CHAPTER — I

THE POLITICAL BACKDROP

It may or may not be generally true that prophets are honoured abroad while stoned at home, but it is true, that, in India, there is a tendency to ignore our great men. Only when some outsiders point them out to us then we try to pay our belated homage to them. The unfortunate truth of this statement is borne home most effectively in the case of Hardekar Manjappa (1886-1947), a truly great son of Karnataka and a greater servant of India. He was a great nationalist of Karnataka, an independent thinker of power and originality, a social reformer, an outstanding editor, a pioneer educationist, a master of Kannada prose and above all a leader known as 'Karnataka Gandhi'. As simple, as pure, as noble and as spiritually commanding as Gandhiji, he became the greatest preacher and follower of Gandhian ideals in Karnataka. But he was not a blind follower of Gandhiji. He could and did criticise the Mahatma himself if the occasion demanded
it. His is the story of an indomitable spirit, the stirring story of a poor young man from the backwards of coastal Karnataka who, by the sheer weight of his worth, grew into one of the greatest figures thrown up by the freedom struggle in Karnataka during the first half of this century.²

It was in 1905, the Swadeshi Movement, which was a part and parcel of the national movement, was led and spread by Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal (Popularly known as Lal-Bal-pal) throughout India to protest against the partition of Bengal. Manjappa was profoundly influenced by it and he actively entered public life by taking full part in this national movement. Before discussing his actual role in the Indian national movement, one must study the origin and development of Indian nationalism to determine its influence on Hardekar Manjappa.

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2. S.C. Nandimath, (Ed), Hardekar Manjappanavara Smaraka Grantha (in Kannada), Bagalkot, 1951, pp.43-44.
1. THE RISE OF INDIAN NATIONALISM:

It is, nevertheless, true that India could not evolve a national consciousness of its own, on the lines of the Western nations, before the advent of the British rule. It was hardly possible in the self-sufficient feudal, medieval environment. Moreover, the ideal that flourished in the medieval era was one of universality in religion and politics. Nationalism is essentially a modern concept, the concept of a free political community exercising sovereign rights within a territorial unit which it claims as its homeland. Nationalism implies a common political consciousness or patriotism which the people of a country must share among themselves. It represents the consciousness of a society at an advanced stage of material development. It also implies an integrated political system, economy and exchange on a country-wide basis. India acquired this consciousness with the growth of her society on modern lines and with the unity of her political and economic life, achieved as an indirect consequence of foreign rule in the 19th century. Resentment against foreign domination sharpened this consciousness and gave birth to the
nationalist agitation. It is also true that India had been invaded and ruled by outsiders even before the British rule, but there was never a mass revolt and organized attempt to drive them out of the soil.

2. THE REVOLT OF 1857:

   The uprising of 1857, described by many as India's first War of Independence, was the consequence of some features which were peculiar to the British rule alone. It was undoubtedly a heroic effort at liberation sponsored by the dispossessed feudal aristocracy. But it lacked the sustaining inspiration of nationalism. The leaders of the revolt were hardly conscious of national unity and had divergent political aims. Similar insurrections on a smaller scale had occurred in the different parts of the country in the earlier period. What distinguished the revolt of 1857 from these was that at this moment the Indian Army took the initiative. The revolt was also in a large measure

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a reaction of Hindu Muslim orthodoxy to the modern spirit of progress and innovations. But what is really relevant to emphasise is the fact of the intensity of the reaction, most marked in the period following the grant of the Charter of 1833 to the East India Company. Even official accounts do not conceal the fact that in the later period, as a consequence of the ascendency of a new class of British politicians, popular sentiment towards British rule was one of growing bitterness and dislike. Governor-Generals like William Bentink and Dalhonsie assumed the leadership of this class which stood for occidentalization of Indian administration on radical lines. 4

The torments and turmoil of the Revolt weakened to a great extent the reactionary forces of obscurantism and orthodoxy and helped the transition of India from medievalism to modernism. The old nobility connected with feudal interests declined fast and became almost a useless part of society. Town life now became the cluster

of the modern middle-class which probably had a bad conscience but certainly an enlightened outlook. The mutiny heralded the heroic age of the bourgeoisie in India..... With the dawn of the age of rationalism in Indian politics, patriotism also became an arithmetic of political calculations. It ceased to be a high-souled venture leading nowhere. It was now an organized political movement, slowly developing momentum in the course of development and ultimately imbibing the characteristics of a mass movement. It was not the creation of any individual but a result of various forces and influences.⁵

Nationalism has triumphed in Europe in the 19th century. The political, social, economic and other problems were the vanguard of the movement. "The wave of liberalism which passed through Europe in the first quarter of the 19th century affected, India too".⁶ The educated classes in India, too, desired such a change.

