

GOKHALEANA

No. 9

May 9, 1973



**Gokhale's 107th Birthday
9th May 1973**

Edited by :
S. R. VENKATARAMAN,
Servants of India Society, Madras-14

EDITOR'S FOREWORD

This year's Gokhaleana carries the lecture on Gokhale by Sir Lalubhai Samaldas. In the words of his illustrious son, Shri Gaganvihari Mehta, who has been kind enough to respond to my request to furnish me with the bio-data about his father, "Sir Lalubhai Samaldas was a close personal friend of the late Mr. Gokhale, from his days in the Bhavnagar State service. In the last year of the last century, Gokhale came to Bhavnagar to collect funds for the Deccan Education Society which established the Fergusson College. Their friendship continued all through their lives and Lalubhai was associated with the Moderate party of which Gokhale was the leader. Lalubhai attended the Congress session at Benares over which Gokhale presided. Lalubhai's eldest son Vaikunth was deeply attached to Gokhale who was also very fond of him, and if Gokhale had not died, Vaikunth would have joined the Servants of India Society. Lalubhai was appointed as Trustee by Gokhale for his daughter, Kasibai".

I am deeply beholden to Sri Gaganvihari L. Mehta for this valuable information about the relationship that existed between Sir Lalubhai and the late Hon. Mr. G. K. Gokhale.

A short biographical note about the personalities mentioned in this lecture is appended for the benefit of the reader.

8, West Cott Road,
Madras-600014,
9-5-1973.

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

GOPAL KRISHNA GOKHALE

BY

THE HON'BLE SIR LALUBHAI SAMALDAS, C.I.E.

On the occasion of laying the foundation stone of the Gokhale Hall, in Poona, on 10th September 1925, the Hon'ble Sir Lalubhai Samaldas made the following speech in appreciation of the services of Gopal Krishna Gokhale :-

Friends,

I deem it a proud privilege to be asked to lay the foundation stone of the Hall to keep alive the memory of one whose services to the country will always be cherished as that of a far-seeing statesman and a selfless worker for the country's good and of one who was to me a personal friend and guide in politics for well-nigh 20 years.

The first time I saw Gokhale was in 1896 when he came to Bhavnagar to collect funds for the Fergusson College with letters of introduction from Sir Pherozeshah Mehta and others to my brother, the then Diwan. Although previous to that time he had not taken any active part in politics, he had already made his mark as a close student of economic and financial problems of the country under the guidance of another distinguished citizen of Poona, Mahadev Govind Ranade. It was easy to see from his earnestness and burning love of his country that the work he had already begun at the Sarvajanic Sabha and on the Congress platform would carry him forward from the educational to the political field. I felt then that though

education was his first love at that time, the impulse to have a wider field of national service would make him forget his first love and that national work in the field of politics would be his second and lasting love. The acquaintance that began then developed into a warm friendship later on and continued unbroken or undiminished up to the time of his premature death. We were more like brothers in the last days of his life. Although I was senior in years, I always looked upon him as my leader in politics, and therefore I consider myself very fortunate in having been afforded this opportunity of paying my tribute to him and acknowledging the deep debt I owe him. The assistance that he rendered to me in the study of the political questions of the day has been mainly instrumental in enabling me to achieve my present position in the public life of this country. I must also express my sincere thanks to the promoters of this movement for having invited me to perform this function, which I look upon as a sacred duty that I owe to one who was as near to me as my own kith and kin.

It may perhaps interest you to know that when Gokhale was asked by my brother at Bhavnagar how he was able to maintain himself on Rs. 75 per month, he said, "While you put on a Nagpur dhoti with silk border, I put on an ordinary dhoti ; while you put on boots and stockings, I put on the Poona shoes ; and while you put on rich turbans and dupattas, I am content to have simple clothes." He was very fond of tennis at that time and when we played against each other he took off his shoes and played with bare feet, which shocked us all, for we had not imagined till then that tennis could be played without tennis-shoes !

Poona is well known for the leading part it has taken in the history of the Presidency and the country for more than three centuries. Leaving aside the time of greatness which it attained during the days of the Mahratta Empire and the Peshwas' regime, we see that Poona has during

the last century produced a galaxy of distinguished men who have always given the lead not only to the Bombay Presidency but to the country, as regards education, politics and social and economic reform. I need mention only four of them -- Sir R. G. Bhandarkar, M. G. Ranade, Bal Gangadhar Tilak, and last but not the least, my friend Gopal Krishna Gokhale -- men whom I knew and whose work I had seen. The first-named gentleman, a great veteran, died only a few days back and with his death the link with the past has now been broken. It is very difficult to say how far the younger men of today will live up to the ideals of these eminent sons of Poona, but I do hope that the intellectual atmosphere created by these great men will be ever present to inspire the young men of the day with their spirit and will enable them to carry on the work begun by these great leaders.

