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Hinduism remains a vibrant, cultural and religious force in the world today. To understand Hinduism, it is necessary that we examine its history and marvel at its sheer stamina to survive in spite of repeated attacks across India's borders, time and again, by Greeks, Shaks, Huns, Arabs, Pathans, Mongols, Portuguese, British etc. India gave shelter, acceptance, and freedom to all. But, in holy frenzy, millions of Hindus were slaughtered or proselytized. Their cities were pillaged and burnt, temples were destroyed and accumulated treasures of centuries carried off. Even under grievous persecutions from the ruling foreigners, the basics of its civilization remained undefiled and, as soon as the crises were over Hindus returned to the same old ways of searching for the perfection or the unknown.



## Introduction

The history of what is now India stretches back thousands of years, further than that of nearly any other region on earth. Yet, most historical work on India concentrates on the period after the arrival of Europeans, with predictable biases, distortions, and misapprehensions. Many overviews of Indian history offer a few cursory opening chapters that take the reader from Mohenjo-daro to the arrival of the Moghuls and the Europeans. India's history is ancient and abundant. The profligacy of monuments so testifies it and so does a once-lost civilization, the Harappan in the Indus valley, not to mention the annals commissioned by various conquerors. There is no shortage of good documentation for these thousands of years, however, there has been a shortage of scholars who know how to use it. In addition, there is a tendency to locate the source of social conflict in India's many religions - **Historically, it was Europe, not India, which consistently made religion grounds for war.** The spreading of European power and civilization over the entire surface of the globe in recent centuries can be viewed as a continuing series of **intrusions into the cultures of non-European world.** Nowhere in Asia have the effects of this penetration been more profoundly felt than in India.

"India did not till recently take to the cult of the nation. We did not make our country a national goddess, with an historic destiny, a sacred mission, and a right of expansion. We did not worship Mother India (Bharatmata) as others do, 'Britannia', 'La France', 'The Fatherland'. We did not tell the people that the enemy of India is the enemy of God and if the enemy had a god, he could only be a false god. Our leaders did not proclaim to be the finest people on earth, the chosen race of the universe"

(source: [Eastern Religions and Western Thought - By Dr. Sarvepalli Radhakrishnan](#) p. 54 and [Sources of Indian Tradition - editor Wm. Theodore De Bary](#) Volume II p. 1).

**Faxian** a **Chinese pilgrims** to India in the fourth century C.E. marveled a the peace, prosperity, and high culture of the **Hindus**. Having grown up in war-torn China, he was deeply impressed by a land whose leaders were more concerned with promoting commerce and religion than with slaughtering substantial portion of the population.

(source: [Hinduism - By Linda Johnson](#) p. 38).



**Dr. S. Radhakrishnan** (1888-1975) was one of the most profound philosophers of this century, author and educationalist. [Radhakrishnan](#)



was also a professor of Eastern Religions at Oxford and later became the second President of free India. He has observed:

“The intolerance of narrow monotheism is written in letters of blood across the history of man from the time when first the tribes of Israel burst into the land of Canaan. The worshippers of the one Jealous God are egged on to aggressive wars against people of alien cults. They invoke Divine Sanction for the cruelties inflicted on the conquered. The spirit of old Israel is inherited by Christianity and Islam. He went on to remark: “Wars of Religion which are the outcome of fanaticism that prompts and justifies the extermination of aliens of different creeds are practically unknown in Hindu India.”

The Christian desire for world dominion transformed the simple faith of Jesus into a fiercely proselytizing creed. After the time of Constantine, authorities, clerical and secular, displayed systematic intolerance towards other forms of religious belief, taking shelter under the words 'He that is not with me is against me, and he that gathereth not with me, scattereth.'

(source: [The Hindu View of Life - By Dr. S. Radhakrishnan](#) p. 40 and [Eastern Religions and Western Thought - By Dr. Sarvepalli Radhakrishnan](#) p. 10 ). For more on Dr. S. Radhakrishnan refer to chapter on [Quotes](#). Refer to [The War of Religions and The Saint Bartholomew's Day Massacre](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Koenraad Elst (1959 - ) a Belgian Indologist has pointed out: "Hindu Society has been suffering a sustained attack from Islam since the 7<sup>th</sup> century, from Christianity since the 15<sup>th</sup> century, and this century also from Marxism. The avowed objective of each of these three world-conquering movements, with their massive resources, is the replacement of Hinduism by their own ideology, or in effect: the destruction of Hinduism. This concern is not at all paranoid (as the spokespersons of these aggressors would say), even if the conversion squads are remarkably unsuccessful in India. Consider the situation in Africa: in 1900, 50 % of all Africans practiced Pagan religion; today Christian and Islamic missionaries have reduced this number to less than 10 %. That is the kind of threat Hinduism is up against. "

(source: [Negationism in India - By Koenraad Elst](#) p 78 - 79).



Sir V S Naipaul (1932 - ) Nobel laureate, He is the author of several books including [Beyond Belief: Islamic Excursions Among the Converted Peoples](#), [Among the Believers: An Islamic Journey](#), and [India: A Wounded Civilization](#) says:

“India has been a wounded civilization because of Islamic violence: Pakistanis know this; indeed they revel in it. It is only Indian **Nehruvians** like **Romila Thapar** who pretend that Islamic rule was benevolent. We should face facts: Islamic rule in India was at least as catastrophic as the later Christian rule. The Christians created massive poverty in what was a most prosperous country; the Muslims created a terrorized civilization out of what was the most creative culture that ever existed.”

(source: [OutlookIndia.com](#), 15 November 1999 and <http://www.indpride.com/vsnaipaul.html>).

V S Naipaul has remarked:

“How do you ignore history? But the nationalist movement, Independence movement ignored it. You read the [Glimpses of World History by Jawaharlal Nehru](#), it talks about the mythical past and then it jumps the difficult period of the invasions and conquests. So you have Chinese pilgrims coming to Bihar, Nalanda and places like that. Then somehow they don't tell you what happens, why these places are in ruin. They never tell you why [Elephanta island](#) is in ruins or [why Bhubaneswar was desecrated](#).”

There is nothing either in the time-honored doctrines or the hoary history of Hinduism, which resembles even remotely the ideology, or history of Nazism, or for that matter, Christianity or Islam or Communism.

Hinduism has always been and remains a deep-rooted tradition of spiritual, cultural and social pluralism with ample provision for all sorts of skepticism and democratic debate. Far from creating any machinery for heresy hunting and persecution of dissent. Hindus have given shelter to the persecuted people from many lands and in all ages. **But what is most important, they have always regarded their own homeland as the only playfield for their chakravartins, and never waged wars of conquest beyond the borders of Bharata-varsha. India has been invaded by many foreign faiths, only to be absorbed in the vast Indian humanity until the advent of Islam which spread more by its fire and sword and later Christianity by more subtle means of inducements and compulsions.** It is important that Hindus remember the atrocities of the past, for **"Those who forget history will be condemned to repeat it."**



**Aldous Huxley** (1894-1963) the English novelist and essayist, born into a family that included some of the most distinguished members of the English ruling class, author of [Perennial Philosophy](#) (ISBN 0060901918) also notices:

**"Islam's black record of holy wars and persecution - a record comparable to that of later Christianity."**

**"The religions whose theology is least preoccupied with events in time and most concerned with eternity, have been consistently less violent and more humane in political practice. Unlike early Judaism, Christianity and Mohammedanism (all **obsessed** with time) Hinduism and Buddhism have never been persecuting faiths, have preached almost no holy wars and have refrained from that proselytizing religious imperialism which has gone hand in hand with political and economic oppression of colored people."**

**"Most European and American authors of books about religion and metaphysics write as though nobody had ever thought about these subjects except Jews, the Greeks Christians of Mediterranean Basin and Western Europe.-----Like any other form of imperialism, theological imperialism is the threat to world peace".**

(source: [The Perennial philosophy - By Aldous Huxley](#) p. 194 - 204). For more on Aldous Huxley on refer to chapter on [Quotes](#).



**Gore Vidal** (1925 - ) well known American writer, the eminent historian, and a public figure for over fifty years, in his Lowell Lecture at Harvard University given April 20, 1996 observed:

**"When the white race broke out of Europe 500 years ago,... inspired by a raging sky-god, the whites were able to pretend that their conquests were in order to bring the One God to everyone, particularly those with older and subtler religions. ...."**

**"From a barbaric Bronze Age text known as the Old Testament, three antihuman religions have evolved --Judaism, Christianity, Islam. These are sky-god religions. They are, literally, patriarchal --God is the omnipotent father-- hence the loathing of women for 2,000 years. The sky-god is a jealous god, of course. Those who would reject him must be converted or killed for their own good. Ultimately, totalitarianism is the only sort of politics that can truly serve the sky-god's purpose. Any movement of a liberal nature endangers his authority and that of his delegates on earth. One God, one King, one Pope, one master in the factory, one father-leader in the family home."**

(source: [Lowell Lecture at Harvard University given - By Gore Vidal](#) - April 20, 1996). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)



**John Shelby Spong**, Episcopal Bishop of Newark (NJ) in ['Why Christianity Must Change or Die'](#) writes:

**"The familiar Christian God acknowledged by almost all of our European ancestors not only blessed the imperialistic and colonial expansion of those nations in the seventeenth, eighteenth, and nineteenth centuries but also declared that this**



colonialist domination of the underdeveloped peoples of the world was the very will of the Christian deity. So under the banner of Christ, native population in what we today call the third world were subjugated and converted, while the resources of those conquered nations were being extracted from their soil to bring wealth to the Europeans".

(source: [The Ethics of Proselytizing - By Rajiv Malhotra](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Due acknowledgement must be done for the massacres of millions of our ancestors, so that the wounds can finally heal. Their deaths and untold suffering were by and large solely due to their being Hindus, Buddhists, Jains and Sikhs. These non-Semitic Indic faiths have a great affinity for true secular practices and this rapport will not be threatened by letting truth prevail. **On the contrary, true secularism is undermined and damaged when the leadership - political and intellectual - conspire to hide historical truth under the festering scab of pseudo-secularism.**

Two Chapters in India's history are most noted for its atrocities against Hinduism:

Islamic Onslaught  
European Imperialism



European Imperialism

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*"I saw in the whole Christian world a license of fighting at which even barbarous nations might blush. Wars were begun on trifling pretexts or none at all, and carried on without any reference of law, Divine or human"*

~ [Hugo Grotius](#) (1583- 1645) - Dutch legal scholar, playwright and poet. One of the pioneering natural rights theorists of the late 16th and early 17th centuries.

*"Every aspect of the Empire was an aspect of Christ"* - [James Morris](#) author of [Pax Britannica: Climax of an Empire](#)

(source: [hamsa.org](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

*"Baptize the nations, far and high*

*The triumph of the cross record  
The name of Jesus glorify  
Till every kindred call him Lord. " - An Anglican hymn*



### To Shake the Pagoda Tree

**William Finch** ( ? ) who came to India in 1608-11, first described Hindu temples as "pagods, which are stone images of monstrous men fearful to behold. He mentioned the temples in Ajmer, "three faire Pagodes richly wrought with inlayd works, **adorned richly with jewels**. Domingo Paes has left a valuable account of the great Hindu kingdom of Vijayanagar. He saw outside the city very beautiful pagodas, the chief among them was the temple of Vitthalasvamin which was begun by Krsnadeva Raya. Edward Terry, the chaplain to Sir Thomas Roe, King James's emissary described the temple of Nagarkot as '**most richly set forth, both scaled and paved with plate of pure gold.**' **The wealth of the temples stirred Jean Thevenot imagination and he wrote about the temples of Benares and Puri that 'nothing can be more magnificent than these Pagodes...by reason of the quantity of gold and many jewels, wherewith they are adorned.'**

Most foreigners came to India in search of her fabulous wealth. **No traveler found India poor until the nineteenth century, but foreign merchants and adventurers sought her shores for the almost fabulous wealth, which they could there obtain.**

'To shake the pagoda tree' became a phrase, somewhat similar to our modern expression 'to strike oil' or to get rich quick.

(source: [Much Maligned Monsters: A History of European Reactions to Indian Art - By Partha Mitter](#) p. 1 - 45).



**Henrich Heine** (1797-1856), a late German Romantic lyric poet, whose influence was enormous not only in Germany but in most countries of the Western world. He remarked:

**"The Portuguese, Dutch and English have been for a long time year after year, shipping home the treasures of India in their big vessels. We Germans have been all along been left to watch it. Germany would do likewise, but hers would be treasures of spiritual knowledge."**

(source: [India and World Civilization By D. P. Singhal](#) - Pan Macmillan Limited. 1993 part II p. 234).

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**Arnold Toynbee** (1889-1975) British historian, has stated: "India is one great non-western society that has been, not merely attacked and hit, but overrun and conquered by Western arms, but ruled, after that, by Western administration. India's experience of the West has thus been more painful and more humiliating than China's..."

(source: [Civilization on Trail and the World and the West - By Arnold Toynbee](#) - Meridian Books. p. 257).



**Pitrim Alexandrovitch Sorokin** (1889-1968) Russian-American sociologist of Harvard University had said:

**"During the past few centuries the most belligerent, the most aggressive, the most rapacious, the most power-drunk section of humanity has been precisely, the Christian Western world. During these centuries western Christendom had invaded all other continents; its armies followed by priests and merchants have subjugated, robbed or pillaged most of the**



non-Christians. Native Americans, African, Australian, Asiatic populations have been subjugated to this peculiar brand of Christian "love" which has generally manifested itself in pitiless destruction, enslavement, coercion, destruction of the cultural values, institutions, the way of life of the victims and the spread of alcoholism, venereal disease, commercial cynicism and the like."

(source: [History of Hindu-Christian Encounters - By Sita Ram Goel](#) ISBN 9990049173 p. 370). For more refer to chapter on [Conversion](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

**George Bernard Shaw** (1856-1950), Nobel Laureate in Literature. Famous British Author and Playwright, declared that: "**There is no power in the world more completely imbued of its dominance than the British empire.**" It is clear that the British ruling classes do not contemplate the ending of the era of imperialism; at the most they think in terms of modernizing their system of colonial rule. For them the possession of colonies is 'a necessity of greatness and wealth.'

(source: [The Discovery of India - By Jawaharlal Nehru](#) p.538).

"Bear in mind that the **Commerce of India** is the Commerce of the World, and he who can exclusively stock of precious metals then owned in Europe. - Article VIII of the Will, of **Peter the Great**.

**Much of the wealth that made possible Britain's Industrial Revolution was earned, fairly or unfairly, within her Indian empire. In seventeenth century India had been far wealthier than England, the relative positions were sharply reversed by the end of the nineteenth century.** Then, too, the British policy of free trade tended to prevent the development within India of the mechanized industries then coming into being in the West. Densely populated, with no new land to exploit and with a centuries-long history of invasions, India faced severe economic handicaps at independence. **Ironically, India was seen by Western travelers in classical times and in the Middle Ages as a land of fabulous wealth.**

(source: [India: A World in Transition - By Beatrice Pitney Lamb](#) p. 71 & 358).

India, said **Lord Robert Clive**, was a country of inexhaustible riches."



**Lord Curzon** (1859-1925) Marquis of Kedleston, a British statesman, was a Conservative Party politician. He was viceroy of India from 1899 to 1905, and later became chancellor of Oxford University. Curzon re-entered politics during World War I (1914-1918). He became a member of Lloyd George's war cabinet in 1916. In an address delivered at the great **Delhi Durbar** in 1901:

"**Powerful Empires existed and flourished here [in India] while Englishmen were still wandering painted in the woods, and while the British Colonies were a wilderness and a jungle.**"

"**India has left a deeper mark upon the history, the philosophy, and the religion of mankind, than any other terrestrial unit in the universe.**"

"It is such a land that England has conquered and is holding as a dependency. It is such a people that she is ruling without giving them any voice whatever in the shaping of their own destiny."

(source: [India in Bondage: Her Right to Freedom - By Jabez T. Sunderland](#) p. 7 and [theatlantic.com](#)).



**Canon Sydney Smith** (1771 - 1845) a clergyman, essayist and social reformer, founded the Whig Edinburgh Review in 1802. For the next twenty-five years he used this periodical as an organ for his liberal views on educational reform, the slave trade and the Irish situation. Although later appointed Canon of St Paul's



Cathedral, his hopes for a bishopric were frustrated by his public reputation as an enlightened Whig and a member of the 'Holland House Circle'.

He wrote in the [Edinburgh Review](#) (April 1809, p. 45)

"If the Bible is diffused in Hindustan, what must be the astonishment of the natives, to find that we are forbidden to rob, murder and steal; **we, who in fifty years, have extended our Empire over the whole (Indian) peninsula, and exemplified in our public conduct every crime to which human nature is capable. What matchless impudence, to follow up such practice with such precepts.**"

(source: [Recovery of Faith - By Dr. S. Radhakrishnan](#) p. 25). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

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## Vasco da Gama's arrival

**Before the Portuguese arrived, Calicut was reported to be larger than Lisbon, and the people of India, even though "heathen," were recognized to possess a complex civilization.**

The Christian missionary enterprise in earnest started with the dogged efforts of Don Henry the Navigator (1394-1460), the third son of the king John I of Portugal. Henry was a militant Christian fired with a bitter hatred for infidels. He was obsessed with the idea of reaching and converting Indian, and believed that he had received a command from God for this purpose. He had at his disposal the immense wealth of the Order of Christ of which he was the Grand Master. **In 1454 Pope Nicholas V issued a Bull granting to the King of Portugal "the right, total and absolute, to invade, conquer, and subject all the countries which are under rule of the enemies of Christ, Saracens or Pagan...."**

## Issue of suzerainty



Portugal and Spain towards the end of the 15th Century were at loggerheads as to who should claim suzerainty and where. The pope was invited to give a ruling. According to the Treaty of Tordesillas (signed in June 1494) it was agreed that everything beyond the meridian of longitude passing 370 leagues west of Cape Verde Islands was to be exploited by Spain. All the world to the east of the '**Pope's Line**' went to Portugal; this embraced Africa and the entire India Ocean. **The Treaty of Tordesillas:** the insouciant division by the Pope of the globe into two parts, one for Spain, the other for Portugal and the unilateral, overnight declaration of ownership over unknown lands and peoples. The treaty showed Europe's pathological drive to power, its demented urge to intervene and impose itself on the lives of others.

To say that the Pope of the Catholic Church is not responsible for the atrocities committed by the Portuguese is to fly in the face of facts. **The Papal Bull had allocated the two halves of the world to Spain and Portugal.** The kings of Portugal fitted and sent several naval expeditions to India, and King Dom Manoel "assumed for himself the title of "The Lord of the Navigation, Conquest and Commerce of Ethiopia, Persia, and India." Henceforward Portugal became the base of the missionary enterprise in Asia.

(source: [Asia and Western Dominance - By K. M. Panikkar](#) p. 25 -280). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#).

**Until Vasco da Gama discovered the sea route to the East in 1497-1499, the "West knew little about India let alone the countries further east. It is not that there was no awareness of India in the West, meaning thereby mainly Europe. Marco Polo had come visiting India and there certainly was a lively trade between north India and central Asia. Indian silk, among other commodities, was justly famous. So were Indian spices. It was India's misfortune that it should have been 'discovered' by a Portuguese sailor with criminal intentions.**

India's first major contact began when Vasco da Gama landed with gunboat and priests. The

**newcomers were not only merchants but also devout Christians. They had the pope's mandate to convert heathens in the lands they conquered. They found that the natives had a flourishing religion of their own. They destroyed their temples.**



Vasco da Gama came with twenty five ships under his command, of which ten of them contained "much beautiful artillery, with plenty of munitions and weapons! During his visit to Calicut he found twenty trading ships in the harbor. Vasco da Gama plundered them and the 800 odd crew were taken prisoners".

Notes author **Richard Hall**: "With Calicut at his mercy ... da Gama told his men to parade the prisoners then hack off their hands, ears and noses. As the work progressed all the amputated pieces were piled in a small boat. The Brahmin who had been sent out by the Zamorin as an emissary was put into the boat amid its new gruesome cargo. He had also been mutilated in the ordained manner".

As soon as Vasco da Gama was back in Lisbon after his first successful contact with India, the Groce King of Portugal, Dom Manuel, adopted a new and pompous title of "The Lord of the conquest navigation and commerce of Ethiopia, Arabia, Persia and India". Obviously, the safeguard this lordship and ensure his patent he hurriedly conveyed the news of the discovery of the "spices and christians" of India to the royal rivals of Castille and to The Holy See in Rome.

