CHAPTER - III
CONTRIBUTION OF FEW IMPORTANT MODERATES

The Congress was divided, into two Sections like Moderates and the Activist. The former dominated the congress from 1885 to 1905. “Their main leaders were Dadabhai Navroji, Surendranath Banerjee, W.C. Banerjee, Pherozeshah Mehta and Madan Mohan Malaviya.” They had faith in constitutional agitation and in public opinion in favour of their demands. “They believed that the British Government could be persuaded by arguments and that it would respond to Indian public opinion.” They even sent representations to the England to explain the India point of view to the British Parliament – rains and to set up a committee of the National Congress in England. They did not want to overthrow British rules by violence. “Their chief demand was self government within the British regime.” They believed in loyalty to the British Crown. They believed that the British Presence in India was a blessing to Indians and they relied on the British to guide the Politics in India. Some of them professed that the British rule has done much good in India by cleansing the Indian society of its ills like the customs of sati, untouchability, child marriage, etc. Moderates also praised the British for introducing in India contemporary development in science and technology. “The Moderates had friendly relations with the British. They were influenced by the Western education, thought and culture. “They relied on the pledges made by the British from time to time. They thought that once the British would understand the mind and heart of an Indian, they would do what was right in India. In this sense, they believed in the sense of justice, honesty and integrity of the British. The philosophy of the Moderates can be summarized in the words of Badruddin Tyabji, who said in 1887, “Be moderate in your demands, just in your criticism, correct in your facts and logical in your conclusion” Between 1885 to 1905, the politics of the Indian national congress was characterized by political moderation. This political the period called the moderate leaders. The prominent leaders were Womesh Chandra Banerjee, Dadabhai Navroji, Gopal Krishna Gokhale, Romesh Chunder Dutt, Pherozeshah Mehta, Madan Mohan Malaviya, Sir Surendranath Banerjee, Sir Dinshaw Edulji Wacha, Justice Mahadeo Govind Ranade, Badruddin Tyabji, Sir William Wedderburn. “The objectives of the Indian national congress at
the quotes were to bring people from various provinces together, “to the government for appropriate measures. The moderate leaders addressed themselves to a time was that of a link between the government and the people what then were the demands of the congress during this period? “Even though the ultimate objective of the congress was swarajya yet its demands were moderate.” For example, increasing the number of the Indians in the administrative, holding civil services examinations simultaneously in India and England, age limit for the civil services, control of the parliament over bureaucracy, “increasing elected representative in the imperial and provincial legislature being, were some of the major demands of the during this period.”

3.1 Womesh Chandra Banerjee:

Womesh Chandra Banerjee was an Indian politician and the first president of Indian National Congress. “He presided over the first session of the Indian National Congress at Bombay in 1885.” He proposed the formation of standing committees of the Congress in each province for the better Co-ordination of its work and it was on this occasion that he advocated that the Congress should confine its activities to political matters only, leaving the question of social reforms to other organizations. “He was the president of the Indian National Congress again in the 1892 session in Allahabad where he denounced the position that India had to prove her worthiness for political freedom.” W.C. Banerjee was a great political leader of our country. “He struggled to achieve freedom from the bondage of British regime.” He followed constitutional means always believed in loyalty to the British crown. “He believed that the British presence in India was a blessing to Indians and he relied on the British to guide the political in India.” He also believed that the British rule has done much good in India by cleansing the Indian society. “He also praised the British for introducing in India contemporary development in science and technology.” He was also influenced by the western education, thought and culture. He relied on the pledges made by the British from time to time. He also led the growth of national feeling and the unity of India. He also created a common political platform, aroused and consolidation of public opinion and the creation of an All-India national political leadership. “This aroused in the minds of the nationalist Indians.”
3.2 Dadabhai Navroji:

Dadabhai Navroji is one of those personalities of the nineteenth century, who were respected by the British and were also honored by Indians. “In fact, he was considered to be a father figure among the nationalist, being a founder-member of the Indian national congress (INC).”  

