

Life and Times
of
Sir Pherozeshah Mehta

By

The Rt. Hon. V. S. SRINIVASA SASTRI

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Edited by

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PREFACE

The first edition of this book, which had been published by Mrs. Anusuya Suryanarayana Rao in 1945, was out of print on the eve of the Birth Centenary of the Rt. Hon. V. S. Srinivasa Sastri in 1949. When a request was made to Mrs. Suryanarayana Rao, who owned the copyright of the book, to bring out another edition of it to synchronise with Sastri's Birth Centenary, she expressed her inability and transferred her copyright in the book to me asking me to arrange for its publication.

In time, I succeeded in persuading Sri S. Ramakrishnan, Joint Director and Executive Secretary of the Bharatiya Vidya Bhavan, Bombay, to undertake its publication under the Bhavan's auspices. He stipulated that the printing of the book should be done in Madras under my care.

I also met Dr. Shorab P. Mehta, the eldest son of Sir Pherozezshah, with a view, to secure some photographs of his father for illustrating the book. Dr. Shorab said that Sir Pherozezshah had very rarely posed for photographs but had sat along with his Congress colleagues at the several Congress sessions. Yet he gave me a photograph of his father, taken in his youth, which adorns this book as the frontispiece. Lapsing into a reminiscent mood, Dr. Shorab said that he had found his father always active with his profession, the affairs of the Congress, the Bombay Corporation, University and of the Legislative Council. Dr. Shorab and his brothers while passing to and fro on tiptoe, would see their father sitting in the drawing room, and carrying on an animated conversation with his visitors and colleagues; the brothers had hardly any occasion to be with their father even for some minutes for days together. But their mother, Lady Mehta, an understanding and capable lady, took all her children to meet her husband once in four or five days when Sir Pherozezshah was relaxed and in a cheerful mood. But the sons were all amused to find that their father had neither remembered the correct names nor the age of any of his sons. Lady Mehta then would present each of their sons to her husband mentioning their names and ages in choronological order. After spending some time with his sons and making a few

affectionate enquiries about their welfare and progress in studies Sir Pherozechah would dismiss them.

Dr. Shorab further added that his father had a coach and a pair which he used exclusively for attending the High Court and meetings of the Corporation, the University, the Legislative Council, the Congress, etc. Neither Dr. Shorab Mehta nor his four brothers who were studying in a school a mile away, had their juvenile curiosity and pleasure of riding in the coach, satisfied. They had to walk the distance daily bothways.

It was Lady Mehta, he put in, who had sent all her sons abroad for higher professional education. All of them, he said, had done well in life.

The printing of the book got off to a promising start, when several impediments and obstacles intervened, but ultimately the printing has been completed and the book is now before the public.

This edition has some new features; the subject matter dealt with in each page is noted at the top of it; a chronology of events in the life of Sir Pherozechah Mehta; biographical notes of persons mentioned in the lectures; a glossary of non-English words; a bibliography; an index, and 17 illustrations.

It now remains for me to thank Sri S. Ramakrishnan of the Bharatiya Vidya Bhavan, Bombay, for publishing this book under the auspices of the Bhavan, Mrs. Suryanarayana Rao, for transferring her copyright in the book to me, Dr. Shorab Mehta, the University of Bombay, the Corporation of Bombay, the Government of Maharashtra for helping me with some of the photographs adorning the book, and a respected friend for seeing the book through the press, and the Gnanodaya and Manorama Press for their printing.

PUBLISHERS' NOTE TO THE
FIRST EDITION, 1945

Early in 1943, a few friends and admirers of the Rt. Hon. V. S. Srinivasa Sastri prevailed upon him to give to a select audience, mostly consisting of young men interested in the history and evolution of Indian politics, a few talks on the life and work of the makers of modern India with whom he was associated. He readily responded to the request and chose the life and times of Sir Pherozeshah Mehta as the first topic in the series. It will be noticed that keeping Mehta as the central figure of his theme, Mr. Sastri has brought round him many other personalities of the day, giving an insight into their work and worth. Incidentally he has cited his own experiences, full of interest and instruction, gathered from his wide and varied experience in the public life of the country. We present the talks now to the public mostly as they were delivered to a private circle of friends. Readers will, therefore, notice a certain intimacy and fullness of revelation not usual in formal talks and make the necessary allowances for what might seem departures from propriety or decorum. As it was our intention to produce the publication to synchronise with the Mehta Centenary celebrations, we had to hurry it through the press. We are conscious there will be many lapses for which we are entirely responsible. We seek the indulgence of our readers.

Many are responsible for bringing out these lectures. We must, however, refer to a few friends through whose efforts the publication has become possible. These lectures except the fourth which was delivered at the Servants of India Society, Royapettah on the Gokhale Day when Sir S. V. Ramamurthi presided, were delivered in the house of

Mr. T. R. Venkatarama Sastri who was in every way responsible for their regular and uninterrupted course. To Mr. V. Doraiswami, Secretary to Sir P. S. Sivaswamy Iyer, who undertook the task of taking down the lectures as a labour of love, no meed of praise is too great; to Mr. K. Sundararaghavan who has spared no pains to see the publication through, but for whose earnestness and persistent endeavour, these lectures could not have been brought out in almost a record period of time. Above all, we are greatly indebted to the Madras Law Journal Press for undertaking the printing at such a short notice.

These talks also possess a melancholy interest. The late Mr. V. S. Ramaswami Sastri evinced keen interest and even made arrangements for their reporting by one of his assistants whose typed script also has assisted the publishers. We miss him now and we shall always miss his genial presence and friendly encouragement.

