CHAPTER III
THE EARLY MODERATE ASSOCIATIONS

Slowly, the Indian's consciousness of their rights to grow began/in groups all over the country. They were formed to discuss questions of regional and local interests such as rents and tax. These groups became the mouthpiece of the pioneer liberal thinkers mentioned in the earlier chapter.

During the first half of the nineteenth century, these associations brought India into the stream of 'modern' politics. In the beginning, they were motivated by economic and social considerations of a particular need, moment, and region. They were not politically motivated but based on private interest and not, at first, influenced by the 'Liberal' philosophy of equality, individualism, freedom to choose and freedom of choice. Associations which came under this category were the Landholder's Society, the Bengal British Society, British India Association, Madras Native Association and Bombay Association.

The Landholders' Society of 1837 was a pressure group based on self-interest. The members were western educated zamindars. Prominent among them was Debendranath Tagore. It stood for vested interest and cannot be considered as Liberal, as Liberalism believed in equality.
Another Association was the Bengal British India Society. This was established by a group of educated Bengalis with Ram Gopal Ghose, a leading businessman of Calcutta, as one of its prominent members. It was primarily concerned with securing favourable land legislation and promoted upper caste Hindu interests. Later it broadened its scope of activities and had as its aim the encouragement of cooperation between the people irrespective of caste, class or creed. Another member, Peary Chandra Mitra considered it was progressive to speak for the rights of peasants. Hence the Landholder's Society shunned them. The British India Society consisted of both aristocratic and upper middle class elements.

These two associations did not flourish for long but got merged into the British Indian Association in Bengal. This was established on October 29th 1851. It dominated urban political life for two decades. Most of the members were rich Zamindars joined by some commercial men and Western educated Bengalis. Government recognised them as a pro-establishment group and also their role in forming an important part of public opinion by nominating the leaders to the Viceroy's Legislative Council and the Bengal Legislative Council. Rajendralal Mitra was a prominent member.
However, this Association did not reflect any Liberal philosophy which was based on equality, individualism and freedom of choice. It represented vested interests and questioned the Government only when it attacked its interest. For example, when the Government imposed a land cess tax, the Association sent petitions and memorials to England pleading for its redressal.

Similar was the case in Madras. In Madras, initially, public opinion was stagnant. There were few forums which voiced the feelings of the Indians. The earliest association was the Madras Native Association. This came into existence in July 1852 through the efforts of certain educated Indians. Its object was to investigate and ventilate public grievances and submit petitions. The Association was helped in its work by the journal 'Crescent', founded by Lakshmi Narasu Chetty. Once again, this Association did not reflect liberal philosophy as it spoke for and worked for the amelioration of the Hindus. Liberalism goes beyond the confines of caste and creed. The members of this Association came from the aristocratic section of the society and included B. Rungiah Naidu, P. Ananda Charlu, Subrahmanya Iyer, M. Vijayaraghavachariar and a few middle class groups. It was a branch of the British India Association but gave up its membership as a branch of the British India Association as it did not look into the question of the middle and lower classes. Its leader was Lakshmi Narasu Chetty who was a member of the Madras Legislative Council in 1863.
The Bombay Association likewise did not reflect the Liberal philosophy in its content. This was established on 25th August 1852. It was the off-spring of the Presidency's first graduates and groups of shetias, wealthy heads of business communities and some of its members were involved in industry and trade. Many Parsees were its members. Jamsetji Jeejeebhoy was its honorary President. It kept aloof from the populace in the initial years. Lesser known clubs and associations were formed such as the Scientific Society founded by Sir Syed Ahmad Khan. Some Associations were formed to provide suitable books of instructions in Asiatic and European languages. Other associations were formed by old students of new schools. These latter associations were formed for academic purposes and do not come under the purview of Liberal Associations."