Dadabhai not only worked towards attaining independence but also inspired many educated people to join hands with him. Dadabhai Navroji was born on 4 September 1825 in a Parsi family. “In 1845, he did his B.A. and ten years later went to London.” There he assisted Bhikhaji Cama, a leading businessman, in his business. “He organized the Indians living in London and formed the Indian society.” He was known as the grand old man of India when Dadabhai joined congress, it was basically a society of government servants and its main function was to appraise the British government of the people’s problems. Dadabhai was extremely popular and was elected as its President in 1896 and 1906. Dadabhai was not satisfied with merely petitioning the complaints to the government. “He sought Independence. He was summoned to the court for his activities and asked for sitting in the court.” Dadabhai Navroji is among those leaders who did not overlook the importance of keeping in touch with the British while demanding Independence. He also acclaimed as the “Father of Indian Politics and Economics.”

Dadabhai Navroji was popularly known as the “Grand Old Man of India,” was one of the first leaders of the national movement. He was born in a Parsee family of Bombay in 1825. After being a professor of Mathematics in Elphistone College for ten years in India, he went to England. In order to win the sympathies of British for Indians in England and in India, he started the East India Association in 1866. “The main aim of the Association was to foster closer relations between the Indians and the British on social level.” The East India Association defended equality of the Asians and Europeans. The East India Association became so popular that its branches were set up in Calcutta, Bombay and Madras. Through this Association, he opposed the Vernacular Press Act. He also condemned atrocities committed by seminars on the poor peasants. “He took active part in the formation of the Indian National Congress in 1885, and guided its affairs till his death.” He commanded respect among Congressmen. He was elected President of the Congress thrice (1886, 1893 and 1906). Dadabhai Navroji’s work Poverty and Un-British Rule in India-exposed the economic exploitation of India by the British. “It explained the fact that India could not progress
because the British drained off its wealth.” Dadabhai Navroji was elected to the British House of Commons in 1892 on a Liberal Party ticket. He championed the cause of Indians in the British Parliament.

As a member of the Parliament, he brought to the notice of the House the problems affecting India and its people. “He pioneered the cause of appointing the educated Indians to high posts.” It was due to his efforts that the House of Commons passed a bill in 1903 to hold the Indian Civil Service Examination simultaneously in England and in India. The President ship of Dadabhai Navroji of the Indian National Congress in 1906, is most memorable. “The country was in turmoil over partition of Bengal.” The nationalists had strongly reacted to the partition of Bengal. The talk of the Swadeshi Movement as well as the boycott of British goods and the British Indian administration was on in the country. The Extremists wing of the Indian National Congress appeared to be carrying the day. “The Moderates had no option but to fill the nomination of Dadabhai Navroji became the President of the Indian National congress in 1906.”

Very important decisions were taken under his President ship. The resolution of Swaraj, Swadeshi, Boycott and National Education were passed in the annual session of the Congress in 1906. A split between the Moderates and Extremists was averted. The President in his address said, “We do not ask for favours.” We want only justice. Instead of going into further divisions of details of our rights as British citizen, the whole matter can be comprised in one word self–government’ or Swaraj, like that of the United Kingdom or the colonies. “As an economic thinker, he said that the British rule and its administration was a drain on the resources of India.” The basic cause for the economic ills and poverty of India was the exploitation of the Indians by the British.

Dadabhai Navroji died in 1917 at the age of 92. “He is remembered today for his service in making the Indian National Congress a national movement.” Dadabhai Navroji was one of the first leaders of the national movement. He started the East India Association. The main aim of the association was to foster closer relations between the Indian and the British on social level. “He also started Rahnuma e Mazdayarban Sabha organization for young Parsis.” He also started Rashta Gofar and gave momentum to the movement for reforms in the Parsi community. He was a moderate and had faith in the constitutional agitation and in public opinion. “He
believed that the British Government could be persuaded by arguments and that it would respond to Indian Public opinion.\textsuperscript{31} He was influenced by the western education, thought and culture. This chief demand was self-government within the British regime. His contribution in freedom struggle has made him so popularly that he is known as the Grand old man of India.

### 3.3 Gopal Krishna Gokhale

Gokhale was one of the best workers and his patriotism was of the highest and noblest type, says Lala Lajpat Rai about Gokhale. “He was an educationist later turned into a politician.”\textsuperscript{32} He was a pioneer of the freedom movement and one of the few leaders who changed the destiny of India. Gokhale was born in Kolhapur in Maharashtra in 1866. After his graduation, he started his career as a teacher. “He joined the Deccan education society.”\textsuperscript{33} He became the principal of Fergusson college. Later on, he became the member of the governor-general’s legislative council. Being a champion of the educational cause, he introduced a bill to make primary education compulsory. But he could not achieve much success. He was elected general secretary of the congress in 1897. “He was the president of the annual session of the congress at Banaras in 1905.”\textsuperscript{34}