In presenting these talks, the publishers feel it would be an act of supererogation on their part to commend them to the public or even to add a line of appreciation of Mr. Sastri's great gifts of presentation and mastery of the English language. It is a pity failing health has prevented him from revising the substance of these lectures or reading the proofs at any stage.



PHEROZESHAH M. MEHTA
as a young man

APPENDIX I

In unveiling the statue of the late Sir Dinshaw Wacha, in Bombay on 9th April, 1940, the Rt. Hon'ble V. S. Srinivasa Sastri said :

You have done me conspicuous honour in assigning to me the principal part in to-day's ceremony. I do not deserve it either by intimacy of association with the illustrious man whose statue I am about to unveil or by a high position in the public life of the country. The meaning of your invitation, as I understand it, is that Sir Dinshaw Eduuji Wacha did not belong to Bombay alone, but that distant Madras, as indeed every part of India, can claim his memory as a cherished possession. During the last ten years or so of his life Sir Dinshaw was unable to take prominent part in the public affairs of India. And let it be admitted that the liberal party, of which he was one of the leading lights, has for some years lost the influence which should properly belong to it by reason of its past record and by reason also of the personal merits of its members. Nevertheless a review of the main features of the long and honourable career of one of its luminaries will not be without profit, even to the present generation, which repudiates the political doctrines that are the immediate parents of its own school of thought.

Sir Dinshaw was 92 years old when he passed away in 1936. He was born into a period of our history very different from to-day, so different indeed that it would take a great effort of the historical imagination for a young man to form a just picture of it in his mind. Let us remember that Wacha was well in his teens when the Great Indian Mutiny occurred and led to the famous Proclamation of the Queen of 1858. Political agitation and indeed political aspiration had hardly assumed definite shape. Our hero had entered on his forties when he was called upon to take his share in the proceedings of the gathering of Indian leaders which subsequently took the great name of the Indian National Congress. The social reform and the educational movements were then in a rudimentary state. The city of Bombay had already started on its career of commercial prosperity, but no one could have predicted that its destiny was to become within a generation or so the second city of the British Empire. Nor was the Bombay Corporation anything like the pattern of municipal efficiency and civic enlightenment that it is to-day. Wacha had the rare distinction of seeing things grow from the humblest beginnings all through the stages of trial and error, of hope and hesitation, of careful planning and haphazard growth, of rising tides of prosperity and struggle against adverse circumstances. In this drama of exciting change and spirited endeavour, Wacha was no mute and unconscious sharer, no mere passive observer, but an active and brilliantly active participant. Of his early education we have a few glimpses from his own vivid pen. In a volume of reminiscences written over the humorous name of "Sandy Seventy," a few chapters describe the early efforts of Christian missionaries and a few private bodies to give the elements of education to their

children before the duty of public instruction was recognised as part of the functions of government. This volume is a rich mine of information regarding Bombay of a hundred years ago, which may be recommended to a student of original records. Wacha went, like many promising students before him, to the famous Elphinstone institution, but was not destined to complete the course that was available. This circumstance he seems to have regretted. To one who marks the vividity and vigour of his style, the copiousness and power of his diction, and the range and depth of his observations, it does not appear that he suffered any real loss by the premature end of his scholastic education. At twelve he recited an English piece so well before Lord and Lady Canning¹ that Her Excellency patted him on the back. He heard the great Proclamation of Queen Victoria² assuming the direct sovereignty of India read aloud to the assembled citizens by Lord Elphinstone³ who stood on the spacious verandah of the Town Hall surrounded by the dignitaries of the day arrayed in robes of state. Who would not envy his good fortune when he saw and heard that prince of African explorers, Dr. Livingstone⁴ led into the Town Hall by Sir Bartle Frere⁵ of happy memory? He does not fail to mark, the changes that time has wrought in our dress and manners, changes not always observed as they take place with exceeding slowness in society. We learn from the luminous pages of the book called by the picturesque name of "Shells from the Sands of Bombay" that in his boyhood Indian gentlemen of all classes, Hindus, Mahomedans, Christians, and Parsis appeared on formal occasions in snow-white and flowing *Jama* and *Pichoree* or *Kumerband*. We learn also to our astonishment that there was a time when even Parsi ladies were content to remain within doors and in ignorance. The year 1858 and the occasion of the Queen's Proclamation deserve to be remembered not only for their own intrinsic importance, but as the time of emancipation for Parsi womanhood. For they came out for the first time in open carriages, venetians down, mark you! Our chronicler writes boastfully that they were attired in rich silk saris and bejewelled and that the *Purdah* was literally lifted. Amongst his early inspirations was a study of Sir Joseph Arnauld's classic judgments in the Maharaja Libel case and in the Aga Khan case — judgments which no student either of Indian law or of Indian social history should omit to read. Sir Dinshaw tells us that he acquired his passion for the study of economics and finance from a certain Professor Hughlings, who had fitted up a reading room at his own cost, where he would often sit with Sir Dinshaw and explain learned articles in the 'Economist' of James Wilson, who afterwards became the first Finance Minister of India. Of this original inspiration we have the mature fruits in the writings and speeches which he poured forth in abundance during a long life of conscientious and devoted study. What a lad of fine sensibility and high enthusiasm he must have been to write as he does of the emotion that warmed his breast when first he visited the hallowed precincts of that great house of thought, that great temple of learning, a valhalla where lay buried the great thoughts of great men of all the centuries—which is his own description of the Literary Society founded by Sir James Mackintosh! Only on two other occasions did our hero feel a similar exaltation of spirit, once when he visited the library of the British Museum and again when he was within the precincts of Westminster Abbey.

