

## **C.Y. Chintamani and Pandit Tara Datt Gairola: An Examination of Their Personal and Political Relationship.**

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### **ABSTRACT**

C.Y. Chintamani was the renowned Editor of the 'The Leader' of Allahabad. He was also one of the foremost Liberal leaders of India. Belonging to the younger moderate group of Congress leaders, he left the Congress in 1918 and launched the National Liberal Federation along with Surendranath Banerjea, Dinshaw Wacha, Chimanlal Setalvad and Tej Bahadur Sapru.<sup>1</sup> On the other hand Pandit Tara Datt Gairola was a leading personality of British Kumaon Division (comprising the then districts of Nainital, Almora and Garhwal also known as British Garhwal after its bifurcation, in 1815, from the princely State of Tehri ) of the United Provinces, with moderate views, during the same period. He was also the foremost public figure of Garhwal in the first two decades of the 20<sup>th</sup> century.<sup>2</sup> The two personalities shared a relationship which has been described by C.Y.Chintamani himself as one in which he knew Pandit Tara Datt "... first by repute, next as a colleague in the Legislative Council ( United Provinces) and since then as friend."<sup>3</sup> Although the political views of both the leaders are in the public domain, not much is known about their personal and political relationship inter-se. However, some unpublished letters exchanged between the two have been preserved. The letters and the opinions and approach of the two on some important issues that came up before the Council, provide sufficient insights into the relationship of the two leaders. The present paper attempts to examine these and draw conclusion after highlighting briefly the political developments of the period and the careers of the two leaders as a background.

**KEY WORDS:** C.Y. Chintamani, Pandit Tara Datt Gairola, National Liberal Federation, United Provinces Legislative Council, Liberals

### **1. Background:**

#### **1.1 Political Developments.**

The rising nationalism in India, after 1857, led to the formation of the Indian National Congress in 1885. For the first fifteen years since its formation, leaders like W.C. Banerjea, Pherozeshah Mehta, Surendranath Banerjea, Tilak, Gokhale, Motilal Ghosh, G. Subramanya Iyer shaped its policy and programme.<sup>4</sup> They had faith in British Liberalism and the methods of violence, force, agitation



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and bloodshed was foreign to their genius. In the prevailing political and psychological climate other methods besides petitions and prayers could not be adopted by these middle-class gentlemen who formed the core of the Congress.<sup>5</sup> This liberal intelligentsia which dominated the Congress upto 1905, looked to Britain for guiding the Indian people to overcome their social and cultural backwardness and for training them in the art of self government.<sup>6</sup> They considered the interests of Britain and India allied rather than antagonistic. Hence they were loyalists and enthusiastic champions of British connections. They believed in orderly progress, subscribed to the principle of slow evolution and were opposed to any revolutionary change.<sup>7</sup> But at the turn of the century militant leadership started emerging in the Congress represented by Bal Gangadhar Tilak, Bankim Chandra Pal and Lala Lajpat Rai. They denounced the Congress methods of the past fifteen years as 'political mendicancy', condemned the peaceful and constitutional methods as useless and eulogized the virtues of direct action and forceful activity.<sup>8</sup> The differences between these two opposing views within the Congress came to the forefront at its Surat Session in 1907 and it split into a Right wing and a Left wing. When the site of the Session was cleared of the Extremists (Left wing), the Moderates ( Right wing) took over and declared the Congress objective as "a system of government similar to that enjoyed by the self-governing members of the British Empire and proclaimed that the said objective was to be achieved by ' constitutional means'. The extremists held a separate meeting and reaffirmed their belief in swaraj, boycott and national education. The two wings did not unite till 1916. In order to enlist the continued goodwill and support of the moderates, the British authorities brought forth another measure of constitutional reforms and in 1909 the Minto- Morley reform Act was enacted. The Reforms were appreciated by the Congress.<sup>9</sup>