In 1906, Gokhale founded the servants of India society. The aim of this society was to train national missionaries for the service of India, and to promote, by all constitutional means, the true interests of the Indian people. “The members were to serve the country with sincere devotion in a religious spirit.”\textsuperscript{35} Many important personalities became members of this society who served the country in all sincerity. Gokhale was an idealist but his idealism was balanced with practical knowledge. On the one hand, he suggested that the Government should look into the problems of the people on priority basis. On the other hand, he requested his countrymen to be cautious and move slowly. “He favoured the use of constitutional means to achieve his aims.”\textsuperscript{36} He opposed the policies of the imperial regime whenever he found them to defective. He wanted the government to repeal the toll tax because it affected adversely the poor people. “He also criticized the British for adopting a policy of racial discrimination in appointments to higher administrative posts.”\textsuperscript{37} Having a sound knowledge of the country’s economy, he blamed the British for India’s poverty.
“He impressed upon the Government to reduce the land revenue and also repeal the production tax on cotton, as both of these affected the farming community.”

Gokhale played an important role in the passage of Minto-Morley Reforms. It was due to his untiring efforts that the toll tax was reduced and more Indians were appointed to high posts. “Gokhale opposed ruthlessly Lord Curzon for dividing Bengal and establishing Government control over universities.” All the reform activities of Gokhale highly speak of his sincere and untiring efforts for the welfare of his countrymen. Tilak, once a bitter critic of Gokhale, speaks thus of him: “He was a diamond of India, the jewel of Maharashtra and the Prince of workers.”

3.3.1 Gokhale’s Political work :

“In 1899, Gokhale was elected to the Bombay Legislative Council. He was elected to the Council of India of Governor-General of India on 22 May 1903 as non-officiating member representing Bombay Province” Gopal Krishna Gokhale was one of the noblest and the best worker of the moderate group. He was an idealist but his idealism was balanced with practical knowledge on the one hand he suggested that the Government should look into the problems of people on priority bases. On the other hand he requested his countrymen to be cautious and move slowly. “He favored the use of constitutional means to achieve his aims.” He opposed the policies of the imperial regime whenever he found them to be reflective. He wanted the government to repeal the toll tax because it affected adversely the poor people. He also criticized the British for adopting a policy of racial his crimination in appointments to higher administrative posts. His chief demand was self-government within the British regime. He relied on British to guide the politics in India. He was informed by the western thought education and culture due to his contribution he was called a diamond of India, “the jewel of Maharashtra and the Prince of workers.”

3.4 Romesh Chunder Dutt :

Romesh Chunder Dutt, was an Indian civil servant, economic historian, writer, and translator of Ramayana and Mahabharata. Dutt entered the Indian Civil Service, or ICS, as an Assistant Magistrate of Alipur in 1871. His official career was a test and a proof of the liberal promise of equality to all her Majesty's subjects "irrespective of
color and creed” in Queen Victoria's Proclamation of November 1, 1858. He was active in moderate Nationalist politics and was an active Congressman in that party’s initial phase. He was twice the president of the Indian National Congress. He was president of the Indian National Congress in 1899.

3.4.1 Romesh Chunder Dutt’s Political Work:

He won high price for his administrative work, and the “Companionship of the Indian Empire was awarded him in 1892,” he considered the land taxes to be ruinous, a block to savings, and the source of famines. He also felt the effectiveness of administrators was limited by the absence of representative channels for the concerns of the population being governed. Romesh Chunder Dutt was one of the most influenced leaders of Moderates. He believed in the promise of equality. He believed several posts in the congress. He wrote several books in Bengali and Sanskrit. He traced on decline in standards of living and deindustrialization. He also believed to achieve self-government within the British Empire. In order to achieve this aim, he made several demands for reform and indulged in criticizing the government policy. “He believed in patience and reconciliation rather than in violence and confrontation.” He relied on constitutional and peaceful Methods in order to achieve the aim. He was also influenced by the western education thought and culture. He thought that once the British would understand the mind and heart of the Indian they would do what was right in India. “He believed in the sense of justice honesty and integrity of the British.” Thus he scarified for the sake of India’s freedom struggle.