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⁵ V.P.S. Raghuvanshi, op. Cit., p.3.

in the conditions under which they were living. India was suffering under the thrones of foreign imperialism and hence the interests of the people could not be promoted. People suffered from frequent famines. Cottage industries were destroyed. Indians were not given opportunities to associate themselves with higher services. "Racial discrimination in appointment to office was condemned, and capacity and not race was made the criterion of eligibility for administrative offices". In addition to these, the British sowed the seeds of religious and communal disharmony which was a legacy from the time of the great Indian Mutiny of 1857. The British opposed the Ilbert Bill. Indians began to think that no equality could be established by the ruling class. The measures of Lord Lytton further deepened the discontent against the Government. The passive discontent of the English-educated Indian soon found expression in the form of agitation.

The press played an important role in mobilising public opinion on the evils from which the people suffered. This was an event of revolutionary significance.

7. Ibid., pp. 29-30.
and awakened national consciousness in the minds of the people. The English language did great service as a common medium among the educated Indians of different provinces. It served as a medium of expression on social, political and scientific interests. "The introduction of railways, telegraphs and unified postage annihilated distances and promoted among the people a common understanding of the new condition of life brought into existence by British rule." It was the railways that helped Sree Surendra Nath Bannerji, who led a whirlwind campaign over Northern and Western India for the reduction of age limit for the civil service Examinations from twenty-one to nineteen and which was a great success. He also organized the Indian Association in 1876, which consisted of the educated middle class, in order to mobilise public opinion by direct appeals. It organized the national movement while demonstrating that, in spite of differences in religion and languages, the Indians could combine very well on a common and united front. The passage of the Arms Act and Vernacular Press Act by Lord Lytton, evoked great opposition and it proved the way for moulding up the national life of

India. Thus, the British concept of their racial superiority, the anti-national policy and the consequent economic distress were some of the main causes for the development of Indian nationalism and the birth of Indian National Congress in 1885.

3. THE INDIAN NATIONAL CONGRESS:

It is usually said that the history of the Indian National Congress is the history of Indian Nationalism. But the Nationalist movement began to take shape prior to the birth of Congress in 1885. Moreover, the nationalist movement was more comprehensive than the Congress movement. Its roots were to be discovered in the separate political associations in various parts of India; and it was watered by the controversies over the Vernacular Press Act, the Arms Act, the reduction of the age limit for entrance into the Indian civil Service and the Ilbert Bill. Thus in 1883, Mr. A.O. Hume, who is rightly described as the 'Father of the Indian National Congress', addressed an open letter to the graduates

of Calcutta University to Organise an Association of Indians for their mental, moral, social and political regeneration. It is very interesting rather, to note that the British statesmen like Hume, Wedernburn and Mrs. Annie Besant laid the foundation of the Indian National Congress. So with the official support and favour, the Indian leaders founded the Indian National Congress at Bombay in 1885, under the Presidentship of Mr. W.C. Bannerji, an eminent lawyer. Henceforth the Congress met almost every year, chiefly concerned itself with endorsing of Government policy, but demanded reforms and redress of certain grievances. At the very beginning the Government looked upon the Congress movement with favour and took part in its deliberations. Later on, the Government officials changed their views, and gradually they kept aloof from the Congress movement, when the Congress started criticising the Government. Lord Dufferin, on the eve of his retirement, expressed his disapproval of the policy and methods of the Congress. Then the Government put all sorts of difficulties in the way of holding the sessions of the Congress.
The years 1899 to 1904 were years of stifled quietness in political atmosphere in India—a quietness which presaged a storm, which burst out in the last quarter of 1905 and raged for the next four years, particularly in Bengal. The signal for the storm was the Partition of Bengal in 1905. The scheme of the partition was promulgated in a Government Resolution dated July 19, 1905. It was put into operation on October, 16th, 1905, inspite of the unprecedented opposition of the people all over India. For various reasons Bengal was partitioned by the then Viceroy, Lord Curzon.