The Unity that came about between the two factions of the Congress in 1916 was a short lived one. The Montague-Chelmsford Report appeared in July 1918 .<sup>10</sup> The Congress( which after the unity was now dominated by the Extremists) condemned the Report as 'disappointing and unsatisfactory'. The Moderates met separately in November 1918 and welcomed the reforms. In December the second Moderate Conference was held and it adopted the name National Liberal Federation of India (a new political party). In 1920, the Liberals went to the polls for the Provincial and Central elections. It was largely because of them that the British were able to launch the reformed constitution and keep it working in spite of the Non-Cooperation Movement (by the Congress under the leadership of Mahatama Gandhi ). Although the Liberals did not have much numerical strength, they included men of immense talent and practical experience such as sir C.P Ramaswamy Aiyer, sir P.S. Sivaswamy Aiyer, V.S. Srinivasa Sastri in Madras Presidency, Chimanlal Setalvad and Cowasji Jehangir in Bombay Presidency, Surendranath Banerjea in Bengal and C.Y.Chintamani and Tej Bahadur Sapru in the United Provinces.<sup>11</sup> They were genuine nationalists who openly pursued

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India's emancipation from British rule and resented the more galling indignities of British imperialism.<sup>12</sup> From 1915 onwards the Liberals suffered a decline. However the Party did not dissolve itself but struggled on, meeting in informal sessions almost every year up to 1945. The session of the National Liberal Federation of 1945 proved to be its last.<sup>13</sup>

### **1.2 C.Y.Chintamani ( Chiravoori Yajaneswara Chintamani ) and Pandit Tara Datt Gairola:**

C.Y.Chintamani was born in 1880, in Vizianagram ( now in Andhra Pradesh ) in Madras Presidency. At the age of 18 became the editor of 'Vizag Spectator' and in the same year a member of the Indian National Congress. In 1902 he moved to Allahabad in the United Provinces and a year later he became the Assistant Editor and later the Editor of 'Indian People'. In 1909 'The Leader' was launched and Chintamani became one of its joint-editors. In 1910 he assumed charge as the Editor and was its Chief Editor from 1925 till his death in 1941.

Chintamani started his political career in 1916 when he became a member of the Legislative Council of The United Provinces. But in 1918 he left the Congress and launched the National Liberal Federation along with some other leading moderate ( Liberal ) leaders. In 1919 he gave evidence before the joint select committee on Montague Chelmsford Reforms.<sup>14</sup> In the elections in 1920 he was re-elected to the Legislative Council of the United Provinces of India.<sup>15</sup> In the same year and then again in 1931 he was elected President of the Liberal Federation. In 1921 he was made the first Education and Industries Minister of United Provinces but resigned in 1923. In 1930-31 he attended the First Round Table Conference in London as a member of the Liberal delegation. In 1926 he was the Leader of the Opposition in the United Provinces and thereafter up to 1937 for nine years. His legislative tenure came to an end in 1937 when he lost the election from Jhansi.<sup>16</sup>

Pandit Tara Datt Gairola , born in 1875 in the princely state of Tehri ( Garhwal ), started his legal practice and public career from Dehra Dun in 1901 in which year he organized the 'Garhwal Union' (for the social and political advancement of Garhwali's) with the help of a few public spirited men.<sup>17</sup> His journalistic career began in 1905 when he along with Pandit Vishwambhar Datt Chandola started the 'Garhwali' as a monthly paper and organ of the 'Garhwal Union' and he was a member of the Editorial Board.<sup>18</sup>

In 1910 Pandit Tara moved to Pauri ( Head Quarters of Garhwal District ) and immediately after his settlement there, along with his legal practice, jumped into the arena of public life.<sup>19</sup> His political career at the Provincial level started in 1915, when was nominated as member 'from' the Kumaon Division in the Legislative Council of The United Provinces.<sup>20</sup> In 1920, when the provincial and central elections were held under the Montague-Chelmsford Reforms,<sup>21</sup> Pandit Tara Datt along with Chintamani contested for the Legislative Council elections under the Motague- Chelmsford Reform Act and while Chintamani was elected, Pandit Tara Datt was unsuccessful.<sup>22</sup> After 1920 he retired from active politics and devoted a large part of his time to literary pursuits after this period

which won him widespread fame. But he continued to take an active part in the regional, provincial and national political discourse from the pulpit and through Press even after 1920. Besides his active public involvement in British Kumaon Division, he was also actively involved in the political developments in the Tehri State.<sup>23</sup>

