CHAPTER 5:
ITALIAN AND INDIAN NATIONALISM -
UNITY OF THOUGHT AND ACTION
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With the introduction of English education, western culture spread all over India, within the circles of Indian upper and middle classes. The study of English literature and political and philosophical writings of eighteenth and nineteenth century European thinkers influenced Indian young minds greatly. The nationalist movement in Italy and her heroes, Mazzini, Garibaldi and Cavour exerted a tremendous influence on the educated class in India. Both the Indian and Italian liberation movements found a unifying factor in that they drew great inspiration from the ideals of the Italian Risorgimento which had brought the Unification of Italy into fulfillment. Italian Renaissance inspired the makers of modern India who were the forefronters of the Indian Renaissance. There was a close interlink between the Italian Renaissance and that of India; and subsequently, the rise of Indian nationalism. The ideas of Italian nationalist leaders influenced the pioneers of Indian nationalism. The names and thoughts of Italian leaders became known to many Indians and especially the architects of Indian freedom movement. After 1870, Italy became a constant source of Indian nationalist discourse. The concept of nation acquired definite form during 1870’s. Since the beginning of the century, the pioneers of Indian nationalism began to develop interest and inspiration from national movement in Europe. Besides this, like Italians, educated Indians became conscious of their glorious past which instilled a sense of confidence and pride among educated Indians. The study of Italian history prompted them to pin their faith on the youth of the country.
INFLUENCE OF ITALIAN NATIONALISTS ON INDIAN MODERATE LEADERS

Italian Risorgimento inspired three categories of Indian nationalists, namely, the Moderates, the Extremists and the Revolutionaries. The message of Italian nationalism was carried to India by Anandamohan Bose, Surendranath Banerjea, and others who had gone abroad for their education. After being acquainted with the nationalist struggle they visited many countries. Anandamohan Bose visited Ireland, Italy and other countries. These educated youths in India were inspired by Mazzini’s work and ideas. They also read the writings of Mazzini. ‘The career of Mazzini seemed very suggestive and meaningful to Anandamohan in particular, and so he advised Surendranath to study his life and career. Surendranath thoroughly studied the writings of Mazzini in 1874-75 when he was in England.’\(^1\) An eminent moderate leader Surendranath was profoundly impressed by the writings of Mazzini and the history of young Italy. He writes, ‘upon my mind the writings of Mazzini had created a profound impression. The purity of his patriotism, the loftiness of his ideals, and his all-embracing love for humanity, expressed with the true eloquence of the heart, moved me as I had never before been moved.’\(^2\)

Mazzini was confident on the youth that might have opened the eyes of some nationalist leaders to the potentiality of youth force in India. The speeches of Anandamohan Bose and Surendranath Banerjea were very popular among the students and youth of Bengal. They could create a profound interest in the educated


youth for struggle for liberation of Italy. Surendranath was vocal about the great need of leaders such as Mazzini and Garibaldi in Indian national struggle. He accepted that the concept of united India was derived from the inspiration of Mazzini. He writes, ‘Mazzini has taught Italian unity. We wanted Indian unity. Mazzini had worked through the young. I wanted the young men of Bengal to realize their potentialities and to qualify themselves to work for the salvation of their country.’ Though he was profoundly influenced by Mazzini, yet he warned the Indian youth to reject his revolutionary activities to follow a purely constitutional path. He wanted to adopt his spirit of self-sacrifice. In his lecture on ‘Joseph Mazzini’ at Calcutta, Uttar para in 1876, Surendranath remarked that ‘The life of Mazzini teaches us, in the most striking manner, the great duty of self-sacrifice……..Let us learn to love our country with the unselfishness with which Mazzini loved Italy………. Mazzini’s labours teach us the importance of political associations and how such associations must be worked in order to secure the highest amount of good possible to be secured from them.’ Anandamohan Bose founded the Calcutta student’s Association in 1875 for the uplifts of young men, and latter Surendranath became the key figure of this body. Surendranath sought to develop this association into a center of an all India movement for unity of India. Several educated young men planned to set up a political association in the country. ‘It is thus that the India League came to be formed to be followed by the establishment of Indian Association whose ideal was to preach ‘United India’ in imitation of Mazzini’s cry of Italian unity. Later on, all the associations came to be united for the formation in 1884 of the great Indian National

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3 Ibid; p.40.