(source: [Western Colonialism in Asia and Christianity](#) - edited by **Dr. M.D. David** p. 11).

The historian **Gaspar Correa** is quoted by Hall as to what the **Vasco da Gama** did next, thus:

**"When all the Indians had thus been executed (sic), he ordered them to strike upon their teeth with staves and they knocked them down their throats; as they were put on board, heaped on top of each other, mixed up with the blood which streamed from them; and he ordered mats and dry leaves to be spread over them and sails to be set for the shore and the vessels set on fire... and the small, vessel with the friar (brahmin) with all the hands and ears, was also sent ashore, without being fired".**

**A message from da Gama was sent to the Zamorin. Written on a palm leaf, it told him he could make a curry with the human pieces in the boat.** And the atrocities committed by Vasco da Gama and his men lives in infamy. The story is one of brutality, betrayal and colonial ambition.

(source: [Empires of the Monsoon: A history of the Indian ocean and its invaders](#) - By **Richard Hall** p. 198). Refer to [Jesus Christ: Artifice for Aggression](#) - By **Sita Ram Goel**

"The fathers of the Church forbade the Hindus under terrible penalties the use of their own sacred books, and prevented them from all exercise of their religion. They destroyed their temples, and so harassed and interfered with the people that they abandoned the city in large numbers, refusing to remain any longer in a place where they had no liberty, and were liable to imprisonment, torture and death if they worshipped after their own fashion the gods of their fathers." wrote **Sasetti**, who was in India from 1578 to 1588.

(source: [Forgotten Empire \(Vijayanagar\)](#) - By **Robert Sewell** p. 211). The Portuguese reign was devoid of scruples, honor and morality.

**Nazi brutality looks like picnic here**



Hall gives a vivid description of what Vasco da Gama did next which is too gory even to contemplate. When the Zamorin sent another Brahmin to Vasco to plead for peace, "he had his lips cut off and his ears cut off". The ears of a dog were sewn on him instead and the Brahmin was sent back to Zamorin in that state. The Brahmin -- no doubt a Namboodiri had brought with him three young boys, two of



them his sons and the other a nephew. They were hanged from the yardarm and their bodies sent ashore.

(source: **Where the missionaries come in - Now, Vasco da Gama's misdeeds -** By M.V. Kamath - [Empires of the Monsoon: The History of the Indian Ocean and its invaders; by Richard Hall](#); Harper Collins; pages 575).

(This article has been featured at the end of this chapter).

Within decades of their occupation of small coastal parts, they had destroyed, according to their own records, 601 temples in 131 villages--all important Christian Orders taking part in this pious work. Franciscan friars destroyed 300 Hindu temples in Bardez, Jesuits 280 in Salsete.

**Francis Xavier had come to India with the firm resolve of uprooting paganism from the soil of India and planting Christianity in its place. His saying and doings have been documented in his numerous biographies and cited by every historian of the Portuguese episode in the history of India.**

(source: [History of Hindu-Christian Encounters - By Sita Ram Goel](#) ISBN 9990049173 p. 10). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)



**St. Francis Xavier** whom the Catholic Church hails as the **Patron Saint of the East**, participated in this meritorious work, wrote back home:

"As soon as I arrived in any heathen village, when all are baptized, I order all the temples of their false gods to be destroyed and all the idols to be broken to pieces. I can give you no idea of the joy I feel in seeing this done."

According to a Christian historian, **Dr. T. R. de Souza**:

"At least from 1540 onwards, and in the island of Goa before that year, **all the Hindu idols had been annihilated or had disappeared, all the temples had been destroyed and their sites and building material was in most cases utilized to erect new Christian Churches and chapels.** Various viceregal and Church council decrees banished the Hindu priests from the Portuguese territories; the public practices of Hindu rites including marriage rites, were banned; the state took upon itself the task of bringing up Hindu orphan children; the Hindus were denied certain employments, while the Christians were preferred; it was ensured that the Hindus would not harass those who became Christians, and on the contrary, the Hindus were obliged to assemble periodically in Churches to listen to preaching or to the refutation of their religion."

"A particularly **grave abuse** was practiced in Goa in the form of 'mass baptism' and what went before it. The practice was begun by the Jesuits and was later initiated by the **Franciscans** also. **The Jesuits staged an annual mass baptism** on the Feast of the Conversion of St. Paul (January 25), and in order to secure as many neophytes as possible, a few days before the ceremony the Jesuits would go through the streets of the Hindu quarter in pairs, accompanied by their Negro slaves, whom they would urge to seize the Hindus. When the blacks caught up a fugitive, they would smear his lips with a piece of beef, making him an 'untouchable' among his people. Conversion to Christianity was then his only option."

(source: [Western Colonialism in Asia and Christianity - edited by M. D. David](#) Bombay 1988. p. 18-19).

Even today the archdiocese of Goa boasts: "The glorious chapter of the **expansion of the Catholic Church in the east** can be said to have begun after the European 'discovery' of the sea route to India in 1498. This helped the coming of the European fathers to these lands, one of them being St. Francis Xavier, the great Apostle of the East and Patron of the Missions. Goa is privileged to have been the starting point of his Church work labours and the place where his sacred remains are preserved. **Goa was called the "Rome of the East" due to the central role it played in the evangelization of the east.**"

(source: [Archdiocese of Goa](#)). Refer to [The Myth of Saint Thomas and the Mylapore Shiva Temple](#)

Historian **Alfredo Froilano de Mello** (1924 - ) describes the performers of Goan inquisition as **"nefarious, fiendish, lustful, corrupt religious orders which pounced on Goa for the purpose of destroying paganism and introducing the true religion of Christ"**

The Goan inquisition is regarded by all contemporary portrayals as the most violent inquisition ever executed by the Portuguese Catholic Church. It lasted from 1560 to 1812 though in Europe it ended by 1774.

(source: [Hindu Holocaust](#)). For more refer to [The Goa Inquisition](#) at the end of the page. For interesting article on missionaries - Please refer to [The problem of Christian missionaries - By Koenraad Elst](#) ). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

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## Indology and the British



**Aleksandr Solzhenitsyn** (1918 - ) Russian author and historian, who was awarded the Nobel Prize for Literature in 1970. In his work Solzhenitsyn continued the realistic tradition of Dostoevsky and Tolstoy and complemented it later with his views of the flaws of both East and West.

He once put it,

**"The mistake of the West is that it measures other civilizations by the degree to which they approximate to Western civilization. If they do not approximate it, they are hopeless, dumb, reactionary."**

(source: [Aleksandr Solzhenitsyn, interviewed in Time](#) of 24 July 1989).

**Dilip K Chakrabarti** in his book [Colonial Indology](#) p. 68, has remarked:

**"The study of Hinduism was undertaken by the British for political control of the land and the conversion of its people to Christianity."**

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**The ideology of the British empire: the concept of a civilizing mission, the triumph of civilization over barbarism, ardently supported by the missionary organizations. In reality, colonialist motives were mainly those of material profits.** The malaise of India was aggravated in full measure by the East India Company with its indiscriminate exploitation, corruption, and bribery. **It is cruel irony of history that whilst two major revolutions - the French and the American - upholding the human rights to liberty and equality were taking place in the West, India was in the throes of losing her own freedom to Western mercantile imperialism.** The British domination of India has been described as a "political and economic misfortune." In 1937, a distinguished British civil servant, **G. T. Garratt**, declared that the period of Indo-British civilization had been most disappointing, and "in some ways the most sterile in Indian history."

(source: [India and World Civilization - By D. P. Singhal](#) ASIN 0870131435 p. 198-277). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#). For more information refer to chapter on [First Indologists](#) and [Aryan Invasion Theory](#)).

According to **Guy Sorman**: "It was here (India) that the West started to colonize what was to become the Third World, a shameless process of systematic exploitation without any moral or religious justifications. And it was here that was raised for the first time the demand for decolonization: this revolution of the mind shook the supremacy of Europe, and the arrogance of the Europeans.

(source: [The Genius of India - By Guy Sorman](#) ('Le Genie de l'Inde') ISBN 0333936000 p.156).

Hindus got some relief from this active religious persecution when the British came. **But they too had powerful missionary lobby of their own whose aims were no different from the Portuguese missions.** Though the missions were not allowed to apply their usual strong arm methods, they were free to propagate their religion. Their aim was conversion of heathens to the true faith, and to that end they began to attack Hinduism in different ways. They attacked it for having too many Gods while none of them was the right Biblical one. They attacked it for being idolatrous. They attacked all its leading ideas --**karma, incarnation, moksha, caste, compassion for all beings, etc.**

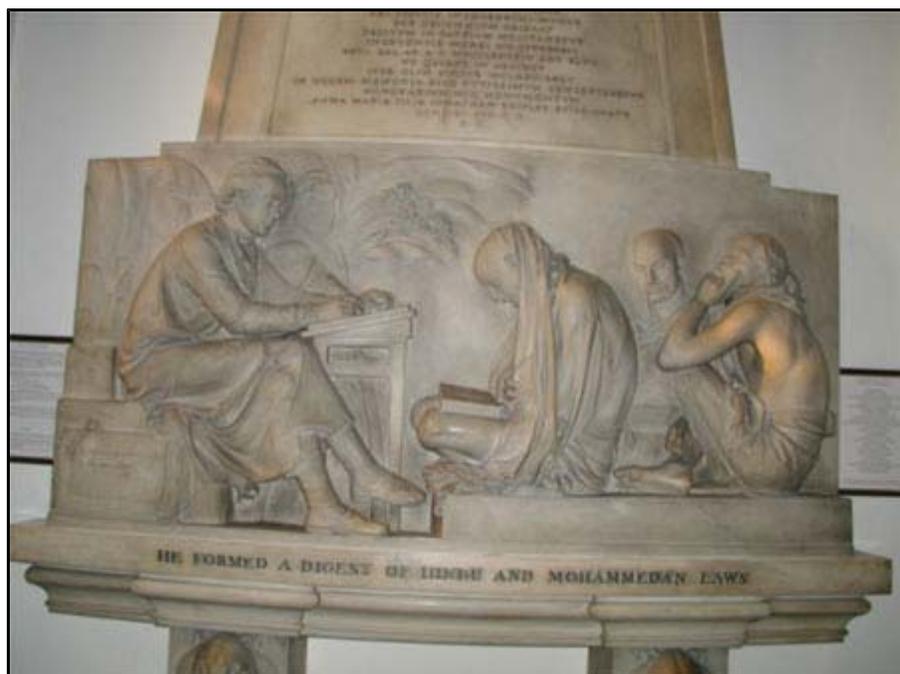


The attack on the Hindu religion was supported by attack on people and society. Hindu rites, customs, were all evil, and their morals and manners even worse, if that were possible. They looked forward to a Christian India in a not-too-distant future. In the beginning, it was hard to preach their doctrines in India. Because India had a prosperous, evolved civilization, complete with a vast recorded history, a comprehensive system of philosophy, art, science, and healthcare, and humane methods for disseminating knowledge.

The tragic consequences was that the convert now found himself cut off from his ancient roots, attached to a foreign godhead and a foreign culture, and taught to despise and revile everything that for millennia had been an object of worship for his ancestors - including his own country. This proves how the so called "**just and merciful rule**" of the British was indeed barbaric tyranny. **The burning of ancient books on Ayurveda in**

**Kerala, so as to impose the European system of medicine on the natives, the cutting of weavers' thumbs in Bengal with a view of crippling the production of superior Indian cloth and ensuring the sale of British products, the ruthless, often bloody, extortion of revenue from the peasants for decades on end, even in the midst of the worst famines, the whipping, hangings and tortures that awaited those who opposed the Empire - these are only a few among the unending examples of the "providential character" of the British rule.** But they took place too far from the "civilized" world to attract any notice. The Britons like the relief of high-sounding speeches in London's salons, adorned with a few pagan objects d'art purloined from India. )

(source: [Readings in Vedic Literature: The Tradition Speaks for Itself - By Satsvarupa dasa Goswami](#) ISBN 0912776889 p. 173-181). For more information refer to chapter on [First Indologists](#) and [Aryan Invasion Theory](#)).



*Sir William Jones with Brahmins at his feet.*

*Sir William Jones (1746-1794) the first British to master Sanskrit and study the Vedas, wrote to Sir Warren Hastings how to spread "our pure faith" as "no mission from the Church of Rome will ever be able to convert the Hindus."*

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**Sir W. M. Williams**, a Sanskritist with great missionary sympathies, prophesied,

**"When the walls of the mighty fortress of Brahminism are encircled, undermined and finally stormed by the soldiers of the Cross, the victory of Christianity must be signal and complete."**

The colonial administrator was not unsympathetic to the missionary attack. He knew that Hinduism was India's definition at its deepest and also its principle of unity and regeneration and unless this principle was attacked, India could not be successfully ruled. Hinduism also upheld India and its political struggle. A people who had lost pride in themselves, and were demoralized, were welcome to him.



Colonial scholars reinforced the missionary attack by their own from another angle. They taught that India was not one country, that it was a miscellany of people, that it had never known independence, that it had always been under the rule of foreign invaders. This is where the [Aryan Invasion Theory](#) came into existence. Their future native pupils learned their lesson well and even outdid their teachers. They were to find in these invaders the main principle of their country's renewal and civilization. To account for the common origin of Indo-European languages, several nineteenth-century European scholars hypothesized that in ancient times an invasion of India from Europe, by a people who spoke the original Indo-European language -- an "Aryan" invasion--must have occurred.

(Refer to chapter on [Aryan Invasion Theory](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

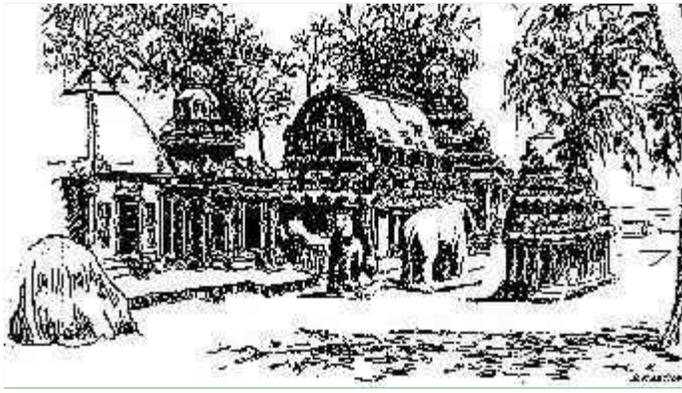
In typical **Eurocentric arrogance**, they assumed, without any evidence, that the Aryans came from outside India. Principal among these "scholars" were **Max Muller and Monier-Williams, both committed to denigrating India's cultural heritage in order to persuade Indians to convert to Christianity.**

In picking a date for the supposed Aryan invasion of India by a supposed race of people, Rajaram writes: "Muller was strongly influenced by a current Christian belief that the creation of the world had taken place at 9:00 a.m. on 23 October 4004 BC. Assuming the date of 4004 BC for the creation of the world, as Muller did, leads to 2448 BC for the biblical Flood. If another thousand years is allowed for the waters to subside and for the soil to get dry enough for the Aryans to begin their invasion of India, we are left at around 1400 BC. Adding another two hundred years before they could begin composing the Rig Veda brings us right to Muller's date of 1200.BC...he used a ghost story from [Somadeva's Kathasaritasagara](#) to support this date."

In a letter to his wife, **Max Muller** wrote:

**"This edition of mine and the translation of the Veda will hereafter tell to a great extent... the fate of India, and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, I feel sure, the only way of uprooting all that has sprung from it during the last 3000 years."**

Muller's purpose was to uproot Hinduism. I would simply like to note that a lot of ideas have become fixed because Max Mueller was



a devout Christian, who believed existence started in 3760BC or so, as all devout Christians of his time (and ours, too) did and do. When you have an authority who is so constrained by virtue of his dogma, assertions upon dating of pre-historical matters become questionable.

The rulers had a clear motive, a clear goal. They wanted an India which had no identity, no vision of its own, no native class of people respected for their leadership. They were to be replaced as far as it lay in their power by a

new class of intellectuals. Meanwhile, the concerted attacks succeeded. They were internalized, and we made them our own. There came a crop of "reformers" who wanted India to change to the satisfaction of its critics. Above all, there appeared a class of Hindu-hating Hindus who knew all the "bad things" about Hinduism. Earlier invaders ruled through the sword.

### **The British ruled through Indology.**

Prior to the nineteenth century, it was piously believed in western civilization that the earth was created in seven days around 5,000 years ago. These ethnocentric blinders that some western thinkers unconsciously wear before venturing into the past have resulted in the tunnel vision view of history as we know it today. The western tradition of writing history may be traced to the Judeo-Christian scriptures wherein one group of people writes about the people outside that group. The Hindus do not think of time in linear terms with a beginning and an end. Rather, they think in terms of great cycles of thousands and millions of years.

In conclusion, it can be said that ( the 19th century European scholars) their work often reflects the bias of their times; the imperialism, materialism and Christian missionary spirit, the tendency to look down upon Asia and its culture as inferior, to even blame the spiritual traditions of Hinduism and Buddhism for the political decline of these cultures.

According to author [Paul William Roberts](#), "Conversion has largely failed in India because Christianity offers nothing that is not already available somewhere in the many forms of Hinduism. Hinduism never rejected the teachings of Jesus. Those who have converted either agreed with a gun pressed at their skulls as in Goa, or because it provided an escape from caste tyranny, as well as a guaranteed professional advancement. Through its Vedic legacy, Hinduism respects all faiths. It clearly states that God is one, but has many forms. The Christian message must sound preposterous: that God is indeed one, but has only one recognized form, his son. The "savages" of India were sophisticated - so sophisticated that the imperialist mixture of church and state in Europe could not grasp such sophistication. **"The sheer power of Hinduism terrified the Christian soldiers."**



**"The British were more cunning at the game than the Portuguese, careful to show respect for Indian religions. Yet they sneered at the pagans behind their back, educated the Indian elite in British-run schools, or at Eton and Cambridge - which, if it did not guarantee conversion to Christianity, resulted in lapsed Hinduism, agnosticism, or an intellectual humanism.**

**In India, Anglo indoctrination produced a generation of "brown sahibs" who looked down on the religion of the masses, the opium of the people. Such is the power of colonization that a whole generation must pass before the paralyzing spell wears off."**

(source: [Empire of the Soul: Some journeys in India - By Paul William Roberts](#) ASIN 1573226351 p. 323-325). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

For more information refer to chapter on [First Indologists](#) and [Aryan Invasion Theory](#)).

[Dilip K Chakrabarti](#) in his book [Colonial Indology](#) p. 12, has written:

"Western Orientalists took an interest in Buddhism because they thought that its study would show that Hinduism was not the only religion of India and thus weaken the position of Hinduism. Secondly, by weakening the position of Hinduism this would also make the task of propagating Christianity in India easier."

Professor **Ashish Nandy** is a political psychologist, sociologist and director of Delhi's Center for the Study of Developing Societies. He's also a versatile author, having written books on post-colonialism, alternative sciences, psychology has also referred to the colonized minds of present day Indians.

"The pressure to Westernize is the most conspicuous form of this colonial mentality. Colonialism has a long way to go before it is vanquished.! Our nation is ostensibly independent, but our minds still remain enslaved...The Indian press, like most of its Third World counterparts, puts a premium on all that is modern and condemns as degenerate all that is traditional...In order to put the stamp of legitimacy on modernization, we have to believe that the traditional civilization was inhuman." Instilling guilt about the "evils of Hindu society" is indeed a favorite weapon of the secularist elite.

(source: [Decolonizing the Hindu Mind - Ideological Development of Hindu Revivalism - By Koenraad Elst](#) ISBN 8171675190 p. 49).

He further says, "First our leaders were colonized and now they are post-colonized without ever having been decolonized."

(source: [The Genius of India - By Guy Sorman](#) ('Le Genie de l'Inde') ISBN 0333936000 p.154).

**Koenraad Elst**, author of [Decolonizing the Hindu Mind - Ideological Development of Hindu Revivalism](#), contends that the Hindu civilization is now in the process of coming out of a thousand years of colonization— first by Islam and then Britain. This is exactly the view of **V. S. Naipaul** also who noted that the first step in this is for the Hindus to regain their sense of history. This deloconization process is running into fierce resistance from residual colonial interests on two fronts— the Islamists and the 'secularists'.

(source: [Trenchant Analysis of Hindu Revival and its Challenges - By N.S. Rajaram](#)).

