

Critical Study on Contribution of Selected Moderates in India

Rima Samanta, Dr. Vandana Varma

Department of History, Dr. A.P.J. Abdul Kalam University, Indore (M.P.), India

Abstract:

There were two sections of the Congress: the Moderates and the Activists. The former led the assembly from 1885 until 1905. Their main leaders were Dadabhai Navroji, Surendranath Banerjee, W.C. Banerjee, Pherozeshah Mehta, and Madan Mohan Malaviya. They hoped that constitutional activism would result in widespread popular support for their goals. They believed that the British administration might be swayed by arguments and would pay attention to Indian public opinion. In order to form a National Congress committee and promote the Indian viewpoint to the British Parliament, they even sent representatives to England. They didn't wish to overthrow British laws through force. Their main demand was for self-government within the British rule. They faithfully upheld the British Crown. Because they believed that the British presence in India was advantageous for Indians, they relied on the British to govern Indian affairs. Some of them asserted that the removal of societal ills like child marriage, untouchability, and other practices like sati brought India enormous benefits during the British occupation. This paper reflects critical study on contribution of selected moderates in India.

Keywords: occupation, faithfully, enormous, moderates, congress

Contribution of Selected Moderates in India:

From 1885 through 1905, the Indian National Congress was known for its political moderation. During this time, the political movement was led by moderate figures. Some of the significant figures included 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, and Sir William Wedderburn. At the time, the Indian National Congress made it clear that its objectives were to bring together people from different regions and urge the government to take appropriate action. When the moderate leaders committed themselves to a time when there was a connection between the government and the people, what were the demands of the congress at this time? Despite the congress's ultimate goal of Swarajya, its goals were fair. For example, increasing the number of Indians in administrative positions, holding civil service exams concurrently in India and England, establishing an age limit for civil service positions, granting the parliament greater control over the bureaucracy, and "increasing elected representation in the imperial and provincial legislature being, were some of the major demands of the during this period." The British were praised by moderates for introducing contemporary scientific and technological breakthroughs to India. They got along well, the British and the Moderates. They were influenced by Western culture, beliefs, and education. On rare occasions, they relied on the British's promises. They thought that once the British gained a deeper comprehension of the Indian heart and mind, they would behave morally in India. They believed in the justice, honesty, and integrity of the British. The attitude of the Moderates might be summed up in the words of Badruddin Tyabji. He urges to be moderate in their expectations, fair in their criticism, factually accurate, and logical in their reasoning.

1. Womesh Chandra Banerjee:

The Indian National Congress was founded by Indian politician Womesh Chandra Banerjee. He presided over the Indian National Congress's initial meeting in Bombay in 1885. He advised the Congress to focus only on political

issues, leaving the debate for social reforms to other organizations. In order to better coordinate its efforts, he also advised creating permanent committees of the Congress in each province. In Allahabad, when he presided over the Indian National Congress once more, in 1892, he questioned the notion that India had to prove her political value before obtaining political freedom. W.C. Banerjee was a prominent politician in our country. He fought to be freed from servitude to the British regime. He consistently followed the law and loyally backed the British throne. He believed that the British presence there was a blessing for Indians, thus he trusted the British to direct Indian affairs. He also believed that British rule had considerably helped India by purifying Indian society. He also praised the British for introducing cutting-edge science and technology to India. He was also impacted by western civilization, philosophy, and education. On occasion, he was dependent on the British's promises. He also contributed significantly to India's rising sense of unity and nationalism. He also created a pan-Indian political leadership, aroused and solidified popular opinion, and created a unifying political platform. This "aroused" the nationalist Indians.

2. Dadabhai Navroji:

Dadabhai Navroji was one of the historical individuals venerated by both the British and Indians in the eighteenth century. He was actually regarded as a father figure by nationalists because He was one of the Indian National Congress' (INC) founding members. Dadabhai not only fought for independence but also won the backing of many wise people. He was born in a Parsi family on September 4, 1825. He moved to London ten years after earning his B.A. in 1845. He assisted Bhikhaji Cama, a well-known merchant, there with his businesses. He established the Indian community in London and managed its members. He was referred to as India's "grand old person." At the time Dadabhai joined Congress, it primarily consisted of a team of government workers whose main responsibility it was to educate the British government of

the issues facing the public. Dadabhai was so well-liked that he was elected president in 1896 and 1906. Dadabhai wasn't content to just file a complaint with the authorities." He yearned to be left alone. He was called before the court for his behavior and told to take a seat. Dadabhai Navroji was one of the leaders who saw the importance of continuing to communicate with the British while working toward independence. Another name given to him is "Father of Indian Politics and Economics."

