gymnastics. The one thing to be remembered about him is that he was a student to the last. He never tolerated slovenliness in his followers, because he himself was so severely rigorous. As teacher, examiner, manipulator of figures, publicist, he aimed at scrupulous correctness and succeeded. Politics is a game in which you must play your cards well. In winning this game so many things count. The trump card is the sound preparation of your case, in which you must leave no loophole for the adversary. In addition to such preparation, you must put your case well, must know in what order to marshal your arguments. You must do it in adequate language and appeal to emotion as well as reason. good dress also has its own value. You cannot command good looks and a sweet mellow voice. But Mr. Gokhale was fortunate in these respects too. His face was exceedingly mobile and capable of expressing feelings suited to the occasion. Hence the charm and fascination of his speeches. It was truly remarked that his speeches were a treat and ladies flocked to the Council Chamber had hung on the strains of his oratory. There was a magic in his voice that eludes description. The speaker was himself all the while absorbed in his subject, incapable of using artifices for capturing attention; he never played to the gallery, knew

not the arts of the demagogue. It was because he never condescended to please audiences that he latterly became unpopular. He led and never allowed himself to be led. In a certain sense he was an aristocrat, as he lived in a fine atmosphere of thought and emotion of his own, into which he admitted only trusted friends of like temperament. People often complained that he was not accessible, and that he treated them at times brusquely. Part of the brusqueness was due to illness that was gradually gaining ground. But part was also due to people's unconsciousness that they were trenching on valuable time. His frequent visits to England and pressure of work made him very punctilious about time. What leisure he snatched he spent among congenial spirits.

I have said above that in work and speech he aimed at attainable perfection. By being frequently thrown into the company of Europeans and Indians, he was inevitably led to gauge their abilities and his own. He weighed them, in the balance and found them wanting. Misled by reports he pitched his expectation too high. What wonder if he was disappointed? So man after man fell short of the ideal. Governors who came out to India preceded by reputation, even civilians who have to stand the most searching test, very few of these he found reaching the high standard he had expected. It was these experiences that strengthened his self-consciousness and confidence. It was no wonder that he at times spoke with contempt and irritation of others. In his search for superiors and on account of growing work, he found no time for old acquaintances who often complained of neglect. He came to feel, that work of a certain sort he alone could do which was absolutely true. His friends counselled him to live for a time incognito, for all were concerned about his health. He himself

saw the necessity of absolute seclusion and idleness, but the supreme call of duty kept dinning in his ears and to the last he had remained at the helm. His colleagues in the Servants of India Society were at his beck and call; but they too found that nothing they could do would satisfy him. He was sensitive by temperament, sensitive to colour and sound, sensitive to what was best in speech and writing. He became super-sensitive, as his end drew near. Then came the attacks in the local newspapers, which were deliberately false. Misrepresentations and allusions to his approaching death which was said to be a foregone conclusion, stung him to the quick. He on whose life attempts had been made by lunatic school boys, which he laughingly described, could not stand calculated falsehood. He fell a victim to overwork and virulence and meanness of party attack. Had he lived, what might he not have done? A terrible brain worker, yet he was at home in tennis, cricket and billiards, and as a teacher had thought it no shame to take part in school-boy drill. Mr. Ranade had often advised him to consider one month in the year as legitimately his own, which no public work ought to be allowed to trench on. Yet as self-consciousness increased and nothing would satisfy him but his own work, he retrenched leisure and recreation and may be said to have killed himself. Had he tolerance for fools and villains, had he borne and foreborne inferiors as his political mentor had done, he would have prolonged his life. Indians must work with what tools they have. They cannot command foreign conveniences, for instance that were at the disposal of Gladstone²⁷. One can imagine what Mr. Gokhale would have done in these critical times. People say, had Lord Hardinge²⁸ been Viceroy, the Amritsar massacre would have been impossible. Instead of depending on the man on the spot, he