3.5 Pherozeshah Mehta:

He was born in a Paris family of Bombay, Maharashtra on August 4, 1845. After graduating in 1864; he went to England to study law. “He returned home in 1868 after getting his Barat Law in 1867, but soon after joined the freedom struggle instead of continuing with Law.” A representative of the liberals, He was achieving freedom through constitutional means. He was foremost among those who formed the Indian National Congress and continued working to tidy it. He chaired the 6th session of the Congress in 1890. “He wanted radical changes in higher education.” He started propagating his views through The Bombay Chronicle, started in 1913. Dur-
ing those days, highly educated people tried to project their grievances through an organization which later the form of Congress. Even high-ranking British officers attended its sessions but later when he became its President, the government barred him from attending the session because it was felt the Congress was turning into a nationalist organization and demanding independence. “He continued his efforts for freedom through constitutional means.” His contribution to our freedom struggle is immeasurable. He died on November 5, 1915.

3.5.1 Mehta’s Political and social activities:

He encouraged Indians to obtain western education and embrace its culture to uplift India. He contributed too many social causes for education, sanitation and health care in the city and around India. “He was one of the founders of the Indian National Congress” and its President in 1890, as its president he presided over Indian National Congress session believed in Calcutta. He was nominated to the Mumbai Legislative Council in 1887 and in 1893 a member of the “Imperial Legislative Council.” In 1910, he started Bombay Chronicle, an English-language weekly newspaper, which became an important Nationalist voice of its time, and an “important chronicler of the political upheavals of a volatile pre-independent India.” He encouraged Indians to obtain western education and embrace its culture to uplift India. He contributed too many social causes for education, sanitation and health care in the city and around India. He was one of the founders of the Indians National Congress and its president he presided over Indian National Congress session believed in Calcutta. He too believed several posts in the Congress. He wrote number of books one of the most important was chronically of the political upheavals of a volatile pre-independent India. He led the foundations of Indian in evolvement in political activities and inspiring Indians to fight for more self-government. He believed in patience and reconciliation other than in violence and confrontation. “He gave the idea of full political independence from Britain.” Due to his involvement activity of Indians in politics he was called ferocious Mehta.
3.6 Madan Mohan Malaviya:

PT. Madan Mohan Malaviya was a staunch of Hindu Culture and civilization. His contribution to India’s freedom struggle, as well as to education has been significant. The establishment of Banaras Hindu University is the result of his untiring efforts. It is interesting that while collecting funds for the university, he approached even Maharajas Rajas, rulers and landlords who did not subscribe to his views and yet, strangely, they all contributed open-heartedly and willingly for his cause. None dared refuse him, so appealing was his approach and so convincing were his reasons for a donation. Madan Mohan Malaviya belonged to a poor family. He was born on 25 December 1861. He was a bright student. After graduating in 1891, he joined law but later jumped into the arena of freedom struggle. It is ironic but true that he was loved by both Indian masses and British officers.

Mr. Malaviya was an Indian to the backbone. He subscribed to the Indian culture and kept his ideas intact all his life. He gained name and fame because of the work he did for social, ethical and educational upliftment. “He is called Mahamana and is loved by all.”\textsuperscript{55} For the poor, he had special feelings. Dressed in immaculate Khaddar Pyjama-Kurta and a headgear, his image remains ever in the hearts of the people. Unfortunately he died in 1946-a year before India got independence.

3.6.1 Madan Mohan Malaviya’s political Work:

“Madan Mohan Malaviya was an Indian politician educationist social reformer and freedom fighter he struggled for Indian independence movement.”\textsuperscript{56} He had started different education institution in our country. He wrote numerous books and newspapers to educate the Indians and influence them towards freedom struggle. “He was one of the great leaders of moderates.”\textsuperscript{57} He followed constitutional means to achieve freedom from Britishers. He believed that the British presence in India was a blessing to Indians and we relied on the British to guide the politics in India. “He said British rule has done much good in India by cleansing the Indian society of its ill like the customs of sati, untouchability and child marriage.”\textsuperscript{58} He was influenced by the western education thought and culture. “He believed in the sense of justice honesty and integrity of the British.”\textsuperscript{59} Due to his contribution towards freedom struggle and National movement. He was called as “Mahamana.”\textsuperscript{60}
3.7 Sir Surendranath Banerjee:

Surendranath Banerjee has been called the ‘father of the nationalist movement in India’. He was born in 1848. After completing his education, he appeared in the Indian civil service examination. He was the editor of the newspaper called the Bengali. He also set up the Ripon college. He was the member of Bengal legislative council. He was elected president of the Indian national congress twice 1898 and 1902. He was a patriot and an educationist. He was very much influenced by western literature and culture. “He was a leader who believed in co-operation with the British rather than In an attitude of confrontation.”61 He advocated constitutional means for attaining his political goals. He too believed in the basic goodness of the British he thought that if the British were to understand the difficult faced by Indians, they would try to solve them.