Is it any wonder that with such subtle and powerful stimuli Wacha acquired a voracious appetite for knowledge, which made him to the end of his days a great buyer and reader of books? Nor was he a mere acquirer of all kinds of knowledge. He gave freely to the public out of his vast store of information. There is hardly a man within my recollection who has written and spoken assemble it all, would easily that of any two of his compeers so abundantly as Sir Dinslaw Wacha. His output, if we could in public life. Anonymously, pseudonymously and over his own proper name, he was an untiring contributor to magazines and newspapers of every degree of influence. And the marvel is that he never took a pie of remuneration for it all. I have it on good authority that he never employed a stenographer, but wrote always in his own hand. His private correspondence was of colossal proportions. He wrote regularly to friends in England and innumerable people in India. As often as a thought occurred to him, I fancy he took pen and paper and wrote it down for somebody's benefit. I fancy also he wrote nearly as fast as he thought. He did not pause for the most appropriate word or the most inoffensive phrase. I have had occasion to read a good deal of his manuscript, for he wrote often and with complete freedom to Gokhale. I do not remember a scratch or an erasure. It was the same even, parallel-lined, fine-looking, fluent calligraphy. The attraction, however, was only on the surface. The trouble started as soon as you put on your glasses and began to read. You came up against an illegible scrawl and could make progress only with many a stumble and many a break, to which you said to yourself you would come back when your organ of vision had regained its tone.

In his public work Wacha was associated with several colleagues of similar calibre. And it used to be said that for many years Bombay had the singular good fortune of having a galaxy of brilliant men who placed their talents at the disposal of the community. In civic matters the ascendancy of Sir Pheroze-shah Mehta, extending over nearly two generations, was an advantage which other cities over metropolitan rank might have envied. His great example of devotion to municipal duties drew to the service of Bombay a wealth of talent and experience, which might else have been dispersed among diverse small interests and yielded little public benefit. Of about the same age, Wacha seconded his friend with his own uncommon ability. It is a just claim made on their behalf that their unsurpassed influence in the Corporation was never perverted to any jobbery or patronage, but exerted to keep policy and principle free from all taint of unworthy ends. In many quarters Pheroze-shah Mehta's domination excited jealousy and resentment. But be it said to the honour of Sir Dinslaw and many others that they were not only content but glad to rally round him like soldiers round a brave and gifted general. Wacha in particular regarded his eclipse as a dedication. I was anxious soon after Gokhale's death to call on the notables of Bombay. I was ushered into a room where Pheroze-shah Mehta sat beaming among his accustomed companions. Naturally backward in speech, I felt hushed in the great presence, but soon a number of kindly queries broke my reserve; and as the talk flow-

ed easily over a wide range, I remarked how every now and then Mehta would turn round and appeal to Wacha for confirmation of what he had said, and Wacha would assent without using too many words. His book on the Municipality of Bombay, especially the chapter dealing with the inauguration in 1888 of the present constitution, gives due meed of praise to Lord Keay, Mr. Leiang, Mr. Forbes Adam and other stalwarts of the time, but accords first place ungrudgingly and convincingly to Pherozesah Mehta, whose vigilance, intrepid advocacy and far-seeing vision transmuted the halting and timid proposals of the authorities into a golden measure of local government, which has nobly stood the test of time and furnished a model of municipal government throughout India. Wacha outlived his great friend by more than 20 years, during which period he was called upon to occupy the vacant place of primacy as far as he could. This was the case not only in the Corporation, but in the Legislature first of Bombay and then of All India, in the Bombay Presidency Association and in the Indian National Congress. It might be said of this brilliant pair, in greater measure than of any others in the country, that their eminence in municipal affairs led as a natural and almost inevitable consequence to equal eminence on the broader stage of national affairs. Be it also recorded for the benefit of other patriots that they never allowed their zeal for the civic welfare of Bombay to be dimmed or diminished in any way by larger and may be more exalted pre-occupations. Wacha was one of the seventy odd leaders of India who laid in 1885 truly and well the foundations of the Indian National Congress. His interest in this organisation grew with its growth. He was its Secretary for many years and President at the 1901 session in Calcutta. He took a prominent part in its debates, and Congressmen of all ranks soon learned to appreciate and love the sterling qualities of the small lively figure who seemed to frisk and jump on the platform as he denounced, in a squeaking voice and apparently through very thick spectacles, the military policy and expenditure of India in vehement accents and with torrential eloquence. His utterance could not be commended for distinctness or melody of tone, but his earnestness and mastery of facts and figures ensured for him patient and respectful attention. Before the Welby Commission on Indian Finance he made a gallant stand for equitable apportionment of charges between England and India, and along with Gokhale gave invaluable support to Dadabhai Naoroji, who was a member of the Commission as well as the most learned and formidable witness on the Indian side. As an economist Wacha belonged to the school of Cobden³ and John Stuart Mill⁴; and though in later years he countenanced the policy of discriminating protection for the industries and manufactures of India, his original homage to the pure water of free trade was a lifelong obsession. He was instrumental, along with Mr. Manmohandas Ramji and others, in founding the Indian Chamber of Commerce on this side of the country, and when other Chambers had sprung up elsewhere, he induced them all to join together and act as a Federation of Indian Chambers of Commerce and Industry. Nothing could be more eloquent testimony to his lofty principles and his unselfish and unworldly character than that throughout his life, though money lay all about him, he never possessed more than a competence and for some time before his death he was without even that competence. It would be a mistake to suppose that,

while he specialised in finance and economics, he neglected other aspects of study. His pronouncements on education are entitled to respectful consideration, and he was no mean authority on history in general and international affairs. Writing over the pseudonym of "Raiduari," he surveyed for many years in the "Indian Review" the course of events as they shaped themselves in the world, with a wealth of detail and a sureness of grasp which were the admiration of readers.