Dadabhai Navroji, also known as the "Grand Old Man of India," was a pioneer of the national movement. He was born in a Parsee family in Bombay in the year 1825. He spent eleven years teaching mathematics at Elphinstone College in India before relocating to England. To win British support for Indians residing in both England and India, he founded the East India Association in 1866. The Association's main objective was to encourage stronger links between Indians and the British in society.

As a member of the Parliament, he brought the concerns affecting India and its people to the House's notice. He paved the way for the promotion of educated Indians to senior positions. Through his efforts, a bill allowing the concurrent administration of the Indian Civil Service Examination in England and India was approved by the House of Commons in 1903. Particularly noteworthy is the Dadabhai Navroji administration of the Indian National Congress in 1906. "The country was in turmoil over the partition of Bengal." Nationalists had reacted angrily to the division of Bengal. The British Indian administration, the boycott of British goods, and the Swadeshi Movement were all hot topics in the country. The hardline faction of the Indian National Congress appeared to be in charge. The Moderates had to complete the nomination of Dadabhai Navroji, who later rose to the position of Indian National Congress President in 1906.

Major choices were taken when he was president. The resolutions on Swaraj, Swadeshi, Boycott, and National Education were approved at the Congress'

annual assembly in 1906. Separation between the Moderates and the Extremists was prevented.

3. Gopal Krishna Gokhale:

Gokhale was one of the best leaders and exhibited the greatest and noblest sort of patriotism. He was an educator first before going into politics. He was one of the few leaders who changed India's course and a pioneer of the liberation struggle. Gokhale was born in Kolhapur, Maharashtra, in 1866. Soon after finishing, he started his career as a teacher. The Deccan Education Society accepted him as a member. He was named the new principal of Fergusson College. He was subsequently chosen to serve on the governor general's legislative council. Since he was a supporter of the educational cause, he proposed a law-making primary education compulsory. However, he didn't achieve much success. He was selected to serve as the general secretary of the congress in 1897. At 1905, he presided over the congress' annual assembly in Banaras.

The servants of India organisation were formed in 1906 by him. The goals of this association were to train native missionaries to work in India and to advance the legitimate interests of the Indian people via all available legal means. The members were expected to serve the nation with sincere devotion and religious fervor.

Gokhale had a crucial role in the Minto-Morley Reforms' passage. He worked nonstop until the toll levy was reduced and more Indians were appointed to high-level posts. Gokhale vehemently denounced Lord Curzon's schemes to partition Bengal and seize control of the university system. The numerous reform initiatives Gokhale has undertaken attest to his sincere and tenacious efforts on behalf of his fellow countrymen. Tilak, who formerly harshly criticized Gokhale, calls him "a diamond of India, the jewel of Maharashtra, and the Prince of laborers," among other things.

3.1 Gokhale's Political Work :

In 1899, Gokhale was selected to join the Bombay Legislative Council. He was selected on May 22, 1903, to represent the province of Bombay on the Council of India of the Governor-General of India. Gopal Krishna Gokhale was among the most honorable and productive members of the moderate faction. He was idealistic, yet his idealism was restrained by his awareness of the real world. On the one hand, he argued that the populace's problems should be the government's first priority. However, he cautioned his countrymen to proceed slowly and carefully. He preferred to achieve his objectives by lawful means. He rejected them after learning that they were a reflection of the imperial regime's policies. He wanted the authorities to abolish the toll tax because it was unfair to the poor. A statute that forbade the appointment of individuals of color to higher administrative positions was also passed by the British, which he criticized. The British system of self-government was what he most coveted. He looked to the British to influence Indian politics. He pursued the western education and was referred to as "the prince of laborers and the jewel of Maharashtra" as a result of his contributions, making him an Indian diamond.