The earlier associations were dominated by wealthy and aristocratic elements and were provincial and local in outlook. They were motivated by economic and social considerations and spoke for the same in the legislatures. After 1861, associations based on Liberal principles came into being through the middle class as the existing associations no longer satisfied them. The Liberal minded middle class utilised these associations as instruments of political and economic movements. They tried to build up regional and all
India ties and they also felt that in order to improve their conditions, plenty of spade work should be done in England to influence British public men and promote Indian welfare and correct misrepresented views about India. Men like Dadabhai Naoroji, Pherozeshah Mehta, Badruddin Tyabji, W.C. Bonnerjee, Man Mohan Ghose were in England at this time. Through the efforts of Dadabhai Naoroji the London Indian Society came to be formed. The aim of this society was to discuss Indian problems and dispel any mistaken notion about India. This Association was established in 1865. It was the first Association which tried to go beyond provincial barriers to include other Indians from various parts of India. The notable members were Pherozeshah Mehta, Badruddin Tyabji, W.C. Bonnerjee and Man Mohan Ghose. Since many of its members came from Bengal, the organisation established contacts with British India Association. This Association was superseded by the East Indian Association which was established in England on 1st October 1866. The aim of this Association was to promote the Indian Welfare as a whole and discuss questions affecting India. They strictly followed the Liberal ideal of working for public welfare and public interest. tried to Dadabhai Naoroji/organise branches of the Association in major cities. However, Bombay alone responded. The Bombay branch was established in 1869 with Sir Jamsetjee Jeejeebhoy
as President. The other members were, Framjee Nusserwanjee Patel, Dinshaw Manackjee Petit, Pherozeshah Mehta, M.G. Ranade, V.N.Mandlik and R.G. Bhandarkar. Many of its members came from the professions of law, medicine administration, government, and were graduates and hence came from the middle class background too. They formed the core of the National Movement, too.

As seen in the previous paragraphs, in Bombay, the political ties were mainly among the wealthy and educated groups. This cut across the communities to establish the connection. The wealthy educated men wished to establish contacts with the educated liberal middle class politicians. So, the Bombay Association included both groups. In all these activities, educated Parsis, Gujarathis and Maharastrians played their role. The Association had for its members - Sorabji Bengalee and Furdoonji who were Parsis. Nathabhoy Mangaldas - who was a seth, and R.G.Bhandarkar a Ratnagiri Chitpavan Brahmin graduate. Pherozeshah Mehta and K.T.Telang also were members. Their demands reflected the Liberal ideology which had by now affected the western educated Indians. They never aspired for much. Their demands included for ICS simultaneous examinations in India and in England, and in 1891, reform of the legislature. They attacked local taxes in 1871, 1873 and 1875. They protested against the exemption of
European British subjects from ordinary criminal courts. They spoke against cotton duties as it was detrimental to Indian economy.

However, life in Bombay was dominated by commerce during the boom period. The Civil War had broken out in America and had interrupted the flow of American cotton to England which had an impact on India, since Western India became the sole supplier of raw cotton. This gave a boost to India's commerce, and during this period Bombay was concentrating in amassing wealth. Soon the boom period ended with the culmination of hostilities in America and there was a decline in commerce. It was at this time that the Chamber of Commerce which had some Indian merchants in it, agitated for the abolition of cotton duties and licence tax. The Chamber of Commerce formed a pressure group in agitating against the factory legislation which seemed to threaten their interest.

Soon, the situation had changed by the arrival of men like Telang, Pherozeshah, Méhta and Dadabhai Naoroji. Since the 1870s, they, along with R.G. Bhandarkar and M.G. Ranade, played an important role in pushing ahead Liberal philosophy in the Municipal Corporation of Bombay. Pherozeshah Mehta proved to be the "uncrowned king" of the Bombay Municipal Corporation. He, along with M.G. Ranade, Wacha, Dadabhai
Naoroji and Telang, formed a Rate Payer's Committee to secure a new constitution. They were dissatisfied with the limited and paltry franchise granted by the Act of 1872 as it was in favour of property owners. So they continued to agitate for further reforms especially in the field of broadening and widening the scope of franchise.