## **2. The Relationship Examined:**

### **2.1 Personal Relations.**

In 1920 the second Imperial Press Conference was to be held in Ottawa in Canada. C.Y.Chintamani was invited to the Conference. He was very keen to attend it but found it difficult as he was to get leave without pay and would have to be sent again for six months. He therefore wished to avail a monetary assistance and looked towards the the Raja of Tehri for help. In this regard he wrote to Pandit Tara Datt, "Is it possible for you to arrange for me from his Highness the Raja Saheb of Tehri a loan of eight thousand rupees without interest or with only four percent simple interest to be repaid in monthly instalments of one hundred rupees, commencing with January 1921? Kindly ascertain the wishes of the Raja Saheb and let me know. I shall be obliged to you and grateful to him if this can be arranged." How far Chintamani was dependent on this financial assistance is evident when he further wrote in his letter, "If I cannot be accommodated in some such manner I shall have reluctantly to cancel my acceptance of the Empire Press Union's invitation."<sup>24</sup> After Pandit Tara Datt had helped him, Chintamani wrote to him, "Yourself please accept my best thanks for the help you have rendered with your never failing kindness." Pandit Tara Datt had rendered this help despite, in some way, being against Chintamani undertaking the journey. There is an allusion to this discouragement in Chintamani's letter as he wrote, "According to present arrangement I shall sail for England en route to Canada on June 8, and shall be back in all probability by the end of October. I am very sorry to act in disregard of your advice but I have committed myself and besides I am to be the only Indian there."<sup>25</sup>

In 1920 C.Y.Chintamani won the election to the Council from Jhansi but Pandit Tara Datt was not successful. Acknowledging Pandit Tara Datt's felicitations to him, Chintamani's letter expresses the extent and prominence of their friendship. Chintamani had written to him, "You have always been so good a friend to me that I shall always be grateful for your many kindnesses. But my satisfaction at my own election is very much qualified by the defeat of several good friends and public spirited men, prominent among whom is your good self."<sup>26</sup>

In 1932, a suit of defamation was instituted against Pandit Tara Datt in The Hon'ble Court Of The Subordinate Judge Of Dehra Dun by the Dewan of Tehri State. The suit was dismissed by the Hon,ble court. C.Y. Chintamani testified in the suit as a Defence witness. In his testimony he stated his relation with Pandit Tara Datt in the words, "I knew him first by repute, next as a colleague in the Legislative Council (United Provinces) and since then as a friend."<sup>27</sup> Before this he had written to

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Pandit Tara Datt, "I shall be glad to assist in the manner indicated, in the suit brought against you by the great Diwan of Tehri State."<sup>28</sup>

C.Y. Chintamani also followed Pandit Tara Datt's literary activities with keen interest. In 1933 Pandit Tara Datt delivered a lecture before The Oriental Society of Allahabad University. However Chintamani could not attend it and expressed his dismay to him in his letter, "It was a great disappointment to me to be unable to be present at the lecture ... (but) Both my colleague Krishna Ram and myself very much like to give the readers of the LEADER the benefit of the vast knowledge embodied in your paper."<sup>29</sup>

## **2.2 Political Relations.**

The Political relations of C.Y. Chintamani and Pandit Tara Datt Gairola can be examined on the basis of their approach on various issues that came up within the Council and their involvement in these and others outside the Council.

### **2.2.1 Within The Legislative Council.**

Although Chintamani and Pandit Tara Datt took opposing stand on many issues (Chintamani being an elected member while Pandit Tara Datt was a nominated member), yet they held similar views on many issues of national and provincial importance. On most of the local issues, pertaining to Kumaon Division, there was strong affinity between the two. Therefore on these they stood in support of each other in the Council. A few examples will suffice to bring this out as a detailed study of their role in the Council is beyond the scope of this paper.

#### **2.2.1.1. Village Panchayats :**

On the 13<sup>th</sup> of November 1916, a resolution on village panchayats was moved in the Legislative Council by C.Y. Chintamani. Before this he and Pandit Tara Datt had touched upon this subject in their correspondence with each other. Pandit Tara Datt being a strong votary of village panchayats had sent a note on them to C.Y. Chintamani for publication in The Leader. While Chintamani had expressed his pleasure towards its publication, he on his part had covertly asked for Pandit Tara Datt's support on this resolution. In his letter to Pandit Tara Datt he wrote, "I am to move a resolution on the subject at the next meeting of the Council and trust you will take part in the discussion upon it."<sup>30</sup>