It is interesting to note that some traits were common to all these great men, howsoever they differed in their views regarding politics and whose activities led them in different directions. These traits were the close study they devoted to the subject that they took up, hard work even at the expense of their health, devotion to the interest of their country and an earnest desire to improve the intellectual, social, religious and political condition of the countrymen. All of them were men of pure personal character and all of them eliminated "self" from their work. They have all left behind a band of followers, trained under their very eye, to carry on the work they had undertaken.

As most of you know, the idea of the present memorial originated with the Deccan Sabha, an institution of which Gokhale was the Founder-Secretary. That Sabha embodied, and I believe even now holds fast to, the Liberal faith of Gokhale, and his successors want to raise this Hall to be better able to carry on political work on lines chalked out by Gokhale, and also to keep alive his memory in this centre

of political life where he spent most of his time. Although the need of a Hall for the Sabha was felt for many years and a movement for erecting one was in the air for some years, the idea took shape only in 1922, when Sir Mahadev Chaubal inaugurated a scheme for this Hall. It is always difficult to get subscriptions for a Memorial of this kind, more especially when that Memorial is to take shape ten years after the death of the person whose memory it is proposed to keep green. The difficulty is much greater in the present case as within these ten years so many new leaders have come to the front that the work done by their predecessors is likely to be forgotten. That so large an amount as Rs. 45,000 has been collected shows that there are still people in this Presidency who have not lost faith in the teachings of Gokhale and whose love and regard for the departed leader is as great as it was while he was living.

Although Gokhale began his work as an educationist -- his Arithmetic is still considered as one of the best textbooks on the subject for students reading up to the Matriculation -- he ended his life as a politician and, according to some of us, as a statesman. His work during the first few years is over-shadowed by his later work, and when people judge of him they very often remember Gokhale the Politician and not Gokhale the Educationist. To me and to all those of us who had the good fortune of coming into intimate touch with him it was Gokhale the Man that appealed most and neither Gokhale the Politician nor Gokhale the Educationist.

In the days when Gokhale began his study of politics under Ranade, it was considered essential by the leaders of political thought that the young man who wanted to take an active part in politics should read bluebooks and Government publications on important subjects. Before any paper or article was accepted for the Journal of the Sarva-janik Sabha, Ranade insisted on the writer carefully study-

ing all the published literature on the subject and putting the whole case as fairly and as fully as possible. The journals of the Sarvajanik Sabha of those days contain solid material for study and thought even for the young men of today, though, perhaps, the method of treatment may not appeal to the changed tastes of the present-day reading public. Strong language or statements that could not be justified were eschewed by the Ranade school. As Gokhale belonged to that school, he had learnt to study carefully the evidence in support of any statement that he made and to weigh each and every word that he uttered. It was only once that he made the mistake of publishing statements based on information supplied by friends and he had to pay heavily for this mistake. Although he acted as a gentleman in frankly apologising when he could not secure corroboration of the evidence in public, I know that for years together he smarted under the severe castigation that he had to put up with both from Europeans and Indians, from the former for having made the statements and from the latter for his having withdrawn them with an apology. That chapter is now closed, and my object in mentioning it was merely to show that with that notable exception, Gokhale always studied figures for himself, and personally went through everything before making any statement in public or before referring to figures in his budget speeches. Even his strongest critics on the Government benches never doubted the accuracy of his figures and the truth of his statements. They might not accept the conclusions that he drew from those figures, but they all respected the labour that he devoted to the study of financial and other questions and the fairness with which he put his case before the Council.

Over and above the witnesses selected by Government to give evidence before the Welby Commission, the Poona Sarvajanik Sabha or rather Mr. Ranade decided to send Gokhale to give evidence on their behalf. Although Gokhale

was the youngest of all the Indian witnesses, his evidence shows a deep study of his subject and a power of clear exposition, both characteristic of his public utterances and writings. He stood the cross-examination of men like Sir J. B. Peile and others as well as, if not better than, his colleagues.