Telang spoke against the Indian Cotton duties. In May 1879 a petition was drawn and sent to the House of Commons protesting against the Cotton and Stamp Duties. This petition also condemned the Salt Duty.

As a member of the Bombay branch of East Indian Association, Telang spoke against the Ilbert Bill of 1883. He said he disagreed with the British view that Lord Ripon's Government was shifting the foundation of British power in India. Telang felt that the principles of Lord Ripon's administration was in consonance with the long established principles of the British Government.

In 1885 Pherozeshah Mehta tried to forge inter-communal unity in Bombay which was in keeping with the Liberal tradition. The idea of helping to spread communal unity was already thought of by these early Liberal pioneers,
and the Bombay Presidency Association was formed, the first members of which were Telang, Tyabji and Pherozeshah Mehta. They pressurised the Government demanding widening of franchise. This resulted in the Government passing the Act of 1888. By this Act, the number of councillors was increased to 76; 36 were to be elected. Furthermore, franchise was widened so as to include rate payers and the professional classes too. The tax was reduced to Rs.30/- a year. All graduates were given the right to vote at the ward elections. Telang and Pherozeshah Mehta formed a formidable pair. They also spoke on other matters like revenue, agriculture, finance, local self-government and municipality.

Pherozeshah Mehta wanted gradual Indianisation of the administration, introduction of the representative principle, extension of franchise and executive authority to be concentrated in the hands of a single responsible officer in the municipality. He felt if the Municipal government has to be run on well-oiled wheels, it has to include popular representation. The Bombay Presidency Association also criticised the Ilbert Bill.

The Liberals were active in the interior traditional city of Poona too. This area was dominated by the Chitpavan
Brahmins who increased their influence by taking to western education and modern professions. They established schools and colleges. Initially they had no contact with the rural sector. These contacts were developed later when help was given by them during times of distress, famine and flood. They started conducting enquiries into the rural agrarian problems.

Soon, Poona became a centre of violent activities of Vasudev Balwant Phadke. Large sections of Brahmins were militant. As a result, the Poona Brahmins were suspected by the British of anti-Government activities.

To allay this fear, since 1870 attempts were made to form moderate political organisations which failed. After 1850, the Deccan Association was established, followed by the Poona Association in 1867. These also became defunct. But, with the growing numbers of western educated people in Poona, a need was felt for an active public organisation which ran on moderate lines. So the Poona Sarvajanik Sabha was founded in 1870. The origin lay in the dissatisfaction over the administration of the local Parvati temple. Ranade had noted the new spirit which had emerged amongst the Brahmins and enlarged the scope of activity of the Poona Sarvajanik Sabha.
The Poona Sarvajanik Sabha was founded under the auspices of the chief of Aundh in advancing the interest of the people of this and other parts of the country. The members included Deccan Sardars, inamdars, government servants in Educational and Judicial Departments, pensioners and pleaders.

The Vice-President was chief of Jamkhandi. The other important members were Ranade, Gopal Hari Deshmukh, Vishnu Moreshwar Bhide, M.M.Kunte, G.V.Joshi, Krishna Sastri Chiplunkar. The majority of its members were from the middle class. Modern democratic ideas had just begun to appear and so the Sabha introduced the elective principle in its constitution.

The Sabha consisted of elements from the Poona Brahmin Association and Poona Association. The Brahmin Association was established to settle the management of hereditary religious property of the Peshwas. The other Poona association which was established in 1867 had as its aim to act mediator between the government and the district. The Sabha wanted its members to be representative of the people. It insisted that the members should be supported by fifty people of the locality they came from. It represented the middle class group as its members came from amongst lawyers, teachers, government servants and journalists and
other professions. They tried to broaden the area of contact with the interior and established branches in districts. They organised lecture tours and mass meetings were held to stimulate a sense of national pride. Ranade, the main personality, was leading the Association. It created public opinion amongst the people and in this way it differed from the Bombay Association, which had a larger following.