Politically, the twentieth century seemed to begin calmly enough for the British Raj. Virtually all political activity was centred in the Indian National Congress, and the Congress was firmly controlled by Moderates like Dadabhai Naoroji, Gokhale, Surendranath Bannerji, who retained their deep conviction of British...
justice and based their hopes for political reforms on their ability to persuade their British rulers to reform the British Raj. But no reforms had been forthcoming.¹¹ So there was a growing dissatisfaction with the inadequacy of the moderate programme to bring about meaningful political reforms. A few leaders like B.G. Tilak, Bipin Chandra Pal and Aurobindo Ghosh imparted a new vigour to the nationalist struggle in India. They were called extremists because they had a radical outlook and advocated active resistance to British imperialism. The extremists condemned the British rule in India as reactionary and held it responsible for the country's economic downfall and cultural degeneration. They called upon the people of India to be ready to suffer and to make sacrifices for the sake of their country. Tilak said, "political rights will have to be fought for. The moderates think that these can be won by persuasion. We think that they can only be obtained by strong pressure". The whole of India was thrilled by Tilak's famous slogan, "Swaraj is my birth right and I shall have it".¹² In Bengal, in the Punjab and in Maharashtra, the Nationalists had begun to distinguish themselves from the Moderates in

the Congress, and they had begun to talk about self rule
for India. More important, perhaps, the people had
begun to listen to them.\textsuperscript{13} At the same time two events
were to take place in 1904 and 1905 that would give
impetus to the cause of the Nationalists. Firstly, the
young Japanese nation defeated the forces of Imperial
Russia in the Russo-Japanese War. The second vital event
was directly related to the growth of nationalism in
India.\textsuperscript{14}

Lord Curzon, the then Viceroy, could recognise
these factors very well. He also knew that Bengal was
one of the first states to be governed by the British,
and having become the capital of a province, was
probably the most politically conscious area of India.
Lord Curzon proposed almost surprisingly that the
province of Bengal was too large to be administered
with ease and economy. He, therefore, set about to
partition it without regard to culture, linguistic
homogeneity, or feelings of the people. The long-
smouldering resentment of the people crystalized around

\textsuperscript{13} T.L. Shay, op. Cit., p.88.
\textsuperscript{14} Ibid.
the issue of partition. It was almost universally unpopular. But protests were of no avail, and on October 16th, 1905, Bengal was partitioned.\textsuperscript{15}

It is clear from the manner in which the partition was planned, worked out and actually enforced and also from the speeches delivered by Lord Curzon in its support that the real motive was to divide the people on the basis of religion and to create disunion and enmity between Hindus and Muslims in pursuance of the imperialistic policy of divide and rule. Thus October 16th, 1905 was observed as a day of national mourning.

Although the partition became "a settled fact", the agitation against the partition continued with unabated vigour. Leaders like Surendranath Bannerji and Bipin Chandra Pal toured throughout the new province and addressed huge meetings and administered Swadeshi and Boycott vows. Intensive propaganda was carried on through the nationalist press. From the two Bengals the movement spread to the other provinces of India.

\textsuperscript{15} Ibid, pp. 88-89.
5. NATIONAL MOVEMENT IN KARNATAKA:

The history of the National Movement, or more popularly known as freedom movement in Karnataka in the second half of the nineteenth century must be studied in this background and perspective, if the part played by Karnataka in the fight for Indian freedom is to be properly appreciated. Karnataka had played a vital role in the history of India from ancient times and often stood up against the foreign power in the first half of the nineteenth century. After 1858 there was a feeling of frustration all over Karnataka which made the people to accept the inevitable. Armed resistance to the British might was out of question, especially in view of the fact that parts of Karnataka had been handed over to different governments—the Bombay Presidency, the Nizam’s State and the Madras Government, while Kodagu (Coorg) was separately administered by a Commissioner. Still, the people of Karnataka could not forget their past;—the glorious centuries in the remote past when the Chalukyas, the Rashtrakutas, the Hoysalas and the rulers of Vijayanagar had built up the edifice of Karnataka glory and made a distinctive contribution to Indian culture; and the immediate past when rulers like Channamma of Kittur and Venkatappa
Naik of Surpur, fighters like Sangolli Rayanna and Mundargi Bheema Rao had stood up against the might of the British for the freedom of their land. Memories of the latter were still fresh in the minds of many, who could not acquiesce in the new dispensation brought about by the Queen's Proclamation with all its glittering promises of a welfare administration and a new era of justice, peace and plenty to the people and the transfer of government from the Company to the Crown.