Consider the view of a Christian missionary **Vishal Mangalwadi**, on India's quest for freedom:



"Many starry-eyed Indians, who are ignorant of Indian history, think that India was free before the British colonized it. The fact is that Hindu India, never, I repeat never, knew what freedom was, until the Evangelical movement began to set us free...India's freedom is a fruit of the Christian Gospel, not a result of Mahatma Gandhi's work."

(source: [The Quest For Freedom And Dignity - By Vishal Mangalwadi](#)).

**Sri Sri Ravi Shankar**, Founder of the Bangalore based [Art of Living](#), an International Foundation. He recently addressed the UN Peace Summit on Aug 28. He is the only non-westerner to serve on the advisory board of Yale University's School of Divinity and is author of the book - [Hinduism and Christianity](#). He has said:

"Christians are proud that they brought education to India, but it is not true: there were for instance 125,000 medical institutes in Madras before the British came. Indians never lacked education, the Christians only brought British education to India, which in fact caused more damage to India by westernizing many of us."

(source: [Arise O' India - By Francois Gautier](#) ISBN 81-241-0518-9 p. 62).

In Vedic India, homosexuality is recognized as a separate and third nature (**tritiya-prakriti**). Third-gender citizens were fully tolerated and incorporated into society. But during the British Raj, homosexuality was considered a sin. Two years after the 1857 rebellion, the British passed the anti-sodomy law of 1860 is enforced upon the entire empire that now includes India. The law, which remarkably is still in place in India today as Section 377 of the Indian Penal Code, reads: "Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to ten years, and shall be liable to fine." This law was taken to be an improvement for Great Britain, which had previously punished homosexuality by execution and torture, but for India it was a great step backward since Hindu culture had never previously criminalized homosexuality.

The British also enact legislation outlawing castration and cross-dressing in an attempt to eliminate the eunuch class that had thrived under Islamic rule. Despised by the British, eunuchs are forced into the darkest shadows of society where they must now live as outcasts. Also during this time, puritan scholars translate India's Sanskrit texts into English, but they omit or hide any reference to homosexuality because it is shocking to them. By British estimation, India was a backward country with a barbaric culture and primitive religion. The British Empire would impress upon the Hindus their Christian values and educate them in proper, civilized behavior while simultaneously exploiting their country's resources for another full century.

(source: [India's Slow Descent Into Homophobia - By Amara Das Wilhelm - galva.org](#)). For more refer to chapter on [thoughts](#) and [Women in Hinduism](#). For more information refer to chapter on [First Indologists](#).

### Colonial Mischief: The De-Linking of Tribes in India by the British Empire



During the freedom struggle, [Mahatma Gandhi](#) and other nationalist leaders expressed displeasure at the mischief perpetrated by colonial administrators among backward and disadvantaged sections, and stoutly affirmed that tribals constituted an inalienable part of Hindu society.

Colonial rhetoric notwithstanding, tribals have never been passive recipients of Hindu upper class (what Max Mueller labeled as Brahmanical) cultural models, but have rather contributed actively and enormously to the infinite variety of India's civilization from its primordial beginnings. The colonial state insisted that Brahmins, peasants, untouchables and tribals were separate groups with distinct customs and beliefs, and that Brahmins sought to subjugate all others to establish their hegemony. Special attempts were made to delink tribals from the main body of Hindu society through imposition of racial categories and subterfuges in Census classifications.

#### Creating a Division in Hindu Society Animism - Disparaging terms to denote Nature Worship?

Colonial anthropologists introduced a division in society by designating or 'scheduling' whole groups as tribes.

Disregarding centuries-old intimate ties between caste Hindu and casteless tribal society, they classified the tribals as 'Animist'. **Animism** was another disparaging term, used to denote the worship of spirits and forces of nature as opposed to a 'true' (monotheistic) god.

This bias persists in Western thought to this day, and rather than being debunked as a phoney concept, animism is even now described as the belief that natural phenomenon are endowed with 'life' or 'spirit,' and as the tendency to attribute supernatural or spiritual characteristics to plants, geological features, climatic phenomena and so on.

Little wonder then that [Mahatma Gandhi](#) bemoaned: "We were strangers to this sort of classification – animists, aborigines, etc., but we have learnt from the English rulers." When the missionary Dr.

**Chesterman** queried if this objection applied to the 'animist' aboriginal races of the Kond hills, Gandhi insisted, "Yes, it does apply, because I know that in spite of being described as animists these tribes have from time immemorial been absorbed in Hinduism. They are, like the indigenous medicine, of the soil, and their roots lie deep there."

(source: [Adi Deo Arya Devata – By Sandhya Jain](#) p. 2 - 235).

For more refer to chapter on [FirstIndologists](#) and [Aryan Invasion Theory](#) and [Conversion](#) and [Nature Worship](#). Also refer to [Towards Balkanisation, V: Adivasis - By Varsha Bhosle - rediff.com](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

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## Anglicists versus Orientalists

The contribution of British Orientalists in the second half of the 18th century to the growth of self-awareness and pride in their past cultural achievements among educated Hindus is well known. As **David Kopf**, author of [British Orientalism and Bengal Renaissance: The Dynamics of Indian Modernization 1773-1835](#), has put it: "The intellectual elite that clustered about Hastings after 1770 was classicist rather than 'progressive' in their historical outlook, cosmopolitan rather than nationalist in their view of other cultures, and rationalist rather than romantic in their quest for those 'constant and universal principles' that express the unity of human nature."



Much of this was to change for the worse in the 19th century when nationalism and racism came to dominate the West European mind. The earliest expression of this change in our case is **James Mill's History of India** published in 1817. It was, in large part, written to refute the views of Sir William Jones. Though Mill spoke no Indian languages, indeed had never been to India, his damning indictment of Indian society and religion had become the standard work - required reading for all who would serve in India. It marked the triumph of the Anglicists (read detractors of India) over the Orientalists who were admirers of Indian civilization. **Thomas Babbington Macaulay** clinched the issue in favor of the Anglicists with his famous minute of 1832. English was to become the medium of instruction and not Sanskrit or Persian which the Orientalists had favored. In the House of Commons, Macaulay directed his attack towards Hinduism: "In no part of the world has a religion ever existed more unfavorable to the moral and intellectual health of our race."

(source: [India Discovered - By John Keay](#) 77-78).

In the 1830's, Macaulay had poured scorn on Asian cultures: "A single shelf of a good European library he held to be worth the whole native literature of India and Arabia..."

Ever since the days of Macaulay's reform in the 1830's, all higher education in India had been conducted in English. **Anglomania became the fashion among the social and intellectual elite, whose derision of their own Indian culture was a token of their Europeanization. It produced a generation of young Indians who found themselves rootless, out of touch with their own country and its enduring culture...**

It had been Macaulay's aim to train a large class of men who would be: "Indian in blood and color, but English in taste, in opinions, in morals and in intellect," who would stand between the British and the illiterate masses.."

(source: [The Soul of India - By Amaury de Riencourt](#) p. 288 - 292).

In this new Anglicist discourse, India was misunderstood, misrepresented and run down in almost every conceivable way. This shameful history of the imperialist and hegemonic discourse and perversion in the name of knowledge made it out that Hindu society had got frozen just above the primitive level. This distortion produced alienation in the Hindus, if anything, has grown since independence.

(source: [The Hindu Phenomenon - By Girilal Jain](#) p. 38-40. Jain, was doyen of Indian journalists and editor of The Times of India from 1978-1988).

For more information refer to chapter on [First Indologists](#).

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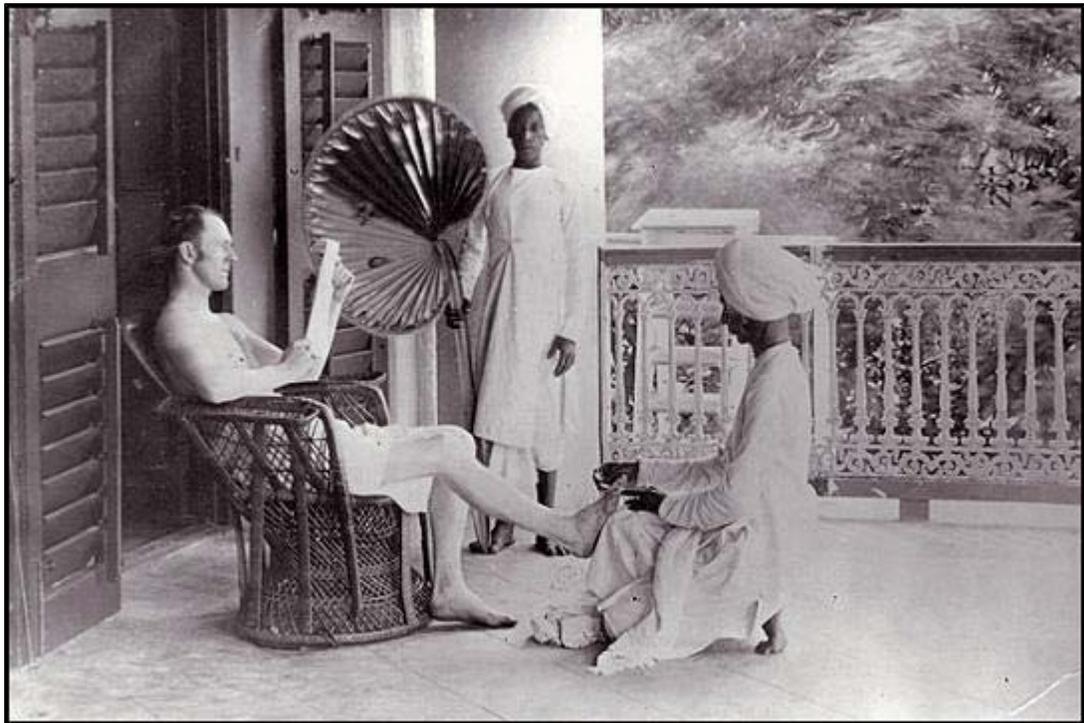
### Sahibs of British India

[Edmond Taylor](#) writes: " In the golden age of empire, both in official propaganda and in their private mythologies of the white man's burden, the sahibs placed the main emphasis upon their own superiority rather than the natives inferiority.

"The sahib is accustomed to being obeyed, to being feared, to being surrounded with deference and servility. He belongs to the British middle-class himself but in the East his life is filled with the symbols of domination and grandeur. He may not be enjoying fantastic luxury but deference is a more deeply rooted symbol of power than luxury, and **on the scale of deference, as far as his relations with the natives go, he lives like a pre-revolutionary grand duke of Russia.**"

**"The British have set themselves up as the master race in India. British rule in India is fascism, there is no dodging that."**

(source: [Richer By Asia - Edmond Taylor](#) p. 105 and 248).



*Civilizing the Heathens? An Englishman getting a pedicure from his Indian servants.*

*"The British have set themselves up as the master race in India. British rule in India is fascism, there is no dodging that."*

*"It is in India, of all places on the earth, that the superiority of the white over the colored races is most strikingly demonstrated."*

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A German professor, **George Wegener**, expressed the heart of the matter as far back as 1911:

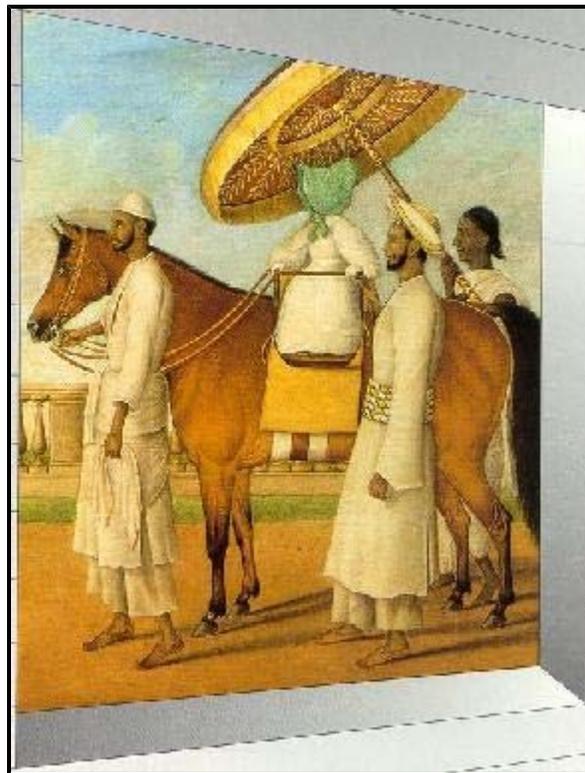
"It is in India, of all places on the earth, that the superiority of the white over the colored races is most strikingly demonstrated. If the Asiatics were to succeed in destroying English mastery there, then the position of the whole white race throughout the world would be fatally undermined."

(source: [The Case for India - By Will Durant](#) Simon and Schuster, New York. 1930 p. 178).

The Hindi word **loot** entered English lexicon after the Battle of Plassey. English historian **William Digby** estimated in 1901 that the amount looted from India was 1 billion dollars.

"If British empire-builders could have kept racialism out of their policy, I'm sure they could happily have stayed on in India to this day. **That racial discrimination was absolutely blatant** as and when Indian fighting forces came in contact with the British fighting forces. If an Indian had any kind of self-respect, he couldn't help resenting it. Even today, after so many years, I hesitate to go to any white man's country. During that impressionable period of my life, the treatment I got from Britishers, from white people, was so bad that even today I fear I might meet the same thing." - **B.C. Dutt** (ex-rating the Royal Indian Navy and a leader of the Mutiny of 1946).

(source: [Indian Tales of the Raj - By Zareer Masani](#) p.120).



*A painting by an Indian artist showing a British child accompanied by three Indian servants, enjoying a horseback ride in Calcutta gardens in 1840s.*

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A handbook published in 1878 recommended twenty-seven servants for a well-to-do British family in Calcutta and fourteen for a bachelor.

(source: [Colonial Overlords: Time Frame Ad 1850-1900 - Time-Life Books](#). The Scramble for Africa

ASIN 0809464667 p. 8-27).

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**Sir Josiah Child**, appointed chairman of the East India company, had once declared, " **the time was ripe to lay the foundation of a large, well-grounded, sure English dominion in India for all time to come.**"

(source: [Colonial Overlords: Time Frame Ad 1850-1900](#) - Time-Life Books. The Scramble for Africa ASIN 0809464667 p. 13).

**Sir William Joynson-Hicks**, Home Minister in the Baldwin Government, expressed : "I know it is said in the missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as an outlet for the goods of Great Britain. **We conquered India by the sword, and by the sword we shall hold it.**"

(source: [The Case for India - By Will Durant](#) Simon and Schuster, New York. 1930 p.163-164).



**Richard Cobden** (1804-1865). In 1838 he became one of the seven founding members of the Anti-Corn Law League in Manchester, wrote: "**We British have been the most aggressive, quarrelsome, warlike, bloody nation under the sun.**"

(source: [India in Bondage: Her Right to Freedom - By Jabez T. Sunderland](#) p.138).

As the 19th century progressed, British power and population increased: The Moghal empire shrank to an impotent enclave around Delhi; and independent princes, one by one, became British clients. Indian participation in government was reduced to a minimum; social intercourse was limited and distant. The British began to see- and treat-all Indians as an inferior and conquered people, and to make maintenance of British power and aloofness a policy. **The spread of the evangelical movement,**

**with its horror of the non-Christian, only added to Britons' concept of their inherent superiority.**

(source: [What Life Was Like in the Jewel of the Crown: British India AD 1600-1905 - By The Editors of Time-Life Books.](#) p. 93).

According to [Indian Labor Journal](#), "**For the same amount of work a white man got three times the salary as an Indian would get.**"

(source: Indian Labor Journal, was founded during the peak of Freedom Movement, a weekly tabloid that stopped publication on the eve of Independence in 1947. Its founder-editor, the late G V Rahgavan managed to rattle the British with his telling commentaries in the column Epistles Brief and Frank. Raghavan, who was initiated into politics by C Rajagopalachari, was one of the famous socialist leaders and freedom fighters of the region. Closely associated with Mahatma Gandhi, Subhash Chandra Bose, Jawaharlal Nehru, Jay Prakash Narayan and V V Giri, he served in the Bengal Nagpur Railways for three decades and initiated many welfare measures for the employees.

(source: <http://www.expressindia.com/ie/daily/19970812/22450223.html>)

### **Birds of Passage and of Prey**

The British who go to India to carry on the government never for a moment think of the country as home; it is merely their temporary tarrying place, their "inn". **Edmund Burke** described these British countrymen of his by the striking phrase, "birds of passage and prey." The British in India are no part of India; they do not settle down to make homes there; they make their 'piles' and return to their country, where all who have been in government service continue all the rest of their lives to draw fat pensions from India.

(source: [India in Bondage: Her Right to Freedom - By Jabez T. Sunderland](#) p. 299).

## Speech in House of Commons on India, 1783 - By Edmund Burke:

Despite the act of 1773, there were still concerns about the administration of India.

" ... Our conquest there, after twenty years, is as crude as it was the first day. The natives scarcely know what it is to see the grey head of an Englishman. Young men (boys almost) govern there, without society, and without sympathy with the natives. They have no more social habits with the people, than if they still resided in England; nor, indeed, any species of intercourse but that which is necessary to making a sudden fortune, with a view to a remote settlement.. Animated with all the avarice of age, and all the impetuosity of youth, they roll in one after another; wave after wave; and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage, with appetites continually renewing for a food that is continually wasting. Every rupee of profit made by an Englishman is lost for ever to India."

(source: [Internet Modern History Sourcebook](#)).

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## Divide and Rule - Cost of Partition



**Lord Canning** (1812 - 1862) Governor General of India from 1856 - 1862 and the first Viceroy in India. In the middle of the 1857 uprising, he wrote to a British official:

**"As we must rule 150 millions of people by a handful (more or less small) of Englishmen, let us do it in the manner best calculated to leave them divided (as in religion and national feeling they already are) and to inspire them with the greatest possible awe of our power and with the least possible suspicion of our motives."**

(source: [The Muslims of British India - By P Hardy](#) p. 72). Refer to chapters on [Aryan Invasion Theory](#) and [First Indologist](#).

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"The institution of separate electorates for the Muslims was the first expression of the pernicious two-nation theory, which ultimately resulted in the foundation of Pakistan. Published documents fully establish the fact that this was created by deliberate policy as an effective method to keep the Hindus and Muslims apart. **Lady Minto**, the wife of the Viceroy who was responsible for this piece of political Machiavellianism, noted with glee that her husband **had by this act ensured for a long time the authority of the British in India**. The system of separate electorate was a simple device. It provided that Muslims should be represented only by Muslims, that no Muslim could represent a Hindu constituency or vice versa. **By this expedient the Muslims in India from Cape Comorin to Kashmir became a separate political entity, perpetually at odds with the Hindus and judging all issues from the point of view of a religious community**. As the Muslim candidates to the legislatures had to depend on a religious franchise, their views and policies, came to be molded by considerations of religious fanaticism. India took over forty years to be rid of this

vicious system and that, too, at the terrible cost of a partition."

(source: [Asia and Western Dominance - By K. M. Panikkar](#) p. 120).

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## First War of Independence - The Great Indian Mutiny 1857

By the middle of the nineteenth century, the British had come to believe they were a chosen race; chosen

to distribute the benefits of western civilization to the backward areas of the globe. That the inhabitants of such areas often didn't want these benefits and certainly not the accompanying British control of their lives was immaterial to Britain's sense of a mission. In 1857, the Indian Mutiny broke out and it rapidly became the greatest of all the imperial wars. It was followed avidly by the British public and as the myths of the Mutiny grew it came to be seen almost as a latter-day British Iliad with gentleman-warriors of homeric proportions manfully defending the position, dignity and God-given duty of their race. It was even called the 'epic of the Race' by the **historian Sir Charles Crosthwaite** and though this may sound ridiculous to the modern ear it was nothing more than a reflection of the confidence, indeed **arrogance**, with which the British of Victoria's 20th year on the throne viewed the world in general and their empire in particular. **For more than a year the people of northern India trembled with fear as the British sated their thirst for revenge.**

**The Indians called it 'the Devil's Wind'.**

(source: **The Epic of the Race: India 1857** - <http://www.geocities.com/Broadway/Alley/5443/indmut.htm>)



The British retaliation against was severe. In Delhi one eyewitness boasted that " **all the people found within the walls when our troops entered were bayoneted on the spot...These were not mutineers but residents of the city, who trusted to our well-known mild rule for pardon. I am glad to say they were disappointed.**" At the site of the massacre of women in Cawnpore, the British made their captives lick the dried blood off the floor before hanging them. The war rumbled on until late in 1858, but the executions continued until well into 1859, rebels being hanged or shot without trial, convicted mutineers

**being lashed to the muzzles of guns and blown to pieces.**

Lord Canning tried in vain to curb the "**rabid and indiscriminate vindictiveness**" of his compatriots, pointing out that "the government which has punished blindly and revengefully will have lost its chief title to the respect of its subject."

