

श्रीः

Our Hindu Navy

And

Maritime Activities

From Vedic Times

Down to the Last Days

of the

Maratha Empire.



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N. B. PĀVGĒE.

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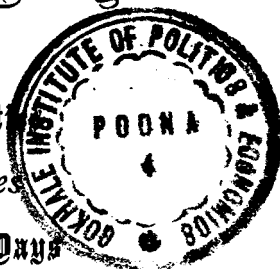
By

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twenty two volumes, and of *The Vedic Fathers*
of *Geology, &c.*

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CONTENTS.

PREFACE.	i-ix
INTRODUCTION.	x-xxxv
CHAPTER I.—Shipping Enterprise and Knowledge of the Deep, of our Vedic Ancestors.	... 1-7
CHAPTER II.—Our Naval Activities during the Period of Rāmāyana.	... 7-9
CHAPTER III.—Our Navy of the Mahā-Bhārata Times.	... 10-12
CHAPTER IV.—Our Naval Activities during the Sūtra And the Smṛiti Period.	... 13-24
CHAPTER V.—Our Navy of the Maurayan Period.	... 25-30
CHAPTER VI.—Our Maritime Activities During the Andhra Period.	... 31-37
CHAPTER VII.—Our Maritime Activities During The Colonization of Jāvā.	... 38-39
CHAPTER VIII.—Our Maritime Activities, During Hindu Imperialism.	... 40-49
CHAPTER IX.—Our Maritime Activities and Prowess, During the Times of the Peshwas.	... 50-59

CHAPTER X.--Functions of Admiralty. ...	60-62
CHAPTER XI.—Maritime Activities of the Mogal Period, and The Functions of Admiralty. ...	63-64
CHAPTER XII.—Hindu Imperialism and the Peshwas' Maritime Activities. ...	65-67
CHAPTER XIII.—The Growth of the Pros- perity of India, and her trade with China. ...	68-70
CHAPTER XIV.—Japan Brought within the Range of Indian Influence. ...	71-74
CHAPTER XV.--Look at this Picture And That. ...	75-108
CHAPTER XVI.—The Lāthi Rājya, or A New Phase of the barbarous Monument of British Administration in India. ...	109-133
INDEX ...	135-138

PREFACE.

Our olden ancestors were very well aware of the use of shipping and navy, and had, it seems, paid deserved attention to this matter of great national interest and utility. In these circumstances, and with the detailed facts that have come to our notice, after studying the invaluable Rig-Veda, I cannot resist the temptation to place in the fore-front, the most important thing to which our Rig-Vedic Sires of great antiquity, as will be pointed out presently, had paid their unusual attention, in respect of the matter of Vedic *shipping* and *Navy*, nay even *Militia*, notwithstanding the patent fact that our Vedic Rishis were ever busy, the whole *livelong day*, in their every day religious technic, viz. Soma-worship, Soma-drink, and sundry other things, too numerous to be mentioned here.

For the conviction of the reader, I would quote here only a few instances of Vedic verses, that refer to our navy and shipping, along with their translation into English:—

ते नो भद्रेण शर्मणा युष्माकं नावा वसवः ।

अति विश्वानि दुरिता पिपर्तन ॥ १७ ॥ (R. V. viii. 18. 17).

“ So, with auspicious sheltering aid, do ye, O Vasus, carry us beyond all trouble and distress, borne in your ship. ”

सत्यस्य नावः सुद्धतमपीपरन ॥ १ ॥ (R. V. ix. 73,1).

“ The ships of *Truth* have borne the pious man across. ”

These ships, generally refer to the waters of seas and oceans. But, as in Rig-Veda (v. 99.1), we find even boats and small vessels, used for crossing rivers, like the Indus (सिंधु) and others.

स नः पर्षदति दुर्गाणि विश्वा नावेव सिंधुं दुरितात्यग्निः ॥ १ ॥
(R. v. i. 99.1).

“May Agni carry us, through all our troubles, through grief, as in a boat across rivers.”

These quotations and others of the kind, show our ancestors' liking for, and devotion to, maritime and naval industry. While, king Bhujyu, the son of Tugra, had even a large *Navy* of his own, as he had undertaken even an ambitious naval expedition, against a foreign island, or continent (द्वीप), which, however, was, unfortunately frustrated by a shipwreck, and the king was miraculously saved from being drowned, by the twin-Gods Ashwins, whose *Protege* he was. (vide R. vl. i. 112. 6; 118.6).

Now, Our Indians Make Very Good Seamen.

AND

HERE IS REAR-ADMIRAL WELWYN'S
APPRECIATION.

Bombay, Chronicle 10-1-30.

An interesting and noteworthy departure from official routine was made by Rear-Admiral H. T. Welwyn, Flag Officer Commanding the Royal Indian Marine, when on Thursday (9-1-30) he invited members of the Central Legislature residing in this Presidency and a few prominent citizens of Bombay to sea with

him on board the "Clive", one of the ships of the marine, to see what the ships constituting the Royal Indian Marine Squadron manned by Indian Ships' Companies, which has now been trained in gunnery and mine sweeping, can do. Among those who had accepted Rear-Admiral Welwyn's invitation were the Hon. Sir Pheroze Sethna, the Hon. Moulvi Rafiuddin Ahmed, Mr. H. P. Mody, Mr. Lakshmidas Rowjee Tairsee, Mr. W. S. Neilson, Mr. Lalji Naranji, Mr. Hooseinbhoj A. Lalji, Sir Hugh Cocke, Sir Stanley Reed, Mr. C. N. Wadia, Sir Byramji Jeejeebhoy, Mr. S. N. Haji, Mr. S. D. Saklatvala, Mr. S. A. Brelvi, Prof. K. T. Shah, Mr. Walchand Hirachand, Mr. Fazal Ibrahim Rahimtoola, Mr. M. Master, and Mr. Kaikobad Dinshaw. At 8-30 in the morning, the party embarked, at the Gateway of India, in one of the Marine's launches, and five minutes later entered "Clive", one of the ships participating in the manoeuvres, where they were received by Rear-Admiral Welwyn and his staff. The squadron then proceeded to sea. It consisted of, besides H. I. M. S. "Clive", commanded by Commander M. P. Cooper, H. I. M. S. "Lawrence" (Commanding Officer, Commander R. H. Garstin, O. B. E.), H. I. M. S. "Cornwallis" (Commander L. S. Wadeson), H. I. M. S. "Pathan" (Lt. Commandar R. C. B. McClement), and "Baluchi" (Lt. Commander P. A. Mare). As the squadron proceeded in different formations, the visitors had an excellent opportunity of watching the ships' manoeuvres and exercises, particularly the remarkable display of quick signaling. About 11 a. m. when the squadron had proceeded far out of the harbour, three of its ships, including the "Clive," gave the visitors a few moments of considerable excitement by a display of

long range firing at a target several miles distant on the horizon which was being towed by the trawler "Madras". Having accomplished this, the squadron retired under a smoke screen and the ships' companies on the return voyage, were exercised at drills. Before the visitors left the "Olive," the Rear-Admiral Welwyn, with the aid of maps and illustrations initiated them into the mysteries of the different classes of ships constituting a battle fleet, and gave a graphic description of how a naval battle is fought and the havoc which bursting shells cause.