There were certain events in and around Karnataka which had their impact on the minds of the people of Karnataka. As early as 1860 the merchants and people of Surat, Poona and Thana opposed the imposition of the new income-tax by observing hartals and demonstrations, and the police had to be called in large numbers. As usual the Government took a high-handed and dictatorial attitude towards such opposition to their measures.\textsuperscript{16} There were also attempts by the Wahabi sect of Muslims, who had taken part in the great struggle of 1857-58, who continued their attempt till 1870 to end British rule. It was only in 1871 that the Wahabi movement was suppressed.\textsuperscript{17} The chief cause for the failure of such

\textit{\textsuperscript{16} G.S. Halappa, op. Cit., p.44}

\textit{\textsuperscript{17} Ibid.}
attempts at insurrection was the absence of any great leader to be the rallying-point for the fighters.

In spite of the nice assurances and promises made in the Queen's proclamation to the Indians about justice and fair play, the Government was carried on as before with scant regard for the desires and feelings of the people. The new awakening in the country had opened the eyes of the people to the great disparity between the Government's professions and practice and it was clearly reflected in some of the newspapers of the day.

The Queen's proclamation assured the Indian people that there would be no deviation from this policy. But as Lytten remarked later, the Government adopted "every means in their power of breaking to the heart the words of promise they had uttered to the ear". The proclamation was perhaps the last of the declarations of a generous and fair governmental policy couched in considerable words. All higher offices were reserved for members of the covenanted civil service, who were recruited in England by means of an open competitive examination. Disregarding the hardships of going to
England for the examination, some Indians went and came out successful in the examination, demonstrating to the British that Indian talent was in no way inferior to the British. This was galling to the bureaucratic rulers, who wanted to retain the Indian Civil Service exclusively for themselves as a close preserve. In order to prevent Indian youths from competing, the age limit was reduced from 22 in 1860 to 21 in 1861, and to 19 in 1879. To the Indian youth who had become conscious of their abilities as the result of the new awakening, this policy of deliberate exclusion from all important posts in the government of their own country was irritating, in the extreme.

While the nation was thus becoming conscious of the humiliating condition to which it had been reduced by British rule, Karnataka's condition was such as to make it extremely difficult for Kannadigas to play, in the context of the work of the Congress, befitting role as they did in the earlier struggles for freedom. Karnataka was singularly unfortunate in being divided among various provinces, and in not having a central city of its own where a national movement could spring up and extend to other places. The districts of
Bijapur, Dharwar, Belgaum and North Kanara which formed the northern districts of Karnataka were the southern districts of the Bombay Presidency, and their people came under the influence of the national leadership of Maharashtra. The people of the districts which had been gifted to the Nizam were in the grip of an undiluted Muslim autocracy, and were paralyzed into a helpless submission to their lot. The southern parts of Karnataka, including Mysore and Kodagu, were influenced by the leaders of the national movement in Madras. National activities in Karnataka thus followed different lines in different areas, thus depriving the people of a national growth which would be in conformity with their distinctive genius. They had to be followers of other leaders than their own, and were deprived of the chance of self-expression and self-assertion.

Still the people of Karnataka were not quiescent; it was not in their blood to be so. They had so often in earlier days responded to the nation's call that no adversity could weaken their patriotic spirit. They were keenly interested in the national activities of the people of Maharashtra, and many of them attended the meetings and conferences held in Poona and Bombay. Thus Karnataka made itself felt in the political upsurge from the
inception of the Congress, and it was in fitting recognition of its services that Narayan Chandavarkar was elected President of the Lahore Congress in 1900.

Political activities in Maharashtra, piloted by stalwarts like Tilak, Gokhale and a number of others, and spread among the people by newspapers like the Mahratta, Kesari Gyanprakash, soon become matters of common talk among the people of North Karnataka also.

Karnataka was fully awake to the upsurge of national feeling elsewhere, and the dynamic personality of Tilak, who was fast becoming the leader of Maharashtra, had a further enlivening effect upon the people. The Reforms of 1892 fell short of the expectations of many Indians, and there were in 1893 Hindu-Muslim riots in Bombay, breaking the harmony which had existed between the two communities from the time of the Peshwai, when they participated freely in each other's religious celebrations, like the Mohurram and the Ganapati festival. The British now favoured the Muslims as against the Hindus, and this made Tilak think of organising Hindu festivals in order to revive the martial spirit of the Hindus as against the combined opposition of the British and their Muslim followers. The result was the revival
of the Ganapati and Dasara celebrations and the Sivaji Jayanti. These were celebrated in many parts of Karnataka with unbounded enthusiasm, and people were made to feel that, as Sivaji drove out the Muslims from this country, it was now the duty of Indians to drive out the British, who had become insensitive to the feelings and aspirations of the people. A.O. Hume visited North Karnataka before he left for England in 1893, and he was given a tremendous ovation in Belgaum and Dharwar as the man who was chiefly instrumental in helping Indians to organize the National Congress. His presence among the people of Karnataka infused an intense spirit of nationalism in them.

