CHAPTER I

His Early Life and Career

The nineteenth century was a period of great upheaval in Indian History when almost all the regions of the country had practically come under the sway of the British. The country was in misgovernment and backward position in the early decades of the last country. The representatives of the East India Company were endeavouring to keep out their own fellow countrymen and maintain the company's monopoly of Indian trade with no higher aim than of getting rich as quickly as possible. 1 The population of the country was sunk in ignorance and superstition. Human sacrifices were callously offered to gods and goddesses. Thousands of unfortunate widows were burnt with their deceased husbands, leaving orphan children behind. Bands of highwaymen and professional assassins moved about with impunity. The rulers of the day sought to escape criticism of their maladministration by abolishing the freedom of the press which they feared. 2

Such period was a period of alround darkness. But it was soon followed by the dawn of an era of enlightened liberalism when an increasing number of Englishmen in England and not a few among the officers of the company in

1. The Mahratta (Poona) February 23, 1890.
India were filled with a deep sense of their duty and responsibility. Their ideas of government were cast in the loftiest mould. The greatness of Britain, they held, should rest not on the acquisition of gold or territory or glory, but on the happiness of the Indian people. When such developments were taking place in the country, Naoroji Palanji Dordi was blessed with a son who became a towering personality in Indian politics. Before further discussion about his birth, childhood, schooling and latter career, it would be pertinent to tell here about his family background.

The Parsi community to which Dadabhai Naoroji belonged had been migrated from Iran to India after the Arab victory of Iran. This, however, was not the first contact of Iranians with Indians. There had been relations earlier between both the countries on commercial, cultural and political basis for more than a thousand years. Growth in population, severity of the northern winter and other causes, including difference of opinion over religious convictions, led to the separation from their country. The trend of migration in wave after wave continued southward. A group of people around 2000 B.C. crossed the Hindu Kush and entered the Punjab and thence spread towards the Gangetic Valley in which developed civilized Hindu Kingdoms.

3. The Friend of India (Calcutta) May 9, 1839.
5. Ibid.; p.3.
6. Ibid.
It is quite significant in the history of India that the handful of immigrants from Iran were received with arms outstretched by the population of India but in the course of time, they readily adopted the Hindu way of life and customs. Both the Hindus and Parsis had influenced each other to such an extent that a Parsi could hardly be distinguished from a Hindu by name or by costume, by religious rite or mode of life.\(^7\)

The ancestors of Dadabhai Naoroji had domiciled at Navsari which was a small town in the territory of the Gaekwar of Baroda, originally known as Nagmandal or snake-land. Finding its climate as salubrious as that of Sari, an ancient city of Iran, the early settlers of the town called it Navsari, the New Sari.\(^8\) This place became stronghold of a section of Parsi priesthood in Western India whose descendants feel proud, till this day, to call themselves Noshakras. It also became the religious centre of the community as it had produced some of the most learned prelates, dasturs and headmen, dessais who rendered valuable services to the Gaekwars' state and society. They owned large territories and enjoyed great prerogatives;

---


it had been the birth-place of many an eminent Indian such as Jamsetji Tata.9

The father of Dadabhai belonged to the Dordi family who owned an estate in Dharampore State, about twenty miles from Navsari. Before his (Dadabhai) migration to Bombay, his grandfather and father were engaged in agricultural pursuits. The first Parsi priest to arrive at Navsari was Zarthost Mobed who had lineage connection with the family of Dadabhai. Hence, Dadabhai Naoroji was born in this family in Bombay on September 4, 1825.10 His father died when he was four years old. The burden of his early training fell upon his mother who was a woman of remarkable ability. It was, in fact, her determination to secure for him the best education available that led him to make the first gap in the immemorial family record of continuous sacerdotal service.11

The mother of Dadabhai Naoroji gave a new turn to the family. Had his father lived until his son reached the age of initiation, he would have considered it a sacred duty to bring him up as a mobed (priest). It is pleasing to speculate how in that event Naoroji might have devoted himself to the religious interest of the

9. Ibid.
10. India, July 6, 1917.
11. Masani, op.cit.; p.5.
Parsi community with the zeal of a reformer even more fervid than the spirit of patriotism which marked his advocacy of the secular interests of his motherland. He denounced religious prejudices, bigotries, heresies and injustices and took-up the issues such as economic disabilities, political wrongs and iniquities against which he raised his powerful voice throughout his life.  