4. Romesh Chunder Dutt:

Romesh Chunder Dutt, an Indian civil officer who was also a writer, economist, and translator, translated the Ramayana and the Mahabharata. In 1871, Dutt enlisted in the Indian Civil Service (ICS) as an Assistant Magistrate of Alipur. In her Proclamation of November 1, 1858, Queen Victoria pledged to treat all of her subjects equally, irrespective of colour and faith and his public career functioned as a test and evidence of that dedication. During the formative years of the moderate Nationalist party, he was an active congressman. He twice presided over the Indian National Congress. In 1899, he was the INC's president.

4.1 Romesh Chunder Dutt's Political Work:

For his administrative work, he gained high recognition, and in 1892, he was awarded the "Companionship of the Indian Empire." Land taxes, in his opinion, were terrible, hindered people from conserving money, and resulted in famines. He also thought that the ineffectiveness of administrators was hampered by the absence of outlets that adequately represented the concerns of the population under control. Romesh Chunder Dutt was one of the most effective leaders for the Moderates. He believed that equality will come to pass. He had confidence in some congressional viewpoints. His writings were made available in Sanskrit and Bengali. He mapped the decline in living standards and deindustrialization. He aimed to achieve self-government within the British Empire. In order to do this, he made a number of reforms demands and experimented with questioning government policy. He advocated for the use of restraint rather than force in resolving disputes. He used legal and non-violent means to achieve his objective.

4.2 Pherozeshah Mehta:

He was created on August 4, 1845, in Bombay, Maharashtra, to a Parisian family. He continued on to England to seek a legal education after graduating in 1864. He joined the independence movement right away rather than pursuing a legal profession after earning his Bar at Law in 1867 and returned home in 1868. He was a liberal politician who sought independence through the judicial system. He contributed immensely to the formation of the INC and worked tirelessly to advance it. He supported substantial changes to higher education. He started publishing his thoughts in The Bombay Chronicle, a weekly English newspaper that was established. High-educated people started expressing their resentments through an organization that would later assume the form of Congress. Even prominent British officers attended its meetings; but, once he was elected president, the government prevented him from going because it thought the Congress was turning into a nationalist organization and advocating

independence. He continued in pursuing independence by using legal means. He significantly aided in the struggle for our independence. He died on November 5th, 1915.

5. Mehta's Political and Social Activities:

He pushed Indians to pursue a western education and absorb its culture in order to better India. He contributed far too much to issues of public health, sanitization, and education in both urban and rural India. He oversaw meetings in Calcutta as the president of the Indian National Congress in 1890. He was a founding member of the Indian National Congress. He was put forth for the Mumbai Legislative Council in 1887, and he was chosen for the "Imperial Legislative Council" in 1893. The English-language weekly newspaper Bombay Chronicle, which he created in 1910, went on to become a key Nationalist voice of the time and a "important chronicler of the political upheavals of a volatile pre-independent India," was one of its main contributions. He pushed Indians to pursue a western education and absorb its culture in order to better India. He contributed far too much to issues of public health, sanitization, and education in both urban and rural India. He was one of the founding members of the Indian National Congress, and in his capacity as its president, he presided over gatherings of the group in Calcutta. He also had confidence in several congressional viewpoints. He wrote many books, but one of the most significant was Chronically of the Political Upheavals in a Volatile Pre-Independent India. He created the foundation for the growth of Indian political activity and inspired Indians to fight for more autonomy.

6. Madan Mohan Malaviya:

PT. Madan Mohan Malaviya was a staunch defender of Hindu culture and civilization. He made a significant contribution to India's struggle for independence and education. He worked nonstop until Banaras Hindu University was established. It is interesting because, although not sharing his views, the monarchs and landlords he encountered when soliciting money for the institution, including Maharajas Rajas, gave freely and without hesitation to his cause. No one dared to turn him down because of how endearing he was and how convincing his justifications for a present were. Madan Mohan Malaviya came from a household with modest means. His birth took place on December 25, 1861. He was a talented student. After graduating in 1891, he began his career in law but later joined the liberation struggle. Ironically, but unavoidably, both Indians and British officers adored him.