A death sentence was passed on the East India Company, too.

(source: **Colonial Overlords: Time Frame Ad 1850-1900** - Time-Life Books. The Scramble for Africa p. 25-26).

**Neera Kuckreja Sohoni** has remarked:

" **It took a Savarkar's intellectual vigour and aggressive reasoning to question and replace the biased Anglophile historical branding of the 1857 outbreak as a "mutiny" with the "the first war of independence" nomenclature.** "

(source: **Nothing singular in revisionism - By Neera Kuckreja Sohoni dailypioneer.com**).

According to the great historian **R. C. Majumdar** the activities of Christian missionaries was a major contributor to the great uprising of 1857:

"The sensitiveness of the sepoy to their religious beliefs and practice and the dread of conversion to Christianity worked as a nightmare upon their minds....A vague dread that the government was determined, by hook or by crook, to convert the Indians to Christianity pervaded all ranks of society, and the sepoy, fully shared these apprehension with the rest...**The aggressive attitude of the Christian missionaries ...in matters of proselytization has been frequent subjects of complaint.**"

Among such aggressive activities, Majumdar noted the practice of missionaries of "open unchecked

denunciation of their cherished social usages and customs in most violent language, and filthy abuses of their gods and goddesses by bands of Christian missionaries."

(source: [Christianity's Scramble for India and The Failure of The Secularist' Elite - By N S Rajaram](#) Hindu Writers Forum 1999 New Delhi. p. 38-39).

**Jawaharlal Nehru** wrote: "A great deal of false and perverted history has been written about the Revolt and its suppression. What the Indians think about it seldom finds its way to the printed page. **Savarkar** wrote: "[The History of the War of Independence](#)" some thirty years ago, but **his book was promptly banned and is banned still**"



*This lithograph shows the pitched battle during the first war of independence - 1857.*

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In my own city and district of Allahabad and in the neighborhood, General Niell held his ' Bloody Assizes.' Soldiers and civilians alike were holding Bloody Assize, or slaying natives without any assize at all, regardless of age or sex. It is on the records of our British Parliament, in papers sent home by the Governor-General in Council, that "the aged, women, and children are sacrificed as well as those guilty of rebellion." They were not deliberately hanged, but burnt to death in villages - Volunteer hanging parties went into the districts and amateur executioners were not wanting to the occasion. One gentleman boasted of the numbers he had finished off quite "in an artistic manner," with mango trees as gibbets and elephants for drops, the victims of this wild justice being strung up, as though for pastime, in the form of figures of eight.

**British memorials of the Mutiny have been put up in Cawnpore and elsewhere. There is no memorial for the Indians who died.**

(source: [The Discovery of India - By Jawaharlal Nehru](#) p. 324-325).

### **Marxist historians and Negationism**

In spite of [Islamic Onslaught](#) and [British Imperialism](#), our children should read what the **West Bengal's leftist government** is teaching kids. Refer to an extract from the, textbook for Class V.

**"Islam and Christianity are the only religions which treated man with honor and equality..."**

(source: [Does Indian history need to be rewritten?](http://www.hvk.org/articles/1206/69.html) Times of India 12/02/01 <http://www.hvk.org/articles/1206/69.html>). Refer to [Eminent Historians: Their Technology, Their Line, Their Fraud.](#)

**Claude Alvares** has written: "The English establishment themselves as a separate ruling caste; like other Indian castes, **they did not inter-marry or eat with the lower (native) caste. Their children were shipped off to public schools in England, while they themselves kept to their clubs and bungalows in special suburbs known as cantonments and civil lines.**"

(source: [Decolonizing History: Technology and Culture in India, China and the West 1492 to the Present Day - By Claude Alvares](#) p. 191).

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### British "Justice" In India?

One of the claims oftenest made by Great Britain is, that she has given to the Indian people better laws and a better judicial system that they ever had before or could create for themselves....and this fully justifies her in retaining possession of the land.

**Sir Robert Fulton**, an eminent British official in India:

"The foundation of our empire in India rests on the principle of justice, and England retains its supremacy in India mainly by justice. Without justice we could not hold India for a moment, for it is that which inspires the people of India with a confidence in us and with a belief that in all our dealings with them we never act otherwise than fairly and justly, and which renders them on the whole satisfied and contented with our rule."

This is what the British are constantly saying to the world in justification of their holding India in subjection. Is it true?



In large part it is untrue. The Indian people submit to it only because they have been disarmed and British battleships are in all their harbors ready to bombard their cities; British canon and machine guns are ready to mow down their men, women and children; and British bombing airplanes are ready to blow up their villages, if they attempt to throw off the yoke of their foreign masters.

**Mr. John Dickinson**, in his book, "[Government of India Under a Bureaucracy](#)," describes the kind of legal system set up by the British and the results it produced. He says:

"We, the English, ignorantly assumed that the ancient, long civilized people of India, were a race of barbarians who had never known what justice was until we came among them, and that the best thing we could do for them was to upset all their institutions as fast as we could, among them their judicial system, and give them instead a copy of our legal models at home...it would have been the grossest political empiricism for force it on a people so different from ourselves....and the reader may conceive the **irreparable mischief it has done to India...**"

**Sir Henry Cotton** in his book "[New India](#)" p. 170 says:

"The people of India possess an instinctive capacity for local self-government. It is by the reason of the British administration, only, that the popular authority of the village headman has been sapped, and the judicial power of the **Panchayat**, or Committee of Five has been subverted. "

The gravest charge of all against the British legal system in India, was that of partiality, favoritism towards Europeans, especially Englishmen, resulting in serious and widespread injustice to the Indian people. Says a prominent Calcutta daily: "No man in this country can knock an Englishman down without promptly being arrested and sent to jail. But an Englishman may knock a dozen Indians down and go scot-free. If the Indian attempts to defend himself against his British assailant, the officer is on him in no time, and he goes to jail for heavy sentence."

Says a Bombay daily: "A European kicks his servant to death. The local magistrate finds him guilty of simple assault and fines him one pound, six shillings and eight pence. An appeal to the Bombay High Court increases the sentence to nine months imprisonment."

In another case, an Englishman kicks a sweeper, rupturing his spleen, which results in his death, and is ordered to pay a fine of 50 rupees with no imprisonment. Yet in another case, an Indian is sentenced to 20 years imprisonment for attempting to rape an Englishwoman, while in the same province an Englishman who gags and rapes a Hindu girl of 18 is acquitted, with no punishment at all.

In November, 1923, some British soldiers who had been out fox-hunting near the village of Lohagaon, in the vicinity of Poona, fell into an altercation with the villagers, when one of the villagers was shot dead by a soldier named Walker. The soldier was tried by the Sessions Court before European jurors and British judges and acquitted.

**Mr. K. C. Kelkar**, President of the Poona City Municipality and Editor of the weekly **Kesari** commented editorially in the paper as follows:

"Such farces of trials of Europeans accused of crimes against Indians are not new among us. They date back to the times of Warren Hastings. **The thing to be most regretted is that with such things taking place before their very eyes there are persons who keep singing the praise of British justice.** By good rights a pillar ought to be erected at Lohagaon having engraved on it the full details of this case, as a memorial showing what value is attached to the lives of Indians under British rule."

(source: [India in Bondage: Her Right to Freedom - By Rev. Jabez T. Sunderland](#) p.105-119).

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## Colonial Relationship: Rape of Indian Women

In a 'letter to a Member of the National Assembly,' written in 1772, **Edmund Burke** (1729-1797) British statesman, parliamentary orator and political thinker, played a prominent part in all major political issues for about 30 years after 1765, and remained an important figure in the history of political theory, describes the colonial relationship between England and India as poised between courtship and rape: 1767, he declared, marked the year when the "administration discovered that the East India Company were guardians to a very handsome and rich lady in Hindostan.



Accordingly, they set parliament in motion; and parliament....directly became a suitor, and took the lady into its tender, fond, grasping arms, pretending all the while that it meant nothing but what was fair and honorable; that no rape or violence was intended; that its sole aim was to rescue her and her fortune out of the pilfering hands of a set of rapacious stewards, who had let her estate run to waste, and had committed various depredations. **By 1787, Burke amplified his criticism of Warren Hastings, the Governor General of Bengal between 1774 and 1785, charging him not only with promoting the economic rape of India but also with the literal rape of Indian women.** Moved by his inflammatory rhetoric, Burke's



colleagues in the House of Commons initiated proceedings to remove Hastings from the seat he then occupied in the House of Lords.

During the trial Burke enumerated his charges against Warren Hastings, proclaiming not only that he had countenanced the use of sexual violence as a strategy of control by his colonial subordinates but that he had also personally “undone women of the first rank” in India, noting especially his humiliation of the Princesses of Oude in 1772-1773. In one speech, [Burke](#) vividly catalogued the

barbaric treatment that Indian women received at the hands of Hastings and his men:

" Virgins, who had never seen the sun, were dragged from the innocent sanctuaries of their houses, and in the open court of justice...(but where no judge or lawful magistrate had long sat, but in their place the ruffians and hangmen of Warren Hastings occupied the bench), these virgins, vainly invoking heaven and earth, in the presence of their parents...publicly violated by the lowest and wickedest of the human race. Wives were torn from the arms of their husbands, and suffered the same flagitious wrongs, which were indeed hid in the bottoms of the dungeons in which their honor and their liberty were buried together...But it did not end there. Growing from crime to crime, ripened by cruelty for cruelty, these fiends...these infernal furies planted death in the source of life, where that modesty, which more than reason, distinguished men from beasts, retires from the view, and even shrinks from the expression, there they exercised and glutted their unnatural, monstrous, and nefarious cruelty."

In short, Burke charged Hastings with implementing policies that destroyed “the honor of the whole female race” in India.

Burke’s criticism of the rapaciousness of the British colonial policy in India was minority voice at the time. Though his powerful descriptions of Hastings’s unspeakable colonial acts inspired agitation in the large audiences attracted to the trial, Burke failed, nonetheless, in his efforts to convict Warren Hastings, and, after a trial that lasted seven years, the latter was acquitted in 1795. **Burke died two years later, so by 1797 his inimitable and inflammatory rhetoric about the rape of India by the lawless agents of the East India Company was silenced forever.**



One of the features that made Burke’s speeches about colonial policy in India so memorable was that they skillfully exploited the rhetoric of surprise, since most English readers, regardless of whether they endorsed or opposed state sponsorship of the East India Company or the colonial wars in India conducted in its name, were more likely have read Oriental tales that focused on seduction rather than reports of the violently transgressive acts of rape that he so vividly described.

In cataloging the violence suffered by the colonized during the British retaliatory campaign after the massacre at Kanpur in 185, [Manohar Malgonkar’s](#) disturbing novel details, [The Devil’s Wind: Nana Saheb’s Story](#), the “orgy of killing, rape, and vandalism” perpetrated by Colonel James Neill and his soldiers, events that are censored in nearly all British mutiny novels and, in fact, in many British nineteenth-century imperial histories as well.

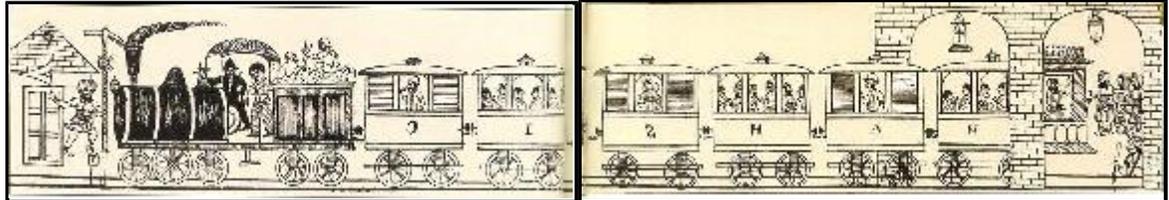
Thus, Malgonkar reveals why “romances” and “boys adventures” about the mutiny were the preferred form, since in these genres the moral uprightness of the heroes is an uncontested given, which means, as the narrator in [G. A. Henry’s Times of Peril](#) insists, that British soldiers simply do not rape.

**Malgonkar counters such claims with numerous graphic representations of the rapes of Indian women by Englishmen that challenges colonial myths about the purity and righteousness of the British acts of “revenge.” Malgonkar’s novel thus invokes imperial history to correct it, by maintaining that British soldiers did, indeed, rape as well as pillage and burn as they swept through the countryside: “Women were dragged out screaming and pounced upon in bazaars, so that the word “rape” itself acquired a plurality, a collective connotation, and people spoke of villages and townships raped, not a single women.”**

(source: [Writing Under The Raj: Gender, Race, and Rape in the British Colonial Imagination 1830-1947 - By Nancy L. Paxton](#)).

" Every day ten or a **dozen niggers are hanged**. [Their corpses hung] by two's and three's from branch and signpost all over town ... For three months did eight dead-carts go their rounds from sunrise to sunset, to take down corpses which hung at the cross-roads and the market places, poisoning the air of the city, and to throw their loathsome burdens into the Ganges."

-- Lieutenant Pearson - *on the punishment of rebels in Allahabad, in a letter to his mother.*



*An Indian woodcut from around 1870 shows a train with separate carriages for Europeans and for Indians.*

(source: [Colonial Overlords: Time Frame Ad 1850-1900](#) - Time-Life Books. *The Scramble for Africa* ASIN 0809464667 Noon of the Raj. p. 22).

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### **Divide and Rule by the British**

The year 1857, therefore, marked the beginning of a new British policy of **exploiting the existing caste and communal divisions in the country for their imperial ends**. Reorganizing of the British Indian army on caste and communal lines and the initiation of a policy to win over Muslim upper classes was the result. This policy was clearly set out by **Sir John Stratchey**, the Finance Member of the Government of India in 1874, in the following words:

"The existence side by side of these (Hindu and Muslim) hostile creeds is one of the strong points in our political position in India. The better classes of Mohammedans are a source of strength and not weakness. They constitute a comparatively small but an energetic minority of the population whose political interests are identical with ours."

It was in pursuit of this policy that Anglo-Muslim alliance was forged through the M.A.O College which later became the Aligarh Muslim University. The command performance of Aga Khan in 1906 which according to the diary of **Lady Minto** "cut off sixty million Muslims from the seditious ranks of the Hindus" and the formation of All-India Muslim League in the same year were important steps towards reactivation of Muslim separatism and reversal of the process of Indianization of Islam and Muslims.

(source: [Indianization? - By Balraj Madhok](#)).

It is a historical fact that the imperial British have been very faithful to their colonial policy of 'divide and rule' and then divide forever. The "serious mistakes", as a part of their country's colonial past and as recently admitted by British Foreign Secretary Jack Straw, were not mistakes but **deliberate policies** towards this end. The most prominent victims of their policy are India and Pakistan (including Kashmir), Palestine and Israel, Greece and Turkey (Cyprus) and the skeleton in their own cupboard, Ireland and Northern Ireland.

Immediately after the War of Independence of 1857, jointly fought by Hindus and Muslims, when a commission of inquiry on the uprising was formed, **Lord Elphinstone**, the then governor of Bombay, sent to the commission a note that said: "**Divide et impera was the old Roman motto, and it should be ours.**"

The secretary of state, **Sir Charles Wood**, in a letter of March 3, 1862, to Viceroy **Lord Elgin**, said: "We

have maintained our power by playing off one part against the other, and we must continue to do so. Do what you can, therefore, to prevent all having a common feeling."

(source: [dawn.com](http://dawn.com)).

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Thirst for revenge (for the Mutiny) ensured that all successes were thoroughly followed up, and retreating '**niggers**', as they were habitually called, given no respite. Energetic pursuit was a hallmark of European colonial practice, Sir Colin Callwell was to emphasize. 'Asiatics do not understand such vigor and are cowed by it.' An Indian historian writes of Colonel James Neill at Allahabad letting his men loose to perpetrate all the '**cruelties and barbarities which human ingenuity could conceive.**'

(source: [Colonial Empires and Armies 1815-1960 - By V.G. Kiernan](#) p. 49-50).

Please refer to chapter on [Glimpses](#) on **Kala Pani: The Andaman Cellular Jail is a historic monument that symbolizes British tyranny.**



*An elegant young English 'civilian' of the 1840s submits to being dressed by his Indian personal servants to face the rigors of the day.*

*(source: Bound to Exile - By Michael Edwardes).*

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### **Why The British Hated the Brahmins**

According to **Meenakshi Jain**:

"The British were not wrong in their distrust of educated Brahmins in whom they saw a potential threat to

their supremacy in India. For instance, in 1879 the Collector of Tanjore in a communication to **Sir James Caird**, member of the **Famine Commission**, stated that **"there was no class (except Brahmins) which was so hostile to the English."** The predominance of the Brahmins in the freedom movement confirmed the worst British suspicions of the community. Innumerable CID reports of the period commented on Brahmin participation at all levels of the nationalist movement. In the words of an observer, **"If any community could claim credit for driving the British out of the country, it was the Brahmin community. Seventy per cent of those who were felled by British bullets were Brahmins"**.

To counter what they perceived, a Brahminical challenge, the **British launched on the one hand a major ideological attack on the Brahmins** and, on the other incited non-Brahmin caste Hindus to press for preferential treatment, a ploy that was to prove equally successful vis-à-vis the Muslims.

In the attempt to rewrite Indian history, Brahmins began to be portrayed as oppressors and tyrants who willfully kept down the rest of the populace. Their role in the development of Indian society was deliberately slighted. In ancient times, for example, Brahmins played a major part in the spread of new methods of cultivation (especially the use of the plough and manure) in backward and aboriginal areas. The **Krsi-parasara**, compiled during this period, is testimony to their contribution in this field. Apart from misrepresenting the Indian past, the British actively encouraged anti-Brahmin sentiments. **Apart from misrepresenting the Indian past, the British actively encouraged anti-Brahmin sentiments.** A number of scholars have commented on their involvement in the anti-Brahmin movement in South India. As a result of their machinations non-Brahmins turned on the Brahmins with a ferocity that has few parallels in Indian history. This was all the more surprising in that for centuries Brahmins and non-Brahmins had been active partners and collaborators in the task of political and social management.

(source: **[The Plight of Brahmins - By Meenakshi Jain - The Indian Express](#)**, Tuesday, September 18, 1990). For more refer to chapter on **[First Indologists](#)**). Refer to **[The Myth of Saint Thomas and the Mylapore Shiva Temple](#)**. Refer to **[Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)**

The Brahmins were identified as the 'clergy' or the priests of Hinduism. **An explicit hostility towards the heathen priesthood was not helped by the inability of the messengers of God's word to convert Brahmins to Christianity.** In Brahmins, they came across a literate group, which was able to read, write, do arithmetic, conduct 'theological' discussions, etc. During the first hundred years or so, this group was the only source of information about India as far as the missionaries were concerned. Schooled to perform many administrative tasks, the Brahmins were mostly the only ones well-versed in the European languages – enough to communicate with the Europeans. In short, they appeared both to be the intellectual group and the most influential social layer in the Indian social organization. **Conversion of the heathens of India, as the missions painfully discovered, did not depend so much on winning the allegiance of the prince or the king as it did on converting the Brahmins.**

As **Francis Xavier** saw the Brahmins: **"If there were no Brahmins in the area, all the Hindus would accept conversion to our faith."**

The Brahmins, by and large, were unimpressed by the theological sophistication of the Christian critique of paganism. This attack was born out of the inability of Christianity to gain a serious foothold in the Indian society. The 'red race' was primitive – it could be decimated; the 'blacks' were backward – they could be enslaved; the 'yellow' and the 'brown' were inferior – they could be colonized. But how to convert them? One would persecute resistance and opposition. How to respond to indifference? The attitude of these heathens towards Christianity, it is this: indifference.