The regeneration of the country was much more important for Naoroji than the reformation of a particular creed or the spiritual progress of a particular community. It is a matter of great significance that he made the first gap in the family record of uninterrupted priest service and became the high priest of Indian nationalism.

Naoroji's mother splendidly rose to the occasion. Though she was an illiterate woman yet her natural intelligence and resourcefulness were remarkable. He recalled in his latter life that she was his constant companion, nurse, teacher and guardian - angel and continued to be the good genius of his life for fifty years. However, the family remained in the shadow of poverty but she sent him to school and toiled for his maintenance. In a brief

12. India, August 31, 1917.
account of his early life, he contributed a small paper about "The Days of My Youth" to *Mainly About People* in the year 1901 in which he observed: "There is one who, if she comes last in this narrative, has ever been first of all, my mother. Widowed when I, her only child, was an infant, she voluntarily remained a widow, wrapped-up in me, her everything in the world. She worked for her child, helped by a brother. Although illiterate, and although all love for me, she was a wise mother. She kept a firm hand upon me. She was the wise counsellor of the neighbourhood. She helped me with all her heart in my work for female education and other social reforms against prejudices of the day. She made me what I am."\(^{15}\)

It was a very high time for the East India Company to consolidate its conquered territories. Its government paid no attention to the education of the people till the period of William Bentinck. In Bombay Presidency, Mountstuart Elphinstone took a lead by founding the Native Education Society under whose patronage a beginning was made with a school in two branches - English and Vernacular. Dadabhai Naoroji started going to school when he was nine years old.

However, he was so poor that he could not pay his school dues. Fortunately, education in those days was entirely free in Bombay. If there had been levied the fees of the present day, his mother would not have been able to pay them. It was because of this that he was an 'ardent advocate of free education and the principle that every child should have the opportunity of receiving all the education it is capable of assimilating, whether it is born poor or with a silver spoon in its mouth.'

Naoroji's mind was very sharp which he showed in learning the multiplication tables and mental arithmetic. Though he was short of stature yet he made distinction in his studies and thus became the regular 'show-boy of his class'. He got his early education in an Oriental Simple School. He was so talented that when the teacher put a question before the students for solution, he quickly took a step before the rest, contracted "his brows in deep and anxious thought and with parted lips and fingers eagerly

17. Ibid.
17a. India, July 6, 1917.
uplifted towards the master, rapidly worked his problem and blurted out the solution with a startling haste. The little-fellow seemed animated with a desire to excel and his mental capacities promised him a rich reward.\textsuperscript{18}

Naoroji was not an ordinary boy in talent; his brilliance appeared when he was about fifteen years old. He was not rough and tough but a boy of very soft nature. He became very popular with the nickname of \textit{Jonqlo} (Englishman). He was fond of wearing English dress even in the school days. He wore especially the English court dress. He started drinking when he was school going boy, as he confessed later in plain terms: "As a boy I was accustomed to have my little drink before dinner. One day, there was no liquor in the house, and I was sent to have any drink at a shop opposite. Never did I forget the shame and humiliation I felt at being there. It was enough. The drink shop never saw my face again".\textsuperscript{19}

After the completion of studies at a school conducted under the auspices of the government, young Naoroji was admitted as a scholar in the newly started Elphinstone Institute, established to continue the name and fame of Governor, Elphinstone, of Bombay, one of the