The Sabha was anxious to establish the Association as a people's party. They threw open the doors of the Sabha to all classes and spoke on behalf of the peasants and protested against the salt tax and forest laws. They made arrangements for famine relief in the affected areas. The Press Laws did not escape their criticism. It was the success of the Poona Sarvajanik Sabha as a guardian of the peasants that lead the British into believing that the Organisation was undermining the British Raj.

The Sarvajanik Sabha now tried to further their contact with other regions too, just like the Indian Association had done before them. They thought of an all India concerted action on liberal moderate lines to demand reforms. The Delhi Darbar presented an excellent opportunity for them. The Sabha through it's quarterly journal appealed to all Indians to get together and discuss questions/economic and
topical interests and asked for political and economic reforms from the British. This Journal became a guide for the liberals of 'new' India as it spoke on economic questions and had sent regular appeals to the Government to loosen its grip on economic matters, so that Indian economy could develop freely. Ranade forged the practice of political unity both within Bombay Presidency and outside. It was he who organised conferences, exhibitions Swadeshi enterprises like cotton, silk spinning and weaving industries. The Delhi Darbar of January 1877 furnished an opportunity wherein they could ventilate these ideas at this national meeting. The Poona Sarvajanik Sabha sent a delegation under G.V. Joshi. He was dressed in hand spun khadi. So the idea of wearing Swadeshi goods had been in vogue at this time. The meeting was followed by a press conference at Calcutta. The initial seed for national unity was planted in this National Conference at Calcutta in December 1883 and at the meeting in Madras in 1884 for a National Union, and in 1885 the Indian National Congress was established. In keeping with its tradition of forging unity, the members of the Sarvajanik Sabha joined the Congress, and a beginning had been made to establish links between the Sarvajanik Sabha and the Congress. The Sabha continued to function side by side with the Congress in organising congress meetings in their areas. Unfortunately
political differences caused a split among the Sabha members in 1895. The moderate element was represented by Ranade and Gokhale who left the affairs of the Sabha to Lokmanya Tilak. Soon after, the Government's attitude towards the institution changed, and it withdrew its support.

The Liberal traditions also influenced the Mahajana Sabha members in Madras. The earlier Madras Native Association had become defunct after Lakshmi Narasu Chetty's death in 1868. However, the idea of an organised action did not perish and G.Subramania Iyer and Vijayaraghavachariar tried to revive the Association. The old Association got merged with the Mahajana Sabha, the members of which came from the upper middle class groups. In keeping with the Liberal tradition as a member of the Sabha, G.Subramania Iyer toured the Madras Presidency to popularise local self government. He gave evidence on behalf of the Association before the Welby Commission on the Indian expenditure. Another luminary was D.Rungaiah Naidu who was the President of the Sabha. Another prominent member was P.Anandacarlu. The Sabha met on 29th and 30th December 1884 and 2nd January 1885. Like the Sarvajanik Sabha, the members of this Association became members of the Congress too. Herein lay the early links of the Liberals with the Congress. It held annual conventions in mofussil towns to arouse public opinion. Some members of
the Sabha attracted the attention of the Government and were nominated to the Madras Municipal Corporation, Rungaiah Naidu was one of those who drew the attention of the Government to the neglect of legitimate work of examining bills and urged the Government to see that the monies reached the treasury in time.

The early liberals in Madras soon found their way into the administration wherein they continued their struggle. They asked for Indianisation of the administration, and reduction of control in economic matters.

In Calcutta, the British Indian Association still retained its vested interest bias and generally supported the establishment. Their self interest brought into being rival associations.