Wacha's was a simple nature. There was never any difficulty in understanding him. He was subject to strong emotions and expressed his likes and dislikes with disconcerting candour. As Secretary of the Indian National Congress he had to collect monies, call for reports and require conformity to ordinary canons of public business. In the discharge of these duties he had to reprove, to dun, to scold, to threaten. People complained bitterly of the severe terms in which he castigated slackness or evasion of duty. To the end he never learned how to suffer fools gladly or temper the wind to the shorn lamb. Especially in recent years few of his colleagues or correspondents altogether escaped his verbal chastisement. I had my share. But we all remembered how like a child he was and how utterly innocent of the arts of polite circumlocution and of pretended friendship. If he was quick to scold, he was equally quick to forgive and to befriend. As he himself said in one place, if he was a lion in the chase, he was a lamb at home. For my part, while I seldom remember the sharpness of phrase with which he expressed his disapproval of my doings, I recall with mingled pride and pleasure his appreciation of the unrelenting vigilance with which, as captain of volunteers at the Congress session of 1908 in Madras, I guarded the proceedings, which were in special danger in consequence of the animosities and bickerings of Surat.

Experience will have taught many of you here, as it has taught me, that, ever since the two schools of moderation and of extremism emerged with more or less defined frontiers, nearly every moderate has been suspected at one time or another by his orthodox compatriots of leanings towards the wrong side. In the Servants of India Society that has been the fate of almost all. I sometimes think that the suspicion under which I lay at the beginning still clouds my name, and Gokhale was never wholly sure of me in his inmost mind. Gokhale himself, if the truth be told, would not have been raised to the Cardinalate in the Vatican of Bombay. Going higher still, was not Pherozeshah Mehta accused by the archangels who surrounded the Viceregal throne of introducing a new spirit of question and cavil in those serene regions where seemliness and perpetual obeisance were the attributes of the chosen denizens? It was the esoteric belief of the moderates of Bombay, Madras and U.P. that most of our compatriots in Bengal were tarred with the extremist brush and could not be admitted into the *sanctum sanctorum*. Pride must not blind us to the danger lurking in the nature of us all, a tendency, whenever we have unchecked power, to erect the stake and light the fire of inquisition. Wacha was particularly subject to this frailty. Markedly when he was young and less markedly when he had attained middle age, he was playfully and not untruthfully called

the firebrand of western India. His views were strong, and the words he chose to express them were stronger. No one could listen to his early speeches or read his early writings without being struck by the uncommon range and sweep of his vocabulary of disapprobation and denunciation. His finger could in those bounding days read the pulse of popular feeling unerringly. If his private letters could be recovered and arranged in the order of date, they would furnish a faithful chronicle of the various phases of feeling through which the general mind passed on the questions engaging it. One instance I may be pardoned for mentioning to-day. His letters to Gokhale during the years 1906, 1907 and 1908 are a mirror in which could be seen vividly reflected the initial hope, the scepticism, the bewilderment, the indignation, the despair and finally the reviving hope and satisfaction with which the eager Indian politician watched the changing moods and fancies and slowly evolving reform proposals of Lord Morley. Gokhale was by no means unaffected by the vicaries of the political barometer; but because of his proximity to the central orb of the firmament, his faith never wholly disappeared, but shone like a star, now bright, now dim, but always there. He gently reprimanded us for failure to make full allowance for Morley's difficulties and misgivings, and it is pleasing to recall now the happy ending of the episode when he expounded the main features of the coming constitution to the Congress of 1908 and successfully communicated to the audience his own expectations of a happy and prosperous future.

Wacha is a striking and forceful illustration of the sobering effect of time. We could see how he gradually shed his optimism, moderated his demand and saw things through authoritarian glasses and weighed events in the scales provided by Government. This swing-over is noticeable in the careers of other politicians as well. I can recall more than one occasion on which the late Sir B. N. Sarma and I were roundly censured by him in the Council of State for attacking the Government of the day. But we were amused and half consoled when in his own turn he would get up and belabour Government with the verve characteristic of the redoubtable oppositionist we had known and admired of old. At such times he reminded me of a fond but temperamental mother who might beat her child mercilessly when she was angry, but, if anybody else threatened violence to it, would fly at his throat in a fit of fury.

The year 1918 marked a crucial turn in the fortunes of the Congress. When it became apparent that the extreme section of our politicians had made up their minds to denounce and declare unacceptable the Montagu-Chelmsford proposals of reform, the elder statesmen, if one may be pardoned for appropriating that term, decided to secede from the Congress and create an organisation for themselves. After much anxious consultation and frequent searchings of the heart, of which the memory is still poignant, the members of the Servants of India Society threw in their lot with the All-India Liberal Federation. The two mighty pillars of the movement were Wacha and Surendranath Banerjee. At the

end of the inaugural session in Bombay, I likened them to those unchanging hills in the landscape by which Sri Rama identified the various regions of the Indian continent when, during his return home after fourteen years of exile, he found no other distinguishing marks, for they had all, rivers and plains and forests and the habitations of men, shifted enormously and obliterated all boundaries. That similitude seems to me not inapt after the twenty-two years that have since passed. A few of us, alas, a continually diminishing few, still stand where we stood, pointing the finger of warning, like Wordsworth's "Peele Castle" amidst the wreckage of a fearful storm.