#### **2.2.1.2. Communal Representation :**

Beginning with the Minto- Morley Reforms the question of communal representation had become a burning and controversial issue. In the Council meeting of 13 August, 1918, while debating on the Montague- Chelmsford reforms, Lala Sukhbir Singh moved a resolution that no communal representation should be allowed and that if it may be found necessary the number of Hindu and Mohammadan members be fixed according to their population, but election should be made by joint

electorates without any plural voting or weightage. Pandit Tara differed from this opinion. He in turn stated that, "We all admit that separate or communal representation is only a virtue of necessity, and the spirit of the Council as well as the leaders of the two communities is gradually to do away with this communal representation, because it is a great drawback to the development and growth of national unity and progress. But at the same time, our Muhammadan friends are anxious to maintain separate representation, we must in honour yield to their request, and I hope that as the first earnest of good spirit and co-operation which we hope to prevail amongst us, this request on the part of the Muhammadans will be accepted by all reasonable Hindus." C. Y. Chintamani also showed similar approach as on the resolution he stated, "After all, general electorates and separate electorates are means to an end, and at the present juncture to stir up any undue difference between the two communities will, I am sure, be the greatest disservice to both communities. It would be laudable that the harmony between the two communities should be preserved by every endeavour in our power."<sup>51</sup>

### **2.2.1.3. Kumaon Forest Policy:**

Before 1917, no resolution relating to Kumaon had been moved in the United Provinces Legislative Council. On 1<sup>st</sup> October, 1917, it was for the first time that a resolution on it was moved in the Council by Pandit Tara Datt Gairola. It read "That Council recommends to His Honour the Lieutenant- Governor that all restrictions on grazing in the reserved forests in Kumaun be removed except when they are necessary for purposes of afforestation." His resolution was strongly pressed by Chintamani in the words, "The resolution that has been put before the Council by the Hon'ble Pandit Tara Dat [ sic ] is so moderate that I should have thought that if any one had complained against it [ sic ] would not have been the honourable member who has just spoken for the Government, but the people of Kumaun, on the ground that the resolution was more or less of a compromising character. The honourable mover in the admirable speech with which he moved the resolution, upon which, if you will permit me, I should like to congratulate him, has made out a strong and, I myself think, an impregnable case for the proposition that the right of property in the forest land vested entirely in the people."<sup>52</sup> An assurance given by the Government to look into the question raised in Pandit Tara Datt's resolution<sup>53</sup>, was further taken up by Chintamani in the Council meeting of 9<sup>th</sup> April 1918 when he asked, "What change in policy or administration has been made and what steps have been taken for the removal of hardships, in accordance with the speech made by Mr. A. W. Pim in this Council on 1<sup>st</sup> October, 1917, on the resolution on Kumaon forest policy moved by the Hon'ble Rai Tara Datt Gairola, Bahadur?"<sup>54</sup>

### **2.2.1.4. Inclusion of Kumaun in the reformed Council:**

In the Council meeting of 13 August, 1918, Pandit Tara Datt moved the resolution, "that the scheduled districts of Kumaun are sufficiently advanced and should be included in the jurisdiction of

the reformed provincial Government.” One of the reasons for his moving it was, according to him, that there was a suggestion in the Montagu Chelmsford report that certain scheduled districts which could be considered backward should be excluded from the reforms and that one Mr. Curtis and some others of his way of thinking had also suggested the exclusion of Kumaun on the score of its primitiveness. According to him as the new constitutional reforms marked a new epoch in the political history of India, he felt it his duty to try to refute the charges of primitiveness and backwardness laid against Kumaun in order that its people may be given an opportunity of sharing the responsibilities of self-government and of the citizenship of the British Empire. Pandit Tara Datt's resolution was seconded by C. Y. Chintamani.<sup>35</sup>

### **2.2.2. Outside the Council:**

The relationship of Chintamani and Pandit Tara Datt outside the Council can be seen in context of various political issues that were touched upon in their correspondence.

#### **2.2.2.1 The National Liberal Federation Conference, 1920.**

The Conference of the National Liberal Federation was to be held in Madras from 27 to 29 December 1920. Pandit Tara Datt had shown his intention to C. Y. Chintamani of attending it as is brought out by Chintamani's letter to him. Chintamani wrote, “I am so glad to learn of your intention to attend our Conference at Madras. It will meet on Dec. 27 and the two following days. I intend to leave this (sic.) for Madras via Calcutta and ... on Dec. 22. Will you travel by the same route? Kindly let me know.”<sup>36</sup>