would have gone straight to the spot, examined things for himself, and nipped in the bud what rebellious tendencies he found there. The same remark might also be made of Mr. Gokhale, who kept himself informed of all movements in and out of India. He wielded influence both with leading Indians and Government and would have made use of both in countering disaffection. Civilians and militarists would have been baulked of opportunities of wreaking vengeance on talking Indians, humiliating them, and showing how cheap Indian life was in their estimation. Supposing O'Dwyerism²⁹ and Dyerism³⁰ had nevertheless triumphed, he would have made the policy of hush, hush, impossible. The doors of the Punjab could not have been shut on him, as they were on Mr. Gandhi and other leaders. The crime would have been unearthed in the nick of time. The Commission of inquiry would have been differently constituted, and the public would not have the farce of a majority report. All depends on what spokesman the public has. The epithet of agitator which attaches so easily to Mr. Gandhi³⁰ and even to Madan Mohan Malaviya³¹ and which was a sufficient ground for their exclusion from the Punjab could by no stretch of authority have been applied to him. Sir Michael O'Dwyer would have had to agitate his brain for the discovery of another ground for forbidding Mr. Gokhale. Supposing Civilianism had failed and Militarism had proved invulnerable in India, he would have exposed them in England and seen that condign punishment was inflicted on the perpetrators of the outrages—whether civilians or soldiers. Racial antipathy is at the root of all such brutality. The Indian criticises and the Englishman winces under criticism. The latter thinks that he has been sent out for the good of the Indian, is so good and kind, and yet his kindness is perverted by the so-called

educated. He hankers to wreak vengeance, and lo, here is a splendid opportunity. But long-sighted Viceroys and politicians like Mr. Gokhale make impossible such opportunities.

It is doubtful if, Gokhale living, Mr. Gandhi would have made use of non-co-operation. Gandhi and Lala Lajpat Rai³² were his friends and admirers. Gandhi spoke at times of using South African methods in India, which Gokhale discountenanced. He had recourse to fasts after Mr. Gokhale's death. He would have thought several times before breaking with one whom he called his master. Lala Lajpat Rai was for long against non-co-operation; he wavered long and threw in his lot in obedience to the Congress as the Deccan has done. It is to be presumed that Gokhale's view would have prevailed with him too. But he would have rendered incalculable service in formulating the new reforms and made them palatable both to his countrymen and Government. He might not have accepted office on account of his past and also on the ground of ill-health. But he would have directed the Ministers and the Indian Governors.

But there is no use in indulging in if's. We have to take men as they are. As we cannot add to their stature, so we cannot add to or deduct from their character, which is a fusion of intellect, temperament and soul. It is pure charlatanism to consider each apart. His intellect would have been powerless but for the passion that burned in him. With all his self-consciousness he was a patriot to the core. Had he been less sensitive, more attentive to self, had been calmer and more philosophical, perhaps he would have lived longer; but he would not have been the man he was. Fergusson College, the Ranade Economic Institute and the Servants of India Society are standing monuments to his

work, if everything else were forgotten. But the future historian of India would be bound to record his work in the Council Chambers and the toil he underwent in shaping the Morley-Minto reforms, and in prevailing on the South African Government to give the Indian settlers a better treatment. He was a great personality. Once or twice he was subjected to ill-treatment, which is usual with a certain class of Englishmen. But the offenders came to know who he was and had to apologise. The better class of Englishmen appreciated his worth and treated him on a footing of equality. His opinion always carried weight with them. Princes thought it an hour to call him their friend. Millionaires loosened their purse-strings and generously offered him what amounts he demanded. Very few dared to say to him, nay. With the peculiar smile that characterised his face and that, as many reported, was seen even in death, with the wonderful powers of conversation with which he insinuated himself into the heart of the listener, with the solid work that lay behind in the fields of education and politics, he was bound to win. No doubt he was unpopular with a large section of his countrymen, because he refused to dance to their tune. Their minds had been sedulously poisoned by jealousy and rancour which pursued him to the last. Yet even they repented, though too late. Even they were visibly affected when they heard the sad tidings of his death. As the funeral cortege passed along, streets were crowded as they had never been crowded before. When the pyre was fired, due honour was done to the dead. His memory is still cherished and the anniversary of his death is still observed in several places. What is the moral or spiritual gain from such observances? Can we imitate Mr. Telang³¹, Mr. Ranade or Mr. Gokhale? We are often exhorted to walk in their footsteps. Would people tell us

how? Can intellect, passion, even strenuous work, be copied? Is there nothing individual about them? Just as genius is unaccountable, just as it bloweth where it listeth, so in a sense do these. With our small modicum of intelligence and flickering passion or no passion, how can we emulate them? Even envy and jealousy would be pardonable or desirable if they could lead us along their path. But these individuals are beyond imitation, because of their individuality. Imitations are possible only when the ideal is of the average stuff or when the outward man, his head-gear, gait or manner of chewing alone is to be imitated. But who can imitate the pure passion that animates Mr. Gandhi? Imitation of towering personalities, even of such as are truly individual, is impossible. Though we cannot be heroes ourselves, we can worship heroes and thereby feel the better for the moment. Almost all lead a static life. A dynamic force is often necessary to stir men out of their stolidity, to galvanise them. In the hum-drum, the routine of daily life the vision gets narrowed; men forget that there is something higher than precious selves, and turn cynics. A contact with heroes, even a second-hand acquaintance with them in the shape of their biographies, their speeches, their anniversaries, the institutions founded by them, serves to take us out of ourselves. What mountains are to low-lying plains, great men are to masses of humanity. A breeze from these sublime heights is often desirable to drive away the miasma.