The years 1896 and 1897 were indeed momentous years for Karnataka. Social stability had been disturbed not only by the policy of the Government, but also by the growing consciousness among the people that the only remedy for the ills from which the country was suffering lay in the people acquiring greater control over the administration. The distress of the people was aggravated by an outbreak of plague. Soon after the ravages of the plague came the famine of 1896-97, which took a heavy toll of lives and intensified distress. Exposed to successive calamities Karnataka was on the point of
desperation. Tilak started an agitation in Maharashtra against the high handedness of the Revenue Officers, who forced the people to pay the revenue by selling their property or by obtaining loans at ruinous interest from money-lenders, by enlightening the people about the provisions of the Famine Code and sending out agents of the Sarvajanik Sabha to tell the people not to be scared by the demands and threats of the collecting officials.

Thus he rightly observed in his 'Kesari', "Will you kill yourself by timidity and starvation? If you have money to pay Government dues, pay them by all means. But if you have not, will you sell your things away only to avoid the supposed wrath of subordinate Government Officers? Can you not be bold, even in the grip of death"?

And again: "We can stand any number of famines, but what shall we do with sheep like people? Had such a famine broken out in England and had the Prime Minister been as apathetic as Lord Elgin, his Government would have tumbled down like ninepins".

Tilak, who was infusing a new courage and patriotism among the people through his journalistic activities and lectures, was convicted and sent to prison. The people only became more enraged by these repressive measures. North Karnataka fully experienced
the impact of this nationalist upsurge. Patriotic dramas such as 'Bhavani Talwar', 'Simhagad', 'Bapu Gokhalyachi Pagadi' were staged in all the important towns of Karnataka also. In Dharwar a dramatic troupe called "Sree Shivaji Arya Samaj" was formed, which enacted nationalist dramas like 'Rana Kheemadeva'. The Karnataka Vidyavardhaka Sangha had taken up literary activities and the Victoria High School was imparting education, both of them carrying on their work with a distinctly nationalistic bias and disseminating the new ideas of cultural revival and democratic government. 18

The Congress was in the meanwhile meeting every year to pass important resolutions after a series of speeches whose distinguishing characteristics were an unwavering loyalty to the British Crown, a deep-rooted faith in the necessity of remaining in the British empire, and a pertinacious belief in the rectitude of the British. To the Congress request for the repeal of the numerous Acts curtailing the freedom of Indians in their own country, the Government's answer was the imposition of new Acts and the adoption of new measures curtailing their freedom still further. Sections of the Penal Code

like 124 A and 153 A were enacted to combat nationalist activities, and the freedom of the press was curtailed still further in 1898 by the institution of secret Press Committees.

The young Indian intelligentsia, who had come into its own as a result of the new education and study of democratic developments in the West, could not tolerate the slow and self-debasing attitude of the liberal statesmen of the Congress towards the freedom of the motherland. Maharashtra, which had given India a Sivaji to stem the tide of Muslim advance in the seventeenth century, now gave to the country Bal Gangadhar Tilak, whose patriotism was as transparent as his consecration to the service of India. Of course even the liberals, most of them men of outstanding eminence, had shifted their demand from that of administrative reform of the earlier years to that of self-government as it obtained in the colonies of the Empire. But their method of approach towards the realisation of their aims was that of solicitation and entreaty, not that of agitation. The new militant nationalists could not put up with this humiliating subservience, and the Congress came to be divided into two groups, the moderates and the extremists. Among the latter were, in addition to Tilak, men like Lala Lajpat Rai, Bipin Chandra Pal and
Aurobindo Ghose, who infused a new dynamism into Indian political life and broadened the social bases of Indian nationalism by extending it among the middle classes.