\textsuperscript{18.} Mrs. Postans, \textit{Western India}, quoted in Masani, \textit{op.cit.}, p. 9.
\textsuperscript{19.} \textit{I bid.}
Anglo-Indian administrators of the nineteenth century.
Here Naoroji proved himself to be such an intelligent and painstaking student that he always managed to carry away most of the prizes and exhibitions awarded to successful students.20

Naoroji himself has referred to the above incident in his autobiographical sketch as follows: "I remember at one of the school examinations, a fellow pupil, having learned the ready-reckoner by heart, carried off the prize I had expected. But at the distribution of prizes, when questions outside the book were asked, he faltered and broke down. I seized the opportunity, rushed out of the ranks and answered. Then and there an English gentleman, among the company, gave me a prize; and Mrs. Postans, the lady traveller, who was also present, had made a special note of the incident in her book Western India.21 Such was the morning of Naoroji showing that the day of his life was to be bright and full of extra-ordinary achievements for the nation and society and for himself full of glory and fame.

When the schooling of Naoroji was going on, he was married to Gulbai (at the age of seven), the daughter of Sorabji Shroff.22 Infant marriages were then the rule among Parsis, as they were among the Hindus. He was selected as one

20. India, July 6, 1917.
22. Ibid.; p.10.
of the students declared fit for the higher form. He was one of the first students to join the Elphinstone College in Bombay. Watts' book - Improvement of the Mind - settled his style and mode of thought. He always believed in clearness of thought and diction which made him a writer and speaker always comprehensible to the simplest mind. He further observed: "As education advanced thought gradually developed itself in different direction. I realized that I had been educated at the expense of the poor, to whom I myself belonged, so much so that some of my school books came from a well-to-do classmate, a Cama, one of the family with whom I was destined subsequently to have so much to do in public and private life. The thought developed itself in my mind that as my education and all the benefits arising therefrom came from the people, I must return to them the best, I had in me. I must devote myself to the service of the people".

It was Elphinstone College that developed his over-all personality and realised him to put off the debt


26. This College was considered the best institution in Western India, as it admitted only rich students on its roll. Naoroji sought admission after a 'struggle' when he fought a battle against partiality and injustice done to the poor students.
he owed to society. He won the sympathy of classmates and teachers. He was even called 'the Promise of India' by one of his teachers, named Orlebar. This prophecy came true. In fact he was 'the Promise of India' in many respects - the first Indian professor, the first to found several organisations for the social, intellectual and political uplift of the people of India, the first Indian M.P., the first Indian to sit on a Royal Commission, appointed in response to his own demands to secure financial justice for his country and, above all, the first and foremost Indian to claim self-government for his countrymen from the Indian National Congress's platform as President in 1906 at Calcutta. 27

When he was in his academic career, he greatly influenced a number of British and Indian personalities with his qualities and brilliant career. One among such was Sir Erskine Perry, Chief Justice, who was the President of the Board of Education. He proposed Naoroji's name for England to be a barrister. He was enough fortunate that half the expenses for the purpose were offered by Perry and the other half by the Parsi community. 28 In the beginning the proposal

27. India, July 6, 1917.
28. Ibid.
was welcomed by the leaders of the community but in view of the proselytising activities of the missionaries in those days, it was impossible for the elders to respond to Perry's large-hearted gesture. 29

Naoroji could not get the opportunity offered to him by the Chief Justice. But he was to break the record in other directions; he was not to be the first Indian barrister. After a narrow escape of entering the service of the Bombay Government in the secretariat, he secured the post of Head Assistant Master in Elphinstone Institution. 30 He was the most proficient person in Mathematics for which he was awarded gold medal. In recognition of his services as Assistant Master, he was made Professor of Mathematics and Physics in 1854 on the death of the European incumbent of that post. He was the first Indian to have been honoured with that post. 31

Both the public and the government congratulated the Board of Education for his appointment as a Professor in the same institution where he had been a student. Naoroji deemed it the greatest event in his career. Even at the end of his life he felt proud of that distinction. On one occasion he said: "Several honours came to me during my life-time, 29. Ibid.
31. Ibid., p.5.
but no other title created in me that sense of pride which I felt in being known as a Professor". 32