Tribute to Indian Seamen.

Having returned to the harbour at about 12-25, the guests visited the "Dalhousie", the Boys' Training Ship commanded by Commander A. G. Maundrell. While the ships constituting the Royal Indian Marine Squadron are manned almost entirely by Muslims hailing from Konkan districts, the boys on the "Dalhousie" are mainly Punjabi Muslims. The Konkani Muslims are traditional seamen and Rear-Admiral Welwyn and his staff speak in most enthusiastic terms of the splendid and most efficient manner in which they have been performing their duties though they have had only a year's training. The Punjab boys too, have shown themselves to be very apt pupils, in spite of the fact that they come from an inland province. In fact, Rear-Admiral Welwyn, who, it was evident, took a most sympathetic and paternal interest in the Indian seamen and boys under training, did not conceal his own astonishment at the remarkable aptitude for sea-life and the still more remarkable proficiency they displayed in their work. "If there is any one who

says Indians cannot make very good seamen, give him my name and address". There could be no higher praise than is contained in these few and eloquent words of the brief speech Rear-Admiral Welwyn delivered at the close of the lucheon at Admiral's House where the guests had gathered after landing in the R. I. M. Dockyard and inspecting the machine shop.

Wanted Opportunity.

The manoeuvres and the exercises afforded proof—if a proof was necessary—that, given the opportunity, Indians could man a Navy of their own as efficiently as any other people. The opportunity, however, is a meagre one. An Indian Navy still remains to be created. The facilities for the training of Indians as officers, are, one notes, particularly poor, and, apart from the establishment of the training ship "Dufferin," the Government of India, do not seem to be particularly keen on providing them at an ever increasing speed. This is particularly unfortunate as it would be difficult to secure a more sympathetic officer, to hasten the evolution of a genuine Indian Navy, than Rear-Admiral Welwyn, who, aided by his staff, provided a most instructive and enjoyable programme for his guests on Thursday.

Now, our Rig Vedic ancestors have been acknowledged by all to be the oldest (a) nation on Earth, and

1 (a) The evidence has been given in my work—*Vedic India—Not England,—the Mother of Parliaments*. Ed 1930 pp 9-29.

(b) Vide the same work, pp 100-169.

(c) And I would here add, with advantage, a few touches of true perspective, from the delicate brushes of the

yet the most civilised and highly accomplished of all, having had (b) knowledge of varied arts and sciences,

I have proved their *Tertiary antiquity*, and yet they speak even of *their Sires of old* (पूर्वभिक्षुषिभिः । R. V. i.

master-hand of the Marquess of Zetland, formerly Earl of Ronaldshay, as he knows well, how to wield the pen and describe—“*The Splendour that was Hind.*”—a work of Prof. K. T. Shah. Says he...Ayodhya, the capital of the Raghus ; Pataliputra, the seat of Government of the famous Mauryan line; and—speeding down the centuries—Vijayānagar, a Hindu capital whose beauty was such as to surprise Abdur Razak—the Persian—into declaring, that neither the pupil of the eye had ever seen a place like it, nor the ear of intelligence been informed that there existed anything to equal it in the world.”.....“From the earliest days, India has been a land of Saints and Heroes.....(It has) the curiously Regular Rhythm with which the greatness of India as an Empire has ebbed and flowed. From the decline of the Mauryas, we have to wait a hundred and fifty years for Kanishka, before India rises once more on a wave of Imperial greatness; and from the death of Kanishka, a further two centuries, before the coming of the Guptas ushered in a golden age, in the story of Indian state-craft, literature, and art. And so the tale unfolds in alternating periods of flowering and decay,” until1000 years after Christ, a new turn is given to Indian history with the advent of Islam,.....

“But, the greatness of India is not to be found solely nor even mainly—in the achievements of her warriors and kings. The genius of the Indian peoples has found its happiest, and perhaps its highest, expression in literature, philosophy, and...the reader will find spread before him the gradual evolution of Indian culture from its earliest ascertained beginnings, in the archaic Sanskrit of the Vedic hymns.”.....From Poetry and Drama, Prof. Shah passes on to Philosophy and religion....So many and so fine spun are the webs woven by the speculative minds of India round the great central doctrine of the Hindu peoples—that of Karma and Re-birth.—But, congenial though...metaphysics always was to the meditative Indian mind, other mental sciences were not neglected, and Prof. Shah next indulges in the...survey of language and political economy”. And here, his “attention is rightly drawn to that mine of information on social political organisation of the times, the Artha Shāstra of Kautilya”.

• “Perhaps the aspect of Indian civilisation on which the average Westerner is least instructed is the extent and

1.2), and designate the *young* as but *new progeny*.
(ब्रतनेरुत । R. V. i. 1.2).

I have also proved the fact of our Rig-Vedic ancestors having been *autochthones* in the *Land of the Seven Rivers*.

richness of its culture. The man who reads Prof. Shah's pages will thereafter have no excuse for pleading ignorance on this score. And herein lies the special value of his book".

"No one who knows anything of India at all, is unaware of her achievements in such arts as architecture and sculpture. Proof of her proficiency in these respects meets the eye of the visitor at every turn. Prof. Shah ignores neither the greatness of her master-builders nor the genius of her artists,...by displaying the many other arts and sciences, in which from time to time her peoples have excelled."...For the standard attained to by Indians in bygone days in the sphere of industry and commerce, he is able to call in as witnesses to their skill in metal-working those remarkable iron pillars of Delhi and Dhar, which prove conclusively that centuries ago, iron was wrought and welded in India on a scale which has become possible only in very recent times in the largest foundries of the West. "Thus the varied achievements of many centuries have gone to the making of the *Splendour that was Hind.*"