As if to reinforce the growing nationalist spirit and drive it to an uncompromising opposition, came Lord Curzon as Viceroy, a nobleman of exuberant energy and a stony autocrat. He rode roughshod over the feelings of Indians by measures like the Official Secrets Act and his insulting speeches wherein he branded Indians as untrustworthy liars. His partition of Bengal, ostensibly for administrative convenience, sought to win over the Muslims, who formed a majority in the eastern part, and succeeded for a time. But the resentment he aroused became a conflagration, and the younger generation, the extremists, were now convinced that nothing short of an intense agitation and sacrifice if necessary would induce the British to listen to their demands. Boycott, Swadeshi, Swaraj, National Education,—such words came into vogue all over the country, and the leader who laboured unremittingly to spread them all over the land was Tilak. His "achievement was to give for the first time to the nationalist movement a much broader basis than" neo-Western liberalism could never supply: the
identity of the people of India with the struggle for its freedom". 19

The partition of Bengal became at once a national issue, for every Indian saw in it not only an attempt to drive a wedge between the Hindus and Muslims and placate the latter, but callous disregard of public opinion and a blow to Indian self-respect. Swadeshi or the use of Indian-made goods, boycott of British articles and national education were adopted not only by the people of Bengal but also by the people of other provinces. A wave of resentment swept over the whole of India, uniting the people, as nothing else could have done, against the British. Now the resentment against the British spread to the masses to some extent, and "the bomb first made its appearance in Indian politics". 20

Karnataka readily responded to the call of Swadeshi and Boycott, now chiefly influenced by the personality of Tilak. The Lokamanya took up this question and carried on a widespread campaign in his papers. He

19. Ibid, p.89
toured North Karnataka in 1905-1906. The gist of his message was: Saving the country from the alien bureaucracy and reviving its ancient glory is possible only through Swaraj or self-government; Swaraj can be achieved only through the boycott of foreign goods and dissemination of Swadeshi, the importance of boycott and Swadeshi must be clearly understood by the people of all classes; this understanding can come only through a system of national education—not the English education, which only prepared young men to become obsequious clerks and petty officials, but an education which imported true knowledge of the rich Indian heritage and infused an intense love of the motherland and an unfaltering determination to revive the splendour and glory of the past.

Indeed, Karnataka had been more stricken and victimized than Bengal; for while the misfortune of the latter was due to the recent partition, the affliction and humiliation of the former had commenced a century ago when it had been torn asunder and different parts handed over to different provinces. The people of the northern districts of Karnataka were subjected to the

aggressive influence of the Maharashtrians, those in the north-eastern parts were subjected to the relentless autocracy of a Muslim state, while in the remaining parts (except the Princely State of Mysore) there was the imposition of Andhra or Tamilian influence. Still the national upsurge found Kannadigas ready to take up the national cause and identify themselves with the rest of India.

Initially, the stimulus in the fight for freedom came from the Lokamanya, whose political vision comprehended the whole of India and not merely Maharashtra. Four significant aspects of the struggle were — Swarajya, Swadeshi, Boycott, and National Education. Meetings were held everywhere and these ideas spread among the middle class. Alur Venkata Rao, Sakkari Balachar, Krishna Rao Mudvedkar, Anantha Rao Dabade, and many others undertook extensive tours and delivered speeches. There was in all places an instantaneous response to the call of Swadeshi. Swadeshi industries arose in many places. Vittal Rao Deshpande of Hebbal started a weaving factory at Kittur. Another factory was built in Badami. Rama Rao Alagvandi a very enterprising and talented young man, opened a match factory at Dharwar from machinery
made by himself. A porcelain factory arose at Lakshmeshwar. Factories for manufacturing bangles, pencils and many other articles of common use arose in many places. New banks were established to help this industrial development. The boycott of foreign goods went on along with this resurgence of Swadeshi. Foreign cloth was burnt in Ranebennur and other places. Alur Venkata Rao says in his autobiography that in many families people gave up using kerosene oil and began to use only indigenous oil for lamps. Most of these industries died after a few years, of course; but they provide a measure of the political awakening of the people of Karnataka.

At this juncture late Sree Hardekar Manjappa, who was a school teacher at Sirsi, came under the spell of Swadeshi Movement led by Tilak. He took part in a public function and spoke for the first time in favour of Swadeshi at Gokarn in 1905. This was his maiden public speech. Political interest in him naturally drew him to Tilak's 'Kesari'; and he decided to enter public life

through journalistic venture by resigning his job as school-teacher. However, before any account of his manifold contribution to the political and public life of Karnataka is attempted, a brief biographical sketch of his would not only be relevant but necessary.