During his engagement in teaching (1845-55), his activities were not confined to the work of teaching his classes alone. On the contrary, they covered such a wide range that even a simple enumeration of those activities cover much space. To refer to the most prominent of these, it was to Naoroji that Bombay owed her first school for girls, which was in the teeth of the opposition of the prominent members of the Indian community. 33

It was probably the mathematical precision which became the prominent characteristic of his personality, it was reflected in his personal conduct and judgement and his political career also during which he spent his eventful life for the constitutional agitation. Nothing less than demonstrative proof could make him accept a statement, nothing short of what was just and fair could give him satisfaction. Here a great development took place in his perspective that made him to believe that the British imperialists were not governing India on principles precisely British. All his demands on behalf of India were simply appeals for a precise and just interpretation

of and adherence to declarations solemnly made by the Crown and British statesmen on several occasions.34

Working in the Elphinstone College, Naoroji spared his valuable time for other socio-cultural activities—education for girls, diffusion of useful knowledge in vernaculars, religious reforms, education of public through the press and political reforms. The Students' Literary and Scientific Society was founded on 4 August, 1849.35 This Society had to take prominent lead in the female education in Bombay city as those were days of ignorant, superstitious and submerged womanhood throughout the country. Behramji Khursheedji Gandhi in the first meeting of the Society exhorted the youths: "We have talked and talked. Deeds are wanted, not words. Let us do something. Let every student here present use his influence with the members of his own family to get one pupil at least.".36

Naoroji and other youths worked hard for the expansion of education among girls. They had to face the stern antagonism from orthodox Hindus and Parsis who had grave misgivings as to the consequences of such a revolutionary change in the social

35. The Bombay Gazette (Bombay) August 6, 1849.
36. Ibid.
life of the people. It is regret to say that the elders of both the communities were not eager even to appreciate the pioneering nation building work on which these youths had embarked. Some liberal hearted persons like Jugannath Shankerseth, Cama and others provided accommodation and funds for the maintenance of schools started by the youths. Lord Falkland, the Governor of Bombay, duly appreciated the spontaneous organisation of the schools in the following words "as an epoch in the history of education of the Presidency, from which, it was hoped, would in due course be traced the commencement of a rapid, marked and constant progress". It can fairly be said that Naoroji was a tower of strength to the amateurs who spared no effort to make the experiment a success.

The next organisation for the work of schools was supplemented by the Dnyan Prasarak Mandali (society for the promotion of Knowledge) in 1849. It spread the knowledge among the adults only through Gujarati and Marathi languages. The adult population was made to understand the characteristics of the general awakening and enlightenment. The youths worked in such way that questions of social organisation and reform received special attention. The effect was visible in the general awakening of the people and the gradual transformation in their ideas and way of life.

37. Ibid.
38. Ibid.
Naoroji’s now main concern was to work for the socio-religious reforms among the Parsi community. To liberate the womanhood of India from mass ignorance was quite difficult and hazardous than the crusade for educating the girls of the community. The method of persuasion was adopted to the good sense of the community. The Rahnumae Mazdayasnan Sabha was founded on August 1, 1851 in order to reform the community and transfer of old faith according to their western ideas. The office bearers of the society had to bear opposition from the conservative section forming the bulk of the community. They were regarded as the ‘enemies of their ancestral faith’. In the end success crowned the efforts of the reformers and their religion was weaned from most of the obnoxious accretions. However, it is important to tell here that Rahe Rastnumae Zarathustrian Sabha also took place in anticipation of the activities of youth through their organisation. But that Sabha could not work in opposition of youths and died when it was three years old.