(source: **[The Heathen in His Blindness...: Asia, the West and the Dynamic of Religion - By S. Balagangadhara](#)** p. 82 -149). For more refer to chapter on **[First Indologists](#)**). For more refer to **[The War against Hinduism - By Stephen Knapp](#)**). Refer to **[Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)**

According to **[Guy Sorman](#)**, visiting scholar at Hoover Institution at Stanford and the leader of new liberalism in France:

"The British supported Ambedkar, though for wrong reasons, they felt that having three electoral colleges - Hindu, untouchable and Muslim - **would work in their favor and allow them to rule longer.**"

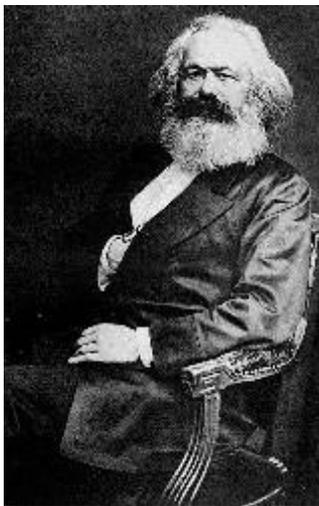
"If comparisons have to be made, it may be said that the endurance of the Brahmins in India has kept her elite intact; whereas in neighboring China the anti-intellectualism of communist peasants has completely wiped out the intelligentsia of that country."

(source: [The Genius of India - By Guy Sorman \('Le Genie de l'Inde'\)](#) p. 72). Refer to [The Myth of Saint Thomas and the Mylapore Shiva Temple](#)

### Karl Marx and Western Bias

**Karl Marx**, (1818-1883), German social philosopher, the chief theorist of modern Communism, and author of [Das Kapital](#), was not a sympathizer of imperialism or capitalism. **But he could not conceal his western bias and prejudices against Indian culture**, which is evident from his writings of 1853 and about his expectations of the role the British had to play in India. He writes :

**"England has to fulfill a double mission in India; one destructive, the other regenerating - the annihilation of the old Asiatic society, and the laying of the material foundation of western society in Asia."**



According to Marx, Indian life had always been undignified, stagnatory, vegetative, passive, given to worshipping nature instead of putting the man on the pedestal as the sovereign of 'Nature'.

Karl Marx writes :

**"Whatever may have been the crimes of England" in India, "she was the unconscious tool of history" for the desired changes."**

(source: First published in [New York Daily Tribune](#), August 8, 1853. [OrientalThane.com](#)).

Marx wrote that life in India was: "stagnant, vegetative and passive."

(source: [The Genius of India - By Guy Sorman \('Le Genie de l'Inde'\)](#) p. 9).

**Great Britain judged how "civilized" a colony was by how nearly it conformed to British politics, religion, and economic system.** South Africa was full of "white perverts" (the Dutch Boers) and "black savages" Africa was not the only continent or colony judged "uncivilized." Clearly, although dark skin indicated a lack of civilization, the English held similar views about other races which were light-skinned, particularly the Irish.

**The farther away from London, the farther away from the center of civilization.**

(source: [They Cut Themselves with Cruel Kimes](#)).

Taking his cues from die-hard imperialist writers, Marx tells us that India is no nation and it has no history. She is "the predestined prey of conquest", he says. "Indian society has no history, is but the history of successive intruders." **To Marx, the British conquest of India was a blessing.** The question, as he puts it, "is not whether we are to prefer India conquered by the Turk, by the Persian, by the Russian, to India conquered by the British."

**Here we find a complete convergence of Imperialism and Marxism.**

(source: [On Hinduism Reviews and Reflections - By Ram Swarup](#) p. 42-43).

To Marx, Hinduism "was the ideology of an oppressive and outworn society, and he shared the distaste of most Europeans for its more lurid features...he was as skeptical as his Hindu followers were to be of any notion of a Hindu 'golden age' of the past.

(source: [Dictionary of Marxist Thought - By Tom Bottomore](#) p. 203-206).

Marx upheld the colonial view that India was not a country properly speaking, merely a stretch of land with a meek conglomerate of peoples passively waiting for the next conqueror. For him, the question was not whether it was right to colonize India, merely whether colonization by Britain was preferable (and in his view, it was) to colonization by the Turks or the Czar.

(source: [Decolonising The Hindu Mind - Ideological Development of Hindu Revivalism - By Koenraad Elst](#) p. 40).

**In West Bengal, textbooks show Lenin as the inspiration of the Freedom Struggle.**

(source: [India Today - September 13' 2002](#)).

Karl Marx, "With Hindus, whom their religion has made virtuosi in the art of self-torturing, these tortures inflicted on the enemies of their race and creed appear quite natural, and must appear still more so to the English, who, only some years since, still used to draw revenues from the Juggernaut festivals, protecting and assisting the bloody rites of a religion of cruelty."

**Setting the East Ablaze: Lenin's Dream of an Empire in Asia**

Peter Hopkirk tells how Lenin and his revolutionary comrades tried, in the period between the world wars, to set the East ablaze with their heady **new gospel of Marxism**. Their "dream" was to liberate the whole of Asia, and their starting point was **British India, the richest of all imperial possessions**. The struggle that ensued, marked a dramatic twist in the Great Game. Among the players were British Intelligence officers, the armed revolutionaries of the Communists International, Muslim visionaries, Chinese war lords.....

(source: [Setting the East Ablaze: Lenin's Dream of an Empire in Asia - Peter Hopkirk](#)).

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**"It never occurred to the English that they should follow the example of so many immigrants and conquerors before them and become Indians.** The possibility was never even considered that the King-emperor might take up residence in Calcutta or Delhi; he remained a foreign ruler, which meant that there was always something provisional about the Anglo-Indian empire: despite all New Delhi's proud monuments, the shrewd English knew in their hearts that they could only play a limited part in this great subcontinent. "

(source: [India - By Martin Hurlimann](#) p. 24).

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**Indians Not Allowed: A Humiliating Raj**

[Jawaharlal Nehru](#) has remarked: "In India every European, be he German, or Pole or Rumanian, is automatically a member of the ruling race. Railway carriages, station retiring rooms, benches in parks, etc. are marked 'For Europeans Only.' This is bad enough in South Africa or elsewhere, but to have to put up with it in one's own country is a humiliating and exasperating reminder of one's enslaved condition."

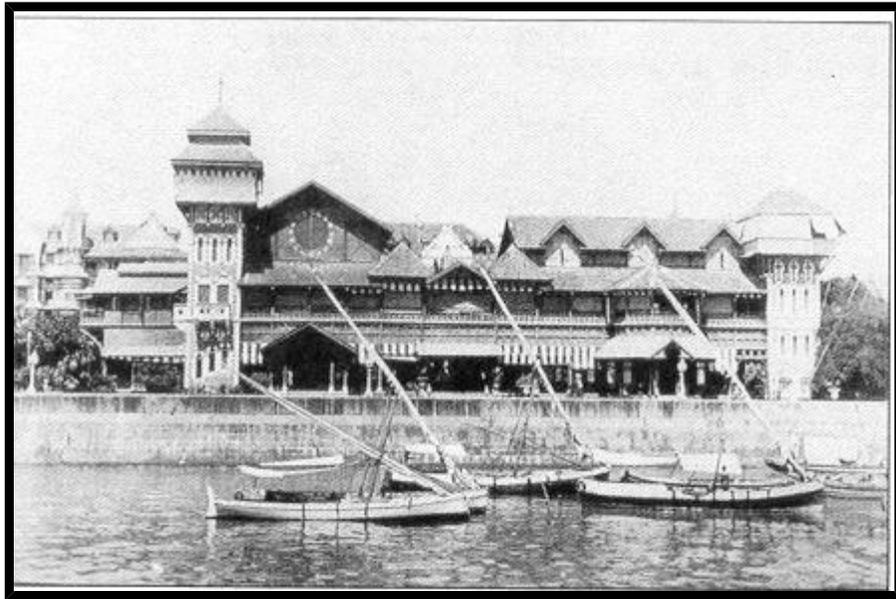
(source: [The Discovery of India - By Jawaharlal Nehru](#). p.295).

**Dogs and Indians?**

"...dogs and Indians" were, by notification in that precise language, excluded from some of "Europeans only" clubs. Indians were not allowed to travel by railway carriages, or use railway waiting rooms, reserved for Europeans. Not only that, Indian judges were not allowed to try Europeans in the districts and the [libert Bill](#), introduced in 1883 during [Lord Ripon's](#) viceroyalty, to remedy the situation, had to be withdrawn in the face of vicious opposition by Europeans and Anglo-Indians.

(source: [Colonialism and animals - By Hiranmay Karlekar](#) - dailypioneer.com - March 5 2004).

According to [Zareer Masani](#), "Whites only places like the Delhi Club remained a symbolic reminder of the alien and humiliating side of foreign rule. The last of them, like the **Breach Candy Swimming Pool in Bombay (Mumbai)**, excluded Indians till the 1960s and continues to operate discriminatory entry rules for visitors. The vast majority of Indians, of course, had no desire to enter European society. And the notion of segregation was by no means new in a caste-ridden society. What made Anglo-Indian racism unacceptable was that it was practiced by foreign rulers and affected precisely those Indians who were most westernized and had the strongest aspirations to equality. There was something particularly galling about a system which allowed in the most humble white, but excluded the most aristocratic Indian.



*The Royal Bombay Yacht Club, which barred Indians from entering, even if they happened to be Maharajas.*

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The racial exclusiveness and prejudice of Anglo-Indian society was not confined to social contact with Indians. Culturally, it took the form of an overwhelming rejection of and contempt for India's traditional learning and arts, with a corresponding emphasis on the superiority of Western values and education. Incidents of racial humiliation were an everyday occurrence for most Indians who encountered the British. The most visible symbols of white supremacy were the 'Europeans Only' or 'Indians and Dogs not allowed' in first-class railway carriages.

**This memory still rankles with Indian scholars like [Sankara Menon](#), who is **President of the Madras theosophists' educational center** at Kalakshetra. "The British were a very blind people...except in the case of a very few people who were deep students, they did not make any attempt during their 250 years here in this country to contact Indian thinking. **They wouldn't know what the Bhagavad Gita' contained, what the Upanishads contained.....**" The new imperialism brought with it the proselytizing work of Christian missionaries; and neglect of Indian art became a virtue in the campaign to win Indian converts.**

(source: [Indian Tales of the Raj - By Zareer Masani](#) p. 52-73).

[Dr. Ananda Kentish Coomaraswamy](#) (1877-1947) the late curator of Indian art at the Boston Museum of Fine Arts, and author of *The Dance of Shiva: Essays on Indian Art and Culture*, has observed:

"The beauty and logic of Indian life belongs to a dying past, and the 19th century has degraded much and created nothing. It is an ungrateful and unromantic task to govern a subject race. England could not in any case have inspired a new life; the best she could have done would have been to understand and conserve through patronage and education the surviving categories of Indian civilization - architecture,

music, handicrafts, popular and classic literature, and schools of philosophy - and that **she failed here is to have been found wanting in imagination and sympathy. It should not have been regarded as the highest ideal of Empire "to give to all men an English mind."**

(source: [The Wisdom of Ananda Coomaraswamy - presented by S. Durai Raja Singam](#) 1979 p. 32).

**Mr. William Archer**, in an article in the July, 1914, Fortnightly Review, describes the famous Yacht Club of Bombay, the social center of official European life in the city, and says:

"No one of Indian birth except the servants, not even the Rajput princes or the Parsee millionaire may set foot across its threshold. It is the same with the Byculla Club; indeed, every club in India practically follows this model and makes itself a little England representing exactly the interests, the comforts and the vulgarities of an English Club." He further comments:

"Such a drawing of the color line is of course inexpressibly galling to a proud and sensitive people, who see their rulers, when the business of 'running the country is over, withdraw into impregnable caste-strongholds."

The following is declared an actual occurrence: An Indian Prince, the ruler of a Native State in India, visits England and by invitation dines with the King in the Buckingham Palace. He returns to India and finds himself not allowed to enter any English Club in Calcutta, Bombay, or any other leading city.

Says the editor of an Indian religious weekly: "Aside from the missionaries and the army the one meeting place of the British in this country, is the European Club of the neighborhood, the members of which form the most arrogant and exclusive body to be found. Those who know at first hand the types of people who constitute the members of these arrogant associations are tempted to say that with them an unblushing assumption of race-superiority takes the place of religion, club life is with them a substitute for church life, and their one aim is exploitation of the country and enrichment of themselves. The European clubs with this smart set are the most anti-Indian and reactionary bodies in the whole of India."

(source: [India in Bondage: Her Right to Freedom - By Rev. Jabez T. Sunderland](#) p. 80-82).



(Please refer to interesting article - [Hindi Controversy At Duke Continues](#) - according to **Jay Strader and Berin Szoka of Duke University**: "Were it not for the British, whatever 'ancient traditions and rich culture' existed before their arrival would be enjoyed only by the very top of India's feudal case system," Sophomore Berin Szoka, editor-in-chief of the [Duke Review](#), argued that the **values of the West are superior to those of a "primitive, impoverished country like India"**).

The spirit of Indian nationalism was intensified by the growing discontent and disaffection with British rule due to the racial arrogance of the rulers. In this regard, **Sir Thomas Munro** wrote in 1817, "Foreign conquerors have treated the natives with violence, but none has treated them with so much scorn as we; none have stigmatized the whole people as unworthy of trust, as incapable of honesty, and as fit to be employed only where we cannot do without them. It seems not only ungenerous, but impolite to debase the character of a people fallen under our dominion."

**The social exclusiveness of the Englishmen, their arrogance and insolent treatment of Indians, particularly the immunity which they practically enjoyed for their criminal acts, including even the murder of Indians, were sources of grave discontent.**

To the English-educated Indians who formed the main pillars of support for British rule, virtual exclusion from the higher branches of administration on purely racial grounds was the rudest shock.

<http://mama.indstate.edu/users/india/country/ind1.html>

**Jawaharlal Nehru** wrote with sadness:

"Biologists tell us that racialism is a myth and there is no such thing as a master race. The whole ideology of this rule was that of the herrenvolk and the master race, and the structure of government was based

upon it; indeed the idea of a master race is inherent in imperialism. More powerful than words was the practice that accompanied them and, generation after generation and year after year, **India as a nation and Indians as individuals were subjected to insult, humiliation, and contemptuous treatment.** The English were an imperial race, we were told, with the god-given right to govern us and keep us in subjection. "

(source: [The Discovery of India - By Jawaharlal Nehru](#) p.326).

**"The Viceroy sat at the apex of a colossal pyramid of power, and British rule was founded on an idea of hierarchy as baffling in its complexity as the caste system of the Hindus themselves.** The Hindus had their castes while the British had their classes, and in each case very fine distinctions sometimes separated one social level from the next. The subtleties of the British class system became elaborately codified in the [Warrant of Precedence](#), which was designed as an infallible guide to hierarchy in India, indispensable to the proper arrangement of ceremony, conference or even of a mere dinner party."

(source: [India Britannica - By Geoffrey Moorhouse](#) p. 130).

### **Rabindranath Tagore, Nobel Prize and Western Critics**

After the announcement that the Nobel Prize was to be awarded to Tagore, **Western critics sought to establish the superiority of the 'Caucasian race' over the 'Indian race'** ; to discover in the poet, a dreamer with a 'narrow Western outlook' and a dated Western sensibility who had been favored by preferential treatment that was according to them, often meted out to 'colonials' for political exigency. They saw the award as something of a humiliation to which they were supposed to adjust themselves:

**"It is the first time that the Nobel Prize has gone to anyone who is not what we call 'white'.** It will take time, of course, for us to accommodate ourselves to the idea that some one called Rabindranath Tagore should receive a world prize for literature."

(source: [The Raj Syndrome: A Study in Imperial Perceptions - By Suhash Chakravarty](#). Penguin Books. 1991 59).

**Winston Churchill's** scornful view of India and her religion:

**"I hate Indians (read Hindus). They are beastly people with a beastly religion."**

(source: [The Saffron Swastika - By Koenraad Elst](#) Volume 1. p. 532).

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### **Babu English and Rudyard Kipling Insults**

**Among the ways in which it is common for many of the British in India to humiliate and insult the Indian people, one of the most unwarranted and galling is that of criticizing their use of English language and laughing at their mistakes.** "Babu English" is a phrase of ridicule heard wherever Englishmen (not all, but certain large classes) speak of India or Indians. And singularly enough, it is applied oftenest to the Bengalis, who intellectually, and especially in linguistic attainments and ability, are not second to any Indian people, if to any people in the world. "Bengali Babu" is applied as a phrase of peculiar contempt.

The British rulers of the land insist on Indians everywhere addressing them, conversing and doing business with them, in a foreign language – the English. Suppose the tables were turned, and those same rulers were compelled to converse and write and do all their business in Bengali, the Hindustani, the Tamil or some other languages of India. Would they make fewer mistakes? Everybody knows they would make far more and worse.

There are no classes of Indians that the English so much dislike and take so much pains to insult as the educated classes. The uneducated they despise, neglect and treat almost as slaves; but they do not take the studied pains to humiliate and insult them as they do those whom they recognize as their equal in intelligence.



*A British memsahib in a tonjon or a ladies carriage carried by her Indian servants*

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As **Sir Henry Cotton** says:

“The very thought of equality rankles in the Englishmen’s minds; the more intelligent, cultured or intellectual the Indians are the more they are disliked.”

We have the following remarkable tribute to these despised and insulted Bengalis from **Hon. G. K. Gokhale** of the Viceroy’s Council (himself not a Bengali):

“The Bengalis are in many respects a most remarkable people. It is easy to speak of their faults; they lie on the surface. But they have great qualities which are sometimes lost sight of. In almost all walks of life open to Indians, the Bengalis are the most distinguished. Some of the greatest social and religious reformers of recent times, have come from their ranks. **Take law, science, literature: where will you find another scientist in all India to place beside Dr. (now Sir) J.C. Bose, or Dr (now Sir) P. C. Ray or a jurist like Dr. Ghose, or a poet like Rabindranath Tagore?** These men are not freaks of nature. They are the highest products of which the race is regularly capable.”



Such is the race and such are the individual men whom the British take particular pains to ridicule...The Englishman has been the worst offenders against the Indian people in the ways mentioned above, or at least the one whose insults have been most galling because his writings have been so widely read, is **Rudyard Kipling**. The fact that Kipling was born in India and spent his earlier years there, very naturally causes his readers to take for granted that his representations are true. It is as true as a German or Russian writing about England.

Kipling seems to have cared little for the real India, the great India of the past and the present, with its history and its civilization...he seems to take pleasure in heaping ridicule upon the educated classes and in describing the Indian people generally by the use of such **contemptuous expressions** as “**a lesser breed without the law.**” And “**new-caught sullen people half devil and half child.**”

Such of Kipling’s writings as are connected with India have always stung the Indian people to the quick. Their popularity in England and the wide acceptance of their misrepresentations as true, have done more than almost

any other cause to exasperate leading Indians...

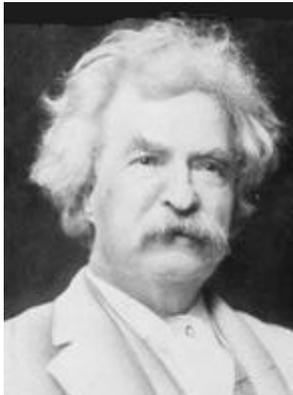
**Professor Gilbert Murray** said: "If ever it were my fate to put men in prison for the books they write, I should not like it, but I should know where to begin. I should first of all lock up my old friend, Rudyard Kipling, because in several stories he has used his great powers to stir up in the minds of hundreds of thousands of Englishmen a blind and savage contempt for the Bengali. You cannot cherish a savage contempt for anyone without it being quickly reciprocated..."

But Kipling is not the only offender. It is hardly possible to conceive anything more galling to the Indian people than the tone of condescension with which they are nearly everywhere and always spoken of and referred to by the British, in their books, about India...It is the same; they the British, are in India because they are superior (of course, they are white). They are there on a high and noble mission – the mission to "bear the white man's burden." Of course, the fact does not count, that for more than 3,000 years before they, the British, came, India ruled herself wholly and was one of the leading nations of the world.

Says **The Democrat** of Allahabad (June 5, 1921),

"**Kipling writes of the 'White man's burden.'** He has numerous admirers and imitators in England. But we in India find the white man full of arrogance and race conceit. With their egoistical ideas of 'racial' superiority the British talk of 'educating Indians in the art of self-government,' **as though this ancient nations of ours, which for millenniums and millenniums has been self-governing,** is to sit like children at the feet of the self-appointed foreign masters to learn our first lessons!"

(source: [India in Bondage: Her Right to Freedom - By Rev. Jabez T. Sunderland](#) p. 92-104).



**Mark Twain** (1835-1910) a prominent literary opponent of the **Philippine-American War** and he served as a vice president of the Anti-Imperialist League from 1901 until his death. He also wrote the essay "**To the Person Sitting in Darkness**".

He had remarked on Kipling's poem: "**The White Man's Burden has been sung. Who will sing the Brown Man's?**"

(source: <http://www.boondocksnet.com/ai/kipling/index.html>).