#### **2.2.2.2. Relationship between Minister and Governor.**

Chintamani's relations as the Education and Industries Minister with Sir Harcourt Butler<sup>37</sup> as the Lieutenant Governor were initially good. Butler backed Chintamani when he initiated major changes in the education system of U.P. But the cooperation between the two did not survive after Montagu was changed as the Secretary of State. An anti-India Tory opinion in London had led to Montagu's resignation as the Secretary of State for India. This virtually ended the harmonious relationship between an Indian minister and the British bureaucracy.<sup>38</sup> Regarding the relationship between the Governor and the Ministers, Chintamani wrote to Pandit Tara Datt in November, 1922, “There is no regular split between the Governor and the Ministers; only the relations are not all that the outsiders might probably be thinking them to be. They might easily be more cordial. However the present Governor is about to go. We shall wait and see what will happen when the new Governor comes.”<sup>39</sup>

### **2.2.2.3. Invitation to visit Garhwal**

And in 1923, when Pandit Tara Datt invited C. Y. Chintamani as Minister, on behalf of Garhwal, to visit the District, Chintamani wrote to him saying, "Thank you for the cordial invitation you have extended on behalf of the people of the district. No one is better entitled to speak for them than your good self who has done so much for the uplift of them all."<sup>40</sup>

### **2.2.2.4. United Provinces Liberal Conference of 1933.**

The Eighth United Provinces Liberal Conference was scheduled to be held on the 21<sup>st</sup> and 22<sup>nd</sup> October, 1933 at Allahabad under the presidentship of the veteran public man, A.P. Sen, President of the Lucknow Liberal League. In a private letter by Krishna Ram as Chairman of the Reception Committee and C. Y. Chintamani as President, U.P. Liberal Association to Pandit Tara Datt, they wrote, "In writing to you I am [ sic ] sure it is superfluous to stress the importance of the present juncture when a new and, as we believe, highly unsatisfactory constitution is in the making. The U.P. Liberal Conference is being held after the lapse of four years since the last session and you will agree that we the members of the party should exert ourselves to make it a success equally in the interest of the country and the party. We therefore appeal to you most earnestly not to fail to attend the Conference even at the cost of a little personal inconvenience. We further request you to persuade fellow liberals of your town and district to do likewise."<sup>41</sup> And in a later letter he further wrote on this subject, "Please do come for the Liberal Conference. For years you have taken no part in any political function and it is time you did. I hope you will not disappoint me."<sup>42</sup>

### **2.2.2.5. Pandit Tara Datt's commitment to Liberal approach stated.**

How much C. Y. Chintamani valued Pandit Tara Datt's devotion to the cause of the Liberals is reflected in his reply to a letter of Pandit Tara Datt by which, as Chintamani's reply shows, he was "deeply moved" and which to him was a "touching letter". In his reply Chintamani further wrote Of Pandit Tara Datt, "If half a dozen others had your earnestness and devotion, how much better off the party would not be!"<sup>43</sup>

### **2.2.2.6. What should be the policy of the Liberals towards the Constitution of 1935 ?**

The views of Pandit Tara Datt on what should be the policy of the Liberal Party in working out the 1935 Constitution, are found in his letter of 1936 to Chintamani, in the foreground of the approaching United Province Liberal Conference which was to be held at Fyazabad on 11<sup>th</sup> and 12<sup>th</sup> April in the same year. C. Y. Chintamani had invited Pandit Tara Datt for the Conference but he had just recovered from an ailment and was "too weak to undertake a long journey." But in his letter he gave a clear exposition of his views regarding the Liberal policy. He wrote to Chintamani, "I hope and trust the Conference will tackle the present day Indian politics as practical politicians. In my humble opinion it is no use discussing matters which are accomplished facts-such as communal

award, the new constitution etc. The practical questions to be considered are-what should be our policy in working the new constitution- should we join hands with the congress and enter councils with the sole object of wrecking them or creating dead locks; or work the reforms and cooperate with the Government in matters which are for the good of the country and oppose all measures which are honestly feel detrimental to its interests ? In my humble opinion the former has been the policy of the Liberal in the past and should be their policy in the future. I know we are in great minority and have little chance of entering the councils in competition with other vociferous sections. But we can serve our country by remaining out of the councils. I have no faith in half hearted compromises.”<sup>44</sup>[ sic ]