The Rahnumae Mazdayasnan Sabha celebrated its silver jubilee when Naoroji was in England. After his departure, Khurshedji Rustamji Cama was the heart and soul of the Sabha. In his message to the leader of the Sabha, Naoroji recalled the initial difficulties: “In the beginning, what vicissitudes did

40. Masani, op. cit.; pp. 16-17.
41. Ibid.
we go through! And, even up to the present day, what continuous struggles against opposition has the society had to make! The first central idea of the Rahnumae at its start was to restore Zarathustri religion to its pristine purity and simplicity. That object, as far as I understand, has been faithfully adhered to under difficulties enough to damp any enthusiast. But I think no body will deny that not a little of this success, so far as it has been achieved, is owing to you, to your knowledge of Avesta at first hand, and to your untiring exertions to bring out and encourage more workers in the field." 

The organisations founded or had hand in their formation celebrated diamond jubilee before his eyes. When he finally settled at Versova, educated and representatives of all the communities kept on going to his residence which became a place of pilgrimage. His whole life was 'a chapter of reform' which became a source of cheerfulness to him in old age as these youth had let to the transformation of a whole nation.

42. Naoroji to K.R. Cama, London, undated letter; Naoroji Collection (National Archives of India, New Delhi, hereafter referred as NAI).

43. Masani, op.cit.; pp. 16-17.
The year 1852 was a significant landmark in the politics of Bombay Presidency. The politics of socio-religious reforms began to shift towards constitutional agitation. Although he was a Professor in government instituted college yet he did not feel precluded from taking part in politics. The crucial question of the day was whether the charter of the East India Company should be renewed or not. The Company after 1833 had ceased to be a trading corporation but had continued as a ruling body.\textsuperscript{44} During the Company's rule it became apparent that the machinery of the government was burdensome and oppressive. The intellectual progress of the people was neglected, the country's economic progress retarded and its internal development ignored.\textsuperscript{45}

With the spread of Western education, a portion of the Indian people, however small, felt that 'the right of the Company to govern the country under a system unsuited to its rapidly changing condition should not be allowed to be conceded unchallenged.' The Indian people were aggrieved the most in period of the Company rule. The cardinal grievance of the people at that time was the exclusion of the Indians from the service of the government despite the provision made in the Act of 1833 to the effect that "no native of India natural

\textsuperscript{44.} \textit{Congress Presidential Addresses Vol.I} (Madras 1917), p. 17.

\textsuperscript{45.} \textit{Ibid.}
born subject therein should be disqualified from office by reason only of religion, place of birth, decent or colour." 46

The renewal of the charter Act of the Company gave an opportunity to the Indians to ventilate their grievances. The administration of the Company took little interest in matter concerning to India. How long the people of India could wait for it? The Bengal Presidency had already taken lead in forming an association for sending representations to the British Government. Bombay, Madras and Poona also followed suit. In a meeting of the citizens of Bombay held in Elphinstone Institution on 26 August, 1852, Bombay Association was formed. 47 It was the first political association in the Bombay Presidency. On the eve of this occasion, Naoroji made his maiden speech on political reform in the following lines: "The word "Grievances" has now-a-days become very common, it is the mouth of everybody. But I apprehend, few have any idea of the real import of the term. Under the British Government, we do not suffer and great Zulam (oppression), we are comparatively happier under this government than we would be likely to be under any other. Whatever evil we have to complain of, originates from one cause, namely, the ignorance of

European officers, come fresh from home. With regard to many of the habits, customs and usages prevalent in this country, these officers may pass laws or regulations injurious to the Natives, and yet fancy they (officers) have done their duty conscientiously. The authorities think them to be right, while the Natives think otherwise. But if an Association like this were in existence, we could suggest improvements. These suggestions coming from such an assembly must be listened to and perhaps adopted. The real grievances that I am aware of are those related to the state of the kumbis (peasants) in the inferior and the judicial and revenue systems. But we want facts regarding all these and the present meeting is one step in the Inquiry.\textsuperscript{49}