**Dr. Ananda Kentish Coomaraswamy** (1877-1947) was India's most distinguished sons of the present century, art critic and museum curator. He has observed:

"The English speaking peoples have, indeed labored under one great handicap, that of their domination by **Rudyard Kipling**, a skilled performer to the gallery, to be sure, but one whose irresponsible and un-instructured mentality represented all that an Englishman's ought never to have been. He, by giving free expression to his resentment of his own inability to synthesize the East and West in his own experience, has probably done more than any other one man to delay the recognition not alone of their ultimately common heritage, but even of their common humanity; more than any other Englishman to make it true for Englishmen that **east of Suez "there ain't no Ten Commandments."** **You English-speaking peoples listened to him, nevertheless, and gave him a place in your literary pantheon where, in fact, he held up the mirror to the adolescent imperialistic mentality and carries its and his "white man's burden" so bravely.** How can we think of you as grown-up men, as long as you play only with such toys as Kipling gave you, and only babble of green fields – the playing fields of Eton? **It is high time that the Hollywood picture of India was forgotten.**"



"East of Suez "there ain't no Ten Commandments." "It is high time that the Hollywood picture of India was forgotten." - wrote Dr. Ananda K. Coomaraswamy

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*Gunga Din* is a landmark movie of racism featuring civilized British soldiers vs. naked Indian savages. The poster advertising the film *Gunga Din* outside British cinemas just before the Second World War. The Americans made no fewer than 35 films between the *Hindoo Fakir* in 1902 and *Gunga Din* in 1939, with a common theme of the British putting down their rebellious Indian subjects.

(source: [The Wisdom of Ananda Coomaraswamy - Presented by S. Durai Raja Singam](#) p. 51-52 and [India Britannica - By Geoffrey Moorhouse](#) p. 18). For more on [Ananda Coomaraswamy](#) refer to chapter on [Quotes](#).

### Complicity of the British in Mayo's Work - To Secure American Support for the British Katherine Mayo's Hatred For Hindus

The British wanted to project an image of India and the Indian people as basically not ready for Independence and the necessity of Britain continuing her good work to lift the Indian masses out of their self-made morass of debilitating Hindu religion, its cruel customs, and abominable ritual and social hygienic practices.



[Katherine Mayo](#) (1867-1940 ) was ardently Anglophile and believed in Kipling's doctrine of the [White Man's Burden](#). Behind much of her advocacy, however, lay her own preoccupations with Anglo-Saxon racial superiority.

She criticizes [Mahatma Gandhi](#) for whom Mayo had nothing but disdain. She criticizes the Hindu religion, its gods, its social code, its rituals, its castes and the debilitating ethos...She remarks that "If only Gandhi and his agitators are kept away the Indian villagers would live in paradise indeed." Mayo's book on the Slaves of the Gods deal with the institution of the Devadasis - or temple dancers.

She came out to condemn India and she succeeded marvelously in shaping the image of India in the average American mind. In fact



KATHERINE MAYO.

her book is the most negative of all writings by foreigners on India.

Miss Mayo forgot that every civilization has its own skeletons in its many cupboards and India is no exception. **The British were mightily pleased with here efforts and were delighted with what she had to say. Miss Mayo confirmed and made explicit Western racism in aspects of thinking about the non-West."**

Gandhi was painfully wrote to Mayo: "I am sorry to have to inform you that the book did not leave on my mind at all a nice impression." He asked the publishers of Young India to send her a copy of his own review of the book entitled "A Drain Inspector's Report." To what wicked length Mayo and her British collaborators went in their hatred for Hinduism is illustrated by the papers in the Mayo Collection. **The motives for publishing of Mother India were primarily political; to win American support for the British cause in India. To frighten even British liberals into giving up the constitutional reforms that they envisaged for India. The British masters of India were anxious to win American opinion in their favor and cleverly used American journalists, writers, publicists and propaganda men to work which would serve the British interest. And who better to pick than Katherine Mayo who had written The Isles of Fear?**

(source: [Katherine Mayo's Hatred For Hindus - Glimpses III](#)).

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### Jallianwala Bagh - Massacre to ' Teach the bloody browns a lesson'



The British imperialists unhesitatingly showed their cruel and ugly face when they imposed martial law on Punjab in April, 1919. The way summary trials took place with people being punished with transportation of life and confiscation of property for simply raising slogans against the British King and the ruler showed the brutal, but also the frightened face.

(source: [How 1919 Punjab rebellion was suppressed - By Gobind Thukral](#)).

In April, 1919, **British imperialism descended to the depths of criminal barbarism in the Punjab.** As a peaceful festival was about to commence in Amritsar, it was fired upon with machine guns and rifles. **Six**

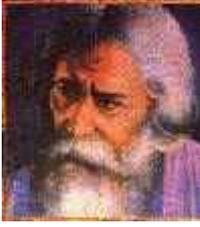
**hundred unarmed men, women, and children were killed, and the slaughter finally reached a total of 1800 persons.** A reign of terror in the district followed in which the most sordid and sadistic acts were committed against the Indian people by British officers, administrators and soldiers.

"One day, during the **Martial Law period, Mr. Bosworth Smith** gathered together all the males over eight years at the Dacha Dalla Bungalow..Whilst the men were at the Bungalow, he rode to our village, taking back with him all the women who met him on the way carrying food for their men in the Bungalow. Reaching the village, he went around the lanes and ordered all women to come out of the houses, himself forcing them with sticks. He beat them with sticks and spat at them and used the foulest and most unmentionable language. He hit me twice and spat in my face. He forcibly uncovered the faces of all women, brushing aside their veils with his stick. He repeatedly called us flies, bitches, swines, and said, "Why did you not prevent your men folks from going out to do mischief? Now, your skirts will be looked into by the Police Constables."

(source: [India and British Imperialism - By Gorham D. Sanderson](#) p. 269-270).

On 13 April, 1919 a large unarmed crowd gathered at the Jallianwala Bagh in Amritsar to peacefully protest against the arrest of their popular leaders, Dr. Saifuddin Kitchlu and Dr. Satya Pal, both members of the Congress party. Jallianwala Bagh was a large open space enclosed on three sides by buildings

with only one exit. **Brigadier General Reginald Dyer**, the military commander of Amritsar was determined to make an example of this meeting and wanted to terrorise the people into submission. He surrounded the Bagh with his troops, closed off the exit and then ordered his soldiers to shoot into the crowd with their machine-guns and rifles.



The massacre was brutal and heartless the trapped crowd had nowhere to run or hide. Men, women and children ran helter-skelter, some jumping into the well to escape the volley of bullets. When their ammunition was exhausted, Dyer ordered his men to leave the area, his ghastly deed done. The wholesale slaughter at Jallianwala Bagh horrified the whole country. **The brutality of the so called civilized foreign rulers** and the need to fight for freedom were reiterated by this incident.

**Rabindranath Tagore renounced his knighthood in protest, preferring to stand by the side of his countrymen.** Today, the bullet scarred walls of Jallianwala Bagh enclose a memorial symbolizing the eternal flame which is dedicated to those

martyred here. Every year on April 13, Baisakhi day, homage is paid to those innocent patriots who died here.

(source: <http://w3.qwis.com/~ajmani/jalianwalabagh.html>).

The immediate background to the Jallianwala Bagh massacre was the disappointment of Indians with the colonial government's failure to introduce democratic reforms after World War I as had been expected. India's contribution to the war effort had been enormous, providing more soldiers than the combined contribution of all other colonies. More than a million Indians served and fought in various theatres of war. Of these, 450,000 were from the Punjab. In spite of chronic poverty, India contributed £100,000,000 to Britain for the war effort. Additionally the princes and peoples of India contributed £2,100,000 to various charities and war funds. India ended up incurring a debt of £127,800,000 because of the war. The prices of essential commodities rose sharply and the soldiers returning from the war were badly treated by the British officials.



When Brigadier General Dyer arrived in Amritsar from Jalandhar at 9 pm the next day, his fellow British residents had convinced themselves that 1857 was about to be repeated. Between 19-24 April, **General Reginald Dyer enforced the notorious "crawling order"**, forcing all those using the street where **Marcella Sherwood was assaulted to pass on all fours, their noses to the ground.** In Lahore, college students were ordered to walk up to 20 km in the sun four times a day for roll call before military administrators. At a school in Kasur, the six largest school students were whipped simply for their size. In all 1,229 people, largely urban artisans and youth were convicted of involvement in the uprising. Eighteen people were sentenced to death, 23 were transported for life and 58 were flogged on the orders of the Martial Law Commission.

(source: [Let's not forget Jallianwala Bagh - By Ishtiaq Ahmed - dailytimes.com.pk](http://www.dailytimes.com.pk) April 15 ' 2003).

It is worth noting that General Dyer, who ordered the firing at Jallianwallah Bagh at an unarmed and peaceful crowd, **was felicitated by the British parliament; he was given an honourable discharge, a purse of 80,000 pounds and a bejewelled sword inscribed 'Saviour of the Punjab'.** 1,650 bullets, 1600 casualties -- a day that will truly live in infamy--and they gave him an award!

(source: <http://www.rediff.com/news/aug/04rajee1.htm>). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

#### **A Whiff of Grapeshot:**

The last blow was the massacre of Amritsar. Since all news of this event remained hidden from the world, and even from Parliament, for several months after its occurrence, and since this slaughter was the proximate cause of the Revolution of 1921.

10,000 Hindus from outlying districts collected in the enclosure known as Jalianwalla Bagh, and proceeded to celebrate a religious festival. The Bagh was an extinct garden, and surrounded with high walls on every side, and entered by a few narrow passages. Informed of this meeting, General Dyer proceeded to the spot with a detachment of troops equipped with Lewis machine-guns and armored cars. Entering the Bagh, he saw the crowd, and without giving the slightest warning, or affording the assemblage any opportunity to indicate its pacific intentions, he ordered his troops to fire upon the imprisoned mass; and though the crowd made no resistance, but shouted its horror and despair and pressed in panic against the gates, **the General ordered the firing to continue until all ammunition the soldiers had brought with them was exhausted. He personally directed the firing towards the exits where the crowd was most dense; "the targets," he declared, were "good."** The massacre lasted for ten minutes. When it was over, 1500 Hindus were left on the ground 400 of them dead. Dyer forbade his soldiers to give any aid to the injured, and by ordering all Hindus off the streets, prevented relatives or friends from bringing even a cup of water to the wounded who were piled up in the field.



A reign of terror followed. Gen Dyer issued an order....that Hindus using the street should crawl on their bellies; if they tried to rise to all fours, they were struck by the butts of soldiers guns. He arrested 500 professors and students and compelled all students to present themselves daily for roll-calls, though this required that many of them should walk sixteen miles a day. He had hundreds of citizens, and some school-boys, quite innocent of any crime, flogged in the public square. He built an open cage, unprotected from the sun, for the confinement of arrested persons; other prisoners he bound together with ropes, and kept in open trucks for fifteen hours. He had lime poured upon the naked bodies of **Sadhus (saints)**, and them exposed them to the sun's ray that the lime might harden and crack their skin. He cut off the electric and water supplies from Indian houses. Finally he sent airplanes to drop bombs upon men and women working in the fields.

The news of this **barbaric orgy of military sadism** was kept from the world for half a year. A belated commission of inquiry was appointed by the Government. A committee appointed by the Indian National Congress made a more thorough investigation and reported 1,200 killed, and 3,600 wounded. Gen. Dyer was censured by the House of Commons, exonerated by the House of Lords, and was retired on a pension. **Thinking this was insufficient the militarists of the Empire raised a fund of \$150,000 for him and presented him with a jeweled sword of honor.**

(source: [The Case for India - By Will Durant](#) Simon and Schuster, New York. 1930 p. ).

**Mahatma Gandhi**, who was now the foremost figure in Congress, declared that:

**"cooperation in any shape or form with this satanic government is sinful."**

(source: [The Illustrated Library of The World and Its People: India I](#) - Greystone Press/New York p. 157).

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**Rape of India by the British - Civilizing the Heathens - White Man's Burden?**

**The Wealth of India**

**"While we hold onto India, we are a first rate power. If we lose India, we will decline to a third rate power. This is the value of India."**

- So spoke **Lord Curzon** in 1901, one of 11 viceroys of British India (from 1898 to 1905) who was educated at Eton College, one of England's top private schools.

(source: [India Britannica - By Geoffrey Moorhouse](#) c. prologue).

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American Historian **Will Durant** has observed:

**"British rule in India is the most sordid and criminal exploitation of one nation by another in all recorded history.** I propose to show that England has year by year been bleeding India to the point of death, and that self-government of India by the Hindus could not within any reasonable probability, have worse results than the present form of alien domination.



The civilization that was destroyed by British guns had lasted for fifteen centuries, producing saints from Buddha to Ramakrishna and Gandhi; philosophy from the Vedas to Schopenhauer and Bergson, Thoreau and Keyserling, who take their lead and acknowledge their derivation from India (India, says **Count Keyserling**, "has produced the profoundest metaphysics that we know of"; and he speaks of "the absolute superiority of India over the West in philosophy); poetry from the Mahabharata, containing the Bhagavad-gita, "perhaps the most beautiful work of the literature of the world" down to Sarojini Naidu, greatest of living women poets, and Rabindranath Tagore, who, writing a local dialect in a subject land, had made himself the most famous poet of our time.

And how shall we rank civilization that created the unique and gigantic temples of Ellora, Madura and Angkor.

This, evidently was not a minor civilization, produced by inferior people. It ranks with the highest civilizations of history, and some, like Keyserling, would place it at the head and summit of all. **The British conquest of India was the invasion and destruction of a high civilization by a trading company utterly without scruple or principle, careless of art, greedy of gain, overrunning with fire and sword** a country temporarily disordered and helpless, bribing and murdering, annexing and stealing, and beginning that career of illegal and "legal" plunder which has now gone on ruthlessly for one hundred and seventy-three years, and goes on at this moment while in our secure comfort we write and read. Those who have seen the unspeakable poverty and physiological weakness of the Hindus today will hardly believe that it was the wealth of eighteenth century India which attracted the commercial pirates of England and France."

(source: [The Case for India - By Will Durant](#) Simon and Schuster, New York. 1930 p.6-7).



**Lord Robert Clive was penniless and in debt when he first set foot in India as a clerk in the East India Company in 1743, but within 20 years he had become one of the richest men in England. Part of that wealth was the collection of decorative arts and jewelled objects he had assembled as an officer of the East India Company army.**

Most of the foreigners came to India in search of her fabulous wealth. **Ernest Wood**, in the book "[A Foreigner defends Mother India](#)" states, "In the middle of the eighteenth century, Phillimore wrote that 'the droppings of her soil fed distant regions'. No traveler found India poor until the nineteenth century, but foreign merchants and adventurers sought her shores for the almost **fabulous wealth**, which they could there obtain. **'To shake the pagoda tree' became a phrase, somewhat similar to our modern expression 'to strike oil'.**"

(source:

[http://www.bharatvani.org/general\\_inbox/pramod/indic\\_education.html](http://www.bharatvani.org/general_inbox/pramod/indic_education.html)).

**Sir William Curzon Wylie** as "one of the old unrepentant foes of India who had fattened on the misery of the Indian peasantry."

**Yale University and the Wealth from India**

[Yale University](#) in the United States was founded in 1718 with the help of a cargo of gift raised in India by Elihu Yale, who was a governor of Madras.

For more on [Elihu Yale](#) refer to chapter on [Glimpses VIII](#).



**Dadabhai Naoroji** (1825-1917) a Bombay Parsi who sat in the British House of Commons, also called the [The Grand Old Man of India](#), presented to the British people the "[Drain Theory](#)", which put before them the facts and figures illustrating systematic bleeding of the wealth and resources of India.

His ideas were put into a volume called "Poverty and UnBritish rule in India". He wrote in 1901:

"I need only say that the people of India have not the slightest voice in the expenditure of the revenue, and therefore in the good government of the country. **The powers of the Government being absolutely arbitrary and despotic, and the Government being alien and bleeding, the effect is very exhausting and destructive indeed.**"

(source: [Poverty and Un-British Rule in India - By Dadabhai Naoroji](#) - p. ix-x).

**Buckminster Fuller** (1895-1893) philosopher, thinker, visionary, inventor, architect, engineer, mathematician, poet, cosmologist, inventor of the geodesic dome, once said: "The

**British were perhaps the most successful pirates in history. They came to India, pillaged the country in the name of trade and then enslaved it in the name of civilization."**

(source: [Indian Express - Flair](#) 8/5/2001) Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Another Englishman, the late **H. M. Hyndman**, after detailing the proof that taxation in India was far heavier than in any other country, though its population is poorer, entitled his book [The Bankruptcy of India](#).

(source: [The Case for India - By Will Durant](#) Simon and Schuster, New York. 1930 p. 22).

By the 19th century, the distant territory (India) shone as the **brightest jewel in the British Crown**. When the traders from England's East India Company arrived on the subcontinent of India in the 17th century, they found a fascinating land of pungent spices and luxurious textiles, magnificent art and architecture, and impressive works of literature and science. **India was an "El Dorado"** for enterprising young men in search of fortune. By the 19th century, the distant territory shone as the brightest jewel in the crown. It remained a prize beyond comparison, valued so highly that, as British viceroy Lord Curzon stated in 1900, "We could lose all our dominions and still survive, but if we lost India, our sun would sink to its setting."

**Almost overnight India changed her position from being a jewel in the British crown to her present position as a part of the Third World.** The concept of the Third World and the contempt which goes along with this concept was acquired recently.

For more on the Imperial Plunder refer to chapter on [Glimpses VIII](#).

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## Age of Enlightenment and Imperialism

"The strongest claim by the West on modernity is derived from ideas and concepts generally grouped under the

category of **The Enlightenment**. It was at the time that the idea of progress gained popular acceptance in the West. It was a time when Europeans emerged from a long twilight, from which the past was considered barbaric and dark. **It most serious shortcoming was the assumption that European values derived from European experience were universal truth and that such truth gave license to world dominance: the rest of the world, to escape domination and exploitation, must adopt Western ways of militarism and exploitation.** "

"It's one of the great paradoxes of modern history that during the **Age of Enlightenment**, at the same time that Europeans were becoming conscious of the basic rights of man, they were also capturing, brutalizing..."

(source: **The Enlightenment and modernity** - [asiatimes.com](http://asiatimes.com) and **Blood, sweat and tears** - [Radio Netherlands](http://RadioNetherlands.com)).

**Note:** Ironically, **Dinesh D'souza** author of **The End of Racism**, observes that "The West did not become rich and powerful through colonial oppression in and that the descendants of colonialism are better off than they would be if colonialism had never happened..."; in his article - **Two Cheers for Colonialism**). The article is a racist piece of historical revisionism that regurgitates unoriginal and trite arguments, which are reminiscent of discussions on the merits of the "white man's burden" A few pages of **Mike Davis's "Late Victorian Holocausts"** describing **the Indian famines of the early 20th century is enough to puncture any colonialist's puffed up balloon of claim to managerial skill or social responsibility**. An analysis of India's GDP and vital statistics 1750-1947 will show you how British rule impoverished India. Please refer to **Dharampal's** book - **Beautiful Tree** and you will learn how the primary educational system in India worked when the East India Company began to take over India).

**The sheer scope of their rapine is staggering.** Capital removed, societies destroyed. As a single example of the social cost, historian **William Digby** - **Prosperous British India** estimated that the population of Dhaka dropped from 200,000 to 79,000 between 1787 and 1817; the export of Dacca muslin to England amounted to 8,000,000 rupees in 1787; in 1817, nil. The fine textile industry, the livelihoods of thousands, and the self-sufficient village economy, were systematically destroyed.

A strong case has been made by William Digby quoting **Brooks Adams that the Industrial Revolution (circa 1760) could not have happened in Britain had it not been for the loot that came in from India**. It is indeed a curious coincidence: Plassey (1757); the flying shuttle (1760); the spinning jenny (1764); the power-loom (1765); the steam engine (1768). Look at some individuals and their 'East Indian Fortunes' (P J Marshall)--all numbers in pounds: Robert Clive estimated in 1767 that his net worth was 401,102. John Johnston had 300,000. Richard Smith amassed in 1764-1770 a fortune of 250,000 pounds. Note that these company officers' average salary was between 1,000 and 5,000 per year. Marshall estimates a total of 18,000,000 pounds as the \*private\* fortunes of these officers in the period 1757-1784. **This, of course, in addition to official East India Company pillage**. Digby estimated in 1901 that the total amount of treasure extracted from India by the British was 1,000,000,000 pounds--a billion pounds. Considering the looting from 1901 to 1947 and the effects of inflation, this is probably worth a trillion dollars in today's money. Serious money, indeed. Shouldn't we ask for some reparation?