Rather a succession of fearful storms. For many years now our country has not known tranquillity except for brief periods. While we sit here, tens of thousands of people all over the country are preparing for mass civil disobedience, and the campaign may begin any day. However non-violent it may be, the authorities cannot afford to look on, but must meet it by violent measures. Not improbably communal discord may add itself to the disturbance and convert civil disobedience into something like civil war. The demand for partitioning India into two political entities with separate national interests staggers the imagination and makes it impossible even to guess the next step in our movement. Has the teaching of Sir Dinshaw any guidance for us in this predicament? The answer is not for a moment doubtful. We have all heard of the claim made in Congress circles that, if Dadabhai Naoroji and Gokhale could be brought back to life among us, they would take their stand with the author of non-violent non-co-operation and mass civil disobedience. It is difficult to say how many that actually knew these departed worthies would allow the claim. I do not allow it. In Wacha's case nobody would dream of advancing such a claim. It is well known how Sir Pherozeshah Mehta and he did not countenance in the faintest degree the Home Rule League movement started by Mrs. Besant and how they endeavoured to induce our Grand Old Man to withdraw the consent that he had given to be its President. To Mrs. Besant as a political force in India they had an invincible antipathy. Of Gandhiji's aims and methods Wacha had an instinctive dread. His condemnation would have been clear, complete and caustic. He had no patience with the judicious frame of mind which weighs pros and cons with meticulous precision, and after making full allowance for purity of motive, pronounces a half-hearted verdict against the particular method at the particular time. I confess to a natural aversion for cocksure, uncompromising, final judgments in any sphere of human conduct. One can never know enough to judge aright. Still, when one is racked by doubt and appalled by the prospect of disaster, one is drawn by the sovereign instinct of safety to the voice of a leader of men who sees clearly into the future and points the way with confidence. In the interests of posterity we cannot afford to let Sir Dinshaw Wacha's fame become dim or his example cease to inspire coming generations. That is why Sir Chimanlal Setalvad⁶ and his Committee have in their wisdom erected Wacha's statue on this prominent spot, within hailing distance, in case the shades of great men should wish to commune with one another, of Tata, Mehta, Naoroji, Ranade, Gokhale, and Montagu.

Notes :

1. **DR. DAVID LIVINGSTONE (1813-1873)**: Scottish Missionary and Explorer; and medical practitioner went to South Africa to help one Dr. Moffat; in Africa Dr. Livingstone won the esteem of the natives and discovered many unknown facts about South Africa, the land and its people.
2. **SIR BARTIE FRERE (1815-1884)**: British administrator; Entered Bombay Civil Service (1834); Governor of Bombay (1862-67).
3. **RICHARD COBDEN (1804-1865)**: British politician and economist; Responsible for the repeal of the Corn Laws (1846); Member of Parliament (1841-47 and 1847-57).
4. **JOHN STUART MILL (1806-1873)**: British philosopher and economist; Employed in the East India Company, London; Member of Parliament for Westminster (1865-68); His chief works are: Principles of Political Economy (1848), On Liberty (1859), Subjection of Women (1869). Warmly defended the rights of the working classes and advocated suffrage for women.
5. **SIR B. NARASIMESWARA SARMA (1867-1932)**: Pleader and Municipal Councillor Vizagapatam; Secretary, Mahaiana Sabha, Madras (1916-17); Member, Madras Legislative Council (1914-1916); Member, Viceroy's Executive Council (1920-25).
6. **SIR CHIMANLAL SETALVAD (1866-1947)**: Lawyer, Bombay; member, Bombay Legislative Council (1904-96); Member Imperial Legislative Council (1915); Fellow of the Syndicate, Bombay University (1908); Member, Governor's Executive Council, Bombay (1921-1923); Vice Chancellor, Bombay University (1917); five terms; President, The Indian National Liberal Federation.

Glossary :

Fakirs: Muslim ascetics.

Grahacharam: Fate; bad times.

Gunas: Temperaments.

Guru: Preceptor.

Harijan: A word coined by Gandhiji meaning that the depressed classes or the Panchamas as they were called, were the Children of Hari or God.

Jama: A flowing white frock extending below the knee worn by Parsis on ceremonial occasions, the priests wearing it always.

Kamarband : A white sash wound round the waist over the Jama by Parsis and allowing the two ends of it to fall gracefully on the right side.

Panchakacham : A nine cubit long cloth worn by the orthodox Hindus tucking it in five places, the cloth swathing their lower limbs in graceful folds, and pleats.

Mahap : Parental Government which gives you what it pleases.

Pichoree : A part of the orthodox Parsee dress.

Pravriti : Relating of the material life, pursuit of earthly pleasures.

Rajas : The second of the three Gunas or constitutive qualities : of all the material substances it predominates in men as Sattwa and Tamas predominate in Gods and demons respectively. It is supposed to be the cause of great activities seen in creatures.

Rakshasas : A demon.

Sadhu : A Hindu ascetic.

Sandhya : The morning and evening and moon ablutions and prayer and meditation enjoined on the twice born.