\textbf{Naoroji realised that due to the slow growth of education, people had not yet become politically conscious. They had very ha^y notions of their political rights and wrongs. The country was not ready to show self-assertion. In such situations, they could only appeal to the sense of fair play and justice of the rulers.\textsuperscript{49} Limitations of that period were not widened and the people were hardly acquaint with the real plight of the country. In his speech prepared for Presidential address, he recalled: "How limited our political ideas and aspirations of that time were! The extent and

\textsuperscript{48.} \textit{Ibid.}; Bombay Gazette.; August 27, 1852.

causes of the increasing poverty in India we had hardly any conception of, nor had we fully realized our rights and duties as free British citizens".\textsuperscript{50}

The speech made by Naoroji indicated his political creed. He was of the opinion that India's destiny had been linked-up with it and she had no desire to mutate for any other. He cautioned the authorities not to follow such a policy that could be harmful to the interests of India. If the British continued this policy, it would breed constitutional agitation which, in fact, was the real remedy. The association and cooperation among the people should express their viewpoints towards the real wrongs and their voice must be heard. Herein lay the principal justification and hope for all the agitation he carried on - a nation's united voice was bound to be heard.\textsuperscript{51}

Several non-official Englishmen such as A.O. Hume, Sir William Wedderburn, Sir Henry Cotton, W.S. Caime, Henry Fawcett, Charles Bradlaugh, Herbert Spencer etc. became severe critics of the British rule due to its autocratic and

\textsuperscript{50} Ibid., pp. 842-43.
\textsuperscript{51} Ibid., pp. 6-10.
oppressive methods adopted in regard to Indian administration. All this gave an opportunity to Indians to demand an inquiry into the wrongs committed in the administrative set-up of the country. The list of their grievances kept on increasing as soon as the inquiry proceeded. It is significant that contrary to the hopes and aspirations of people receiving a sympathetic hearing and redressal as cherished by the leaders like Naoroji, the British authorities in India and England turned a deaf ear to all appeals for their removal. The essence of his policy remained the same up to his last breath.

Almost all leaders of liberal point of views vehemently decried the policies of the Indian Government which worked indifferently to Indian interests. The only way left to its solution was to rally the liberty-loving people of England who would, he hoped, willingly listen to their representations and with their traditional love for justice and freedom lend a helping hand to their fellow-countrymen in India.

During his presence in India in early years of his life, Naoroji worked hard for the political education of the Indians. The beginning in this regard was made by the Bombay Association. It drafted a petition for the submission to the

53. Ibid.
British Parliament for an enlightened system of government and inclusion of Indians into the higher services of administration, expansion of Legislative Councils etc. It urged upon the government to create universities in all provinces so that the fruit of Western learning could be bestowed on greater number of people.\textsuperscript{55}

The Bombay Association submitted petitions from time to time on numerous problems like the representation of Indians in central and provincial councils, municipal corporations and local boards; Indianisation of civil services, salt tax, excise, stamp, police taxes, cotton duties, separation of judicial from executive functions, indentured labour in Mauritius etc.\textsuperscript{56}

The Bombay Association like the British Indian Association of Calcutta sent Naoroji Furdoonji to England to submit its petition to British Parliament on the eve of renewal of Charter Act. He delivered speeches before British public at many places and interviewed official and non-official Englishmen there. He also gave evidence before the East India

\textsuperscript{55} The Bombay Gazette, August 27, 1852.  
Committee on Indian questions. He urged Gladstone to take-up Indian questions in British Parliament. Gladstone on his persuasion observed: "I think it is desirable from time to time that committee of the House should be appointed to examine into all the various departments of administration and among them is the finance of India, and the fact which we must all deplore, that it is not to secure adequate attention with these walls to Indian affairs is an additional reason for having a committee to enquire into the matter".

Naoroji had full faith in the conscience of British public. His messages, speeches, writings and even correspondence clearly testify his political dictum. He refused to believe that the interests of England and India conflicted so violently as to render separation inevitable. He believed that interests of both the countries were essentially the same. He, therefore, looked forward to the time when the continuance of the British connection could be made to conform to the best interests of India.