(d) A few other extracts richly deserve insertion here, as they are unique, are also from indisputable sources, and form part of the Imperial Gazetteer of India—The Indian Empire—Vol. ii. Historical. New Ed. 1908. pp 206, 207—which, in brief, are as follows :—(1) "The (Sanskrit) literature itself furnishes the key to the civilization of the Hindus, the vast majority of the population of the Indian Empire. While ranking very high among the literatures of ancient peoples in aesthetic merit, it is superior to all as a source for the study of human evolution". (2) The discovery of the Sanskrit language gave rise to the Science of Comparative Philology. (3) Acquaintance with the Vedas resulted in the sciences of (a) Comparative Mythology and (b) Comparative Religion. (4) The Hindus have created not only a great national Religion—Brahmanism, but also great World-religion.—Buddhism. (5) In philosophy, too, the Indian mind has produced independently several systems which bear evidence of high powers of speculation. (6) The civilization of India as well as the literature which reflects it, displays not only an *originality* but also a *continuity*, which has scarcely a parallel elsewhere. (7) Thus, no other country (with the possible exception of China) can trace its language, literature,

They were certainly *Not Nomads*, as erroneously supposed by many Oriental and Occidental scholars. This I have established in a separate work, entitled "*Our Tertiary Indo-Aryan Ancestors—Not Nomads—but Autochthonous Agriculturists, in the Land of the Seven Rivers*". Ed 1926.

and institutions, through an uninterrupted development of more than three thousand years."

And yet, Mr. Wm Archer, said to be by Sir John Woodroffe, a literary and dramatic critic, finds India to be in the state of "Barbarism, and says Indians are not civilized people, in his book "India and the Future." But, Mr. Archer, through ignorance forgets the fact, viz. "That a great man and Orientalist—Sir William Jones—said; "It is impossible to read the Vedant or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same foundation with the sages of India" (vide Sir J. W. Woodroffe's work. *Is India civilized?* P 100. Ed 1918. Schopenhauer said—"In the whole world there is no study so *beneficial* and so *elevating* as the Upanishad. It has been the solace of my life, it will be the solace of my death."

Freidrich Schlegel wrote: "Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers, appears, in comparison with the *abundant light and vigour of oriental idealism*, like a feeble Promethean spark, in the full flood of heavenly glory of the noon-day sun, faltering and feeble and ever ready to be extinguished.

Victor Cousin, the celebrated French historian of Philosophy wrote: "When we read with attention the poetical and philosophical monuments of the East, above all those of India, which are beginning to spread in Europe, we discover there many a truth, and truths so profound, and which make such contrast with the manners of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy." (pp 110, 111, 112).

"These are the sayings of the greater men." writes Sir J. Woodroffe, "But the world is not made up of such. The bulk of criticism of Indian culture has been hostile, and a good deal of it ignorant, abusive, and unfair." p 113 (vide His work—*Is India civilized?* Ed 1918).

When we go through the Rig-Veda, and study the Vedic literature, we are naturally surprised to find that the Rishis' extreme love of truth, their knowledge of things they saw, of things they perceived, and of things they described, was simply marvellous, and beyond all comparison. Infact, they were wonderfully in advance of the times. Yet, how self-subdued (विनीत), self-restrained, lovely, decorous, and modest do we find them ? Obviously their *deep knowledge* like the deep *ocean*, has never made any show, or the shallow-water-noise whatever.

But, what is this the result of ? Obviously, there must have been cause for the effect; and after research, we find that *truth* was the *foundation* of all the actions of the Hindus. Nay, the very seed was sown in the Vedic ground by the Rishis themselves, and here is the verse which has produced the fruit:—

सत्येनोत्तमिता भूमिः सूर्येणोत्तमिताद्यौः ।
ऋतेनादित्यास्तिष्ठन्ति..... ॥ १ ॥ (R. V, x. 85.1)

“ Truth is the base that bears the Earth ; by Surya (the Sun) are heavens sustained. By Law (ऋत or Order), the Adityas stand secure.”

Thus, the *truth* having been the basis of all our actions, our generous and beneficent Gods proclaimed and spread throughout this-our land of the *Seven Rivers*, the *righteous laws* of the Aryas, which we see in the following verse :—

* * * * *
सूर्यं दिवि रोहयन्तः सुदानव आर्या व्रता विसृजन्तो अधिक्षमि ॥ ११ ॥
(R. V. x. 65. 11).

“ The bounteous Gods spread the righteous laws of the Aryas over the Land ”.

INTRODUCTION.

(वरुणः) वेदा यो वीनां पद्मन्तरिक्षेण पततां ।
वेद नावः समुद्रियः ॥ R. V. I. 25. 7.

“VARUNA, the Lord God of Heavens above, and of all the worlds below, knows the path of birds that fly through heaven, and is also cognisant of the ocean-routes along which vessels sail.”

The Lord God of our Sires of old,
That gave us bliss and *Land of gold*.
But *jealous MIGHT* stripped us of all our right,
And left us *helpless, even with words to fight*.

Time there *was*, when Hind's Navy¹ was our pride,
And HĀJI was *safe on all the coasts he plied*.

But *rank jealousy, or rather mean avarice*, now
intervenes,

And English *justice*, its face *well hides*.

I (a) The English were solely responsible for destroying our Hindu Navy, which was in a most flourishing condition. Nay, it was even a terror of the West coast of India for a whole half-century, to the English upto 1755 A. D., of which the details would be given later on. In the mean while, I shall place before the reader what Dr. Sir P. C. Rāy says in respect of the matter.

(b) HOW INDIAN SHIPPING WAS KILLED.

1. Dr. V. H. Rutherford also has written “that British rule in India is hated more than ever”. (vide His Work *Modern India* pp. IX, X. Ed 1927).

ÂCHÂRYA RÂÛ'S SCATHING CONDEMNATION.

"The Three Tailors Of Tooley Street."

CALCUTTA Feb. 7-1930.

"I was away from Calcutta and I was amazed and no less pained to read in the papers that some amiable gentlemen like the proverbial Tailors of Tooley Street, had taken upon themselves to speak on behalf of the people of Bengal, on the Coastal Reservation Bill. I am afraid there must have been wirepulling from behind the scene, and they simply danced to the tune of interested foreign exploiters", said Dr. P. C. Rây in the course of an interview with a Free Press representative.

Continuing he said; "In every free country, Coastal traffic is reserved for its nationals. This is indispensably necessary for the revival of our own shipping industry. All honour to the promoters of the Scindia Steam Navigation Company, for the heroic fight they are putting up against tremendous odds.

The success of this company means the success of all other similar existing and future undertakings in India. We all stand or fall by it."