Sanctum Sanctorum : The Holy of Holies.

Satwa : The quality of goodness or purity regarded as the highest of the three Gunas.

Shraddah : Offering of oblations to the manes of the ancestors on their death anniversary.

Swadeshi : Patronising products of one's own land.

Tamas : Darkness, the gloom or darkness of hell, the attribute of demons or Rakshasas.

Vandemataram : A famous song which has become the National Song of India. Its author is the great Bengali novelist, Bankim Chandra Chatterji. This figures in his novel *Ananda Mutt*.

Yagnapavita : The sacred thread of three strands, spun by twice-born with their own hands and worn to remind them of the Dharma.

Vedanta : The ultimate goal of Veda representing the systems of Hindu Monism and Pantheistic philosophy based on the Vedas.

APPENDIX II

CHRONOLOGY OF EVENTS IN THE LIFE OF SIR P. M. MEHTA.

- 1845 August 4 — Birth of Pherozechah Mehta in Bombay.
- 1850 Early education in Ayrton's School.
- 1855 Studied in the Branch School, a cradle of several distinguished men in Bombay.
- 1861 Joined the Elphinstone College in Gwalia Tank Road, in Tanker Ville; Pheroze, one of the eleven of the College Cricket Team which went to Poona; was a pioneer of Cricket in West India.
- 1864 Took his B.A. Degree; awarded the Dakshina Fellowship; was specially invited by the Governor, Sir Bartle Freere, for an interview.
- Allowed to appear for M.A. Examination as a special case within six months of his passing his B. A Examination.
- 1868 December: Left for England with W. C. Banerjee for being called to the Bar with a scholarship given by Mr. Rustamji Jamsetjee Jheejeebhoy.
- Stayed with Dadabhai Nauroji for a while in England. Learnt French.
- Read a paper on the Educational system in the Bombay Presidency before the East India Association, which was founded by Dadabhai Nauroji.
- Called to the Bar and referred to Bombay.
- 1869 Spoke on the grant-in-aid system in Bombay, at the Bombay Branch of the East India Association.
- Mehta and Indian Barristers protested against their exclusion from the entertainment proposed to be given to Sir Joseph Arnauld, the Judge in the Byculia Club.
- 1871 June 30 — J. P.'s meeting at Town Hall; supported Crawford's administration as Commissioner despite the great discontent among a section of the people.
- November 29 — Read a paper on "Municipal Reform" at the Bombay Branch of the East India Association at the Framji Cowasji Institute.
- 1872 Bombay Municipal Act based on the ideas of a Municipal Government expounded by Mehta in his lecture,

- 1873 , May 9 — Criticised in the columns of "*The India Statesman*" the distribution of offices which were subject to the patronage of the Chief Justice; was called upon to explain his conduct by the Bar Association which was dominated by English Barristers; refused to recognise its jurisdiction and claimed privilege as a journalist.
- 1874 Bombay riots; attack on Parsis by Muslim mobs for the alleged insulting reference to the prophet in a book written by a Parsi; visited the scene of riots unmindful of the danger to his life from the miscreants; petitioned to the Secretary of State as the police was ineffective.
- April 12 — Addressed a public meeting and seconded a resolution protesting against the conduct of Government and the police during the Bombay riots.
- 1877 June 30 — Meeting at Bombay Town Hall with the Governor in the Chair. After the resolution for the formation of a European volunteer Corps had been seconded, he objected to the formation of such a Volunteer Corps composed exclusively of Europeans.
- Severely criticised in a letter to the *Times of India*, "the Vernacular Press Act" of Lord Lytton, as discriminatory legislation.
- 1879 May 3 — Read the petition to be submitted to the House of Commons protesting against Lord Lytton's Government's remission of duties on various articles including the coarser variety of manufactured cotton goods of Manchester and Lancashire at the Cowasji Institute.
- March 25 — Malabar Hill Reservoir scandal. Motion to remove the Engineer Mr. Watson. Mehta's masterly speech indicting Watson's conduct. Motion defeated.
- 1880 April — Criticised the administration of Sir Richard Temple as Governor and opposed the proposal to erect a statue for him.
- Sir Richard Temple asked the Corporation of Bombay for a contribution of Rs. 15,000 to work the Contagious disease Act in the city of Bombay. The Corporation declined under Mehta's advice.
- 1881 June — Mehta's representation to the Secretary of State for India objecting to the mode adopted by the Government, and meddling with the independence of the Corporation. The Bombay Government arbitrarily withheld that sum from their contribution to the Corporation in respect of police charges.

- 1882 May — Lord Ripon's Viceroyalty. Announcement of the extension of Local Self-government; was made a member of the committee to effect improvement in the Municipal Act.
- 1883 Lord Kimberley, Secretary of State for India upheld Mehta's contention that the independence and dignity of the Corporation were not upheld by the Bombay Government.
- April 28 — The Ilbert Bill proposing to invest Indian Judges with the right to try European British subjects. Tremendous opposition to the Bill from the Anglo-Indian community his support to the Bill in an able speech in the Town Hall. On circulation to the local Governments, the scope of the bill was greatly curtailed according to the compromise formula of Mr. Evans of Calcutta. Mehta's letter to the *Bombay Gazette* discountinancing the compromise formula.
- 1884 December 19 — Chairman of the Bombay Corporation at age 39; Lord Ripon laid the foundation of the present Bombay Corporation building at his request.
- 1885 January 31 — Bombay Presidency Association founded by Mehta, K. T. Telang and Badruddin Tyabji.
- December 28 — Indian National Congress founded — First session in Bombay by Mehta and others.
- 1886 Supported the move in the Bombay University Senate to include French as a second language in the University curriculum.
- 1887 Appeared in the Municipal Octroi case against Eduiji Mancherji; wild public enthusiasm.
- Bombay Inquiry; another case of Mehta's brilliant advocacy.
- July 26 — Bombay Municipality Act amending bill introduced; appointed a member of the Bombay Legislative Council; had great share in liberalising its provisions.
- 1888 Ventured into the field of journalism by reviving the *Advocate*; Promoted the Graduates Association of the Bombay University; made a trenchant and incisive criticism of educational policy of the Government and the recommendations of Lord Ripon's Education Commission.
- 1889 Crawford Scandal; Inquiry Committee appointed. Crawford found guilty; effectively countered the Police Commissioner, Ommaney's aspersions on Parsis.