The India League was formed with Sisir Kumar as its leader. Its membership was low so that middle classes and lower middle classes could join. Hence lawyers and journalists joined this Association. This was superseded by the Indian Association of 1876. The name was the subject of anxious consideration. The idea that was working in their minds was that the Association was to be the centre of an all India movement. So Surendranath Banerjee, one of the founder members and his friends called this new political body the
Indian Association. Some members of the India League joined the Indian Association. This Association reflected the spirit of the middle class. This Association was created by the younger nationalists of Bengal who were discontented with the conservative attitude of the 'landlord' policies of the British Indian Association. They wanted continuous political agitation for wider public interests. Surendranath Banerjee proved to be an excellent leader through whom their efforts could be sustained. He was unjustly refused admission to the Indian Civil Service as he possessed an independent mind. He created a strong public opinion on questions of politics and economics by touring the country. To secure a broader base for the Association. The Association demanded local self government and introduction of the elective system in the municipalities. It spoke for peasant rights, and enquired into their conditions. The Association set forth its aims as follows: (1) The creation of a strong body of public opinion in the country, (2) The unification of the Indian races and peoples, (3) Promotion of friendly feeling between Hindus and Muslims, (4) Inclusion of the masses in the great public movements of the country. The members of the Association also joined the Congress when it had been established in 1885.
In December 1883 the Association held its first National Conference at the Albert Hall in Calcutta. Delegates from Bombay, Madras and North West Provinces attended the meeting. It was the first gathering of politically conscious liberal minded Indians. The soul behind the meeting was Surendranath Banerjea. It is an important landmark in our history as it offered a model for the Indian National Congress. This Conference was followed by a second one in December 26th and 27th, 1885. Demands centred round the same issues as discussed above. At its conclusion, telegrams were sent about a Congress meeting to be held at Bombay on 28th December 1885. Surendranath Banerjee tried to link the Indian Association with similar associations at Lucknow, Madras, Meerut and Lahore. He could be considered as the forerunner in forging a spirit of nationalism which provided a base for a creation of a national union on an all India bases.

From the above discussion, it can be deduced that the Indian Association came nearest to being an all India organisation. The pattern set by them was emulated by others like the Poona Sarvajanik Sabha, the Bombay Presidency Association and the Mahajana Sabha as had already been discussed. But all these Associations were regional in outlook and could not accept the leadership of Bengal as
local jealousies had crept in. This probably explains why Surendranath Banerjea was not included at the inception of the Indian National Congress and also why the choice fell on W.C. Banerjea to be the first President of the Congress as he had earlier kept aloof from the Indian Association.

The British were now cautious in the wake of the developments among the politically conscious liberal middle class organisations. The progress the moderate educated Indians made was against official interest and policies of the British imperialists. Allan Octavian Hume, a retired Indian Civil Service Officer, was responsible for providing an outlet for this discontent, but he was not responsible for the metamorphosis of various political forces as it is made out to be. For the idea of a national union was already in the air at Calcutta, Poona and Madras. Hume just made it a viable proposition. He held several discussions with the leading members of the Poona Sarvajaik Sabha and the Bombay Presidency Association, and Theosophical Society, Madras. He spoke with Ranade, S.H. Chiplunkar, Dadabhai Naoroji, Pherozesah Mehta, Telang Badruddin Tyabji, R.M. Sayani, Dinshaw Wacha, B.M. Malabari, Naoroji Fardunji and William Wedderburn.
Hume envisaged an organisation that would take care of social matters. He thought of a plan whereby the deliberations of such bodies be presided by the Governors of provinces to maintain an air of cordiality between the officials and Indians. W.C. Bonnerje and William Wedderburn claim that Lord Dufferin inspired the genesis of the Congress. Bonnerje claimed that it was Lord Dufferin who wanted the Congress to discuss questions of political interest. Dufferin felt that it would be in the interest of the ruled that the Indian politicians meet annually and point out in what respect the administration could be improved. He pointed out that this could be done in a free atmosphere and hence did not agree with Hume's idea that the local Governor be present, for, in his presence, the people might not voice out their problems.