After stating how the activities of the East Bengal River-Steam Navigation Service and the Bengal-Burma steam Navigation company were being hampered by foreign combinations to crush Indian enterprises, he continued: As the three self-constituted, "representatives of Bengal asked, how can an infant industry at all exist, not to say, thrive under such unfair competition? Even mighty America is making tremendous efforts to restore her shipping to its former position." *Killing of Indian Shipping.* Concluding Sir. P. C. Ray said: "Little over a century ago, India had a mercantile marine of her own. She had her own dockyards at Bombay and Calcutta. But, this was killed while our self-styled beneficent

Government stood silently by, without lifting its little finger. What the historian Wilson says, with regard to the killing of Indian textile industry, is equally applicable to the present case, viz—the foreign manufacturer employed the arm of political injustice to keep down, and ultimately strangle, the competitor with whom he could not have contended on equal terms.

It is a dismal chapter in the history of British connection with India, and the least reparation the Government can do is to help in every way and do all that lies in its power in passing Mr. Haji's Bill in the Assembly".
—Free Press.

The reader perhaps is aware, that I had promised in my work, *Vedic India—not England—the Mother of Parliaments*, [p. 105, Foot note 1 (b), F. N. 2), and p 106], the requisite details of *Indian Shipping* and *Indian Navy*, as they are not only of great importance, but of infinite value, as stupendous ignorance and thoughtless misunderstanding prevail, amongst some scholars and historians of the East and the West. Especially, as the ceaseless, vain, and nauseating bragging, along with the self-praise, of the English, and their slander of others, barring rare exceptions, which themselves prove the rule, is ever to the front, *in season* and *out of season*, and knows no bounds of decency, even when their *own kith and kin* tell a *dismal tale* of British *violence* and *dishonesty*, which would be presently exposed, along with *extortion* and *oppression*. selfishness and *exclusion of the Indians* from a just share in the government of their country.

Under the guise of trade, the English were conspiring for the conquest of India, for her exploitation, nay

even destruction of her innumerable industries, her consequent starvation, and as Dr. Macnicol says in his work *The Making of Modern India*—, “that shopkeeper England is out for loot, in relation to India”. “She knows bitterly that she is not fed”, “nor protected”.

India has been famous, from time immemorial, for her fabulous wealth. But, this has been drained away by the greedy and extortionate English, and made her the poorest country in the world. Sir George Campbell has proved from an official report of 1869 A. D., about the Madras Presidency, that “the bulk of the people are paupers. Besides, Mr. W. R. Robertson, Agricultural Reporter to the Government of Madras, proclaims in respect of the agricultural labourer thus:—“His condition is a disgrace to any country calling itself civilized. In the best seasons, the gross income of himself and his family does not exceed three pence per day, through out the year, and in a bad season, their circumstances are most deplorable”. (vide Dr. Dādā Bhāi Nowroji’s *Poverty and Un-British Rule in India*. p 244. Ed. 1901). Moreover, in one of his two volumes, relating to the *condition* of India, Frederic Sir John Shore of the Bengal Civil Service, and subsequently Governor General of India, said, “The ruin of the upper classes (like the exclusion of the people from a share in the government), was a necessary consequence of the establishment of the British power; but had we acted on a more liberal plan, we should have fixed our authority on a much more solid foundation.” (vide vol. I. p 152. 1837).

Nay, in the second volume of the aforesaid work, F. J. Shore further observed, “Well founded complaints

of oppression and extortion, on the part of both Government and individuals, were innumerable. The question then was, why, with all our high professions, were not such evils redressed? ...I soon found (the cause)...The fundamental principle of the English, had been to make the whole Indian nation subservient, in every possible way, to the interest and benefits of themselves. They have been taxed to the utmost limit. Every successive province, as it has fallen into our possession, has been made a field for higher exaction; and it has always been our boast, how greatly we have raised the revenue above that which the native rulers were able to extort. The Indians have been excluded, from every honour, dignity, or office, which the lowest Englishman could be prevailed upon to accept".

British Conviction and Admission.

"The summary is that the British Indian Government has been practically one of the most extortionate and oppressive that ever existed in India;—one, under which injustice has been, and may be committed, both by the Government and big individuals, provided the latter be rich, to an almost unlimited extent, and under which redress from injury is, almost unattainable; the consequence of which is, that we (the English) are abhorred by the people, who would hail with joy, and instantly join the standard of any Power whom they thought strong enough to occasion our downfall. That this is correct regarding a Government conducted on the principles which have hitherto *actuated* us, is too lamentably true. But, had the welfare of the people been our object, a very different course would have been adopted, and different results would have been followed.

For, again and again, I repeat it, there is nothing in the circumstance itself of our being foreigners, of different colour and faith, that should occasion the people to hate us. We may thank ourselves for having made their feelings towards us what they are." (vide the concluding remarks in vol. II p. 516-1837, of Frederic Sir John Shore).

There are again other very important things, which cannot be left unnoticed. The English earned notoriety for themselves at Surat, where they had established their first factory in India.-Observes Rev Philip Anderson¹ thus :—" As the number of adventurers increased, the reputation of the English was not improved. Too many committed deeds of violence and dishonesty . . . Hindus and Mussalmans considered the English a set of cow-eaters and fire-drinkers, vile brutes, fiercer than the mastiffs which they brought with them, who would fight like Eblish, cheat their own fathers, and exchange with the same readiness a broadside of shot and thrusts of boarding pikes, or a bale of goods and a bag of Rupees. "

Now, the estimate which the people of Western India had formed of the English and of Christianity has been thus described by the writer quoted below in Foot note 1 (a) :—

" According to Terry, the natives had formed a mean estimate of Christianity. It was not uncommon to hear them at Surat, giving utterance to such remarks as ; " Christian religion, devil religion, Christians much

1 (a) *The English in Western India.* pp 22, 32.

(b) *Rise of the Christian Power in India.* By Major B. D. Basu. I. M. S. (Retired). Vol I. p 54. Ed 1923.

drunk, Christians much do wrong, much beat, much abuse others”.

Terry admitted that the natives themselves were very square and exact, to make good all their engagements. But, if a dealer was offered much less for his articles, than the price which he had named, he would be apt to say :—“ What ! Doest thou think me a Christian, that I would go about to deceive thee ” ? [see ante p (xv) Foot-note 1 (a)].

Dr. C. R. Wilson writes :—“The English in Bengal were equally notorious for their quarrels, the natural outcome of the prevailing eagerness to make money, and the spirit of espionage fostered by their masters, who were pleased that their servants should tell tales of one another. The old Viceroy Shāyista Khan called them ‘a company of base, quarrelling people, and foul dealers’ ; and our great modern authority will not gainsay that the noble had good grounds for his assertion. The impression of the moral and social tone of the Company’s servants in the Bay, which has been left on the mind of Sir Henry, by his exhaustive study of the records of the time is ‘certainly a dismal one’, and he has found it ‘hard to augur from their prevalent character at this time the ultimate emergence among the servants of the Company of such men as Elphinstone, Munro, and Malcolm, Henry and John Lawrence, Martyn and Heber.” (*vide Loc. Cit.* Vol. I. p 66. It may be here remarked by the by, that Malcolm, Elphinstone, Munro, and John Lawrence were as great adepts in Occidental diplomacy, as Clive and Warren Hastings).