The first time that he spoke in the Viceroy's Council was when Lord Curzon thought that he was introducing a prosperity budget and that he deserved the congratulations of his colleagues on the Council and of the public at large. Gokhale in his maiden speech showed that this prosperity was a faked one due chiefly to the manipulation of exchange and he insisted that the surplus raised by the exchange policy should either go back to the tax-payer or be utilised for expenditure on what are now known as nation-building departments. Gokhale told me that as he was speaking, he noticed anger rising on the face of Lord Curzon, at seeing that a young man who had come to the Council for the first time had the audacity to controvert his conclusions about the finance of the country and to raise doubts about the good effects of his general policy. Gokhale further told me that Lord Curzon was so angry that when at the end of the Budget debate he went round bidding good-bye and shaking hands with everybody, he came near Gokhale and turned round without wishing him good-bye. In spite of this feeling against him, it was Lord Curzon who honoured Gokhale by giving him a C.I.E., which shows that Lord Curzon in the end recognised the ability and patriotism of Gokhale. Within a few years after that speech his policy about the reduction of the salt duty and of spending more money on education, sanitation, etc. was accepted by Government, which meant that Government by their action acknowledged that Gokhale was in the right and they were in the wrong.

His work in the Imperial Legislative Council on the Universities Bill is perhaps forgotten by this time. He put up a strong fight against the Bill because he thought that an attempt was being made to officialise the Universities. I believe it is now recognised that the University Commission's recommendations were not meant to take away the control from the public men who were on the Senates at that time, but were intended to emphasise the need for greater educational efficiency in the administration of University affairs.

By his Budget speeches and by the debating strength that he evinced during the discussion of the Universities Bill and other legislative measures, Gokhale secured a pre-eminent position in the Imperial Legislative Council and within a few years he was recognised even by his seniors from other provinces as the leading authority on public finance and economic questions.

His activities were not, however, confined to the Imperial Legislative Council. He tried his best to carry on Congress work and to popularise the objects of the Congress in the country. Till he began this kind of propagandist work, the Bombay leaders of the Congress had not tried even to approach the intelligentsia in the mofussil. Lokamanya Tilak was the only man who had been carrying on a propaganda of his own in district towns and sometimes in taluka towns. Gokhale, whose politics were opposed to those of Tilak, carried on a propaganda of a different type not only in the Bombay Presidency but in the other Presidencies and he was thereafter looked upon as an all-India leader.

It has been often said of late that Gokhale and even Tilak worked for and through the intellectuals and that they did not approach the masses as Gandhiji has been doing now. It is easy to pass criticisms of this kind, but those who do so forget the fact that the former leaders had to carry on

the work when the field was not even ploughed and when there was no chance of the seeds sown taking root. The ploughing begun by Dadabhai Naoroji and continued by Sir Pherozeshah Mehta and Ranade in Bombay, Sir Surendranath Banerji, Anandamohan Bose and W. C. Bannerji in Bengal and G. Subrahmanya Iyer in Madras, was carried on by Gokhale and by Tilak, each according to his own light. The ground was therefore really prepared by these old leaders when Mahatma Gandhi appeared on the scene and took up the work to carry it forward in his own way and according to methods which he had followed with successful results in South Africa. It is now recognised on all hands that the real work, both social and economic and even political, has to be done amongst the masses and that unless they are at the back of the leaders, the leaders, however intellectual or capable they may be, will not be able to achieve any lasting good to the country.

One of the finest services that Gokhale rendered to his countrymen was in South Africa when he went there at the suggestion of Gandhiji and where he helped him both with advice and with money raised in Bombay. It was after Gokhale's visit that the agreement generally known as the Smuts-Gandhi agreement was entered into. The policy then adopted by Gandhiji and Gokhale met with approval from most of those who were carefully following the fight that was being carried on by Gandhiji. There were some eminent political leaders who thought that there ought not to have been any compromise regarding the rights of Indians to free immigration into South Africa, whatever the effects of such a fight might be on the position of Indians in South Africa. Perhaps it is now acknowledged by all that as practical politics the Gandhi-Smuts Agreement was the last word that could be said on the subject. The fact that the present South African Government is going behind that Agreement and that the Indians in South Africa desire to

stand by the same shows that even if those who criticised the policy of Gokhale and Gandhiji might have been right as regards the constitutional aspect, they had not taken into account the effect of their policy on the Indians living in South Africa and the fact that as the fight had really to be carried on in South Africa, the opinion of the people there ought to count most ✓

Gokhale's work on the Public Services Commission came to an abrupt close by his premature death. It is thought at least by his friends that if he had been able to take part in the drafting of the report, it would have been more liberal in its tone or at any rate there would have been an unanimous and strong minute of dissent put up by the Indian members.