(source: **Rajeev Srinivasan** <http://www.rediff.com/news/aug/04rajee1.htm>).

The wealth of the colonies returned to Britain, creating huge fortunes. By 1700, the East India Company accounted for "above half the trade of the nation," one contemporary critic commented. Through the following half-century, **Jphn Keay** writes, its shares became the "equivalent of a gilt-edged security, much sought after by trustees, charities and foreign investors." The rapid growth of wealth and power set the stage for outright conquest and imperial rule. British officials, merchants, and investors **"amassed vast fortunes," gaining "wealth beyond the dreams of avarice."**

Two English historians of India, **Edward Thompson** and **G. T. Garrett**, described the early history of British India as:

"perhaps the world's high-water mark of graft": "a gold-lust unequalled since the hysteria that took hold of the Spaniards of Cortes' and Pizarro's age filled the English mind. Bengal in particular was not to know peace again until she has been bled white."

**The fate of Bengal brings out essential elements of the global conquest. Calcutta and Bangladesh are now the very symbols of misery and despair. In contrast, European warrior-merchants saw Bengal as one**

**of the richest prizes in the world.** An early English visitor described it as "a wonderful land, whose richness and abundance neither war, pestilence, nor oppression could destroy." Well before, the Moroccan traveller **Ibn Battuta** had described Bengal as "a country of great extent, and one in which rice is extremely abundant. Indeed, I have seen no region of the earth in which provisions are so plentiful." In 1757, the same year as Plassey, Clive described the textile center of Dacca as "extensive, populous, and rich as the city of London"; by 1840 its population had fallen from 150,000 to 30,000, Sir Charles Trevelyan testified before the Select Committee of the House of Lords, "and the jungle and malaria are fast encroaching... Dacca, the Manchester of India, has fallen from a very flourishing town to a very poor and small town." It is now the capital of Bangladesh.

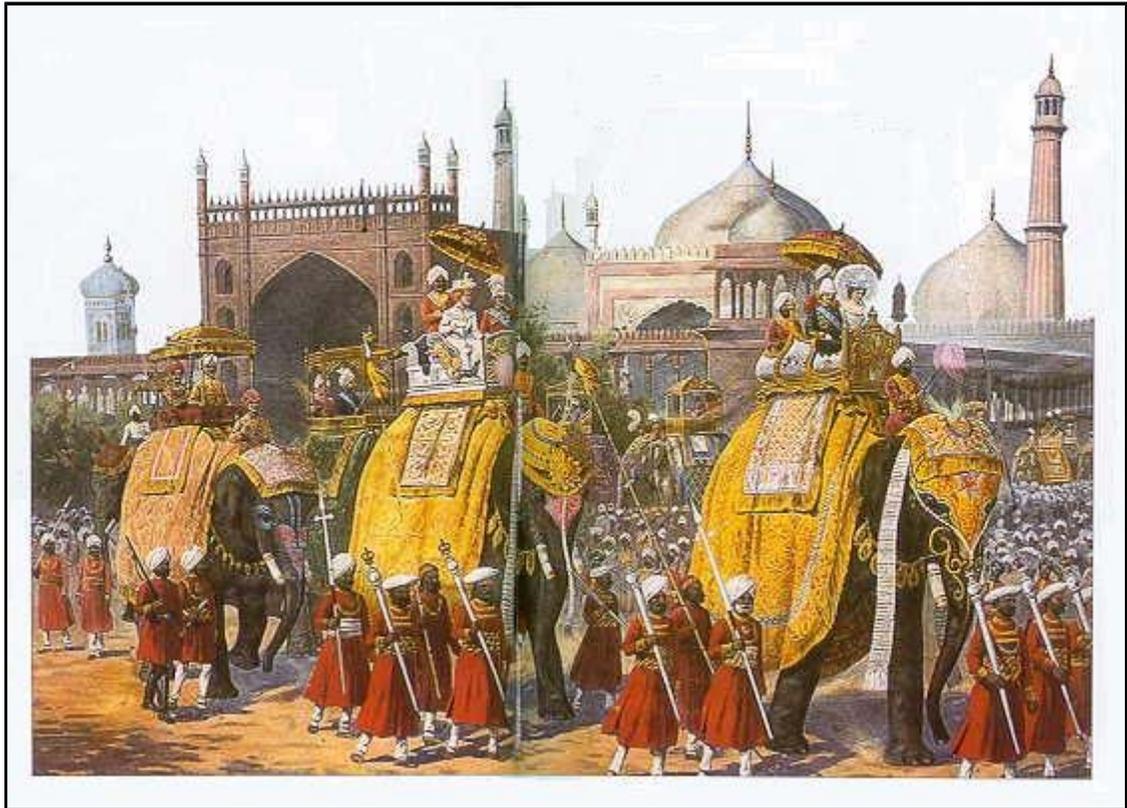
After the British takeover, British traders, using "every conceivable form of roguery," "acquired the weavers' cloth for a fraction of its value," English merchant **William Bolts** wrote in 1772: "Various and innumerable are the methods of oppressing the poor weavers...such as by fines, imprisonments, floggings, forcing bonds from them, etc." "The oppression and monopolies" imposed by the English "have been the causes of the decline of trade, the decrease of the revenues, and the present ruinous condition of affairs in Bengal."

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Here is a picture from a book written by a distinguished British civilian who had a long service in India and knew Indian situation from the inside. **Mr. W. S. Lily** in his - **India and Its Problems**, writes as follows:

"During the first 80 years of the 19th century 18,000,000 of the Indian people perished of famine. In one year alone - the year when Her Majesty, Queen Victoria, assumed the title of the Empress, - 5,000,000 of the people of Southern India were starved to death. In the District of Bellary, with which I am personally acquainted - a region twice the size of Wales - 1/4 of the whole population perished in the famine of 1876-77. I shall never forget my own famine experience; how, as I rode out on horseback, morning after morning, **I passed crowds of wandering skeletons, and saw human corpses by the roadside, unburied, uncared for, half devoured by dogs and vultures;** and how - still sadder sight - children, 'the joy of the world' as the old Greeks deemed them, had become its ineffable sorrow there, forsaken even by their mothers, their feverish eyes shining from hollow sockets, their flesh utterly wasted away, only gristle and sinew and cold shivering skin remaining, their heads mere skulls, their puny frames full of loathsome disease engendered by the starvation... **Everyone who has been in India in famine times, and has left the beaten track of western made prosperity, knows how true a picture this is"**

(source: [India in Bondage: Her Right to Freedom - By Rev. Jabez T. Sunderland](#) p. 11-12).



*Curzon's Delhi Durbar (1903): Such assemblies announced both the grandeur and the political might of British rule in India.*

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The supremacy of the British over most of India was left with little challenge, and they could now embark in right earnest on their set task: the draining of India's fabulous wealth. Writing to the future King Charles I in 1616, England's first ambassador to the court of the Mughal Jahangir expressed his amazement at the **"jewellshe sawthere. Hee isthe treasury of the world,"** wrote **Sir Thomas Roe** (1568-1644) the first British ambassador, stays at the Mughal court, breathlessly, **"buyeing all that comes, and heaping rich stones as if hee would rather build than weare them."**

While most eighteenth-century European travelers to India described her as "flourishing," less than a century later she had sunk into depths of dismal misery. One British historian noted in 1901: **"Time was, not more distant than a century and a half ago, when Bengal was much more wealthy than was Britain."**

The English historians of India, **Edward Thompson** and **G. T. Garrett**, tell us that

**"a gold-lust unequalled since the hysteria that took hold of the Spaniards of Cortes and Pizarro's age filled the English mind. Bengal in particular was not to know peace again until she had been bled white."** For the monstrous financial immorality of the English conduct in India for many a year after this, **Robert Clive** was largely responsible. Clive, the great empire-builder, whose statue faces the India Office in London today."

(source: **Rise and Fulfillment of British rule in India - By Edward Thompson and G. T. Garrett** London, 1935).

**Jawaharlal Nehru** has observed: **" It was pure loot. The 'Pagoda Tree' was shaken again and again till the most terrible famines ravaged Bengal.** This process was called trade later on but that made little difference. Government called this so-called trade, and trade was plunder. There are few instances in history of anything like it. And it must be remembered that this lasted, under various names and under different forms, not for a few years but for generations. **It is significant that one of the Hindustani words which has become part of the English language is 'loot.'**

(source: [The Discovery of India - By Jawaharlal Nehru](#), p.297).

### **Koh-i-noor Diamond - a lost property or a colonial swindle?**

The most famous diamond in the world, the Kohinoor or Padshahnama, was found in the **Godawari River in South India some 4,000 years ago**. In 1849 it was taken by the British East India Company as partial indemnity after the Sikh Wars and was presented to Queen Victoria. At the time, its value was estimated at \$700,000.



**In 1851 Victoria decided to recut the Kohinoor.** This undertaking required 38 days at a cost of \$40,000 and the extraordinary stone was reduced to 108 carats. In 1911 a new crown was made for the coronation of Queen Mary with the KOH-I-NOOR as the center stone. In 1937, it was transferred to the crown of Queen Elizabeth (now Queen Mother) for her coronation.

**Today, the Kohinoor is still part of the British crown jewels and is displayed in the Tower of London under heavy security cover.**

According to [Brooke Adams](#), the American writer: "**Possibly since the world began, no investment has ever yielded the profit reaped from the Indian plunder**, because for nearly fifty years Great Britain stood without a competition."

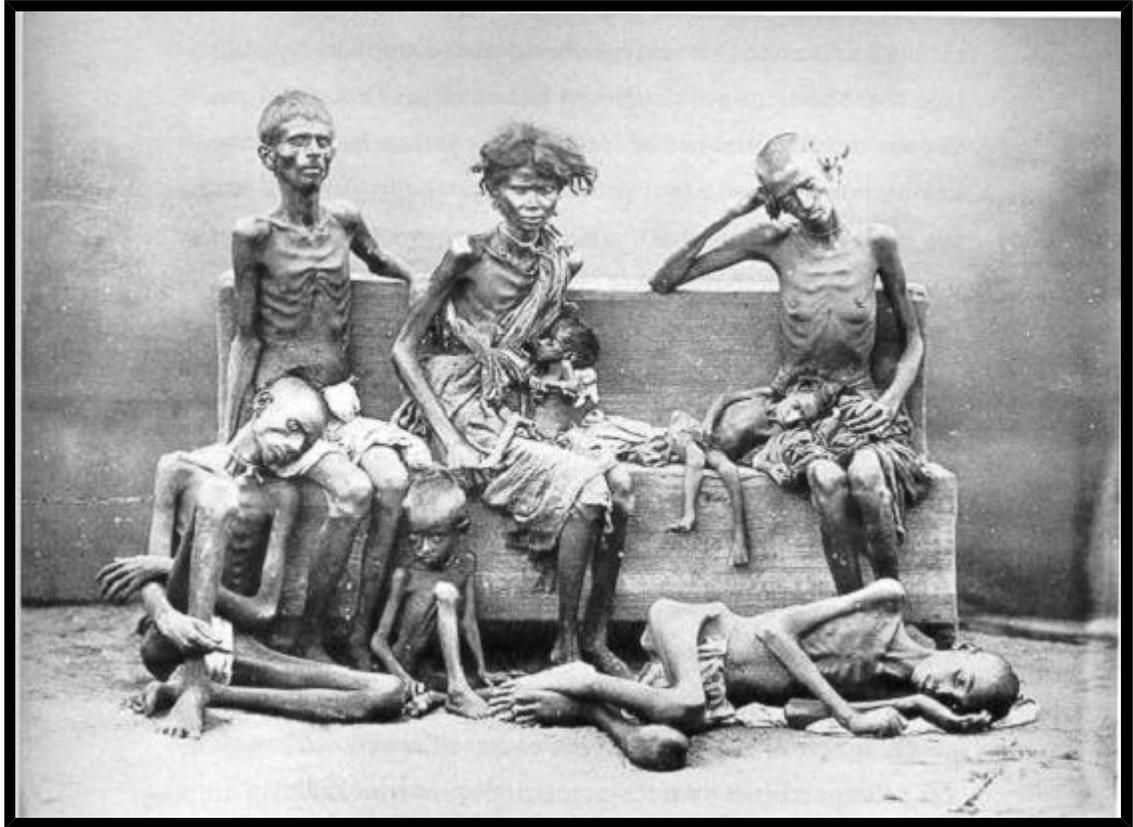
(source: [The Law of Civilization and Decay - By Brooke Adams](#) 1928 p. 259-60).

The British would often think of their conquest in India as fortuitous. It gratified a cherished conceit about the Englishman's amateurish innocence and it obviated the need to confront awkward questions - like how such aggression could be justified.

(source: [India: A History - By John Keay](#) p. 383).

**Imperialism was born out of and maintained by (primarily) economic and racial self-interest.**

Another even asserted that Britain's Industrial Revolution could not have taken off without the influx of money that followed the conquest of Bengal: "**Very soon after Plassey [in 1757], the Bengal plunder began to arrive in London, and the effect appears to have been instantaneous, for all the authorities agree that the 'industrial revolution'... began with the year 1760.... Possibly since the world began no investment has ever yielded the profit reaped from the Indian plunder.**"



*Madras Famine 1877-1878*  
*Willoughby Hooper - Album print private collection*  
*(source: Indian Art - By Vidya Dehejia p. 399-402).*

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[Francois Marie Arouet Voltaire](#) (1694-1774) France's greatest writers and philosophers, was a theist, and a **bitter critic of the Church**, too, had painted the motives for Europe's interest in India in stark language:

"No sooner did India begin to be known to the Occident's barbarians than she was the object of their greed, and even more so when these barbarians than she was the object of their greed, and even more so when these barbarians became civilized and industrious, and created new needs for themselves..."

(source: [Fragments historiques sur l'Inde - By Francois Marie Arouet Voltaire](#) p. 383). For more on [Voltaire](#) refer to chapter on [Quotes](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

But unlike the Portuguese, the British were anxious to clothe their greed in lofty ideals: the "white man's burden" of civilizing (and, naturally, Christianizing) less enlightened races, the "divinely ordained mission" of bringing to India the glory of Europe's commercial and industrial civilization, and so forth.

The ideology of empire: the concept of civilizing mission, material profit, the triumph of civilization over barbarism, was ardently supported by the missionary organizations. Articles, pamphlets, speeches, thick volumes began pouring forth by the hundreds year after year in praise of the "tremendous task of rescuing India" from the darkness into which she had fallen. Understandably, the recognition of India's far more ancient and refined civilization made such noble motives untenable. **Thus began a systematic campaign to disparage not only this civilization, its culture and society, but the very roots of Hinduism.**

(Please refer to the poem - [White Man's Burden - By Rudyard Kipling](#). source: [The Invasion That Never Was - By Michel Danino and Sujata Nahar](#) p. 16). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

It is in such a context, that a man like Voltaire considered India "famous for its laws and sciences" and **deplored the mounting European preoccupation (both individual and national) of those in India with the amassing of "immense fortunes."** This quest for riches intensified the struggles, plunder, etc. during his own time, and made him remark that "If the Indians had remained unknown to the Tartars and to us, they would have been the happiest people in the world."

(source: [Indian Science and Technology in the Eighteenth Century: Some Contemporary European Accounts - By Dharampal](#) Impex India. 1971. p. LXIII).

**Inevitably the English in India became dishonest on a scale which astounded compatriots who visited them. Robert Clive** told the court of directors of the East India Company in 1765 of the conditions he found:

"The sudden and among many the unwarrantable acquisition of riches had introduced luxury in every shape, and its more pernicious aspect...everyone thought he had the right to enrich himself, at all events, with as much expedition as possible...The sources of tyranny and oppression, which have been opened by the European agents acting under the authority of the Company's servants...."



The excesses of high officials, nicknamed the 'nabobs' provoked outrage. The poet **William Cowper** (1731-1800) expressed it with passion in 1781:

"Hast thou, though suckled at fair freedom's breast,  
Exported slav'ry to the conquer'd East  
Pull'd down the tyrants India serv'd with dread  
And rais'd thyself a greater, in their stead?"

It was none the less undeniable that commerce with India had done wonders for England's comfort and well-being. As with the ownership of slave plantations in the West Indies, the eastern trade was hugely rewarding. It helped London become a financial center and funded the building of many stately homes.

(source: [Empires of the Monsoon: A history of the Indian ocean and its invaders - By Richard Hall](#) p. 328-329).

**After the British conquest, India lay prostrate at the feet of her cruel conqueror.**

Many historians, such as **Frenchman Guy Deleury**, have documented the **economic rape of India by the British** :

"Industrially the British suffocated India, gradually strangling Indian industries whose finished products, textiles in particular, were of a quality unique in the world which has made them famous over the centuries. Instead they oriented Indian industries towards jute, cotton, tea, oil seeds, which they needed as raw materials for their home industries. They employed cheap labor for the enterprises while traditional artisans were perishing. India, which used to be a land of plenty, where milk and honey flowed started drying"

(source: [Le Modele Indou, by Guy Deleury](#). Hachette, le Temps & les hommes. 1978).



**Claude Alvares** in his book, [Decolonizing History: Technology and Culture in India, China and the West 1492 to the Present Day](#), states that before the East India Company arrived in the sub-continent, there was nothing produced in Europe which India needed. It's own industrial techniques, of great antiquity, had a richness and subtlety far superior to any which European traders had to offer. Such self reliance could not be permitted to endure. And the arrival of the East India Company at Surat in Gujrat in 1608 swiftly



ensured that it would not do so. The incursions into Asia - Indonesia, India and China - by what it has become cliché to call "the first transnational " became a story of predatory and coercive violence, in which places were indeed traded: India forfeited its vast superiority in handicrafts and manufactures, and was compelled to open its markets to inferior products from Britain.

By 1620, 50,000 pieces of chintz reached England; in 1720, this reached 600,000 pieces. The muslins, calicoes and chintzes astonished with their craftsmanship, sophistication and sheer beauty. So much, that there were complaints against the imports of Indian fabrics from the very beginning. By 1700, Acts were passed which prohibited the introduction of printed calicoes for domestic use, either as apparel or furniture, under a penalty of £200 on the wearer or seller. There was no demand in India for Manchester cottons, though

these were forced on India with the ending of the Company's monopoly in 1813, any more than there was "demand" in China for opium: the destruction of the indigenous weaving industry was described by '**Governor - General' William Bentinck** (1774-1839) as **a misery without parallel in the history of Commerce. "The bones of the cotton weavers are blanching plains of' India.**

(source: [Independence and illusion of equality - By Jeremy Seabrook](#) ).

**Hindusthan was always a proverbially rich country. Now, mother Theresa has made it something of a synonym with poverty.** But this poverty cannot be blamed on Hindu culture. After the Muslims had blindly plundered large parts of the country and destroyed so much, the British made an even more systematic and profound attack on India's natural prosperity. They reorganized its economy to suit their own ends, integrating it in their colonial trade system, again to the country's detriment. When the British arrived, India was one of the most industrialized countries in the world, and one of its top exporters. The British economical policies, coupled with the world-wide impact of modern industry on the pre-modern economies, destroyed much of India's prosperity and economical; self-reliance.

(source: [Ayodhya and After - By Koenraad Elst](#)).

This new imperialism tries to justify itself with a story about Britain's introduction of free trade, the rule of law, democracy and western civilization across the globe. "No organization has done more to impose western norms of law, order and governance around the world." **That story is a fable dreamt up by 19th-century propagandists to sell the benefits of empire to an uncertain public back home.**

Instead of enriching the world, the British empire impoverished it. Far from being backward and uncivilized, India exported high quality manufactured goods to Britain's fashionable society. Aristocrats had Indian chintz on their walls and Indian cloth on their tables. British manufacturers often labeled poorer quality British imitations as "Indian" to dupe customers into buying their own shoddy goods. **After all, why were the British interested in trading with Asia at all?**

**It was to make money out of a wealthy society - not to invest and civilize.**

(source: [Revisionist TV history of Britain's empire is an attempt to justify the new imperial order - by Jon E Wilson - Guardian](#)).