6.1 MADAN MOHAN MALAVIYA'S POLITICAL WORK :

Madan Mohan Malaviya was a politician, educator, social reformer, and freedom fighter of India, who campaigned for the country's independence. He established a number of educational institutes in our country. He wrote and published a lot of books and newspapers in an effort to inform and inspire Indians to join the freedom movement. He was a perfect illustration of a reasonable leader. He defended himself from the British through lawful means. He believed that we had relied on the British to manage Indian matters and that they had been a blessing to Indians. He said that by eliminating detrimental customs like child marriage, untouchability, and sati, British rule in India had considerably helped the nation. The ideologies and customs of western schooling had an impact on him. He believed in the justice, honesty, and integrity of the British people. As a result of his participation in the national movement and the struggle for freedom. He was known as "Mahamana."

7. Sir Surendranath Banerjee:

Surendranath Banerjee is referred to as the "father of the nationalist movement in India." He was born in 1848. After completing his education, he took the Indian civil service examinations. He was in charge of the editorial section of the Bengali newspaper. He also established Ripon College. He was a Bengali elected official. He was selected to lead the INC twice, in 1898 and 1902. He was a nationalist who supported education. He was very drawn to the literature and culture of the West. According to the book, he was a leader who preferred cooperation to conflict with the British.⁶¹ He advocated using legal means to pursue his political goals. He believed in the underlying kindness of the British people and that if they were made aware of the difficulties Indians faced, they would try to find answers.

The first Indian to pass the civil service examination was Surendranath Banerjee, but his appointment to the civil service was postponed for questionable reasons. His organization opposed the harsh policies of British administration, including the vernacular press act, the arms act, and the cruel treatment of Indian laborers on British-owned tea and indigo plantations. In order to combat inequities, he established the Indian Association, which called for treating Indians and Europeans equally when hiring for positions in the Indian government service. Surendra Nath Banerjee was a superb leader of the Moderates.

He criticized the British for their terrible policies, but he was grateful for the modern perspective they gave India. Regarding British authority in India, he said, "Opposition where necessary, cooperation where possible." He wanted India to be a sovereign nation. He backed both the usage of Swadeshi and the boycott of imported goods. This idea was first advocated by the Congress, and Mahatma Gandhi later popularized it. Surendra Nath Banerjee passed away on August 6, 1925.

7.1 Surendranath Banerjee's Political Work :

He is now acknowledged and honored as an innovator in Indian politics who cleared the path for the liberation of the nation's political system. He released *A Nation in Making*, an important book that was well-received. The British, who admired him, referred to him as Surendranath Banerjee in his later years. However, opposition was a vital component of Indian nationalist politics, and as time went on, new adversaries emerged whose defiance was more vehement and who seized the foreground. Gandhi, who was becoming a prominent figure in the nationalist movement at the time, refused to participate and was unable to accept either the radical political action position or it. He further alienated Congress because he thought the 1919 Montagu-Chelmsford reforms adequately satiated their desires. He received a knighthood in 1921, was elected to the Bengal Legislative Council following reform, and held the position of minister for local self-government from 1921 to 1924. He lost the popular vote in 1923. On August 6, 1925, he passed away in Barrackpore.

8. Justice Mahadeo Govind Ranade:

M G Ranade was born into a traditional Maharashtrian Brahman family. Ramabai was given access to school when he married her. Ranade was a social reformer who prioritized widow remarriage and girl education. He supported abolishing the purdah system. He founded the Prarthana samaj in 1868. Ramabai Ranade founded the Poona Sewa Sadan to further the welfare of widows and orphans. Here, female students studying nursing were educated. Indian author, intellectual, and social reformer Mahadeo Govind Ranade was well-known. He contributed to the INC's foundation, as one of its members. The 82 years old person was also a member of the Bombay Legislative Council in addition to having the titles "judge of Bombay High Court." Being a well-known public person would influence how he dealt with Britain and how he thought about reform in India. He had a patient, calm attitude on life. He helped to establish the Poona Sarvajanic Sabha and the Prarthana Samaj. Induprakash,

a daily Anglo-Marathi newspaper published in Bombay and centered on his ideas of social and religious reform, was another publication he edited. He was made a Presidency magistrate and the Fourth Judge of the Bombay Small Causes Court in 1871.

8.1 Mahadeo Govind Ranade's Political Work :

Ranade founded the Poona Sarvajanik Sabha and was one of the founding members of the Indian National Congress. He has been described as Bal Gangadhar Tilak's political opponent and Gopal Krishna Gokhale's mentor.