The utmost that average man can do is to smooth the path of heroes; it is a pity that it was made intolerably rough in the case of our hero. Let us, if possible, discover greatness; if unhappily we do not possess that gift, let us at least encourage it, when discovered.

NOTES

Amritsar: Known for its famous Golden Temple, sacred to the Sikhs, and for the massacre at Jallianwala Bagh on the 13th of April 1919 of the peaceful people, assembled to protest against the oppressive rule of the British. The Bagh is enclosed on all sides with buildings with a narrow lane leading into it. On the day in question the British army under Brigadier Dyer took its stand at the entrance of the lane, and opened murderous fire mowing down hundreds of patriotic and peaceful citizens assembled inside the enclosed Bagh.

Asquith: Herbert Henry, (1852-1928); a well-known liberal member of British Parliament; became the Premier in 1908; but was displaced by Lloyd George in 1916; was made peer in 1925, and became a member of House of Lords, as Earl of Asquith and Oxford. He has written his autobiography.

Banerjee, Gurudas: Advocate, Member, Bengal Legislative Council (1887); Judge, Calcutta High Court (1889); Vice-Chancellor, Calcutta University (1890-93); Member, Indian University Commission (1902).

Bright, John (1811-1889); a friend of India, opposed the renewal of the Charter to the East India Company (1853); pleaded for the direct administration of India by the British Government, urged the reduction of military expenditure in India.

Burk, Edmund: (1729-1797); Member of the British Parliament; impeached Warren Hastings for his

misdeeds in India as Governor General; Burk's speeches are most illuminating, dealing with parliamentary affairs and Indian problems.

Cobden, Richard: (1804-1865); Member of the British Parliament; carried on a crusade in favour of free trade along with John Bright; was responsible for Corn Laws of 1846.

Deccan Education Society: Was founded in 1885, by three patriotic educated Mahaashtra youngmen, namely Chiolunkar, Bal Gangadhar Tilak, and Nam Joshi, with the object of bringing higher education within the reach of the poor. Later on great teachers like Gokhale, Rajwade and Paranjape, joined the Society as life members agreeing to give 20 years of their life to teach the young, on a nominal salary.

Diamond Jubilee of Queen Victoria: (1819-1901): She ascended the throne of England in 1837; and when India passed under the British crown in 1876, she became the Empress of India and in 1897, the Diamond Jubilee celebrations in India were organised which however were marred by outbreak of plague in Bombay and Poona and military zoolum and popular discontent.

Fergusson College, Poona: Was started by the Deccan Education Society in 1885, as an integral part of its scheme of Education to provide higher education. It was staffed with a galaxy of young men of high academic record and patriotic spirit; whose meagre salary did not afford an index to their intellectual worth. Their students however came out with flying colours in the University examinations. The college was named after Sir James Fergusson,

the then Governor of Bombay (1831–1906); who was a friend and supporter of the Deccan Education Society.

Gandhi, M. K.: (1869–1948); Barrister, went to South Africa to assist the Indians settled there who were discriminated against, through non-violent means; returned to India (1915); started his non-co-operation movement to secure freedom for India (1920); India became independent (1947). However, Gandhiji was shot dead by a maniac on the 30th January 1948.

Gladstone, William Ewart: (1809–1898); Four times Prime Minister of Great Britain; granted Home Rule for Ireland (1885); see Morely's "Life of Gladstone."

George V: (1865–1936) King of England; crowned as Emperor of India on the 12th December 1911 at Delhi. The first and the last of the British Sovereigns to be so honoured.

German War: Otherwise known as the World War No. 1 (1914–1918). India was drawn into it because she was a dependency of Britain, though the war was only between Britain and Germany. India was bled in men and money for the prosecution of the war and thousands of its promising young men fought and died in Mesopotamia and Kenya to save the British Empire. The reward that India got for its massive support to Britain in the German war was the Rowlatt Act and the Amritsar Massacre.

Gokhale, Gopal Krishna: (1866–1915): Joined the Deccan Education Society as a life member and taught political history-economy, English literature and Mathematics with equal efficiency; appeared as a witness before the Welby Commission in London (1897). Founded the

Servants of India Society in 1905. Member, the Bombay and the Viceroy's Legislative Councils (1899 to 1915). President, the Indian National Congress (1905); worked for the Minto-Morely Reforms (1909); Member Islington Commission on Indian Public Services (1913-1915). Declined K.C.I.E. A great patriot and parliamentarian.

