CONCLUSION

Dadabhai Naoroji was the most precious jewel of India's National Movement. He extensively dedicated himself to the national cause for many decades in many ways both in India and England. He worked in close intimacy of Allan Octavian Hume, William Wedderburn, Henry Cotton, W.S.Caine, Jol Bright, Henry Faucett, Charles Bradlaugh, William Dighb, Samuel Smith etc. and contributed a lion's share in the establishment of several organisations in India and England. He realised that the grievances of the multi-million Indians had not been conceded by the British ruling class in India. He, therefore, thought it proper to put India's case before British public and Parliament. He worked with more substantial and persistently in order to get concessions and reforms for the toiling masses of the country.

However, the activities of Naoroji in England did not have that forcefulness and zeal which was a significant silent feature of the nationalist leaders in India but it was more important from one point of view that he agitated on a foreign soil with continuity and vigourly in a quite hostile and opposite atmosphere. The politics of the then period had continuously been dominated by the hard imperialist Conservative who imminently maintained their superiority and determined to hold the country at all costs. Though he did not dream for the attainment of freedom yet he wanted that almost all the branches of the administrative set-up should be dominated except.
Viceroyalty, provincial Governorship and commandership of the military, by the Indian themselves. It would be fair to say that he worked with his true instincts for the commonweal of Indian people both in India and England. Unmindful of his criticism, he went on working for reforms.

Naoroji was the first Indian who gave great value and importance to the nationalist activity in England which was the real nucleus of Indian political system. He organised the Indian political propaganda work with consistency and constitutional means in England that suited the nature and temperament of the British people. He had realised much before the establishment of the Indian National Congress in 1885 an acute and dire need of political activity to be carried on in England to remove the layers of misunderstanding and ignorance from the minds of the British people about India and its people. It was his ardent desire to foster a bond of commonness between India and England as advantageous to both the sides. He, therefore, deemed it prudent to settle in England in order to work for the political betterment of India for the development of consciousness of the British people to their sense of duty towards Indian people and appealing to their democratic instincts and liberal principles. Keeping these aspects in mind, he went to organise the London India Society and East India Association to redress the grievances of Indians and to make the erroneous impressions created by the Indian bureaucracy correct in England in regard to India.
However, many other organisations had already been founded in England since 1838 but all these were being dominated by the Europeans who had insufficient knowledge about India in those times. Moreover, those organisations could not work according to the wishes of the Indian people as these lacked communication gap as far as the Indian side was concerned. But the organisations founded after the presence of Naoroji in England did immense work in enlightening the British people with the Indian problems. Besides, the presence of Hume, Wedderburn, Charles Bradlaugh, Hanery Cotton, W.H. C. Digby made him embolden to lead towards propaganda work in England.

The London India Society exercised some influence on the member of Parliament but after the formation of British Congress Committee it became defunct. It engaged in the Indian Civil service question only. The East India Associatic was quite popular organisation but it lacked strong spokesman in Parliament except John Bright and Henry Fawcett. Moreover, it had dominant monopoly of the retired Anglo-Indians who later on changed their attitude towards India when a change in the British policy took place.

Naoroji was one of the founders of the Indian Nations Congress. He took keen interest in its activities and remained active till his death. He presided over the deliberations of the Congress three times (at Calcutta in 1886; at Lahore in
1893 and again at Calcutta in 1905). His presidential addresses were so comprehensive that he covered almost all aspects viz. social, economic and political. He always guided the destiny of the Congress which had been actively agitating for the redressal of the grievances of Indian people. He was in constant touch with all the prominent leaders of the Congress in India. He always kept on suggesting several means to make the activities of the Congress momentous.

Naoroji played a very significant role in the rise and growth of Indian nationalism and National Congress. He was a representative of the Indian people in England and worked as an unofficial ambassador between India and Britain. The British Committee of Indian National which was the outcome of his efforts worked in close association of him. Through it he made consistent efforts to gain support of the British people and Parliament for reforms demanded by the Congress. He lectured in several parts of the Britain in order to educate the British public opinion towards India’s problem. He also made full use of the India, a spokesman of Congress in England, in popularising Congress aims and objects and influencing the British people.