“Surendranath Banerjee was the first Indian to pass the Indian civil service examination, but his appointment in the civil service was held up on flimsy grounds.62 In order to fight against injustices, he founded the Indian association which demanded equal treatment of the Indians with the Europeans while making recruitment to the Indian civil service. “His association protested against the repressive measures of the british rule like the vernacular press act, the arms act, and the inhuman treatment given to the Indian workers in tea and indigo plantations owned by the british.”63 Surendra Nath Banerjee was a great leader of the Moderates. He criticized the wrong policies of the British but he was grateful to them for the modern outlook that they had brought to India. Regarding the British rule in India, he said: “Opposition where necessary, co-operation where possible.”64 He aimed at the establishment of self-government in India. He was one of the proponents of the idea of boycotting foreign goods and of using Swadeshi. This idea was endorsed by the Congress and later on popularized by Mahatma Gandhi. Surendra Nath Banerjee died on 6th August, 1925.

Surendra Nath Banerjee was a great nationalist. He believed that all economic problem of India emanated from the faulty policies of the imperial regime. They crippled our Industries, deprived livelihood of our artisans, and impoverished our peasants. Besides, the sale of the foreign goods was harmful to our trade and commerce. This made him to preach the use of Swadeshi and boycott of imported goods. He was one of the earliest Indian political leaders during “the British Raj.”65 He founded the Indian National Association, one of the earliest Indian political
organizations, and later became a senior leader of the Indian National Congress. He was also known by the sobriquet, “Rashtraguru (the teacher of the nation).”

3.7.1 Surendranath Banerjee’s Political Work:

He is remembered and widely respected today as a pioneer leader of Indian politics first treading the path for Indian political empowerment. He published an important work, A Nation in making which was widely acclaimed. The British respected him and referred to him during his later years as Surendranath Banerjee. But nationalist politics in India meant opposition, and increasingly there were others whose opposition was more vigorous and who came to center stage. He could accept neither the extremist view of political action nor the noncooperation of Gandhi, then emerging as a major factor in the nationalist movement. He saw the Montagu-Chelmsford reforms of 1919 as substantially fulfilling Congress’s demands, a position which further isolated him. He was elected to the reformed Legislative Council of Bengal in 1921, knighted in the same year, and believed office as minister for local self-government from 1921 to 1924. “He was defeated at the polls in 1923. He died at Barrack pore on Aug. 6, 1925.” He could accept neither the extremist view of political action nor the noncooperation of Gandhi, then emerging as a major factor in the nationalist movement. He saw the Montagu-Chelmsford reforms of 1919 as substantially fulfilling Congress’s demands, “a position which further isolated him.” He was elected to the reformed Legislative Council of Bengal in 1921, knighted in the same year, and believed office as minister for local self-government from 1921 to 1924. He was defeated at the polls in 1923. He died at Barrack pore on Aug. 6, 1925. The Moderates, who had been pleading with the Government for reform, became less popular and there arose a number of new leaders who were more radical in their demands and “who believed in a more militant form of nationalism.”

He was the first Indian to pass the Indian civil services examination. He was the editor of the newspaper called the Bengali. He also set up the Ripon College. He was the Member of Bengal legislative council. He was elected president of the Indian National Congress twice. He was educationalist and was very much influenced by
western literature and culture. “He was a leader who believed in co-operation with the British rather in an attitude of confrontation.” He advocated constitution means for at taming his political goals. He too believed in the basic goodness of the British were to understand the difficulties faced by Indians they would try to solve them. He was a great leader of the Moderates, he criticized the wrong polices of the British but he was grateful to them for the modern outlook that they had brought to India. Regarding the British rule in India, he said opposition when necessary, co-operation where possible. “He aimed at the establishment of self-government in India.” He was one of the proponents of the idea of boycotting foreign goods and of using Swadeshi due to his hard work and contribution towards National movement he was called the father of the nationalist movement in India.