A decade later when the Congress began to take a stronger stand, and criticised the Government in the matter of their policies, there was a change in Dufferin's attitude. Dufferin possessed no mind of his own. He was pressurised by the Home authorities, as a result of which Wacha wrote to Dadabhai Naoroji that he could tolerate a Lytton but not a Dufferin. To Hume, the Congress outcome was the outcome "of the labours of a body of cultured men mostly born natives of India".
Therefore, the credit for the formation of the Indian National Congress naturally goes to Surendranath Banerjee, Indian Association, Poona Sarvajanik Sabha, Bombay Presidency Association and the Mahajana Sabha. The Congress was established in 1885. As have pointed out earlier, the three early major Associations quoted above and the lesser important Associations of the provinces merged into the Indian National Congress. The delegates were mostly lawyers, journalists, traders, industrialists, graduates and landlords. It was therefore a predominantly professional and upper middle class educated group. They effectively proclaimed the idea of an Indian Nation and gave it importance.

However, the Indian National Congress was not the only channel through which liberal nationalism flowed. There were also the provincial, social and local associations which catered to the Liberal ideology such as the Servants of India Society.

In 1903, Gokhale tried to harness the energies of the students to provide political leadership on secular lines. This, he decided was the need of the hour because of the activities of some nationalists, whose actions were tinged with communal colouring. The aim of this organisation was to spiritualise public life. He stood for the amelioration
of the untouchables and the freedom of India from social objectives and economic slavery. With these in view he organised the Servants of India Society on June 12, 1905.

The first members were N.A. Dravid, A.V. Patwardhan, G.K. Deodhar. They took seven vows, namely:

1) The country would be always in their thought.
2) They would give their best to the motherland.
3) They should seek no personal advantage.
4) They should consider all Indians as their brothers and sisters.
5) They should work for the emancipation of all Indians.
6) They should be content with the nominal salary they secured and should not earn elsewhere.

Renunciation in its totality and acceptance of a nominal salary were too severe and not many were willing to accept it. C.Y. Chintamani, editor of the 'Leader' and M.R. Jayakar were among the many who did not join the organisation. Idealism and practical politics do not always go hand in hand.

V.S. Srinivasa Sastri, Thakkar Bappa, N.M. Joshi, G.K. Deodhar, S.G. Vaze, H. Kunzru, P. Kodanda Rao, K.G. Limaye and A.D. Mani joined later. All of them came from middle class background.
The Servants of India Society was/ an pioneer in the
service of adivasis and the trade union movement. It
helped in the amelioration of labourers abroad and gave
succour to the victims of flood and famine. They opened
educational centres for women and worked for the depressed
section of the society and started cooperative societies
and took part in campaigning for the Education Bill.

The Society had its branches in the metropolitan
cities of Bombay and Madras and traditional interior centres
like Allahabad, Poona and Nagpur, Poona was its headquarters.

As far as the bureaucracy was concerned, the were
doubtful about the future attitude of the Society. The corres-
pondence between Curzon and Lamington reveal that they were
suspicious of Gokhale's motives.

The Servants of India Society worked for emancipation
of the Indian Society. It believed in the principle of
equality and supported the Moderates in the National Movement.

PRESS

The Press became a powerful instrument in awakening
the political consciousness of the people. It's introduction
heralded a new era in India and gave a new impetus to the
freedom movement. It too showed signs of development. The newspapers were consciously started as organs of nationalistic activities.

In the initial stages, it reflected the ideas of vested interests. The 'Pioneer' and the 'Hindu Patriot' supported the land owning and mercantile interests.

When political consciousness broadened to allow the middle class to take part in the politics of the day, the press also reflected the same. Among the papers that came under this group were the 'Bengalee', 'Amrita Bazaar Patrika' and the 'Tribune'. In the South there was the 'Hindu'. In the west were the 'Kesari' and the 'Maratta'. Added to these were the 'Hindustan Review' (1899) and the Indian Review.