8.2 Mahadeo Govind Ranade's Social Work :

The Social Conference movement was started by Ranade, who supported it up until his passing. His social reform initiatives were directed against child marriage, the custom of shaving widows' heads, the excessive cost of weddings and other social events, and caste-based travel restrictions. He also aggressively encouraged widow remarriage and female education. He helped to establish the Widow Marriage Association in 1861. Ranade made an effort to maintain the framework of waning traditions while enhancing the social milieu that made up India's cultural history. Ranade recognized the significance of British colonial rule in shaping India's development, and he was particularly interested in Shivaji and the Bhakti movement. Nevertheless, he valued India's historical heritage. Ranade advocated for accepting change because he believed that established social structures like the caste system ought to act similarly to preserve India's rich cultural heritage.

9. Badruddin Tyabji :

Badruddin Tyabji served as the third INC president. George Yule followed him. He made history by becoming the first Indian and Muslim to hold the title of "President of Indian National Congress." Badruddin entered public life three years after beginning work at the Bar. In July 1871, he actively participated in the campaign for an elective Bom-bay Municipal Corporation, and he won the

most votes. After it, in Bombay's public life, Badruddin Tyabji, Pherozeshah Mehta, and Kashinath Telang were referred to as "The Three Stars" or "The Triumvirate". He was chosen to serve on the Bombay Legislative Council in 1882, but his declining health forced him to resign in 1886. He was a key figure in the 1885 founding of the Bombay Presidency Association, which he practically ran by himself. Ba-druidin and Camruddin (his brother) attended the INC's first meeting in Bombay under its banner shortly after that.

He engaged in a lifelong fight against Purdah, arguing that it exceeded the Quran's restrictions. His family was the first among Muslims to abolish it, and his daughters' education was the first to be moved outside the home. He supported the Age of Consent Bill (1891), despite Muslim and Hindu opposition. Badruddin was primarily in charge of contesting the Two-Nation theory. The first Muslim to create a secular political awareness was Badruddin, who also made secularism the goal of India through national innovation.

10. Sir William Wedderburn:

Scottish politician and civil servant William Wedderburn. In 1860, he enlisted in the Indian Civil Service in Bombay. He later held positions as district judge and judicial commissioner in Sind, secretary to the city's government, judicial, and political departments, and judge of the high court in Bombay beginning in 1885. In 1887, while serving as the Government of Bombay's interim chief secretary, he retired. He co-founded the "Indian National Congress" with Allan Octavian Hume, and he presided over it twice, in 1889 and 1910. He ran unsuccessfully for parliament in North Ayrshire in 1892, and from 1893 to 1900, he was a "Liberal Member of Parliament for Banffshire." He served as the chairman of the Indian Parliamentary Committee and a member of the Royal Commission on Indian Expenditure in 1895. He presided over the Indian National Congress in 1889 and later served as chairman of the "British Committee of the Indian National Congress." He was regarded as a close friend

of the Indian Progressive Movement. William, Wedderburn was particularly concerned about the famine, the destitution of the Indian peasantry, the issue of agricultural debt, and the need to revive the traditional village structure. His interest in these issues led him to contact the Indian National Congress. William Wedderburn was a proponent of self-government. He endorsed the British Commonwealth as India's future ally and praised the British Government's public proclamation that the goal of British policy in India was the gradual establishment of self-government on August 20, 1917, along with the other founding members of the INC. Some members of the old order accused him of being a disloyal officer because of his repeated outbursts against the government, his persistent pleading on behalf of Indian farmers, and his support for "constitutional reforms for India." William Wedderburn's primary contribution to raising national consciousness was his career-long advocacy on behalf of the Indian Reform Movement. A well-known moderate leader was Sir William Wedderburn. He was also an advocate for social change who stressed education. In several areas, he was in charge. He served as a district judge in Bombay. He was a close ally of the Indian progressive movement and served as president of the INC. His efforts in India, where he focused on issues of hunger, poverty, and agriculture, helped the nation flourish.⁹⁴ He was in favor of self-government. He was optimistic about India's participation in the British Commonwealth in the future. His primary contribution to raising national consciousness over his lifetime was his lifetime of work on behalf of the Indian reform movement.