3.8 Sir Dinshaw Edulji Wacha:

Sir Dinshaw Edulji Wacha was a Parsi Indian politician from Bombay. He was one of the founders of the Indian National Congress, and its “President in 1901.” He was President of the Indian “Merchants' Chamber in 1915.” He was knighted in 1917. He worked in close association with Dadabhai Navroji and Pherozeshah Mehta in the Congress and was active in both social reform and educational fields and in political activities. He took a keen and active interest in the Bombay Municipality, being its member for forty years. He was a founder - member of the Indian National Congress, functioned as its Secretary for several years and was “elected its President in 1901.” He was the Secretary of the Bombay Presidency Association for thirty years (1885-1915) before “he became its President (1915-18).”

3.8.1 Dinshaw Wacha’s Political Work:

The positions he believed were many and various. He was knighted in 1917. “He was a prolific writer and was foremost educating the people and creating an enlightened public opinion on the political and economic issues that faced the country.” Dinshaw Edulji Wacha was a great leader of Moderates. He worked in close association with Dadabhai Navroji and “Pherozeshah Mehta in the congress and was active in both social reform and educational fields and in political activities.” He ranks with Gopal Krishna Gokhale as the custodian and sat dog of the country’s
finance. He was the founder member of the Indian National Congress and was also president. “He had faith in constitutional means and in public opinion in favour of their demands.”

He believed that the British government could be persuaded by arguments and that it would respond to Indian public opinion. He did not want to overthrow British rule by violence. “His chief demand was self-government within the British regime.” He had friendly relations with the British. He was influenced by the western education, thought and culture. He believed many positions in various fields. He was a prolific writer due to his hard work and contribution towards National movement and freedom struggle he was knighted.

3.9 Justice Mahadeo Govind Ranade:

M G Ranade was born in an orthodox Brahman family of Maharashtra. He married Ramabai who was provided an education by him. Ranade was a social reformer who emphasized widow remarriage and girl’s education. “He wanted to abolish purdah system.” He founded the Prarthana samaj in 1868. Ramabai Ranade founded the Poona Sewa Sadan, which worked for the welfare of widows and orphans. Here girls were trained as nurses. Mahadeo Govind Ranade was a distinguished Indian scholar, social reformer and author. “He was a founding member of the Indian National Congress.” and owned several designations as member of the Bombay legislative council, member of the finance committee at the centre, and the “judge of Bombay High Court.” A well known public figure, his personality as a calm and patient optimist would influence his attitude towards dealings with Britain as well as reform in India. During his life he helped establish the Poona Sarvajanik Sabha and the Prarthana Samaj, and would edit a Bombay Anglo-Marathi daily paper, the Induprakash, founded on his ideology of social and religious reform. He was appointed Presidency magistrate, fourth judge of the Bombay Small Causes Court in 1871.

3.9.1 Mahadeo Govind Ranade’s Political work:

Ranade founded the Poona Sarvajanik Sabha and later was one of the originators of the Indian National Congress. “He has been portrayed as an early
adversary of the politics of Bal Gangadhar Tilak and a mentor to Gopal Krishna Gokhale.”

3.9.2 Mahadeo Govind Ranade’s Social Work:

Ranade was a founder of the Social Conference movement, which he supported till his death, directing his social reform efforts against child marriage, the shaving of widows' heads, the heavy cost of marriages and other social functions, and the caste restrictions on traveling abroad, and he strenuously advocated widow remarriage and female education. “He was one of the founders of the Widow Marriage Association in 1861.” Ranade attempted to work with the structure of weakened traditions, reforming, but not destroying the social atmosphere that was India’s heritage. Ranade valued India’s history, having had a great interest in Shivaji and the Bhakti movement, but he also recognized the influence that British rule over India had on its development. Ranade encouraged the acceptance of change, believing traditional social structures, like the caste system, should accommodate change, thereby preserving India’s ancient heritage.