Besides these, others such as the Mirror, Som Prakash, Sanjivani in Bengal, Rast Goftar, Native Opinion and the Indu Prakash in Bombay helped form nationalist, liberal opinions. The Swadesha Mitran, Andhra Prakashika and Kerala Patrika were launched in Madras. The Advocate, the Hindustani and Azad in U.P., the Tribune, Akbar-i-am and the Kohinoor were started in Punjab. Initially all these papers reflected the Liberal ideology.
In these papers, the British official policies were criticised. They reflected the Indian Liberal point of view. They urged the Government to lessen its tight control on political and economic matters. Later, the papers like the 'Kesari' and the 'Mahratta' expressed the Extremist points of view.

The Press brought the people closer to each other and helped them to exchange ideas and to unite under a common banner. The Press hastened the move for a national body to be organised. The 'Hindu', for example, played a major role in this move months before the birth of the India National Congress.

Thus, the stage was set by the politically conscious middle class Liberals to use the Indian National Congress, the Servants of India Society, and the Press to further their liberal national ideology. Dadabhai Naoroji, Ranade, K.T. Telang, Badruddin Tyabji Pherozeshah Mehta, P. Anandacharlu, R. Rungaiiah Naidu, G. Subramania Iyer, M. Vijayaraghavachariar, Surendranath Banerjea Anand Mohan Bose, Gopal Krishna Gokhale, Wacha and V. S. Srinivasa Sastri were members of the Indian National Congress. They reflected the liberal philosophy by appealing to the principles of democracy. At the same time, they did not ask for the immediate fulfilment of their goal. They believed in the British connection/their demands
they were moderate and hoped to secure freedom in gradual stages. They were very cautious in every step they took.

They demanded reform of the Legislature, increased representation of Indians, industrialisation and wanted the economic drain to end. Other demands included reduction of land revenue, improvement of the condition of plantation workers, military expenditure. These would enable India to develop her economy and uplift her from the economic backwardness. They also demanded separation of the executive and judicial powers and were opposed to the curtailment of the powers of the juries. They demanded the spread of primary education, development of banks and amelioration of Indian conditions overseas. Indians.

The Government now realised that the Indian National Congress was gradually becoming a focal point of Indian nationalism and slowly reduced its support to the Congress. Dufferin had described the Congress as a microscopic minority. Rather, the Government now utilised the policy of divide and rule and encouraged pro-British individuals like Sir Saiyad Ahmad Khan to start an anti Congress Movement. But despite all these obstacles that lay in the path, the moderates forged ahead.
From the above description we cannot accept the view that the Liberal Moderates did not achieve success. On the other hand, they did. It was through their efforts, that they were able to create a wide national awakening without which no national movement could proceed. They paved the way for the people to get trained in the art of political work. They were able to spread the message of democracy and nationalism. Moreover, they were able to expose to the Indians the bad impact of the British Rule on Indian economy and were able to evolve a common economic and political programme for Indians under which they could continue the struggle later on. They made it clear that India must be ruled in the interest of India alone. Their ideas served as a strong and solid base for a more vigorous national movement later on.
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Three Founders of the Congress, 1885.

Sir Phirozeshah, Sir Surendranath, Sir Dinshaw Wadia.

The First Indian National Congress, 1885, Bombay.
Sir Phirozeshah Mehta is seated on the right, with a tall hat.
Founder—
First Member of the
Servants of India Society,
Poona-4, June 12, 1905.
President of the
Indian National Congress,
Benares. December 1905.

A group photo of the life members of the Servants of India Society taken in 1911 with the late Hon. Sri G. K. Gokhale the founder of the Society. The late Rt. Hon. V. S. Srinivasa Sastri who succeeded Gokhale as the President of the Society is seated on Gokhale's right, the late Gopal Krishna Devadhar who succeeded Sastri as the President and the present President Dr. H. N. Kunzru are seated third and second respectively from the right and the late S. G. Vaze, a Vice-President of the Society and the late Venkata Subbaya, a senior Member of the Society's Madras Branch are seated on the floor, first and fourth respectively, from the right.