Congress as the repository of our national aspirations.' 5 Fiery speeches of
Surendranath Banerjea on the life of Mazzini inspired the student community. The
whole generation of young men took up the task of nation building. Indian nationalists
were also acquainted with Garibaldi. The life and work of Mazzini and Garibaldi were
translated into Bengali by Jogendranath Vidyabhusan so as to place them within the
reach of those who did not understand English. ‘Garibaldi, the great Italian hero, was
projected before the Indian leaders as their model for emulation. It was expressed -
Indians patriots! What are ye by the side of this great hero of Italian independence?
Have you anything of his devotion to duty, his earnestness of purpose, his spirit of
self-sacrifice in you? If you really loved your country as Garibaldi loved his, pitch
your conduct after his model.’6

Surendranath Banerjea acquainted the youth of country with the life of Joseph
Mazzini and Italian liberation movement that thrilled the young community. As a
result of this, they began to read the writings of Mazzini. Many nationalist leaders
were also influenced by Surendranath’s lecture on Mazzini and Garibaldi. Bipin
Chandra Pal’s youthful imagination was captured by Surendranath’s lecture on the
freedom movement of young Italy led by Joseph Mazzini. And then he studied the
writings of Mazzini. He was also acquainted with those of Carbonari, a secret society,
with which Mazzini had associated at the beginning of his patriotic career. The
educated youth tried to emulate the path by which Italy achieved liberation. To quote
Pal’s own words, ‘we saw or imagined a great similitude between the position of the

5 Dr. Bhupendranath Dutta, Swami Vivekananda: Patriot-Prophet, (Nababharat Publishes,
Italians under Austrian domination and our own position under British rule.'\(^7\) Though Mazzini left the Carbonari but young communities were inspired to form a secret society from Surendranath’s lecture. Bipin Chandra Pal remarked, ‘But though without any real revolutionary motive or any plan of secret assassinations as the way to national emancipation, the new inspiration imparted to young Bengal by Surendranath’s presentation of the life of Mazzini and the Italian freedom movement led many of us to form secret organizations………Surendranath was himself, I think, the President of quite a number of these secret societies.’\(^8\)


\(^8\) Ibid; pp. 199-200.
IMpact of Italian Freedom Fighters on Indian Extremists and revolutionaries

Prominent leader of Punjab, Lala Lajapt Rai was also impressed by Surendranath Banerjea’s speech about Mazzini. Then he looked for the writings of Mazzini at bookstalls, and at last he got a volume from England through a friend of his. He read it avidly from cover to cover, and was intensely moved by it. In his own words, ‘The profound nationalism of the great Italian, his troubles and tribulations, his moral superiority, his broad humanitarian sympathies, enthralled me.’

He translated his ‘Duties of Man’ into Urdu. Lajpat Rai adopted Mazzini as his own guru after reading Surendranath’s Speeches. He writes, ‘Among these was his speech on Giuseppe Mazzini, which moved me to tears several times as I read it. It made a deep impression on my tender heart and I determined that all my life I would follow the teachings of Mazzini and serve my nation.’ In 1896, he wrote a series of books in Urdu, which he named the ‘Great Men of the World’. The first great man he chose was his Italian guru Giuseppe Mazzini, and then Garibaldi, along with Sivaji, Dayananda and Sri Krishna. His purpose in selecting Mazzini and Garibaldi was to infuse patriotic sentiment in the youth of Punjab, who had no access to books in English. He wanted his countrymen to become acquainted with the teachings of Italian leaders who had so impressed his own mind. He had seen the points of similarity between the problems of India and those the Italian leaders had to face. Before he jointed the Arya Samaj and the Congress, his mind had already been shaped by the writings of the great Italian teacher. Lajpat Rai had the two souls of Mazzini.