The ruin of the trade of India and her industries, of her navy as also of her political downfall, may be

said to have dated from the time, when through magnanimity and generosity, our Asiatic sovereigns granted to the English, facilities for trade, by giving them land, and yielding to the ceaseless importunities of British merchants, before knowing their true character and deceitful nature. For, these traders and Company's servants had always, not to say every where, professed to be the *humble* servants of the Muslim and Mahratta Princes and Land-Lords, as their chief object was to get money by hook or crook, a fact admitted also by Dr. C. R. Wilson (ante, p. xvi) and confessed even by Lord Macaulay, as he observed, "The business of a servant of the Company was simply to wring out of the Natives a hundred or two hundred thousand pounds, as speedily as possible". (vide Dādābhāi Nowroji's *Un-British Rule in India* p. 276 Ed. 1901).

I will now produce the Court of Directors' admissions, in respect of the East India Company's oppression and most dishonest dealings, after they introduced the thin end of the wedge by cringing and fawning :—

"The East India Company's management in India was a scene of most cruel oppression". (8-2-1764). "They have been guilty of violating treaties, of great oppression, and a combination to enrich themselves". (Court of Director's Letter. 26-4-1765)... "The infidelity,—rapaciousness, and misbehaviour of our servants in general". "We must observe that the misconduct of individuals has rendered the English name so odious, (vide Bengal Letter of January 31st 1766, to the Court of Directors. D. N. p. 615). While, "Company's servants' actions have made the name of the English stink in the nostrils of a

Gentoo and a Mahomedan" (vide D. N. p. 600 Ed. 1901). "There are again other reasons why *the English name stinks in the nostrils* and has become odious, as innumerable instances are found that prove dishonesty, forgery, and ungratefulness of the English, that make them hated and detested more than ever. When pressed, they always "stooped to the most abject submissions" (vide Mill. Bk I Ch. V.). But after they got power in India they began to behave rudely with us, and show contempt of our power and authority.

For instance, about 1618 A.D., Sir Thomas Row wrote thus in his annual report :—“It is not advisable to deal with these people (Indians) leniently. They detest us. Their ports were wealthy. We have reduced them to beggary. All trade is ruined. The more we impress them with awe, the better for us. These people ought to be kept in hand with the sword. If the (Indian) authorities do not heed our demands, we should without let or hindrance, seize the ships of the indigenous traders, and satisfy ourselves”. (*The Marathas and the English*. By N. C. Kelkar. p 17. Ed 1918). *This is English honesty! This the gratitude of the English!!*

Beginnings of English Aggressions.

But, more than this, and before this event had occurred, the reader will come across the pitch of ungratefulness of the English, barring rare exceptions, that prove the rule. The reader, perhaps, is aware, that when pressed and in straitened circumstances, Englishmen always stoop to the most abject submissions. See p. xviii). While, when their Indian masters show leniency, they begin to sit over their heads, and behave most rudely

and imprudently. In fact, when in 1615 A. D., the Company's humble servants fell out with the Nawāb of Bengal, they ventured, and had even the audacity, to question whether their *disguise* had not been worn too long already? Accordingly, in 1615 A. D., they fitted out their first invading expedition, with orders to seize Chitagong, and do further violence. But, the Company's raiders suffered severe reverses; as, immediate loss of their factories at Patna and Casimbazar, made them cringe and fawn again, and reduced them to seek terms of abject submission.

For, their rash and offensive demeanour provoked the Mogal and the Mahratha authorities in India, against them. Orders, therefore, were issued at once, declaring that it was no longer compatible with the safety of their territories, that the Company's Servants should be suffered to remain for purposes of encroachment. Accordingly, they were driven from Surat; Bombay was besieged; and possession was taken of their factories at Vizigapatam, and other places. (vide W. M. Torrens, M. P's. *Empire in Asia*. p 13. Ed 1757-1858).

I would now cite the most revolting feature of the ingratitude of the English and their meanness. "In 1624, they obtained a grant of jurisdiction over their own servants, it being as difficult to keep order in a distant factory, amidst a foreign community, as among the crew of a ship at sea. The Padishah, being a just man and wise, understood their needs, and yielded what they asked, little dreaming that the time would come, when, from such root of title, they would claim jurisdiction over his subjects and successors, and, as the penalty of resistance, decimate the *one*, and imprison the *other*."

for life, as guilty of rebellion." This is a quotation from W. M. Torrens, M. P.'s *Empire in Asia*—A Book of confessions, p. 12,—which well illustrates how the thin end of the wedge cut to pieces the whole Indian continent made the English name *so much odious*, as even to stink in the nostrils of all; how the English soaked the Indian blood that oozed out of the wounds inflicted by them, and left India so weak, and powerless, as to be beaten by the strong, for purposes of exploitation.

In fact, to come nearer home, the strong navy of India, which was but a terror of the Western coast of India, to the English, and other Western powers, during the period of the Mahratta Empire (vide ante p. p. x, xi), was purposely and ruthlessly destroyed by the English. Besides, her innumerable industries, which brought forth product, for which there was, as usual, *our own demand*, and even *increasing foreign demand*, were also ruined by them. Our ports *which were wealthy*, were reduced to *beggary*, as even confessed by the English (vide ante p. xviii). Thus the children of the soil of India, that supplied to the whole world food and cloth, have been left naked, starving, and crying for food. But, rather than describe these things myself, let a foreigner, who is an independent witness, who, moreover, is the *kith and kin* of the English, portray the picture, as he has seen it himself. Says Dr. Macnicol:—"She (India) knows bitterly that she is not fed," "nor¹protected." "That shop-keeper-England is out for loot, in relation to India." (vide his work)—*The Making of Modern India* 1920.

I produce below, Dr. Pattabhi's lecture on the **Legalised British Loot.**

If Salt Tax is not Paid,
**“British Empire will fall like a House of
 Cards!”**

ECONOMIC CONQUEST OF INDIA.

Dr. Pattabhi on “Legalised Loot.”