Soon after he began his work in the Viceroy's Council, he found a dearth of young men who had studied political science or Indian economics or Indian public finance or even social questions, and he also felt the want of an institution where such training could be given. He began to think out and devise measures whereby such need could be met. As a result of prolonged and careful deliberation of the problem, he decided to start a Society of fulltime workers devoted to the national cause. Having made up his mind to start a Society, he drew up rules for the same and began to collect funds. On account of the work he had done to get subscriptions for the Fergusson College he had become an expert beggar and had learnt to seek and get co-operation from some business-men in Bombay. He took me with him to people whom I knew and who I thought would appreciate his political work and his idea of starting a Society to train up workers for the country. Once or twice, I advised him to accept smaller sums from persons from whom he had expected more. He got annoyed at this as I did not come up to his standard of beginning and said : "Lalubhai, you a Brahman and yet you don't know

even how to beg." Such a remark shows that he had become a master-beggar, an art which it is perhaps difficult for many to learn.

Soon after the establishment of the Society, on account of his personal magnetism and also the way in which he put his ideals before younger men keen to take their place in national politics, he was able to attract not only young enthusiasts, but he was able to get sober, staid, middle-aged men who had settled down in life and were earning their living in educational and other fields to join the movement. The most prominent example of the latter class of persons who joined the Society is that of my Right Honourable friend, Mr. Srinivasa Sastri, whose presence here at this time I consider to be most opportune.

Gokhale's original idea was to create a band of political workers and missionaries, but as he began to work out the idea he found that it would be necessary to widen the scope of work to be done by the Society and consequently he included other national activities besides, politics amongst the objects of his Society. As a result of the widening of the field of work we see amongst leading members of the Society men who have devoted themselves to co-operation, women's education, social service or social welfare work. India needs workers in all fields and the country must always feel grateful to the great man who initiated the movement that has trained up workers in all these different activities.

The work that Gokhale did in connection with the Morley-Minto Reforms must be well known to those who have read Lord Morley's reminiscences or Lord Minto's life. It has been said that Gokhale was satisfied with half a loaf when he could have got the whole loaf, if he had put up a stronger fight. It is easy for those who have not worked to get half the loaf to make such remarks. A man who is in the ring and who is fighting knows much better than the

outside critics what advantage he is likely to get by giving in and what would be the loss if he was defeated and floored on the ring. In politics, bluff; according to some, is the only thing that counts and Gokhale was perhaps not so great a bluffer as his critics wanted him to be. He was, however, far-sighted enough to know that it was best to get what one could get and then try for more -- a policy to which in recent years Tilak gave the name of Responsive Co-operation.

Various surmises have been made as to the line that Gokhale would have adopted in politics if he had lived till now. It is a well-known fact that Gokhale was in advance of the Liberals of the day and as he had far greater opportunities of coming into direct touch with the younger generation, he was able to understand their view-point, their aspirations, and even their impatience, and he was at the same time able to mould their views to a certain extent. He believed that in politics one could not afford to be stationary, but that one had to march forward. And therefore it is permissible to surmise that if Gandhiji and he, whom Gandhiji called his Guru, had opportunities of working together, Gokhale would have insisted on being fully satisfied that Gandhiji's movement would result in ultimate good to the country before he gave his name and support to the movement. At the same time, it is not difficult to suppose that Gokhale with his vast experience of the existing conditions of the country and its peoples would have been able to exercise a restraining influence on Gandhiji. This is, I need hardly add, my personal opinion based on my knowledge of Gokhale's views.

Gokhale was so insistent as regards the necessity of a preliminary study of existing material and conditions in the country for those who wanted to work in the field of Indian politics that when Gandhiji expressed a desire to come and join him, he laid down the condition that Gandhiji should

tour round the country to see Indian conditions as they existed and if he thought thereafter that he could work with Gokhale according to his programme, he might join the Servants of India Society. Gokhale was seriously ill when Gandhi returned from South Africa and died a few months later. Even after that sad event, Gandhiji carried out his Guru's instructions and for one year went round the country to study the then existing conditions. On his having completed one year's probationership, he expressed his desire to join the Society, but for reasons well known to many of you the proposal of Gandhiji to join the Society fell through. Gokhale's chief object in asking Gandhiji to study Indian conditions was that he thought that Gandhiji's method of work in South Africa, where in spite of some differences there was a homogeneous body supporting him, might not succeed in India, where conditions differed so very much from those in South Africa.