and Garibaldi in one body. He ‘was a happy combination of Mazzini’s vision and faith and Garibaldi’s dash and action. He returned the lost soul and the old moral courage to his people and gave a shape and form to their aspirations and kindled a ray of hope which blazed forth into a great fire of purpose and fulfillment. It was left to him to reorient the policy of the Congress and to give a sharp turn to its aims, objects and aspirations.’\(^{11}\) The biographies of Mazzini and Garibaldi were very popular among the youth that affected the mind of the Punjab at this period. The government did not look with favour at these activities of Lajpat Rai. In the preface of his Life of Mazzini, he expressed that political liberation wants the highest sacrifice. ‘The preface of the biography of Mazzini was considered so objectionable that the government thought of prosecuting him, what saved him from prosecution was the difference of opinion among the legal advisors of the government and hence no prosecution was launched.’\(^{12}\) Mazzini and Garibaldi’s biography helped much to infuse a new spirit among the youth, and create a new national awakening and a passion for freedom. His main object was to create an awakening among the people with a spirit of self-sacrifice and devotion. ‘He urged that unless the leaders of the Congress proved themselves unselfish and worthy of being followed by the masses, it was useless to agitate for political reform.’\(^{13}\) Italian freedom movement was familiar to Sri Aurobindo Ghosh. He was also greatly inspired by the vision, patriotism and action of the three Italian leaders, Mazzini,

\(^{11}\) D.S. Sahota, *Lala Lajpat Rai, His life and Thought*, (Lajpat Rai Study center, Punjab, India, 1974), p.44.


Garibaldi and Cavour. He was to a large extent influenced by the profound patriotism of Mazzini. Mazzini regarded political freedom as the first aim of a nation. Similarly, Aurobindo wanted to first solve the national question and accepted it as the life-breath of the nation. He knew that the form of agitation given currency to by the Congress only became effective in England when the people had already gained powerful voice in the Government and that voice could be secured by them by resort to the method of open struggle and revolt no less than three several times. That is why, he was dissatisfied with the working of the moderate Congressmen. Like Mazzini, Aurobindo felt the urgent need of creating a patriotic spirit in the minds of the youth. According to Aurobindo, academic teaching of patriotism is the only way to create discipline. Without nationalism, India could never become a nation. The Professor may lecture everyday on Mazzini and Garibaldi and Washington, and the student may write themes about Japan and Italy and America without bringing us any hearer our supreme need - the entry of the habit of patriotism into our bone and blood. He saw a great similarity between the situation of Italians and that prevailing in India. He pointed out that Mazzini believed in Republican government in Italy and created party of young Italy, and Garibaldi was bent on freedom first and then Republicanism. On the other hand, Cavour had an old monarchical sentiment but each doing something towards the common end, which is the freedom of the country. In India, there were two groups at the issue of destiny of the nation. The moderates clung to the administrative reforms under the British rule. On the other hand, the extremist leaders

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wanted complete independence from British rule. But men of both the groups tried to show that their techniques and thoughts were best for the countrymen. Aurobindo suggested that ‘If they were equally patriotic, this opposition would work for the good of the country and not for evil. If both were equally bent on the freedom of their country, they would supply each others deficiencies, do each what the other is unfit to do and by their mutual rivalry work out the salvation of their country,’\textsuperscript{16} as did in Italy.