Naoroji succeeded in enlisting the support and sympathy of the leading British politicians who showed eagerness in carrying constitutional agitation in England.
They expressed warm-hearted sympathy towards the Congress and its demand. He took prominent part in the formation of several organisations in order to create feeling of nationalism and social fraternity among the Indian residents in England. The object of these organisation was also to seek support and sympathy and influence British public opinion. He maintained coordination with almost all Indians who had some corner of sympathy in their hearts.

The year 1892 can be regarded a very significant year when the Congress leaders achieved the Indian Councils Act, 1892 which was deemed as a 'concession to political agitation' of the Congress. Naoroji also became a member of British Parliament in the same year. His presence alongside Wedderburn, W.C. Caine, Samuel Smith, Herbert Paul etc. in Parliament led to the formation of Indian Parliamentary Committee. Radicals, Liberals and several Irish MPs lend their support to India's cause in Parliament. His parliament speeches were full of Indian woes and wills which were not fulfilled even by several acts, pledges and proclamations declared earlier. He pleaded for the application of justice in Indian context. Indians should be given the same rights and privileges as those attained by the British citizens for the overall growth of the humanity in general.

Naoroji's sojourn in Parliament was solely responsible for the appointment of a Royal Commission to probe economic plight of India. The consistent efforts of Naoroji in the sessions of the House of Commons between 1893-
followed by the debates on Indian budget envisaged him to table a motion for Parliamentary inquiry. The British Government, however, was in no such mood for a bigger Commission but only wanted an institution of a Committee. Wedderburn, Caine, Samuel Smith and host of others supported viewpoint of Naoroji in this regard. He was the first India to be a member of the Royal Commission. Facts and figures presented by him in the Commons convinced even the members of the treasury benches. He detailed all aspects of Indian economy and administration under which the country became impoverished. The evidence given by Naoroji, Caine, Wedderburn before the Commission consisted of 'Minority Report' became a very important source of information on Indian finance and general administration.

Naoroji's presence in Parliament was for a brief period but it played an impressive role and left a profound impact on British Government. George Hamilton two years after praised Naoroji for his consistent efforts and forceful advocacy of India's cause. Though he failed to enter the Parliament second time in the election of 1895 yet his presence was greatly felt even by his opponents. He kept on disseminating useful sources of information on Indian affairs to the Parliamentarians like Wedderburn, Samuel Smith, W.S. Caine, Herbert Paul etc. It was his ardent desire that the Indian question should receive due attention and keep alive in Parliament.
Though Naoroji did try to influence the British Parliament yet could not evoke much interest in it. He could not receive favourable return to his call due to indifferent attitude of the Parliament and hostility of British Government towards Indian affairs. It was the Office of the Secretary of State known as India Council manned by mostly of the retired Anglo-Indian Officials created innumerable problems and spread erroneous impressions about India in Britain. The group that supported Naoroji and Company was of limited parliamentarians. The conservative party prepared an Indian, M.M. Phownaggree, to counteract the advocacy of India in the augustus house. The number of active membership was between twenty and thirty. When debates on Indian affairs took place, few members of Indian Parliamentary Committee remained present on such a very important occasion - Indian budget. The Indian sympathisers, however, raised several issues concerning India but hardly on any occasion they could succeed in mustering enough support for India’s cause.

Naoroji’s next move was to make extensive tours of several parts of England where he delivered several addresses and speeches. He placed India’s political and economic grievances before the audience in order to create an interest among them about Indian matters. Side by side the activities of the India Office always counteracted Naoroji and others in agitational work and popularised the official view of Indian
questions. However, the propaganda work of Naoroji was for the just cause relying on peaceful and constitutional means yet Indian question could not get much support due to the impressions created by the retired Anglo-Indian officials vis-a-vis the imperial interests. Propaganda work through constitutional agitation initiated by him alongwith other British friends could not succeed in popularising the Indian affairs an issue of British politics nor the influential sections of British public opinion gave proper response to this vital issue. The mind of the British public was engaged in its own problem so Indian question was deemed as a secondary one for them.