Gokhale's desire to foster Hindu-Moslem unity was as keen as that of Gandhiji at present. He was anxious to give in to the Mahomedans and to work with them instead of being always under suspicion and being opposed at every step. I remember Gokhale telling me that when it was resolved to have a Conciliation Board of Hindus and Mahomedans at the Allahabad Congress, Gokhale was not elected by the Hindus, and the President, Sir William Wedderburn, put him down as one of his nominees. This is the fate of those who, in trying to carry their community with them against the wishes of the latter, find that they have cut themselves off from them. They thus lose the confidence of the majority of their community and are not able thereafter to give any lead to them. The result very often is that they are not trusted by their own men and, on the other hand, they do not win the complete confidence of the other party. As Gokhale's aim was not merely to be considered the leader of the Hindus, he did not mind being

misunderstood at times and was prepared to face distrust from his community as long as he knew that he was conscientiously doing his best to bring together both the communities.

Gokhale had inherited from Ranade, Sir Pherozeshah Mehta and the other senior leaders of the Congress, their faith in British justice. That school was of opinion that if all facts bearing on Indian questions were properly brought to the notice of the British nation, India was sure to get justice done to her claims. According to that school, ignorance of Indian affairs was the main stumbling block in the way of Britain granting full Dominion status to India.

He was told at times by friends in England that his work lay in England and that he should enter Parliament through a safe seat which they proposed to find for him either in a Labour constituency or in Ireland. They thought that if he presented his case to Parliament with all his resourcefulness and his knowledge of the existing political conditions of the country, he would be able to take India forward towards the goal of colonial self-government. His other friends in India thought that his duty was to educate his own countrymen and Government and also to prepare the ground here for taking the country onwards towards its goal. He considered the matter very carefully and after consulting his best friends on the subject came to the decision that for years together he should work in the country both in educating the public and in educating the Government of the country. This meant his giving up the idea of entering Parliament, but it did not mean the abandonment of the propagandist work he was carrying on in England, which he thought was essential for the better understanding by Britishers of Indian conditions and demands of his countrymen. He worked very hard to make the weekly *India* a success and if he had more funds at his disposal and more workers he would surely have tried his best to

make *India* full of interest to Englishmen interested in Indian matters. That, however, was not to be.

Gokhale was a strict disciplinarian both with the members of the Society and also with the younger members of his family. Probably his work for some twenty years as a teacher at the College had inculcated this habit of exacting work and discipline from those whose work he was supervising. I know that on one occasion when he found that his daughter, Kashibai, now Mrs. Dhavle, did not get on as well at the school as he had expected, he had prepared a time-table for home work for her which hardly left her any time for leisure or light reading. I very well remember my daughter's distress at seeing such an exacting time-table for a girl of tender age. She got so annoyed with Gokhale that although she respected him almost as a father, she told him to his face that he must not be a hard schoolmaster only, but a loving father also. I told her that this remark was really unkind, as I knew the love that Gokhale had for both his daughters and his care and anxiety for the younger daughter, whose health was always delicate and who succumbed to the first attack of influenza. In spite of my knowledge of his loving nature, I felt at times that such strict discipline was unreasonable.

He very often told us that one of the chief lessons that we had to learn from Englishmen was discipline. He had trained himself to obey his seniors whom he respected and he expected the same sort of obedience for his followers and the younger members of his family. His heart was as simple as that of a child and he could love with the love of the kindest man possible.

He was very much in the forefront of public life when my daughter to whom I referred just now was taken seriously ill. His time was so much taken up by public activities that he hardly found time for social duties. And yet owing to the love and regard that he had for her he not only came,

very often to inquire after her health, but to read to her selected poems from some of his favourite poets, chiefly Robert Browning. He told me that as he could not give her any other relief in her physical sufferings he wanted to do all that he could to keep her mind, away from those suffering by reading to her the gems of English poetry. That was the real Gokhale, thoroughly kind-hearted and loving.

Although Gokhale had taken Mathematics as his optional subject for his B.A., and had soon after graduation devoted himself to the study of history, politics and economics, he was a keen student of English literature and specially of English poetry. The Bombay University showed their appreciation of his knowledge of English by appointing him an examiner in English at the Matriculation, the first time that an Indian was selected for this work.