“Britain’s Economic Policy in India’ was the theme of a most illuminating and instructive address given by Dr. B. Pattabhi Sitaramayya to the public audience in Bombay, at a meeting held under the auspices of the B. P. C. C. on Tuesday evening, at the Peoples’ Jinnah Hall. There was a large gathering present, and Mr. K. F. Nariman presided. Dr. Pattabhi, who is a member of the Working Committee of the Congress, broke his journey here ‘en route’ to Ahmedabad, where he is proceeding to attend the meeting of the Working Committee. Being indisposed, he spoke sitting in the chair.

Opening the proceedings, Mr. K. F. Nariman said Dr. Pattabhi needed no introduction to the audience of Bombay. They all knew that he was one of the vanguard Congress leaders and also one of the staunchest and most faithful followers of Mahatma Gandhi. Coming to the subject of the meeting, Mr. Nariman maintained that the present depression in Indian trade was due wholly to Britain’s economic policy in India, which was nothing but sheer exploitation of one race by another.

In his most informative speech which was replete with complete and up-to-date statistics, Dr. Pattabhi

traced the economic policy of Britain in India through an extensive period of a century and a half. Quoting numerous illustrations, he said that this policy of Britain was nothing short of a legalised loot. He began with the story as to how and why Lord Dalhousie effected the conquest of Berar from the hands of the Nizam. All along, the British policy was directed towards draining away the resources of India. Britain's conquest of India was not only economic, but it was also spiritual, cultural, and political. It was the four-fold conquest as Mahatma Gandhi called it, in his famous Independence resolution.

Instancing the salt industry he pointed out, why in spite of unanimous public opinion in this country, the Viceroy had repeatedly certified the salt tax. It was no exaggeration to say, he remarked, that this British Empire would fall like a house of cards, if the salt tax was reduced to any appreciable extent. Salt tax was necessary in the interests of Britain, otherwise British salt would not find a dumping ground in India. In railways, irrigation, machinery, shipping, and military; in fact, in every branch of industry, a sedulous and systematic attempt was being made to paralyse the Indian industry. In no other country except India, there were any restrictions over the reservation of coastal traffic. Even countries like Poland, Chilly, and Turkey, which were more backward than India in shipping, had passed laws by which the coastal traffic in these countries was made a monopoly of indigenous shipping company.

Referring to the slumps in the money market, Dr. Pattabhi pointed out that this slump had not come as a consequence of the Congress resolution. The Con-

gress passed a resolution on the 31st of December 1929 but surely the slump was there long before that. This slump and the trade depression were mainly the outcome of the atrocious currency policy of Government, which was nothing but a legalised loot.

It would not be out of place here to refer to British *Romance* and *Reality*. In fact, it seems desirable first to begin with the *display of their tall talk without any deed*. For instance, Mr. Langford James made the utmost grievous show, in his insolent speech, made at the Calcutta European Association's dinner to Lord Irwin, on the 14th of December 1928. This was full of pride of power, with the general *hauteur* of the English, nay with the blustering and hectoring attitude. Mr. Langford James had then the audacity to observe in the annual dinner of the Saturday Club as follows :—“Our forefathers when they came to India, brought with them a particular stock in trade, viz. Stamina, honesty, and initiative”, “We have a right to be here in India, on moral grounds.”

In this connection, therefore, I would request Britishers to read the most disgusting accounts of their *faithlessness, dishonesty, treachery, tortures, starvation, and imprisonment*, under the very nose of Britishers like Olive, Hastings, Watson, and others, of innocent men and women who would not submit to their (Britishers') unscrupulous order, and judge for themselves the exploits or otherwise, of their forefathers, barring eminent exceptions, if they contained *even an iota of honesty, stamina, and initiative*, of which Mr. Langford James exhibits such vain boast, and false vanity, as will be proved by Britain's own admissions and confessions. shown below :—

Court of Directors' Admissions of the East India Company's oppression.

I would begin first with the admission of the highest authority—the Court of Directors—as they say that the East India Company's management in India was “A scene of most cruel oppression” (8-2-1764). “They have been guilty of violating treaties, of great oppression, and a combination to enrich themselves,” (Court of Director's Letter. 26-4-1765).—“The infidelity, rapaciousness, and misbehaviour of our servants in general.”—“Every Englishman throughout the country.....exercising his power to the oppression of the helpless Native.” “We have the strongest sense of the deplorable state.....from the corruption and rapacity of our servants, and the universal depravity of manners throughout the settlement,” “by a scene of the most tyrannic and oppressive conduct that ever was known in any age or country.” (17-5-1766).

Lord Clive's Confession, and his Madras Bengal-Letters.

“The confusion we behold, what does it arise from?”

“Rapacity and luxury.” Madras 17-4-1757. “It is no wonder that the lust of riches should readily embrace the proffered means of its gratification, or that the instruments of your power should avail themselves of their authority, and proceed even to extortion in those cases, where simple corruption could not keep pace with their rapacity.” “Luxury, corruption, avarice, and rapacity,” “to stem that torrent of luxury, corruption, and licentiousness, the depravity of the Settlement,” “shameful oppression and flagrant corruption,” “grievous exactions and oppressions.” “The

most flagrant oppressions by members of the board. ”
 “ An administration so notoriously corrupt and meanly
 venal throughout every department,” “ which, if en-
 quired into, will produce discoveries which cannot bear
 the lightbut may bring disgrace upon this nation,
 and at the same time, blast the reputation of great and
 good families.” (Dated Calcutta 8-9-1766).

“ Examples of this sort set by superiors could not
 fail of being followed in a proportionate degree by in-
 ferior; the evil was contagious and spread among the
 civil and military, down to the writer, the ensign, and
 the free merchant. All is not safe, danger still subsists
 from your formidable enemies within—luxury, corrup-
 tion, avarice, rapacity. ” (30-9-1765).

“ The opportunity of acquiring immense fortune was
 too inviting to be neglected, and the temptation too
 powerful to be resisted. ”...“ and numberless complaints
 made of grievous exactions and oppressions. ” (*Bengal
 Letter to the Court of Directors.* 30-9-1765),

Lord Macaulay's confessions, In respect of corruption of Company's Servants.

Says Macaulay :—“ A war of Bengalees against
 Englishmen was like a war of sheep against wolves, of
 men against demons.....The business of a servant of
 the Company was simply to wring out of the Natives a
 hundred or two hundred thousand pounds as speedily
 as possible.” (*D. N's Un-British Rule in India.* p 276, et
seque. Ed 1901).

In a speech (19-2-1844), Macaulay said :—“ Of all
 forms of tyranny, I believe, the worst is that of a
 nation over a nation. ”

Thus, these were the first relations between England and India, which, beyond doubt, bespeak the manner in which India is being made *what she is*. Namely, to speak the truth without mincing matters, the *advent* of the English has reduced India to poverty and starvation, made her population their helots that were once the lords of the land—land, moreover, which was *the richest country in the world before*, but now *the poorest after their advent*. And Mahātmā Gāndi regards British Rule—A Curse, in his letter to the Viceroy, dated 2-3-30.