The first decade of the 20\textsuperscript{th} century saw the rise of revolutionary terrorism in Indian politics with active participation from extremists within Congress. They were greatly influenced by the Italian Risorgimento, particularly secret societies in Italy. They were operating in Bengal, Punjab, Maharastra and even in foreign countries. The biographies of Mazzini and Garibaldi were translated and studied avidly by them. Mazzini regarded liberty as a first necessary right, and Cavour also wanted liberty of all field. Similarly, revolutionaries wanted complete independence from the alien British rule. Following Young Italy and other secret societies, Indian revolutionaries also adopted the method of guerilla military training and collection of arms for revolutionary work. But Indian revolutionaries felt the urgent need of foreign aid and assistance for the purpose of achieving the country’s freedom; the Italian leaders were not of the same opinion. Mazzini was not in favour of seeking foreign help and Cavour felt that foreign aid was essential. On the other hand, Indian revolutionaries believed that foreign help was essential in the struggle for freedom. In Bengal, secret societies like Anushilan Samiti were established by Pramatha Mitra and Satis Chandra Bose at Calcutta, and by Pulin Das at Dacca. The ostensible purpose of this society was to develop physical strength and courage among the youth. In fact, it had an

\textsuperscript{16} Ibid. p. 371.
intellectual side. Various subjects were discussed in it so that youths were inspired for the liberation of their country. ‘History of French revolution and its main principles Liberty, Equality and Fraternity and the lives of the three leaders - Mazzini, Garibaldi and Cavour were studied in this society.’ Yugantar, a weekly was started by Barin Ghosh and Bhupendra Nath Dutta. Sri Aurobindo Ghosh was an eminent leader of nationalist revolutionary movement from 1893 to 1910. He was actively associated with Anushilan Samity and Jugantar Patrika. Just as every member of the Young Italy and Carbonari had to take oath in the name of God, the members of the Anushilan Samiti and other secret societies had to adopt the same techniques. ‘Like the members of the secret societies in Bengal such as Anushilan Samiti, the members of Young Italy society had to pledge themselves to sacrifice their lives for securing Italy’s independence from internal and external domination.’

The first and most important organ of revolutionary propaganda was ‘The Jugantar, a Bengali weekly. It was formed by a young revolutionary group of Barindra Ghosh, Bhupendra Nath Dutta, and Abinash Bhatacharya under Sri Aurobindo Ghosh. This periodical pointed out the history of Italian liberation movement and her greatest heroes for several times. The Jugantar asserted that the power of youth must be awakened in this country like in Italy. In Italy, youths like Mazzini and Garibaldi appeared as priests of the sacrifice of country’s salvation. This paper symbolized the aspirations of the younger generation. ‘The voice of Mazzini however made the dead body manifest signs of animation….A similar time has come to Bengal. The same hopes and the same enthusiasm now occupy the minds of the

17 Jibantara Halder, Anushilan Samitir Itihas, (S Mukhopadhy, 85/3 Jatindra Mohan Avenue, Kol-5, 1977), p. 11.
This paper was outspoken about the means to be adopted in achieving independence. According to this paper, Italy has gained independence after wading through a sea of blood that was sinful for Italy. So, whatever the means adopted for gaining independence, it will be sacred. The Jugantar tried to instill courage into the minds of the Indians by referring to Mazzini, Garibaldi and to the Italian salvation movement. On 3rd March 1907, the paper observed, ‘Do not be afraid. When young Mazzini wounded in the core of his heart at the distress and poverty of Italy, girded up his loins for the release of his country from bondage not very many listened to his words that day. But today Italy………..has washed away the black markets of her disgrace in human blood. O Ye Sakti worshipping sons of Bengal, will you shrink from that? ’

Numerous leaflets and pamphlets played an important role in the history of freedom struggle, and to spread the ideas of Bengal revolutionaries. On Bande Mataram, Sonar Bangla, Swadhin Bharat, Jugantar are most important leaflets. These leaflets instilled courage into the heart of the young men by putting forward the example of Shivaji, Mazzini and Garibaldi and called upon the young men to sacrifice their lives for the cause of the motherland. For example, in 1913, 21st June in Barisal, on Bande Mataram leaflet declared: ‘….Many men of Italy died and that is why Italy is free today. See there how Garibaldi and Mazzini have attained immortality even in this perishable world. Does not your heart cherish a desire even to attain that immortality? If it does, then come on, and sacrificing the few beasts that come and