It is significant to tell here that the petition submitted to British Parliament had all relevant aspects therein. The British public opinion differed as far as the demands recorded in the petition were concerned. The

57. *The Bombay Gazette*, October 9, 1871.
58. *Ibid*.
Anglo-Indian press also ironically remarked in its newspapers. The Telegraph and Courier asked indignantly: "Might we not as well attempt to assimilate the natural productions of the two hemispheres as strive to naturalise in the East the growth of Anglo-Saxon civilization? Even were the soil fitted for its reception, would the tree of liberty flourish after its transplanting? Should it not be raised from the seed and not the graft?"60

There were some British publicmen who did not see all things from imperial spectacle but showed their broad-mindedness and vision in dealing with the Indian affairs. If the Indian affairs dealt patiently and affectionately, their rule would found deep roots in the Indian soil. The Indian Spectator observing on the petition wrote: "It would be lamentable mistake to suppose that a movement like this can disposed of by being 'put down' or 'put off', nor would it be a less grievous mistake to suppose that to grant the claims of this petition in substance would be a concession to the Indians at the expense of the British. On the contrary, it would commence, in a more thorough style than we have yet attempted, the work of identifying the Natives, their affections and progress with English institutions,

60. Masani, op.cit.; pp. 21-22.
thus recruiting the alien civil force, by which we hold the country, with a far more numerous militia of attached volunteers".62

The Bombay Association's petition created a stir in England. The India's friends like John Bright, Joseph Hume and 'Young India in British Parliament'63 raised their voice in favour of India's demands, but Richard Cobden, a famous politician of Ireland, saw no reason and advantage either to the British or to those of India in British connection. He had quite different opinion from those of British publicmen and politicians. He clearly stated that India must be ruled by those who lived on that side of the globe.63 Its people would prefer to be ruled badly according to British notions by their own kith and kin than to submit to the humiliation of being better governed 'by a succession of transient intruders from the antipodes".64

The presence of Naoroji Furdoonji and the pregnant petition made the friends of India to realise an absence of

62. Ibid.
a powerful organisation. They held a meeting at St. Jame's Square, London, where the India Reform Society was founded. However, it staged an agitational work in England but could not derive political concessions to India. But its activities taught the Indian people that only concerted agitation would wrest from the British authorities more than what seemed possible and dispel apathy and ignorance about India from the British public. The slogan given by this Society: "Agitate, agitate and agitate" became the pet-word of Indian politicians like Naoroji.66

Naoroji displayed the wider range of his sympathies and versatility of his intellect. Like the Bombay Association, he also associated himself with the Bombay branch of the Royal Asiatic Society. He read several papers on its platform relating to the multiple-aspects of India. Side by side, he favoured the cultural advancement of the people so that it could pace with the political development of the country. The Parsi Dramatic Society was founded in 1853 for cultural advancement of the Parsi community in general and youths in particular. Besides, he was also associated with many other

65. The Englishman (Calcutta) July 19, 1853.
66. Ibid.
charitable organisations. With limited means at his disposal, he rendered financial assistance and personal service to such humanitarian movements. In 1855, he was put on the grand jury. 68

Naoroji did a lot for holding of the competitive-examinations in India. This subject had great concern with the employment of the Indians into the civil services. In 1855 the old system of nomination to this service was abolished and the method of recruitment by open competition was substituted. Among the candidates who offered themselves at the first competition was a Parsee, R.H. Wadia, but objection was raised by the Civil Service Commissioners to his admission on a technical ground as to limit of age. 69

Naoroji took-up the case and fought with the support of John Bright for the relaxation of age rule. Though he did not succeed yet with characteristic energy continued his campaign and set to work also upon the larger interest of holding simultaneous examinations in England and India. In 1870, he was the prime mover in the agitation which secured the admission of Indian candidates to the Indian Civil Service. 70

68. Ibid.
69. India, July 6, 1917.
70. Ibid.
Naoroji was induced by Cama Brothers to join their business as an incharge of Head office in London. Before 1855 there was not a single Indian mercantile firm in England. All business was done by Europeans. This firm wanted a manager of high integrity and education to manage this firm. He agreed with a great deal of reluctance as teaching was his favourite job. He was suggested that he could see for himself and initiate connection between England and India. It was deemed prudent that it would afford an opportunity for him to advice the Indian students in England who were competing for Indian Civil Service. All this would enable him to fight for the rights of the Indians.