Hume, Allan Octavian (1829-1912); A British civil servant who was very sympathetic to Indian aspirations; was one of the founders of the Indian National Congress (1885); for many years was the secretary of the Indian National Congress; was known as the Pope of Ornithology.

Kelkar, Vasudev Balakrishna: (1860-1895): One of the first seven to join the Deccan Education Society; was a renowned professor of English of the Ferguson College; contributed frequently to the columns of the *Kesari* and the *Maratta*; translated Shakespeare's *Taming of the Shrew* and *Antony and Cleopatra* into Marathi.

Lajpat Rai, Lal: (1865-1928): Pleader, Educationist, social reformer and patriot; was called the Lion of the Punjab, Founder of the Servants of the People Society at Lahore (1883) now shifted to New Delhi, Deported to Burmah for 6 months for sedition by the British Government; was in exile in the U.S.A. for several years; On returning to India led a demonstration against the Simon Commission which visited Lahore; was beaten by the police as a result of which he died (1928).

Lord Curzon of Kedleston: (1898-1925); Viceroy and Governor General of India (1898-1905) was an Imperialist and an autocrat.

Lord Hardinge of Penharst: (1858–) Viceroy of India (1910–1916) supported the South African Indians in their struggle for civilized treatment by the South African Government; Ambassador in France (1922).

Lord Morley of Blackburn: (1838–1923); Secretary of State for India (1905–1910). Author of many books including the life of *Burke*, *Gladstone* and *Recollections*.

Malaviya, Madan Mohan: (1861–1946); Pleader, journalist, member of the U.P. Legislative Council (1902) member of the Imperial Legislative Council (1910) President Indian National Congress, thrice. Founder of the Benaras Hindu University and the Hindu Mahasabha. Member, the Round Table Conference, London. (1932).

Milton John: (1608–1674); Well known English poet, later in life, became blind. *Paradise Lost*, *Paradise Regained* and *Comus*, are sum of his well known poetic works.

Naoroji Dadabhai: (1825–1917); One of the founders of the Indian National Congress (1885); thrice its President. First Indian Member of the British House of Commons (1892); Member of Welby Commission to inquire into the financial administration of the Indian Government (1897); Author of *Poverty and un-British Rule in India*.

Rajwade, Vaijanath Kasinath: (1859–) Professor of English, Sind College, Karachi (1887); joined the Fergusson Collegas Professor of English (1895); retired (1925); edited several Sanskrit works, delivered the Gokhale commemoration address on the 19th February 1921.

Ranade, Mahadev Govind: (1842–1901); Father of Indian economics; a maker of Modern India; entered Government service after a brilliant university career; Judge

of the Bombay High Court. One of the founders of the Sarvajanic Sabha; the Indian National Congress and the Indian Social Conference (1885); Founder, the Deccan Sabha, Poona (1896); Encouraged the study of public questions and the practice of making representations to Government on the burning topics of the day; author of the *Rise of the Maratha Power, Essays on Indian Economics* etc.

Sarvajanic Sabha, Poona: Founded in 1835 contemporaneous with the Madras Mahajana Sabha, and the Indian Association of Calcutta to make representations to Government regarding public grievances, after making a careful study of them and also educate the people on public questions.

Scott, Sir Walter: (1771-1832) The well known English novelist and poet. His novels and poem dealing with Scottish border lands are popular.

Southern Mahratta States: With the decline of the Mahratta empire its far flung territories became independent States such as Baroda, Gwalior and Indore in the North and Audh, Kolhapur, Sangli, Satara, Jamhandi, Bhor and others in the South. The latter were constituted by the British for purposes of administration as Southern Maratha States.

Telang, Kashirath Triumbak: (1850-1893), Lawyer, patriot, scholar, social reformer and Judge, Bombay High Court; founder—member of the Indian National Congress (1885) and its Secretary for some years.

Wedderburn, Sir William: I.C.S. (1828-1913); Member of the British Parliament and a friend of India,

was actively connected with the British Committee of the Indian National Congress in London, edited for many years the Congress Organ, *India* from London. President, Indian National Congress (1889 and 1901). Author of the *Life of Allan Octavian Hume*.

Welby Commission: Appointed by the British Government in 1897 to enquire into the financial administration of the Indian Government with Lord Welby as Chairman. Dadabhai Naoroji was a member of the Commission and Gokhale gave evidence before it in London.