20 Ibid.p.48.
stand in the way of you’re striving for emancipation, bring about the mothers satisfaction.’  

Since the foundation of the Bengal revolutionary party, Vivekananda’s Iris disciple Sister Nivedita took an active part, and was a member of the Executive committee. She revived the memories of the glorious past history of India. Vivekananda chose Nivedita for giving guidance and inspiration to the youth of India. She came to be a great influence on Bengal revolutionaries. Nivedita was looked upon by the young as a friend, philosopher and guide. Nivedita’s house at Bosepara Lane became an educational center of revolutionaries in Bengal. She was to make acquaintance with Aurobindo Ghosh in Baroda. ‘Barindra claims in his book just mentioned that Nivedita was connected with their secret society even since her first Baroda visit and that this contact remained intact till her demise.’ Nivedita first told Aurobindo to takeover the leadership of revolutionaries in Bengal. She gave her collection of about one hundred and fifty books to these societies, which profoundly inspired the youth of Bengal. Mazzini’s autobiography (Vol. 1), which sister Nivedita had lent to them, became the Bible to these youths. ‘The first part of Mazzini’s autobiography was donated by sister Nivedita to the Bengal Revolutionary party and used to be circulated all over the country. The book contains a study on guerilla warfare. On the eve of Bhupendra Nath’s imprisonment, Sister Nivedita gave him four volumes of Mazzinis writings.’

In Bombay, along with Mazzini and Garibaldi, another hero Cavour was also celebrated. Tilak considered Mazzini, the guru; and Garibaldi, his sishya. Tilak

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21 Ibid.p.258.


represented a new wave in the nationalist movement of India. His idea of swaraj, boycott had a significant influence on Indian freedom movement. Tilak’s conception of nationalism was a combination ‘of the Vedanta ideal of the spiritual unity of mankind and the western notions of nationalism as propounded by Mazzini, Burke, Mill and Wilson.’

B.G. Tilak, in an article written on the occasion of Garibaldi’s centenary on 9 June 1907, called Garibaldi a Vibhuti, a man endowed with godly, creative powers, while Mazzini was considered as a Desabhakta. The latter epithet is in fact a corrected version of the traditional devabhakta, where the obedience to the divinity is transferred to the country. Tilak, like other Indian nationalists, was learned from the heroes of the Italian liberation struggle, Mazzini, Garibaldi and Cavour. ‘As counterpart to the Indian political situation Tilak rather looked at Cavour and King Victor Emmanuel, who had been the leaders of Piedmont, a native state, and whom he compared to the Gaekvar of Baroda. In a perfect blending of modern political terminology and ancient epic and Vedic tradition, Tilak described Garibaldi as the R astrabhakta Vira who, helped by the Mutsaddi Cavour prepared the sacrifice in the Homakunda, while Victor Emmanuel was to receive his diksha in the national war, not dissimilarly form Yudhisthira, the King of Mahabharata.

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26 Ibid. p.6.
COMPARATIVE ANALYSIS OF THE POLITICAL THOUGHT OF MAZZINI AND GANDHI

Mahatma Gandhi wanted India liberated from British rule as Mazzini and Garibaldi had liberated Italy from Austrian rule. The political beliefs of both Mazzini and Gandhi were the overflow of a philosophy of life. There were little or no gulf between their ideals and their practical life. This gave irresistible power to both of them. After seeing the miserable condition of refugees from Genova, he wore the simple, poor black mantle. Gandhi also saw poverty and social slavery in Indian subcontinent and he dressed himself in a simple loincloth and shawl. This gave the two prophets a controlling influence over the masses. ‘Mazzini’s young Europe of 1834 and his young Italy inspired Gandhiji to start his young India movement. Mazzini wrote in 1834 that his La Giovan Europe was an association of men believing in the future of liberty, equality, fraternity for all mankind. Similarly, Gandhi proclaimed that his young India movement went beyond the geographical frontiers of India and embraced the entire human family.’