Here, for the conviction of the reader, I beg to produce a few extracts from confessions and admissions, made by persons in power, who more-over, were invested with great authority, and matured by experience of long service.

Admissions of Earl Granville and Mr. J. G. Phillimore.

Says the one: "I, for one, speaking individually, have never felt the slightest alarm at Natives, well qualified and fitted for public employments, *being employed in any branch of the public service of India.*" (Hansard, vol 129, p. 1, 335. August 5th 1853).

Mr. J. G. Phillimore said: The Bill would prove delusive, and that although it professed to do justice to the Natives, the *spirit of monopoly would still blight the hopes and break the spirits of the Indian people.* While such a state of things continued, *India would be attached to this country by no bond of affection*, but would be retained by the power of the Army and terror of the sword. He implored of the Committee *not to allow such an Empire to be governed in the miserable spirit of monopoly and exclusion.* (Hansard 129. p. 788 July 25th 1853.)

Confessions of Sir Thomas Munro.

Sir Thomas Munro said:—"It would be more desirable that we should be expelled from the country altogether, than that the result of our system of government should be such an abasement of a whole people." (India, Reform Tracts, VI. 112). See also Lord Mayo's words, *infra*, p. xxix.

Confessions of Lord Hastings, the Governor General.

He, in a Minute in Parliamentary Papers, 1827 p. 157, declares thus:—"A new progeny has grown up under our hand; and the principal features, which show themselves in a generation thus formed beneath the shade of our regulations, are a spirit of litigation which our judicial establishments cannot meet, and a morality certainly deteriorated. If in the system, or the practical execution of it, we should be found to have relaxed many ties of moral or religious restraint, or the conduct of individuals to have destroyed the influence of former institution, without substituting any check in their place—to have given loose to the most forward passions of human nature, and deprived the wholesome contact of public opinion and private censure, we shall be forced to acknowledge that our regulations have been productive of a state of things which imperiously calls on us to provide an immediate remedy for so serious a mischief."

Thus, this was the effect upon *the character of the Indians*, produced by the English administration, as confessed by the Governor General Lord Hastings himself. Now, let us see what a competent authority states in respect of the effects of English administration as

regards the security and protection of persons and property. We have it stated by a Friend of India—Dr. Marshman—on 28th August 1851, that it is at this moment, just as it has been for the last fifty years, viz. so bad, that no man of property within a circle of sixty or seventy miles round Calcutta, “can retire to rest with the certainty that he shall not be robbed of it again before Morning.” And yet, with all this evidence before us, Englishmen have always a *tall talk of their *honesty,* and ever boast of the progress of India; of security of life and property, during British rule, of which however anon. (vide below pp. xxviii to xxxiv).

Failure of English Administration, and Admissions of the Governor General—Lord William Bentinck.

Says the Governor General:—“Our administration had, in all its branches, Revenue, Judicial, and Police, been a failure” (vide D. N’s *Un-British Rule in India*, p. 613 Ed. 1901).

Admissions of Lord Mayo.

Says he:—“I believe we have not done our duty to the people of this land (India). Millions have been spent on the conquering race *which might have been spent in enriching and in elevating the children of the soil.*

*For, we have already seen, how Lord Clive—the arch-fiend—described by Macaulay, had already led the way in deceiving Omichand and cheating him dishonestly, nay, he had even forged Admiral Watts’ signature; of which however, the less said, the better, as we know the greed of the English that knows no bounds; who connive at moral obligations; who for gold slaughtered Danes; and who forcibly poisoned with opium Indians and the Chinese, without the least scruple or any qualms of conscience.

It is, however, impossible, unless we spend less on the 'interests' and 'more on the people'.

"We must first take into account the inhabitants of the country. *The welfare of the people of India is our primary object. If we are not here for their good, we ought not to be here at all.*" See also Munro's words, *supra*, p. xxvii

(Sir Wm Hunter's *Life of Lord Mayo*. From this, an extract, noted above has been quoted by D. N. in his work—*Un-British Rule in India* p. 624, Ed, 1901).

Lord Lytton's admissions as regards the dishonesty* or cheating, hypocrisy or subterfuges, on the part of the Governments of England and of India, in respect of the manner in which the best interests of the Indians were treated, are a proof positive of the fact,

For, Lord Lytton, the Governor—General of India, in a *confidential minute* said:—"No sooner was the Act (of 1833) passed than the Government began to devise means for practically evading the fulfilment of it.. We all know that these claims and expectations never can or will be fulfilled. We have had to choose between prohibiting them and *cheating them, and we have chosen the least straight forward course."

*Here is what Dr. V. N. Rutherford, M. A., M. B., Cantab—writes:—"Parliament, by the 1919 Government of India Act, made it clear without a possible shadow of doubt that our politicians and would-be-statesmen were 'dishonest.' The mere fact that Lord Birkenhead, the arch-conspirator of rebellion in Ulster, is Secretary of State for India, where "patriotism" is crime punishable at law, proves His Majesty's Government to be "dishonest" as well as illogical."

"I love my country, and my love for her impels me to appeal to the higher and nobler elements in her nature, to clear herself of "dishonesty" and "hypocrisy."

"The history of our own country reveals the *incapacity of our ruling classes to govern justly.*" (*Modern India* p. xiv. Ed. 1927). The Italics are mine (*The Author*).

“Since I am writing confidentially, I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart, the words of promise they had uttered to the ear”.

We ask Mr. Langford James if this is all honesty ! It may be added that the Act of 1833 was a dead letter up to the present day, as said by Dr. Dādābhāi Nowroji, in his *Un-British* rule in India p. 283. Ed. 1901.

And this sort of honesty, added to Clive's forgery, of which the less said the better, as its *real significance* may easily be perceived by the observations of Dr. Rutherford marked in the Footnote on page xxix; honesty, I say, of which, moreover, Mr. Langford James made the utmost grievous show, in his insolent speech made at the Calcutta European Association's dinner to Lord Irwin, on the 14th of December 1926, is ever coupled with the pride of power, the general *hauteur* of the English, the display of bullying, nay blustering and hectoring attitude, as has always been shown in the tall talk of their honesty, but is seldom seen in practice.

Englishmen's Un-bearable Hauteur.

I remember to have once read Lord Wolseley saying thus, in question 13,353 :—“There never was an India, until we made it.” While, in question 12,796, Sir “Ralph Knox seems to have announced as follows :—My own view is that England has made India what she is.”