In the Senate he was a follower of the school of Sir Pherozeshah Mehta and Ranade and whenever he felt that there was an encroachment on the rights of the Senate, or that an attempt was being made to keep the students ignorant of subjects that ought to lead to intellectual freedom, he always put up a strong fight against these encroachments or restrictions--a fight that was as good as that put up by any opponents of such a policy.

Gokhale was very careless of his health and although reminded by his doctors and by his friends that he could not afford to burn the candle at both ends, he thought that so long as he had any energy left in him it was his duty to spend it in the interests of the country, regardless of how that work and also the worries and anxieties that he often had affected his health. Had he been a little more careful of his health, had he conserved his energies as all reasonable, sensible men--men who were not such idealists--would have done, he would have been spared to the country for a few years more. On one occasion, I had been approached

by Sir William Wedderburn through Sir Dinshah Wacha and other friends to write to Gokhale when he was in England and to tell him that it was absolutely necessary for him to have complete rest. I appealed to him in my own name, in the names of his daughters, one of whom, alas ! is no more, and of the country also to preserve his energy so that he could do more useful work after regaining his health. At that time, he was so anxious to get things done that he did not listen to my appeal and came back a man in broken health. Some of our best men think that in ignoring the warnings of nature and the advice of friends and rushing forward to complete their labours they are helping the movement for which they work. This is sometimes due to a mistaken belief in the staying-power of their bodies and minds. In this matter we have, I think, a lesson to learn from Englishmen in this respect. When they work, they work with a will and earnestness second to none, but when they need rest they have it, and forget for the time being that there is any work to be done by them.

I think his sensitive nature had something to do with his early death. He could not and would not be indifferent to criticism, especially when the criticism attributed ignoble motives to his work. He was also very touchy about the question of money. He knew that he was poor, he wanted to be poor and he wanted to die a poor man, and therefore whenever any question of money arose he seemed to shrink with horror from the same. His friends including myself asked him very often to be a little more thick-skinned, but being a man of very sensitive temperament he could not accede to our suggestion and as a result he suffered acutely from unkind attacks as sensitive temperaments are bound to suffer. He used to save a little from the fees earned as University examiner, and from the monthly allowance of a member of the Imperial Legislative Council. These savings and the royalty of his books on Arith-

metic and other subjects which he had written in his younger days were all that he left for his daughters.

When I referred to Gokhale the man, I did not merely mean the mere intellectual, moral and social man, but the spiritual man also. Like many of us, he passed through the stage of agnoticism, but he came back to the faith of the Bhagavad Gita and the teachings of the Upanishads. The last time I saw him, I remember having found him reading Moksha Dharma from the Shanti Parva of Mahabharata and we had thereafter a very interesting discussion about the advisability and necessity of belief in higher powers. It was he who introduced me to Cardinal Newman's *Lead Kindly Light*, etc. and he had almost made it a rule at that time to read every day a few English hymns or a few mantras of the Upanishads and Slokas from the Gita. He had not of course the faith of a Bhandarkar or a Ranade in a personal Deity. He had too much scientific training to think of the world as the creation of an extra-cosmic God. But he did believe in the Parabrahma of Hindu philosophy. His soul must be in peace, for he died in full faith that whatever judgments may be passed on his work in this world, in the other world his work would be judged with mercy and with favour.

SOME BIOGRAPHICAL NOTES

Banerji, Sir Surendranath I.C.S. (1848-1925); Collector, Sylhet (1871); resigned owing to differences with his superiors; edited the daily *Bangalee*; one of the Founders of the Indian National Congress (1885); President, Indian National Congress (1895); author of *A Nation in the Making*.

Bhandarkar, Sir Ramakrishna Gopal (1837-1925); orientalist and social reformer; professor of Sanskrit, Elphinstone College, Bombay and Deccan College, Poona; Fellow, Bombay University, (1866); member, Bombay Legislative Council, (1905-06); member of several learned bodies in India and abroad; author of *First and Second Books of Sanskrit* and *Early History of the Deccan*.

Bonnerjee, Womesh Chunder (1844-1906); called to the Bar (1867); advocate, Calcutta High Court (1868); Fellow of the Calcutta University (1880); first President of the Indian National Congress, Bombay (1885); President, Indian National Congress, Allahabad, (1892); settled in London; died on July 21st 1906; cremated at Golder's Green and Dadabhai Naoroji delivered the funeral oration.