Mazzini’s life shows that man has to prepare himself for suffering for public good. Gandhi studied the life of Mazzini, Ruskin and others when in prison. ‘In a letter to his son Manilal, dated March 25, 1909, Gandhi wrote: Now I have read a great deal in the prison. I have been reading Emerson, Ruskin and Mazzini.’ In reply to the question of driving away the British from India, he said, ‘In the same way as Italy did it. What was possible for Mazzini and Garibaldi is possible for us. You cannot deny that they were

very great men.’

Each time Gandhi returned from prison some indefinable growth had taken place in him. He got an opportunity this time to study about thirty books which comprised English, Hindi, Gujrati, Sanskrit and Tamil works.

Like Mazzini, Gandhi’s religious psychology was all-inclusive and opposed to all forms of sectarianism. Their various writings were derived from one common factor that is their faith in God. To Gandhiji, Truth is God. Like Gandhi, ‘Mazzinian sociology, ethics and political philosophy, as mirrored in his life and writings, notably in his classical Diritti e doveri dell Uomo of 1840, are all derived from his intense religious psychology which hungered and thirsted after righteousness, which could not brook injustice, inhumanity and slavery anywhere.’ Gandhi felt himself closer to Mazzini’s concept of nationalism and independence. He was impressed by Mazzini’s ‘Duties of Man’. Mazzini had shown that every man must learn how to rule himself. Like Mazzini, he put equal stress on the duties of man. ‘One may find parallels between Gandhi’s and Mazzini’s ideas about nationalism………..Mazzini’s nationalism had meaning as a new tie for humanity and the emphasis was always on its fraternal and liberal development.’ Gandhi was not only great nationalist leader but was a noble humanitarian. As Mazzini and other Italian humanists, Gandhi dedicated his whole life to the service of the people. For Gandhi, political liberty from British rule was not an end in itself but a stage and necessary step towards the


complete development of men. To him, both Mazzini and Garibaldi were adorable and he learned much from their lives. But the fundamentals of Gandhi’s conception of Swaraj were drawn from Mazzini’s writings on the duty of man. In a chapter of his ‘Hind Swaraj’ he compared Italy and India. Emmanuel, Cavour and Garibaldi simply wanted liberty for the whole of the Italian people, particularly its agriculturalists. But after independence, the working class of Italy remained in a state of slavery. He states, ‘If you believe that because Italian rules Italy, the Italian nation is happy. You are groping in darkness………By patriotism, I mean the welfare of the whole people, and if I could secure it at the hands of the English, I should bow down my head to them.’

Gandhi wanted the millions of India to be happy and did not want to concentrate power in his hands. Like Mazzini, Gandhi emphasized on self-rule of the people, which is Swaraj. Though Mazzini envisaged a strong centralized and Republic Italy opposing decentralization and federalism, Gandhi wanted more and more decentralization of power. Mazzini’s dream was thwarted with the advent of Italian monarchy in 1870. Like Mazzini, Gandhi’s dream of Indian unity was defecated with partitioned in 1947, that giving birth to India and Pakistan.