Naoroji's endeavours towards India's national movement in England could not procure desired results due to two reasons - his misapprehension of British policies and hostile attitude of officialdom. In fact, he was immensely successful in mustering the sympathy of a few British leaders who had some inclinations towards Hume, Wedderburn, Caine, Cotton etc. Unfortunately, the workers' classes who formed a largest section of the British society were out of the vertex of public opinion. The trade union movement was in no way a viable and substantial one in the then political and social structure of the society. So was the case with the radical groups. When Indian affairs came-up for discussion in Parliament, British political parties joined hands
considering it a matter of imperialistic nature. No party wanted to lose India as she was 'the brightest jewel' in the British Crown. Thus, the Conservatives and Liberals saw the Indian cause from the same Imperial spectacle. On the other hand, the official opposition obstructed Naoroji's mission so that he could not take wider responsibilities. The British authorities told the 'Congress representatives' that their grievances would increase if they took sympathy and support of the Radicals' who had no effective voice in the determination of British policy. All this considerably cooled down the spirit and enthusiasm of Naoroji.

Naoroji's prominent work in Britain was to draw the attention of the British public towards manifold wrongs and create a healthy opinion in England in favour of India. He took some questions such as Indianisation of the civil service: reduction of taxes, end of frontier campaigns, stoppage of drain of India's wealth, poverty etc. which were directly related to the imperial policy of the Britain. This was impossible for the British to defray from their imperialistic spectrum.

In spite of his allegiance to the British and his trust in constitutional agitation, he denounced the oppressive and barbaric character of the British rule in India. His disappointment greatly increased when the British did not concede the just reforms in the administration of India but prolonged the anti-Indian policies. However, he did not give-
his desire for his noble cause and pleaded the younger generation of the nationalist movement to continue the struggle with greater force, vigour and enthusiasm despite unfavourable conditions. He further said: "We must not be discouraged, if our cause is just and our motives are pure, our time will come and must come if not in our own time - I should say in meagre time. You are young - you have long earnest and by no means, every work before you. Never say die. Do your duty persevering .... The course you have to work for is to sit with tremendous difficulties, a struggle of helpless against power. But do not despair, you will have to encounter still greater difficulty".

During his sojourn in England, he came into contact with the labour leaders like Herbert Spencer, J. Keir Hardie etc. and inclined towards radicalism. His addresses to the workers of Lancashire, Manchester, Birmingham and other places and his address to the World Socialist Congress at Amsterdam in 1904 are obvious instances of it. It is important to note that all the activities of radical type had hardly any impact either on British public or Parliament. Hence he laid great stress on the need of self-government under British empire. Therefore, it must be aim of the educated Indians. Till this was attained, there was no chance of the evil of bleeding, of the plunder of an increasing foreign invasion, the causes of all their suffering, ever ending. Without self-government, the Indian people could not get out of their present drain and consequent impoverishment, misery and destruction.
Moreover, his Presidential address at Calcutta in 1906 demands as a matter of justice self-government or swaraj as possessed by England and its colonies. He advocated agitation, swadesh, and national solidarity. In spite of all these, he preserved reliance in integrity, feelings of liberty and justice of the British people and opted swaraj for the country under British dominion.

Nehruji rendered his valuable services to the Indian people for more than half centuries of which the principal period of his public life was spent in England in order to spread the message of Indian nationalism. It can fairly be said that he was the most prominent patriot and builder of modern India with selfless and resolute devotion. It fell to the lot of Nehruji to act as a pioneer in many directions. He was the first Indian to be appointed to a Professorship, first to found literary, scientific and cultural organisations for moral and intellectual regeneration of the people of India, first to feel the necessity of agitation on behalf of India in England, first to become member of British Parliament in order to put India's grievances before the augustus body, first to be placed upon a Royal Commission, first to realise the prevalence of poverty and drain of India's wealth with the assistance of statistical and illustrative method and above all the first Indian to present claim for Swaraj from the platform of that great national organisation i.e. Congress.
The death of this great pioneer of India's national movement on 30 June, 1917 was in fact an immense loss to India. Multiple meetings took place all over the world in order to pay tribute to that great personality. The Indian National Congress in its 32nd session at Calcutta, 1917, passed a resolution which placed on record its feeling of profound sorrow "at his sad demise and recalled the valuable services he had rendered to India and her people with his public virtues". He demonstrated his part in our national movement in such a way that the younger generation derived an example and inspiration for the completion of that uphill task i.e., the attainment of freedom for the country. His thoughts and passion would continue to guide the Indians in most perseverance and inspiring way.