During this period, Dadabhai Navroji and Womesh Chandra Banerjee made an effort to create a conducive environment in England for the functioning of the INC. Hence, a large number of English lawmakers in the British parliament backed the Indians' case. The government was compelled to acknowledge both the efforts made by the Indian leaders and the support given by English

legislators. Through the Indian Council Act of 1892, the administration tried to win over the moderates. For legislative purposes, this Act expanded the Governor General's Council by adding new members. The local government, educational institutions, business chambers, and landowner associations were to nominate some of the members for selection. The opportunity to discuss measures and ask questions was granted to the legislature, which saw its power increase. Actually, the 1892 statute did not sit well with the moderates. However, the moderate leadership decided to support any adjustments the government put forth. " The INC's younger leaders opposed this. Their dissatisfaction grew. The British government pursued a divide-and-conquer strategy in implementing reforms. The British government instilled in the Muslim leadership the false notion that the Congress could not speak for Muslims. The government split Muslims from other Indians in an effort to weaken the National movement. Later, the moderates' allegiances and moderation came under attack. The reasonable leaders believed in the English idea of fairness. The moderates generated a lot of work despite their flaws. "They laid the foundation for the Indians' fight for freedom through petitions and representation." Later, people like G.K. Gokhale entered the legislature and addressed the governing body with the concerns of the citizenry. They similarly exposed the shortcomings of the government. "It's true that the criticism didn't have much of an influence on the government." In other respects, though, their petition politics were incredibly potent. This moderate movement planted the roots of constitutional politics in people's minds. Justice Ranade's ruling on the subject provides a clear explanation of the role of the moderates He asserted that despite being formally addressed to the government, these petitions and memoranda were essentially written for the broader public. He believed that these petitions would teach the general population how to think constitutionally. He counseled the leaders to persist notwithstanding any apparent results

because Indian politics were of this kind. In other words, India's democracy had its foundations set by the moderate leaders.

The moderate era prepared the way in certain ways for the radical era. When it came to social reforms, the British government was referred to as a providential gift, but the moderates stoked the turmoil by criticizing it on economic grounds. Dadabhai Navroji claimed that the British stole from India the raw materials required for their industries and made every effort to sell their finished goods there. As a result, India's historic indigenous industries suffered. Dadabhai Navroji clarified the economic exploitation of India by the British. Dadabhai suggested that although if the money came from the Indian Treasury, the money spent on the railways, telegraphs, and officers for India in England was all done so that England would benefit. England inherited India's wealth, which had a tremendous negative economic impact on India.

Justice Ranade endorsed Dadabhai's attitude change. Indian society is consequently becoming more conscious of the detrimental effects of British economic policy. Dadabhai Navroji, the man behind the economic drain theory, was on the verge of becoming a zealot in his final years. The Indians should "agitate and keep agitating," he advised. The four-part Congress program—swaraj, swadeshi, national education, and boycott—was launched in 1906 by Dadabhai Navroji. The moderates were in favor of constitutional, persuasive, and constitutional strategies. They routinely sent the administration petitions and resolutions requesting reform. The important demands made by the Congress at this time are listed below in brief:

- ☐ 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 copy 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 massive transfer of India's wealth to Britain.

The Indians were able to peacefully challenge their cruel government thanks to the support of moderates. Although it was a political conflict, its social underpinning was built on discriminatory behaviors. Moderators first identified a social concern in this situation. In winning their conflict, a social base for their political leadership was also created.

References:

1. S.C. Bhartarya, The Indian Nationalist Movement (Kendra Pub. Allhabad 1958), P.25.
2. Badruddin, Tyabji., From the presidential Address- I.N.C. Session, (Goyal Pub.Madras 1887), P.45.
3. Lacy, Creighton : The Conscience Of India – Moral Traditions In The Modern World,(Dadma Publication, New Delhi 1957), P. 123.
4. Jim, Masselos. Indian Nationalism: An History, (Raj Publication, New Delhi 1949), P.95.
5. Anil seal, Emergence of Indian Nationalism, (Sputnik Pub. Chennai 1970), P.125. VPS.Raghuvanshi. Op.cit., P.229.
6. R. G. Pradhan, India's Struggle for Sawraj (Natasan Pub. Calcutta, 1960) P.123.
7. K.B. Keswani, History of Modern India (Himalaya Pub. House Himachal Pradesh, 1964). P.151.
8. Bhandari, Kaeley. Op.cit., P.112.