INFLUENCE OF MAZZINI-GARIBALDI ON SUBHAS CHANDRA BOSE AND JAWAHARLAL NEHRU

Netaji Subhas Chandra Bose played a significant role in India’s struggle for emancipation from British colonial rule. He was a born fighter and fought all his life for this cause in utter disregard of everything personal and the obstacles in the way. He fought hard battles all his life in every sphere of human activity - spiritual, social, cultural, political and military. He wanted all round and total freedom of the society and country. But he thought that unless free India was achieved, Indian people could not achieve economic and social freedom. History of freedom struggles in European countries especially in Italy influenced him. Italian nationalists Mazzini and Garibaldi impressed him very much. To Subhas Chandra Bose, the appeal of Mazzini lay in his patriotism and revolutionary work. The story of his work gave him a new conception and new ideal of complete independence. Subhas Chandra Bose himself was not only impressed by Italian freedom fighters Mazzini and Garibaldi, but wanted to influence Indian youths by mentioning their name and their sacrifice in different conferences. In his speech at Noakhali Youth Conference, in 1931, Subhas Chandra called upon Indian youth to play a glorious role for the emancipation of mother India. In this Conference, he said. ‘I may refer to the example of Mazzini and Italy of those days and say how the hundredfold divisions and other barriers then existing in the way of freedom, could not freeze genial current of Mazzini’s youthful heart and thrust him from realizing his ideal of securing freedom for Italy.’

Subhas Chandra Bose also expressed his dream of free India that occupied a glorious position in the world in Ambika Memorial Hall of Faridpur on 20 April, 1931; and his dream was also

influenced by Italian nationalist leader Mazzini. ‘Dreamers have everywhere built up destinies of nations. Mazzini was dubbed a mad man when he gave expressions of his dream of free Italy. Persecutions came thick and swift on him, persecutions of those powers that did not like those young men whose musing were unknown and they felt instinctively that this apparently meaningless dream contained in them, seeds, which would in course of time, assume serious proportions and threaten their very existence. That is why I choose to follow the lines of my dream and discarded the temptation for power and position.’\textsuperscript{35} In his lecture at Opera House on the Mission of Young India, he said, ‘Look around what created modern Italy. Surely, the dream of Mazzini and his band of co-workers and co-dreamers.’\textsuperscript{36} Not only Mazzini but also Garibaldi influenced him very much. This is proved by his lecture at Rajshahi Students’ Conference on ‘The need for Discipline’ in 1929. ‘Garibaldi’s ten thousand, Mussolin’s Black Shirts, the Russian Red Army, all these are monumental in history.’\textsuperscript{37}

Another Indian nationalist leader and first PM of free India Jawaharlal Nehru were also impressed by Italian nationalist leaders Mazzini and Garibaldi. He mentioned in his selected works that Mazzini and Garibaldi showed the way for liberation of India. Garibaldi was his boyhood hero, and he even impressed by three books of Trevelyan on Garibaldi. ‘I felt when I was a boy at school, long, long ago, and I read the story in three books by Trevelyan – Garibaldi and the Fight for the Roman Republic, Garibaldi and the Thousand, and Garibaldi and the Making of

\textsuperscript{35} Ibid. pp. 168-169.
Italy. Nehru was very much impressed by the words of Meredith in Trevelyan’s ‘Garibaldi and the Thousand’. Nehru quoted this poem to a letter to his father changing one word ‘Italia’ for ‘India’ when he was prison in District Jail, Lucknow, 1922. He wanted that his only daughter Indira Gandhi will read this poem:

'We who have seen India in the throes,
Half risen but to be hurled to the ground, and now,
Like a ripe field of wheat, where once drove plough.
All bounteous as she is fair, we think of those

Who blew the breath of life into her frame;
Cavour, Mazzini, Garibaldi: three:
Her Brain, her soul, her sword; and set her free
From ruinous discords, with one lustrous aim

From the above discussion we may conclude by saying that the inspired leadership of Mazzini, Garibaldi and Cavour in Italian liberation movement attracted the attention of the Indian nationalist leaders. The writings and works of Mazzini and Garibaldi were known to many nationalists. The writings of and on these leaders were made available in many Indian languages. From the above discussion it is already known that the Italian Renaissance inspired the makers of modern India. The messages and actions of Italian heroes provided inspiration to the Indian leaders of


extremists, revolutionaries and even moderates too. The Indian leaders were impressed by Italian nationalist leaders and then tried to acquaint themselves with the youth of India for their mentally preparation to work for the liberation of their country. And thus a new generation began to grow with a new outlook. The young men of India received the task of nation-building.