Mahadeo Ranade’s wife Ramabai Ranade has written a book (in Marathi) called "Amchya ayushyatil kahi athvani." which is entirely devoted to Mahadeo Ranade's life, his work and the elite Maharastrian Brahmin culture. Justice Mahadeo Govind Ranade was a great Indian scholar social reformer and author. Prarthana samaj for the welfare of the Indian people. He also started Anglo-Marathi daily newspaper called the Induprakash. He worked for Indian economic growth. He was one of the originators of the Indian National Congress. He worked for reform of Indian culture and use of an adoption of western culture. He criticized superstitions and blind faith. He was conservative in his own life. He also gave important to education and window remarriages. He had faith in constitutional means and in public opinion. He believed in loyalty to the British crown. He believed that the British presence in India was a blessing to Indians and he relied on the British to guide the politics in India. He professed that the British rule has done much good in India by cleansing the Indian society of its ills like the customs of sati, untouchability and child marriages. He always believed in the sense of justice honesty and integrity of the British. Then he sacrificed his life for the sake of National movement and freedom struggle.
3.10 Badruddin Tyabji:

Badruddin Tyabji was the President of the third Indian National Congress. He was succeeded by George Yule. He was the First Muslim & Indian to become the "President of Indian National Congress". Badruddin entered public life after three years at the Bar. In July 1871, he was prominent in the agitation for an elective Bombay Municipal Corporation, and topped the list of those subsequently elected on that body. From then on, Badruddin Tyabji, Pherozeshah Mehta and Kashinath Telang were popularly known (in that order) as The Triumvirate, "The Three Stars," of Bombay's public life. In 1882 he became a Member of the Bombay Legislative Council, but resigned in 1886 for reasons of health. In 1885 he helped to found the Bombay Presidency Association and virtually ran it all by himself. Soon afterwards, the Indian National Congress believed its first session in Bombay under its auspices; and Badruddin and Camruddin (his brother) were among its delegates.

He campaigned against Purdah all his life, holding that it went far beyond the Quranic injunctions. His was the first Muslim family to discard it; his daughters were the first to be sent abroad for education. He supported the Age of Consent Bill (1891), despite Hindu and Muslim opposition On Badruddin fell the main burden of counteracting the Two-Nation theory. Among Muslims, Badruddin was the first to create a secular political consciousness; and nationally he was a pioneer in making it the Indian ideal.

3.11 Sir William Wedderburn:

William Wedderburn was a Scottish civil servant and politician. He entered the Indian Civil Service in Bombay in 1860, served as District Judge and Judicial Commissioner in Sind; acted as secretary to Bombay Government, Judicial and Political Departments; and from 1885 acted as Judge of the High Court, Bombay. He retired when acting Chief Secretary to the Government of Bombay in 1887. Along with Allan Octavian Hume he was a founder of the “Indian National Congress and served as its president in 1889 and 1910.” He was an unsuccessful parliamentary candidate in North Ayrshire in 1892 and served as “Liberal Member of Parliament for Banffshire from 1893 to 1900.” He was a member of the Royal Commission on Indian Expenditure in 1895 and chairman of Indian Parliamentary Committee. He was
considered a great friend of the Indian Progressive Movement and presided at the Indian National Congress, 1889, later Chairman, “British Committee of the Indian National Congress.”

William, Wedderburn's attention was focused on famine, the poverty of the Indian peasantry, the problem of agricultural indebtedness and the question of reviving the ancient village system. His concern with these problems brought him in touch with the Indian National Congress. William. Wedderburn believed in the principle of self-government. Along with the founders of the Indian National Congress, he believed in the future of India in partnership with the British Commonwealth and welcomed the formal proclamation made by the British Government on August 20, 1917, that the goal of British policy in India was the progressive establishment of self-government. Some members of the old order condemned him as a disloyal officer, for his continual tirades against the bureaucracy, his incessant pleading for the Indian peasant and for his stand on “constitutional reforms for India.”

William Wedderburn's main contribution to the promotion of national consciousness was his life-long labour on behalf of the Indian Reform Movement. Sir William Wedderburn was one of the great leader of Moderates. “He was an educationalist social reformer too. He believed the position in different regions.” He served as District judge in Bombay. He was considered a great friend of the Indian progressive movement and president at the Indian National Congress. “His service in Indian has helped for the progress of the nation, he focused on famine poverty and the problem of agriculture.”

He believed in the principal of self-government. He believed in the future of India in partnership with the British common wealth. “His main contribution to the promotion of national consciousness was his life-long labour on behalf of the Indian reform movement.”