Dr. Dadabhai Nowroji's Taunting Reply to the above.

Our grand Old Man's humorous response to the English bluster, appears to be not only true, but most

pathetic and instructive to a degree. Says he :—“I acknowledge the correctness of these statements, viz. an India to be exploited by foreigners, and the most wretched, the poorest, the helpless, without the slightest voice in her own expenditure, perishing by millions in a drought, and starving by scores of millions; in short, “bleeding at every pore, and a helotry for England. It is not England of the English people who have made India what she is. It is the British Indian authorities who have made her what she is.” (vide *The Poverty of India*, pp. 391 392. Ed. 1901).

In fact, within less than ten years after Bengal had become subject to British rule, a great and sudden change for the worse had come over the land. For, Macaulay tells us, “Every ship from Bengal had for some time brought alarming tidings. The internal misgovernment of the province had reached such a pitch that it could go no further.” “Thirty millions of human beings were reduced to the extremity of wretchedness”.

We have it on record, almost immediately after the acquisition of Bengal by the British in 1757 A.D., that instead of, as Lord Clive had expressed that the province would be the “richest corporation in the world :” yet, the government was without a shilling in their treasury.* It appears to have been admitted, moreover, by Lord Cornwallis—the Governor General—that in his time, “the people were advancing hastily to a state of poverty and wretchedness”. Says Lord Cornwallis again : “I am sorry to be obliged to say that agricul-

* Vide Vansittarts Narrative of events in Bengal and D. N's *UnBritish Rule in India*. p. 612. Ed. 1901.

ture and commerce have for many years been gradually declining.”

“While the surrounding country occupied by Britain, seemed to have been visited by a desolating calamity, the lands of the Rajas Diaram and Bhagwant Sing, under every disadvantage of season, were covered with crops produced by a better husbandry, or by greater labour. It should here be explained that the neighbouring lands alluded to in the report, *consisted of British territory, already five years in our occupation.*”

This, in short, is the picture of British India, after the *advent* of the British rule; for, Olive himself confesses and writes:—“The trade has been carried on by free merchants, acting as Gomasthas to the Company’s servants, who, under the sanction of their names, have committed actions which make the name of the English stink in the nostrils of a Gentoo and a Mussalman”. (Malcolm’s Life of Clive, vol. II).

Turning for a while, for comparison, to the state of the Mahratta Territory in 1758—the period of the *advent* of the British, and the desolate state of Bengal, within less than ten years after its occupation by them, we find Anquetil du Perron, in a brief account of voyage to India, writing thus:—“On February 14, 1758, I set out from Mahe for Goa, in order to proceed to Surat, and, in all my routes, I took care to keep specimens of the money of all the states I passed through, so that I have examples of every coin that is current from Cape Comorin to Delhi”.

“From Surat I passed the Ghats, the 27th of March, the same year, about ten in the morning, and when

I entered the country of the Mahrattas, I thought myself in the midst of the simplicity and happiness of the golden age, where nature was yet unchanged, and, war and misery were unknown. The people were cheerful, vigorous, and in high health, and unbounded hospitality was a universal virtue, every door was open, and friends, neighbours, and strangers were alike welcome to whatever they found."

While thus congratulating the Mahrattas on the prosperity of their dominions, and the happiness of the people, the condition of some thirty millions of Native British subjects, who have been under British rule for almost a century, is thus described by, as Dādābhai Nowroji says, *an unimpeachable witness*—Dr. Marshman: "No one has ever attempted to contradict the fact that the condition of the Bengal peasantry is almost as wretched and degraded as it is possible to conceive, living in the most miserable hovels, scarcely fit for a dog kennel, covered, with tattered rags, and unable in too many instances, to procure more than a single meal a day for himself and family. The Bengal ryot knows nothing of the most ordinary comforts of life. We speak without exaggeration when we affirm that if the real condition of those who raise the harvest, which yields between three and four millions a year, was fully known, it would make the ears of one who heard thereof tingle." (*Friend of India*. April 1st 1852).

Unceasing Bleeding.

All this, therefore, means an *unceasing bleeding*, and even an *ever recurring bleeding*, causing thereby immense drain of India, which Lord Salisbury calls "*political hypocrisy*" and "*terrible misery*," or what Lord Lytton

calls "*deliberate and transparent subterfuges*", or what Lord Cromer calls "*extreme poverty*," or what Lord Lawrence described as, "*that the mass of the people live on scanty subsistence.*"

In fact, the whole affair may, in short, be designated as *camouflage*, with the result, as said by Dr. V. H. Rutherford, "that British rule in India is hated more than ever." He also adds, "Our (British) neglect of education for the masses, of sanitation and medical services in the villages, of housing in the towns, and our comparative neglect of agricultural and industrial development, stamp our rule" as both "inefficient" and "injurious."

"Our forefathers took India by the "mailed fist, for the purpose of exploiting her resources, and we hold India in subjection to day for the same immoral purpose."

"Our Indian Empire has poisoned us with the virus of Imperialism, has lowered our standard of moral values at home and abroad, and fostered in us the spirit of arrogance, intolerance, greed, and dishonesty, degrading our national life."

"Our emasculation of 300 millions of people, by preventing their national evolution, and by depriving them of control of the administration, military and political services, of their own country, stands condemned as an unpardonable offence," (*Modern India*. pp. IX, X. Ed 1927).

I would again venture to quote Dr. Rutherford, as his words and sentiments exhibit a force all his own; and require no further explanation. Says he, "If Lord Birkenhead had been by my side and had witnessed the

parody of decency, during the opening ceremony of the new session by the Viceroy, (Governor-General Lord Reading), the worm in him would have turned, and he would have cried aloud, "Hesitate not upon the manner of your going, but go at once, unworthy and unfit to overrule, and let an Indian take your place; he, at least would not add insult to injury, as you have done; he would respect his fellow countrymen as patriots, working at great sacrifice for the good of Indians, while you represent the *lowest and the most immoral system of government in the world—the exploitation of one nation by another, the exploitation of India by England.*" (p. 77. *Modern India.* Ed. 1927). Italics mine.

In these circumstances, seeing the immense necessity, and feeling the enormous national demand for the aforesaid work,—*Our Hindu Navy*—with the requisite details, I have ventured to take up the theme, even at the advanced age of seventy eight, with the most humble and constant prayers to the Almighty, to give me the *where with*, as also requisite energy and strength, to enable me to complete the work and see it offered to the *service* of the *elite* and the *erudite* Public, as also to my Dear country at large.

September }
1930. }

N. B. P.

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