1889 July — Was made the Dean of the Faculty of Arts, Bombay University.

January — Gave evidence before Public Services Commission.

Allahabad Congress; seconded a resolution on the Recommendations of the Public Services Commission, urging larger employment of Indians on grounds of political and economic necessity and the holding of simultaneous examinations in India for I.C.S.

Bombay Congress, Chairman of the Reception Committee.

1890 President, The Indian National Congress, Calcutta.

1892 October— Judicial Counsellor, Junagad State on Rs. 2,000 a month to reorganise its judiciary.

1893 May 4 — Made Corporation's representative in the Bombay Legislative Council.

Fought to relieve the Corporation from the burden of maintaining the police in the city, and for separation of judicial from the executive functions.

October; Selected to the Imperial Legislative Council.

November 1 — Submitted his memorandum on the separation of Judicial and Executive functions for the Provincial Conference held at Ahmedabad.

1894 Made a C.I.E.

December — Protested against Cotton Duties Bill and the Exchange compensation allowances intended to benefit the English elements in the services.

1895 January — Spoke against the limited scope of the Deccan Agriculturists' Relief Act; pleaded for an equitable adjustment of the relations between the ryot and the Government.

February 28 — Rukmabai's case; moved an amendment authorising courts in fit cases to order that a decree of restitution should not be enforced. Attacked the alarming growth of government's expenditure.

April 1 — Great reception given to Mehta by W. C. Banerjee in Calcutta. Called the "Uncrowned king of Bombay". Re-elected to Bombay Legislative Council by the Corporation.

Eighth Provincial Conference, Belgaum; Gokhale moved a resolution appreciating Mehta's massive services; Receptions by the citizens of Bombay.

January 26 — Resigned his membership of the Viceroy's Legislative Council. Took greater interest in the Bombay University.

July 27 — Representation to government to reconsider their grant to University.

Condemned; Police Act of 1861 (325 V-1) Amendment introduced the "New Spirit" of frank, free and fearless criticism in the Legislative Council.

September 26 — Presided over Gandhiji's lecture on Indians in South Africa and submitted a lengthy representation to the Secretary of State for India.

1897 May 15 — Visited England for an operation for stone in the bladder.

Visited Brussels, Lucerne, Lausanne and Geneva.

1898 January 6 — Resigned his seat in the Legislative Council but was re-elected.

February 12 — Returned to India.

February 14 — Gave his general support to the Bombay City Improvement Trust Bill.

Won a contested election to the Imperial Legislative Council.

1899 At Matheran: The Holiday incident; refused to report himself at Major Collic's Office, according to plague regulations.

Letter to the Plague Commissioner, who expressed official regrets to Mehta. This was followed by a controversy in which he exposed the vagaries of English rulers in India.

1901 April — Resigned his membership of the Viceroy's Legislative Council; G. K. Gokhale was elected to the Viceroy's Legislative Council in Mehta's place.

August 23 — Speech on the Bombay Land Revenue Bill in the Bombay Legislative Council opposing it; Mehta, Gokhale and others walked out.

1902 September: Corporation of which he was President refused the motion to present a welcome address to Lord Kitchener, India's Commander-in-Chief.

- 1902 March 4 — Examined by the University Commission on the Memorandum jointly submitted by him and Setaiwad. Gokhale commended his Memorandum which opposed Curzon's University Reform Commission's proposals.
- 1903 Attended the Madras session of the Indian N. Congress and stole a march over the President, Lal Mohan Ghose, who had criticised leaders like Mehta as ones who "spoke the language of patriots and trod in the footsteps of despots".
- 14-The University of Bombay under his guidance appointed a Committee to examine the reactionary recommendations of the Commission, and passed a resolution approving the Committee's views which were opposed to the Commission's recommendations.
- 1904 Chairman, Reception Committee, Indian National Congress, Bombay. One portentous sentence of 350 words in his speech.
- Birth-day Honour -- Mehta made a K.C.I.E.
- Resolution by the Bombay Corporation to present an address of welcome to Lord Curzon on his return for a second term as Viceroy; Mehta opposed the resolution which was however carried by a majority of one.
- 1905 Visit of H.R.H. the Prince and Princess of Wales (Late King George V and Queen Mary). Mehta the President of the Corporation was denied the honour of receiving the royalty; the Corporation and he took it as a deliberate insult and conveyed to the Secretary to Government, the public feeling in the matter.
- November 8 — Meeting of the Corporation to consider the Government order; Secretary's interview with Mehta prior to the meeting; Secretary was told of the consequences that would follow if the Corporation was ignored; Government relenting Mehta presented the address shook hands with the Royalty.
- Battle of Clocks — Introduction of Standard Time by Lord Curzon Mehta opposed it.
- 1905 April 23 — Notice of a motion to revert to Bombay Time; he supported the move and 15000 people signed a petition in favour of it for submission to Government. Motion carried.
- June 28 — Motion to introduce Standard Time by Harrison, the Accountant General of Bombay for putting forward the hand of the clock by 39 minutes, was again defeated in the Corporation;
- The "CAUCUS", of English officials with their evil genius Harrison was put an end to formed to Mehta's 'domination' in Bombay Corporation.