Bose, Ananda Mohan a famous social and religious reformer of East Bengal; a prominent member of the Brahma Samaj; first nominated member, Bengal Legislative Council under the Councils Act of 1861; Secretary of the Indian Association, Calcutta (1876); President, Indian National Congress, Madras (1898); suggested India's representation in Parliament; died 1906.

Browning, Robert (1812-1889); an English poet; married Elizabeth Barrett, poet, (1846); was a favourite poet of Gokhale.

Chaubal, Sir Mahadev, a member of the Executive Council, Bombay Government; member of the Royal Commission on the Public Services in India, (1912), of which Gokhale was the most prominent member.

Curzon, Lord, of Kedleston (1859-1925); Viceroy and Governor-General of India (1898-1905). In his convocation address of the Calcutta University in 1905, he observed "I say that the highest ideal and truth is in a large extent a Western conception. In fact truth took a high place in the moral codes of the West before it had been similarly honoured in the East."

This raised a storm of protest all over India. The same Lord Curzon in his book entitled *Problems of the Far East* published a few years earlier described how he himself had observed this virtue. The passage from pages 755-56 of the first edition of the book is worth quoting. "Before proceeding to the royal audience, I enjoyed an interview with the President of Korean Foreign Office.... Having been particularly warned not to admit to him that I was only 32 years old, an age to which no respect attaches in Korea, when he put to me the straight question..... 'How old are you? I unhesitatingly responded Forty'". That is Lord Curzon's conception of truth. He was a great imperialist and an autocrat.

Gandhi, M. K. (1869-1948); went to South Africa and carried on a non-violent struggle to secure civic rights for Indians settled there. Returned to India and started the Non-Co-operation movement in 1920 to free India from foreign yoke. India became independent in 1947, and Mahatma Gandhi was shot dead by a maniac on the 30th January 1948; called "Father of the Nation".

Gokhale, Gopal Krishna, (1866-1915); Life Member, Deccan Education Society and professor, Fergusson College, (1886-1902); honorary secretary, Sarvajanik Sabha, Poona (1888); resigned (1896); and

organised the Deccan Sabha, (1896); gave evidence before the Welby Commission in London, (1897); elected Member, Bombay Legislative Council (1899); elected to the Imperial Legislative Council (1902); received the title of C.I.E. (1904); founded the Servants of India Society; president of the Indian National Congress at Banaras, and President of the Poona Municipality (1905); visited England several times to press before the British public, the Parliament and the officials India's demand for political reform; had a great share in formulating the Minto-Morely Reforms; introduced the Elementary Education Bill in the Imperial Legislative Council, (1911); visit to South Africa, to study Gandhiji's Satyagraha movement; appointed member of the Royal Commission on Public Services, (1912); declined K.C.I.E. (1914); Congress compromise and its failure; Gokhale's Will and Political Testament; died 19th February, 1915.

Iyer, G. Subramanya (1855-1916); Headmaster, Anglo-Vernacular School, Triplicane, now the Hindu High School (1876); started Aryan High School and admitted Muslims and Harijans; founded the *Hindu* (1878); founded the *Swadesamitran* (1882); founded the Madras Mahajana Sabha in collaboration with Rangiah Naidu and others; moved the first resolution in the first session of the Indian National Congress held at Bombay (1885); gave evidence before the Welby Commission on Indian Expenditure in London (1897); a great social reformer; died on April 18th, 1916.

Kashi Bai Dhavale, B.A., daughter of Gokhale; married Mr. S. B. Dhavale, I.C.S., Retd. Justice of Patna High Court.

Mehta, Gaganvihari L. (1900); youngest son of Sir Lalubhai Samaldas, honoured by the award of Padmavibhushan (1959); has been a leading figure in the commercial and industrial life of Western India for many years; member, Constituent Assembly (1946-52); Indian Ambassador to U.S.A.; author of *Conscience of a*

Nation, From Wrong Angles, Perversities and Understanding India.

Mehta, Sir Pherozechah (1845-1915); Member, Bombay Corporation and its President (1884, 1885, 1905 and 1911); a founder-member of the Indian National Congress at Bombay (1885); one of the founders of the Bombay Presidency Association (1885); Member, Bombay Legislative Council (1892); Member, Imperial Legislative Council (1893); President, Indian National Congress, Calcutta, (1890); Vice Chancellor, Bombay University (1910); died 1915.

Minto, Lord (1845-1915); War Correspondent, *Morning Post* (1873); Governor-General of Canada (1898-1904); Viceroy of India (1905-1910).