The method of functioning of the Indian national congress: The functioning of the leaders of the early congress was moderate. During the early period the demands of the congress were placed before the government through petitions.” Because of that government was not disturbed.” After the second session, the viceroy hosted a party to the representatives of the congress. But later the popularity of the congress increased. “The number of members also increased.” At the same time the congress undertook the movements for political awakening of the masses. Therefore, the government became cautious and imposed restrictions on the congress. “The congress workers had to give a guarantee of good conduct.” But, these oppressive policies
could not suppress the movement. On the contrary, its popularity increased. The atmosphere became charged. The British government imposed a ban on government servants attending the sessions of the congress. “On account of this, government servants like justice Ranade faced problems." However, justice Ranade indirectly supported the congress and continued to provide guidance. The sessions of the Indian social conference were held at the same place as that of the congress.

During this period Dadabhai Navroji and Womesh Chandra Banerjee tried to create a favourable atmosphere in England for the work of Indian national congress. Because of that, many English stood by the Indian cause in the British parliament. “The government had to acknowledge the efforts of the Indian leaders and the support extended to them by the English parliamentarians." By the Indian Council Act of 1892, the government tried to pacify the moderates. By this Act, the Governor General’s Council was expanded to include more members for legislative purposes. Some of the members were to be nominated from the local bodies, universities, chambers of commerce and land holders associations. “The power of the legislature was increased and now it was empowered to discuss budget and ask question." Really speaking, the 1892 act did not satisfy the moderates. But the moderate’s leadership followed a policy of accepting whatever reforms the government offered. “The leaders of the younger generation of Indian national Congress did not approve of this. Their dissatisfaction increased." The British government introduced reforms on the one hand and applied the policy of divide and rule on the other. The misunderstanding that the Congress could not represent the Muslims was instilled into the minds of the Muslim leadership by the British government. By separating the Muslims from other Indians, the government tried to dissipate the strength of the National movement. The loyalty and the moderation of the moderates came to be criticized later. “The moderates leaders believed in the English sense of the justice.” In spite of the limitations of the moderates, the work done by them was significant. “They laid the foundations of Indian’s struggle for independence by way of representation and petitions.” Later on, leaders like G.K. Gokhale entered the legislature and put forth the demands of the people before the government. Similarly they brought the shortcomings of the government into the open. “It is true that the criticism had very little effect on the government.” Yet in other respects their politics of petitions was very significant. This moderate movement sowed the seeds of
as he said, though these petitions and memoranda were technically addressed to the government, in reality they were addressed to the people. He believed that these petitions would teach the people how to think constitutionally. “He urged the leaders to continue this work without accepting any glaring results, because this kind of politics was to India.” In short, the moderate leaders prepared the base for democracy in India.

In one sense, the moderate period laid the foundations for the extremist period. In the context of social reforms, the British government was called the providential gift, but by criticizing the British government on economic issues the moderates contributed to the discontent. Dadabhai Navroji held the British took away raw material required by the British industries from India and made all efforts to sell the British finished goods in India. “As a result the traditional India indigenous industries received a blow.” Dadabhai Navroji threw light on the economic exploitation of India by the British. Dadabhai postulated that the expenditure on the railways and telegraphs; the expenses incurred on the officers for India in England; all these expenses were made for the benefit of England, though the expenses were made from the India treasury. Thus, India’s wealth went to England and India suffered a great economic drain.

“Justice Ranade accepted this thought change in attitude of Dadabhai’s. This resulted in the growing consciousness in Indian society about the evil effects of the British economic policies.” Dadabhai Navroji, the author of the economic drain theory became almost an extremist towards the end of his career. “Agitate and continue to agitate was his message to the Indian people.” Swaraj, swadeshi, national education and boycott was the four fold programme of the congress that was announced in 1906 by Dadabhai Navroji. “From here, the impact of extremist opinion in the national movement increased and the second phase of Indian national movement began.” The moderates believed in constitutional methods and in constitutional methods and in methods of persuasion. “They regularly sent petitions and resolutions to the government for change.” Some of the important demands raised by the congress during this period can be summarized as under:
• Better representation of Indians in the legislative council.
• Introduction of legislative council in those states where it did not exist.
• Holding the civil services examinations in India so that more Indians could occupy high positions.
• Change in the economic policies of the government so as to benefit Indians industries.
• A cut in military expenditure, and
• Stopping the drain of India’s wealth to Britain.

The contribution of moderates gave a non-violent fight for the Indians against the violent government. Though it was a political fight its base was social that is the discriminatory practices. Here for the first time moderates realized a social problem. In their struggle they were successful at the same time a social base for their political leadership was also created.

• **Notes and Reference**

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