1907 February 22 — Mehta sought re-election to the Corporation from one of the sixteen seats allotted to the Justices of the Peace; was elected as the successful candidate immediately preceding him was disqualified.

Gokhale's criticism of the 'Caucus' and lauding his services.

December 27 — Growing differences among Congressmen, between the Liberals led by him and the Extremists led by Tilak; Surat; chosen as the venue of the Congress by him; confusion and ultimate split.

28 — Convention held under Dr. Ghosh's presidentship, as suggested by V. Krishnaswamy Aiyar of Madras for resuscitating the work of the Congress.

November: Death of his first wife.

1908 February — Drafted a memorandum on Minto-Morley Reform proposals analysing some of its reactionary proposals.

December 18: Letter from the Government of India on the changes in the curriculum; Bombay University appointed a Committee to consider the letter; as Member of the Senate moved that the letter of the Government and the report of the Committee be recorded, as an interference of Government in University affairs; characterised it was "unfortunate, unjust, unwise and impolitic"; his proposition carried.

1910 April 23; Left for Europe for a change with his second wife Lady Mehta. Interviewed Lord Morley, Lord Crewe, and the Viceroy, Lord Hardinge on the need to annul the Bengal partition and on the Hindu Muslim problem; consulted Amer Ali and the Aga Khan — outlook appeared to be hopeful.

1911 February — Returned to India; was proposed as a Trustee on the Board of Parsi Panchayat; by six representatives of the Orthodox section; was opposed by another Caucus of his own community; was advised to withdraw but declined and faced defeat through hired votes.

Moved a resolution appealing to the Improvement Trust that the deepest religious feelings of the Parsis were concerned in the maintenance and preservation of the integrity of the properties in question in the Chowpathy Street Scheme, that the Scheme was not an improvement scheme as such, and in consequence properties should not be acquired. He was appointed a Member of an influential Committee to take necessary steps to safeguard the interests of the Panchayat; the Committee's recommendations were accepted by the Trustees.

- 1911 3rd April: Elected as President of the Corporation in a triangular contest;
- Helped to found the Central Bank of India of which he became the first Chairman.
- Visit of Their Majesties King George V and Queen Mary for Coronation. Address drafted by Mehta on behalf of the Corporation and presented to their Majesties.
- 25th July: Annual Budget discussion in the Bombay Legislative Council — Mehta's protest against President, Lord Sydenham gagging him with a time limit.
- 1912 July: Appointment of Royal Commission on Public Services in India.
- Improvement Trust Bill: Lord Sydenham ruled out of order an amendment moved by Sir Pherozeshah, Mehta protested against this in the columns of the 'Times of India' Lord Willingdon, a Liberal succeeded Lord Sydenham as Governor of Bombay; opposed the South African agreement entered into with Smuts by Gokhale and Gandhi on the ground that Indians could never give up the great and vital principle or Imperial Citizenship.
- 1913 March; Mehta was examined by the Public Services Commission in Bombay on the Memorandum submitted by the Bombay Presidency Association.
- April: Mehta founded *the Bombay Chronicle*.
- 1914 August 13: Presided over a public meeting in the Town Hall to give expression to the feelings of deep loyalty and patriotism of the Indian masses on the eve of the first World War.
- December: Opposed the Town Survey Bill introduced in the Bombay Legislative Council.
- 1915 March 5th: Spoke on Gokhale at the condolence meeting under the chairmanship of Lord Willingdon.
- " March: Appointed as Vice-Chancellor of the Bombay University.
- " March 2nd: Golden Jubilee of the Corporation celebrated. Mehta participated in it in his happiest vein.
- " July: The Bombay University conferred the Degree of Doctor of Laws on Mehta.
- " April: Stayed in Mathern recouping his health. Came to Bombay to preside over the Convocation of the University, but could not do so on medical advice.
- " November 5th: Mehta passed away due to heart failure.
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ERRATA

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38	3	with it,	with it,
39	27	yon	you
77	heading	LANDED	LAUDED
79	14	10'O clock	10 O' clock
83	43	contry	country
85	6	aluded	alluded
86	27	peopel	people
91	7	commparison	comparison
...	33	whatever whatever	whatever
102	8	is	its
111	33	thay	they
117	9	reasonable	treasonable
...	21	friend	friends
122	19	brings	bring
...	21	has	his
...	32	ho wling	howling
139	39	nswer	answer
170	4	mention	mention it
181	2	cometogether	come together
192	4	intercoted	interested
194	41	wi	we
199	16	mya	may
203	8	raspin	rasping
211	5	the sentences beginning with, 'There is' and the next are jumbled.	

They should read as follows: -

"There is hardly a man within my recollection who has written and spoken so abundantly as Sir Dinshaw Wacha. His output, if we could assemble it all would easily equal that of any two of his compeers in public life."

15 Art plate top left, Second Line read, 'Savior for Senior'