Morely, Lord Viscount (1838-1923); entered House of Commons (1883); Secretary of State for India (1805-1910).

Naoroji, Dadabhai (1825-1917); one of the founders of the Indian National Congress and thrice its President (1886, 1893 and 1906); founder, East Indian Association (1867); Member, House of Commons (1892); Member, Welby Commission (1897); author of *Poverty and unBritish Rule in India, England's Duty to India, Financial Administration of India* etc.

Newman, John Henry (1801-1890); A British Theologian; became a Roman Catholic (1845); was made a Cardinal (1879); his hymn *Lead Kindly Light*, and his poem *The Dream of Gerontius* are well known.

Peile, Sir James Braithwaite (1833-1901); I.C.S., Member, Viceroy's Executive Council (1886-87); India Council, London (1887-1902); Member, Welby Commission on Indian Expenditure, London, (1897-1900).

Ranade, Mahadev Govind (1842-1901); father of Indian economics; Judge, Bombay High Court (1893-1901); Editor, *Indu Prakash* (1862); founder, Indian National Congress and Social Conference; author of *The Rise of the Maratha Power, Indian Economics* etc. A maker of Modern India.

Samaldas, Sir Lalubhai (1843-1935); revenue commissioner, Bhavnagar for many years; resigned (1900); Founder-Director of the Bank of India (1907); Director, Tata Iron and Steel Company; Chairman, Bank of Baroda (1922-35); a Founder-Director, Scindia Steam Navigation Company (1935); Chairman, Bombay State Co-operative Bank; President, Indian Co-operative Institute; Member, Maclagan Committee on Co-operation (1914); Chairman, Mysore Co-operative Inquiry Committee (1921); Member, Bombay Legislative Council (1921-25); Member, Governor's Executive Council, Bombay (1926); made a Companion of the Indian Empire (1914); Knighted (1926).

Sastri, Rt. Hon. V. S. Srinivasa (1869-1946); joined the Servants of India Society (1907); nominated Member, Madras Legislative Council (1913); President, Servants of India Society (1915); elected to the Imperial Legislative Council (1916); made his historic speech on the Rowlatt Bill (1918); delegate to the Imperial Conference, London; made a Privy Counsellor; Member of the British delegation to the Washington Disarmament Conference, U.S.A. (1921); toured the British Dominions to study the condition of Indians settled thereon; delivered the Kamala Lectures at the University of Calcutta and Madras (1925); Member, Habibulla Deputation to South Africa (1926); first Agent-general of the Government of India in South Africa (1927-28); established the Sastri College at Durban (1927-28); declined K.C.I.E. (1928); made a Companion of Honour (1929); Member of the First and the Second Round Table Conferences, London (1930-32); delivered Mysore University Lectures on Gokhale (1935); Vice-Chancellor, Annamalai University (1935-1944); nominated Member, Madras Legislative Council (1937); delivered Dr. Abhayambal Memorial Lecture at the Mysore University (1940); wrote his autobiographical sketches in Tamil (1941); delivered lectures on the *Ramayana*, his *magnum opus* (1944); passed away on the 16th of April 1946.

Tilak, Bal Gangadhar (1856-1920) ; Life Member, Deccan Education Society (1884-90) ; edited the *Mahratta* (1881) ; taught Mathematics and Sanskrit in the Fergusson College (1885-90) ; resigned from the Deccan Education Society (1890) ; purchased *Kesari* and *Mahratta* (1890) ; elected to the Municipality and the Legislative Council (1895 and 1897) ; convicted of sedition (1897 and 1908) ; leader of the Home Rule delegation to England (1918) ; author of *Orion*, *The Arctic Home of the Vedas* and *Gita Rahasya*.

Wacha, Sir Dinshaw Edulji (1844-1936) ; Member, Bombay Municipal Corporation for thirty years and its President (1901) ; Member, Bombay Legislative Council, Bombay and Indian Legislative Council and the Council of State ; President, Indian National Congress (1901) ; General Secretary of the Congress (1896-1913).

Wedderburn Sir William, Bart., I.C.S. (1838-1913) ; Judicial Commissioner to Sind ; Judge, Bombay High Court (1885) ; Member, Bombay Executive Council ; Member, British House of Commons (1891-1900) ; helped in starting and maintaining the Congress organ *India* published from London ; President, Indian National Congress (1889-1910) ; author of *The Life of Allan Octavian Hume*.