#### **2.2.2.7 Empolymnt Tax Bill.**

Chintamani had carried out a relentless campaign on the Employment Tax Bill, which was considered as an additional Income Tax, and was eventually dropped by the government.<sup>45</sup> While campaigning on the Bill he had also written to Pandit Tara Datt, “Assuming as I hope I may safely do, that you share the opinion of us here on the Employment Tax Bill, may I not appeal to you, as I am appealing to friends elsewhere, to organize in your city a meeting of all non- Congress elements to lodge an emphatic protest against it? I trust you will try and will succeed.”<sup>46</sup> In reply Pandit Tara Datt wrote to him on this, “ ... the present Unemployment [ sic ] Tax Bill will create a great discontent among the employed...” Further showing his concern for Chintamani’s ill health and regard for him he wrote in the same letter, “We are proud of you as being our National Leader and pray that you may be spared long to guide the mother land during the present critical times.”

### **Conclusion**

It can be discerned from the letters of Chintamani and Pandit Tara Datt Gairola and the Council Proceeding that there existed a deep personal friendship based on mutual trust between the two. This friendship had resulted and evolved from knowing each other by reputation to one fostered by close contact as colleagues in the Legislative Council. Their contact was cemented, and consequently the friendship, by their complimentary political goals and belief in the methods of achieving them. Though there is no concrete evidence available so far whether Pandit Tara Datt was a member of the Liberal Federation or the United Provinces Liberal Association (as the letters in some way seem to suggest), they do suggest that he was very active in the Liberal Movement. Although Pandit Tara Datt had stopped taking part in active politics after 1920 and despite his absence from political functions, his views, earnestness and devotion were regarded, by Chintamani, as of great value to the party. Not only were their views similar on many subjects but there also existed a relationship of collaboration between them, both within the Council and out of it.

## ACKNOWLEDGEMENT

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13. Ibid.pp.3, 10-11.
14. Raman, Sunil; op.cit.pp.77-78
15. Letter Of C.Y. Chintamani to Pandit Tara Datt Gairola, December 9, 1920.
16. Raman, Sunil; op.cit.
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18. Lalita Chandola Vaishnav; 'Garhwal Ke Jagran Mein Garhwali Patra Ka Yogdan', Pandit Viswambhar Datt Chandola Shodh Sansthan, Dehra Dun;
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20. Proceedings of the Legilative Council for the United Provinces of Agra and Oudh, October 1, 1915. National Archives, New Delhi
- 21 Moore, R.J. op.cit.
22. Letter of C.Y. Chintamani to Pandit Tara Datt Gairola, December op.cit.

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23. Between 1927 and 1932, Pandit Tara Datt wrote a number of articles, and published in The Leader and Pioneer, highlighting the maladministration in the Princely States of India and the position of their subjects in general. In this context he also criticized the conditions in the Tehri State.
24. Letter of C.Y. Chintamani to Pandit Tara Datt Gairola, dated March 31, 1920.
25. Ibid. May 19, 1920
26. Ibid. dated, December 9, 1920.
27. Record of Proceedings In The Court ... op.cit.( In May, 1930 The Tehri State forces had fired on unarmed agitators at Tilar in the Rawain pargana of the State, killing many of them. Pandit Tara Datt had criticized the administration of the Tehri State and Dewan Chakradhar Juyal, after taking permission from the Maharaja, instituted a defamation suit against Pandit Tara Datt Gairola. See Shiv Prasad Dabral 'Charan's 'Uttarakhand Ka Itihas' Part 8 Section 2, Vir Gatha Prakashan, Dogada Garhwal, pp. 232-242.
28. Letter of C.Y.Chintamani, op.cit., September 22, 1933.
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31. Proceedings of the Legislative Council for the United Provinces of Agra and Oudh, August 13, 1918, National Archives, New Delhi.
32. Ibid.October 1, 1917.
33. Ibid.
34. Ibid.April 9, 1918.
35. Ibid. August 13, 1918.
- 36.. Letter of C.Y.Chintamani to Pandit tara Datt, dated, December 9,1920.
37. William Harcourt Butler was the Lieutenant Governor of the United Provinces from January 3, 1921 to December 21, 1922 ( en.wikipedia.org/wiki/List\_of\_Lieutenant\_Governors\_of\_United\_Provinces.)
38. Raman, Sunil; op.cit. pp.47-48.
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46.Letter of C.Y.Chintamani, op.cit. March 9,1939.

47.Letter of Tara Datt Gairola, op.cit. March,28,1939.