Naoroji left for England in June 1885 with Cama Brothers. Business was not a profession of his choice as he was a great idealist. After sometime he relinquished the job and started teaching Gujarati in University College, London. He remained engaged in teaching profession for ten years (1855-1865). Besides, he took keen interest in many social activities and assessed the British character profoundly. He continued to guide the Indian students

71. Wadia, op.cit.; p. 4.
studying in England. It is noteworthy that his association with Cama Brothers firm made him reputed there within a very short period.\textsuperscript{72}

Naoroji, during his sojourn in England, worked as an ambassador for India in England. In 1859, he led a campaign of agitation for the recruitment of Indians to the Civil Service. More harm was done to it when the India office announced a reduction in the age limit from 23 to 22. This debarred the Indians who were appearing at the examination. He wrote a letter of protest to Lord Stanley, Secretary of State for India, in this concern. He asked that all the candidates eligible should be allowed to appear at the examination. He took up this question and raised a great hue and cry through press, platform and Parliament. Ultimately, he won the fight. This shows his unflagging zeal and tenacity for public causes.\textsuperscript{73}

The next question took up by Naoroji was his evidence he gave before the Public Service Commission which was then

\textsuperscript{72} His understanding of business calculations earned an enormous amount of benefit to the firm. This firm had lost a business of around three crores of rupees during American Civil War. It not only recovered that loss but earned enough profit due to Naoroji's extensive involvement in the business. \textit{Ibid.}

\textsuperscript{73} \textit{Ibid.}
sitting in Bombay. He had agitated for many years for such an enquiry. He even published a paper on this question. The ready response from the government was welcomed by him towards the removal of a great wrong. 74

Naoroji took keen interest in the activities of several organisations in England. East India Association was established in 1862 to promote the interest and welfare of India by all legitimate means. It consisted a large number of eminent English politicians, statesmen, ex-officials and several Indians including Naoroji joined the Association. Within a short period, branches of the Association were founded in big cities. He lent his full support to it and made the British acquaint with many problems of India through his paper-reading strategy. The amount he received from presentation donated to this organisation's fund. 75

Naoroji served the Baroda state as its Prime Minister as there was a lot of misrule and confusion. He did not even accept a huge amount of money ₹.50,000/- as a gift but donated to a trust which was made in the name

74. Ibid.
75. India, July 6, 1917.
of his children. He introduced many reforms in the state but were not appreciated by the Maharaj of Baroda and constant friction arose between them. He left the service of Baroda state and came to Bombay where he stayed for several years.76

Naoroji now started taking interest in the politics of Bombay Presidency. In July 1875, he was elected to Bombay Municipal Corporation from the same constituency in which he was born. His knowledge of financial matters, proficiency in Mathematics and skill in presenting statistics were of great value to the Corporation. For his interest in financial matters, people of Bombay admired him for his interest in the affairs of the city politics.77 He published a monthly journal, The Voice of India with the object of securing a fair hearing and justice for India from the British. He kept on financing this monthly journal. He became a member of Bombay Legislative Council during the period of Lord Reay as Governor of Bombay Province. He worked for the well-being of the people of that Province for a year or so. He then went to England where he was to enter British politics in order to work for the cause of India.78 The anvil of movement now shifted to England as the bureaucracy in India did not budge an inch from its stiff and stubborn attitude towards the problems of India.

76. Wadia, op.cit.; pp. 7-8.
77. Ibid.
78. Ibid.; p. 11.