According to British records, one million Indians died of famine between 1800 and 1825, 4 million between 1825-1850, 5 million between 1850-1875 and 15 million between 1875-1900. Thus 25 million Indians died in 100 years ! The British must be proud of their bloody record. It is probably more honorable and straightforward to kill in the name of Allah, than in the guise of petty commercial interests and total disregard for the ways of a 5000 year civilization. Thus, by the beginning of the 20th century, India was bled dry and there were no resources left.

(source: [India's Self Denial - By Francois Gautier](#))

[Jawaharlal Nehru](#) wrote that those parts of India which had been longest



under British rule were the poorest: Bengal once so rich and flourishing after 187 years of British rule is a miserable mass of poverty-stricken, starving and dying people.

India was sometimes called the '**milch cow of the Empire**', and indeed at times it seemed to be so regarded by politicians and bureaucrats in London.

Educated Indians were embittered when India was made to pay the entire cost of the India Office building in Whitehall. They were further outraged when in 1867 it was made to pay the full costs of entertaining two thousand five hundred guests at a lavish ball honoring the Sultan of Turkey.

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### India Must Be Bled

**Lord Robert Arthur Salisbury**, (1830-1903) as Secretary of State for India, in a Minute said:

"**As India must be bled** the lancet should be directed to the parts where the blood is congested or at least sufficient, not to those (the agricultural people) which are already feeble from the want of it."

But the drain is not all. All the wars by which the British Indian Empire is built up have not, only been fought mainly with Indian blood, but every farthing of expenditure incurred in all wars and proceedings within and beyond the frontiers of India by which the Empire has been built up and maintained up to the present day has been erected from the Indian people. Britain has spent nothing.

### What would Britain's condition be under a similar fate?

(source: [Poverty and Un-British Rule in India - By Dadabhai Naoroji](#) - p. ix-x).



In the case of the former foreign conquests, the invaders (Islamic) either retired with their plunder and booty, or became the rulers of the country. When they plundered, and went back, they made, no doubt, great wounds; but India, with her industry, revived and healed the wounds. With the English the case is peculiar. They are the great wounds of the first wars in the burden of the public debt, and those wounds are kept perpetually open and widening, by draining the life-blood in a continuous stream. **The former rulers were like butchers hacking here and there, but the English with their scientific scalpel cut to the very heart, and yet, lo! there is no wound to be seen, and soon the plaster of the high talk of civilization, progress, and what not, covers up the wound!** The English rulers stand sentinel at the front door of India,

challenging the whole world, that they do and shall protect India against all comers, and **themselves carry away by a back-door the very treasure**, they stand sentinel to protect.

(source: [Poverty and Un-British Rule in India - By Dadabhai Naoroji](#) - p. 211-213).

Said one of the great host of retired Indian civilians, R. N. Cust, himself on pension, drawing from India annually the income of well-nigh seventeen hundred people: "There is a constant drawing away of the wealth of India to England, as Englishmen grow fat on accumulations made in India, while the Indian remains as lean as ever...Every post of dignity and high emolment, civil and military, is held by a stranger and a foreigner....it is the jealousy of the middle-class Briton, the hungry Scot, that wants his salary, that shuts out all Native aspirations....The consequence will be terrible."

These are among the reasons why India is poor, and, being poor, is - by the standard of the age - necessarily and irredeemably inferior."

(source: '[Prosperous' British India: A Revelation from Official Records - By William Digby](#) p. 211-212).

**Sir Henry Cotton** has said: "Even the Russian Government, which we are accustomed to look upon as the ideal of autocracy, is not such a typical autocracy as the Government of India."

(source: [India And Her People - By Swami Abhedananda](#) p. 164).



After the second Anglo Sikh war, the British exiled the boy Duleep Singh to Fatehgarh, in the care of a British guardian. Unlike previous British rulers, **Lord Dalhousie** wished to transform India, towards which end he promoted and supported the work of **Christian missionaries**: Fatehgarh just happened to be a mission. John Login and his wife, who had taken on the parental role in the boy's life, just happened to be devout Christians. Duleep was encouraged to have two English boys as his closest friends, one of whom just happened to be the son of a missionary. The textbooks he was given just happened to be full of Christian messages. His servant, Bhajan Lal, just happened to be a Christian convert. And Bhajan Lal just happened to read from the Bible to the boy every night. Duleep Singh was, in fact, totally dependent on the goodwill of his prisoners and limited to living in the center of Christian missionary activity.

What happened next? **Exactly what can be expected when missionaries show the weak with their mercies: The last Sikh ruler of the kingdom of Maharaja Ranjit Singh was surreptitiously converted to Christianity**, dispatched to England and resettled near Cambridge, thereby minimizing all chances of his becoming a rallying point for the people of Punjab. Ranjit Singh's golden chair along with boxes full of jewels was also dispatched for the Board of Directors of the East India Company and the Queen. To ensure that young Duleep Singh, the last Sikh ruler of the kingdom of Ranjit Singh, should not become a rallying point for the people of Punjab, he was surreptitiously converted to Christianity and hurriedly sent to England. To minimise all chances of his return to Punjab and claiming sovereignty after becoming of age, he was made to marry princess Victoria Gouramma of Coorg, also an Indian convert to Christianity and settled in Elveden Estate, near Cambridge especially purchased for him. Next, **"A facade of a ceremony was arranged in which the young prince was made to present the famous Koh-i-Noor to Queen Victoria and 13 most valuable relics pertaining to Maharaja Ranjit Singh to the Prince of Wales.** The remaining jewellery in the Toshkhana of the Maharaja was either taken over by the British officials or auctioned to public thus putting to an end the glory and grandeur of the mighty empire of a mighty ruler of Punjab" ([The Tribune](#), April 8, 2001).

Some of the artifacts belonging to Maharaja Ranjit Singh's regime have been displayed at [Victoria Albert Museum](#), Osborne House and several other museums of Scotland and Britain. In fact, the British Government has been under tremendous pressure from several of the sovereign nations, which were once a part of its Imperial Empire, to return the artifacts and other valuable items of their historic interest, which the **British had forcibly taken from the then rulers** as a "gift" or otherwise. Besides India and Greece, even Ethiopia, China and Italy have been pressing the British Government to return their artifacts. The World Jews Congress has been demanding 160 artifacts now displayed in various museums in Scotland.

(source: [Tribuneindia.com](#) and [Towards Balkanisation, III: Missionaries - Varsha Bhosle - rediff.com](#)).

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### Famines in British India: An enduring disaster of the Raj

In 1901, shortly before the death of Queen Victoria, the radical writer **William Digby** looked back to the 1876 Madras famine and confidently asserted: "When the part played by the British Empire in the 19th century is regarded by the historian 50 years hence, the unnecessary deaths of millions of Indians would be its principal and most notorious monument." Who now remembers the Madras? In the 19th century, however, drought was treated, particularly by the English in India, as an opportunity for reasserting sovereignty.



During 1876 **Lord Lytton**, widely suspected to be insane, ignored all efforts to alleviate the suffering of millions of peasants in the Madras



region and concentrated on preparing for **Queen Victoria's investiture as Empress of India**. The highlight of the celebrations was a week-long feast of lucullan excess at which 68,000 dignitaries heard her promise the nation "happiness, prosperity and welfare".

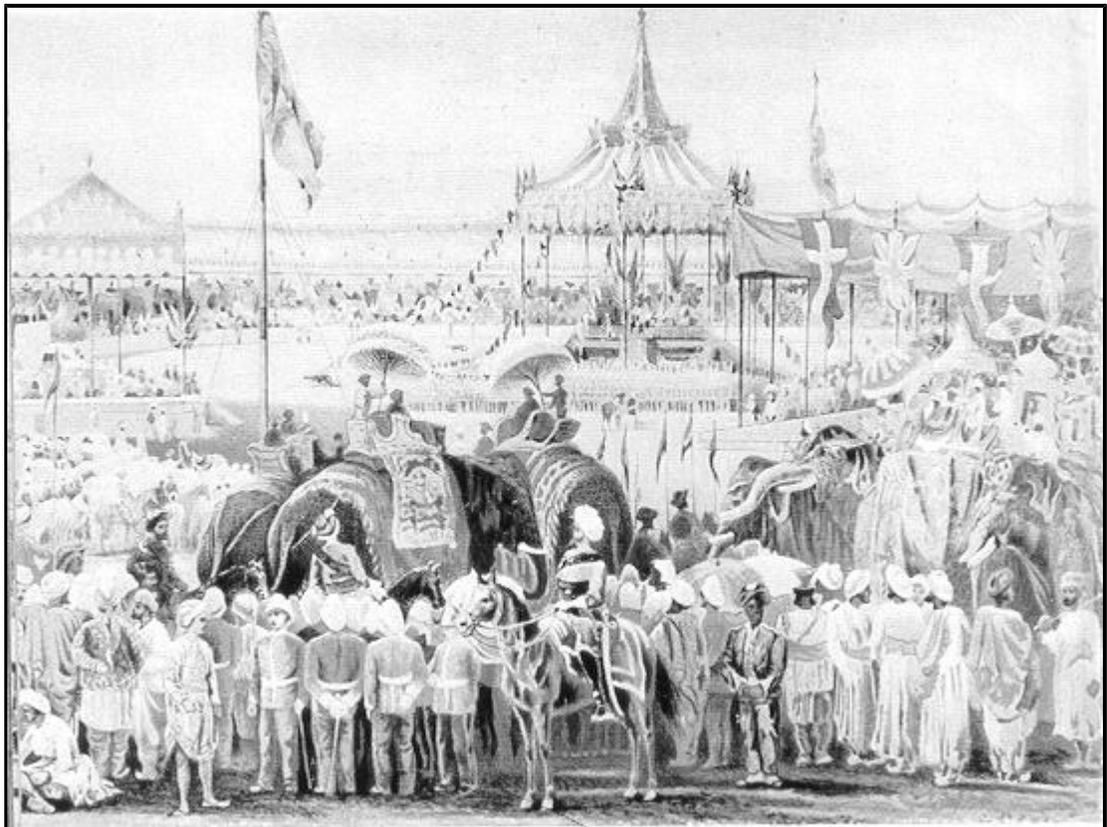
(For more on [Lord Lytton: India's Nero](#) - Please refer to chapter on [Glimpses](#)).

Traditional Indian polities like the Moguls and the **Marathas had zealously policed the grain trade in the public interest, distributing free food, fixing prices and embargoing exports**. As one horrified British writer discovered, these '**oriental despots**' sometimes punished traders who short-changed peasants during famines by amputating equivalent weights of merchant flesh.

The British worshipped a savage god known as the 'Invisible Hand' that forbade state interference in the grain trade. Like previous viceroys (Lytton in 1877 and Elgin in 1897), **Lord Curzon** allowed food surpluses to be exported to England or hoarded by speculators in heavily guarded depots. Curzon, whose appetite for viceregal pomp and circumstance was legendary, lectured starving villagers that 'any government which imperiled the financial position of India in the interests of prodigal philanthropy would be open to serious criticism; but any government which by indiscriminate alms-giving weakened the fibre and demoralised the self-reliance of the population, would be guilty of a public crime'.

Lord Curzon as a celebration of imperialist ideals, even forbade the singing of a particular hymn because it contained an inappropriate reminder of that kingdoms "may rise and wane."

(source: [Colonial Overlords: Time Frame Ad 1850-1900 - Time-Life Books](#). The Scramble for Africa p. 33).



*The empire had its circumstance to impress the native princes and people. At Delhi in 1877, a great display was made to announce the queen's assumption of the title of Empress of India.*

(source: *Bound to Exile* - By Michael Edwardes).

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Vaughan Nash of the Manchester Guardian and Louis Klopsch of the New York Christian Herald were appalled by Curzon's 'penal minimum' ration (15 ounces of rice for a day's hard labour) as well as the shocking conditions tolerated in the squalid relief camps, where tens of thousands perished from cholera.

**'Millions of flies,' wrote Klopsch, 'were permitted undisturbed to pester the unhappy victims. One young woman who had lost every one dear to her, and had turned stark mad, sat at the door vacantly staring at the awful scenes around her.'**



*Famine: Victims of the 1876-77. Famine awaits death.*  
(source: *Raj: the Making and Unmaking of British India* - by Lawrence James).

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**Despite Kiplingesque myths of heroic benevolence, official attitudes were nonchalant. British officials rated Indian ethnicities like cattle, and vented contempt against them even when they were dying in their multitudes.**

Asked to explain why mortality in Gujarat was so high, a district officer told the famine commission: 'The Gujarati is a soft man... accustomed to earn his good food easily. In the hot weather, he seldom worked at all and at no time did he form the habit of continuous labour. Very many even among the poorest had never taken a tool in hand in their lives. They lived by watching cattle and crops, by sitting in the fields to weed, by picking cotton, grain and fruit, and by... pilfering.'

Lytton believed in free trade. He did nothing to check the huge hikes in grain prices, Economic "modernization" led household and village reserves to be transferred to central depots using recently built railroads. Much was exported to England, where there had been poor harvests. Telegraph technology allowed prices to be centrally co-ordinated and, inevitably, raised in thousands of small towns. Relief funds were scanty because Lytton was eager to finance military campaigns in Afghanistan. Conditions in emergency camps were so terrible that some peasants preferred to go to jail. A few, starved and senseless, resorted to cannibalism. This was all of little consequence to many English administrators who, as believers in Malthusianism, thought that famine was nature's response to Indian over-breeding.



It used to be that the late 19th century was celebrated in every school as the golden period of imperialism. While few of us today would defend empire in moral terms, we've long been encouraged to acknowledge its economic benefits. Yet, as Davis points out, "there was no increase in India's per capita income from 1757 to 1947".

As the great Indian political economist **Romesh Chunder Dutt** pointed out in one of his Open Letters to Lord Curzon **British Progress was India's Ruin. The**



**railroads, ports and canals which enthused Karl Marx in the 1850s were for resource extraction, not indigenous development.** The taxes that financed the railroads and the Indian army pauperised the peasantry. Not surprisingly, there was no increase in India's per capita income during the whole period of British overlordship from 1757 to 1947. Celebrated cash-crop booms went hand in hand with declining agrarian productivity and food security. Moreover, two decades of demographic growth (in the 1870s and 1890s) were entirely wiped out in avoidable famines, while throughout that 'glorious imperial half century' from 1871 to 1921 immortalised by Kipling, the life expectancy of ordinary Indians fell by a staggering 20 per cent.

Author and political activist **Mike Davis** poses the question in his book, *Late Victorian Holocausts*:

**“How do we weigh smug claims about the life-saving benefits of steam transportation and modern grain markets when so many millions, especially in British India, died along railroad tracks or on the steps of grain depots?”**

(source: **The Observer** - '[Late Victorian Holocausts](http://www.observer.co.uk/comment/story/0,6903,436495,00.html)' By Mike Davis <http://www.observer.co.uk/comment/story/0,6903,436495,00.html> <http://books.guardian.co.uk/reviews/history/0,6121,424896,00.html>).

In Bombay, in famine camps, **Sir A. P. Macdonnell, President of the Famine Commission, reported, the people "died like flies."**

(source: [India And Her People](#) - By Swami Abhedananda p.144).

**Amitav Ghosh** author of several books, *The Circle of Reason* (1986), won France's top literary award, Prix Medici Estranger, and [The Glass Palace](#) also makes fun of the claim that the British gave India the railways.

**"Thailand has railways and the British never colonized the country," he says. "In 1885, when the British invaded Burma, the Burmese king was already building railways and telegraphs. These are things Indians could have done themselves."**

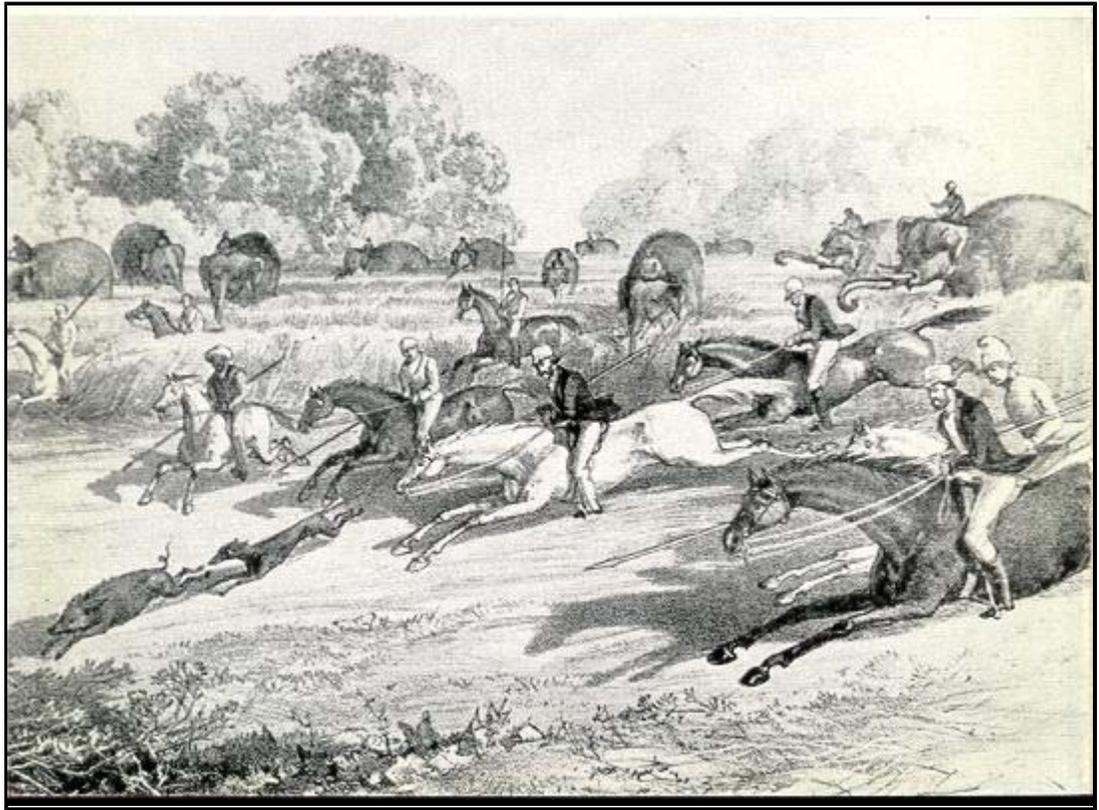
(source: [Travelling through time](#) - interview with Amitav Ghosh).

**Nick Robins** in his article titled "[Loot](#)" has said: **"The East India Company found India rich and left it poor."**

And for many Indians, it was the Company's plunder that first de-industrialized that country and then provided the finance that fuelled Britain's own industrial revolution." There was no increase in India per capita income between 1757 and 1947" In the beginning, Britain was buying cloth made in India. In the end, India was buying cloth made in Britain, paying for it not only with money but with the blood of its people. History teaches us that history must never be forgotten.

(source: [East India Company](#) - By Omar Kureishi )

According to **Francois Gautier**: " The British did impoverish India: according to British records, one million Indians died of famine between 1800 and 1825, 4 million between 1825 and 1850, 5 million between 1850 and 1875 and 15 million between 1875 and 1900. Thus 25 million Indians died in 100 years! (Since Independence, there has been no such famines, a record of which India should be proud.)" (source: [rediff.com](http://rediff.com)).



*The British hunting in India*

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**Mrs Aruna Asaf Ali** " How can a civilized and enlightened people like the British have kept us so backward and divided? They tried to educate a certain middle-class and allowed it all the facilities; but the basic reforms they did not carry out. Our literacy rates were so poor, and our technology has taken years to catch up with modern developments."

(source: [Indian Tales of the Raj - By Zareer Masani](#) p. 130).

An English friend of India said, "**England, through her missionaries, offered the people of India thrones of gold in another world, but refused them a simple chair in this world.**"

(source: [India And Her People - By Swami Abhedananda](#) p.169).

**William Samuel Lilly**, in his [India and Its Problems](#) writes as follows: --

"During the first eighty years of the nineteenth century, 18,000,000 of people perished of famine. In one year alone -- the year when her late Majesty assumed the title of Empress -- 5,000,000 of the people in Southern India were starved to death. In the District of Bellary, with which I am personally acquainted, -- a region twice the size of Wales, -- one-fourth of the population perished in the famine of 1816-77. I shall never forget my own famine experiences: how, as I rode out on horseback, morning after morning, I passed crowds of wandering skeletons, and saw human corpses by the roadside, unburied, uncared for, and half devoured by dogs and vultures; how, sadder sight still, children, 'the joy of the world,' as the old Greeks deemed, had become its ineffable sorrow, and were forsaken by the very women who had borne them, wolfish hunger killing even the maternal instinct. Those children, their bright eyes shining from hollow sockets, their flesh utterly wasted away, and only gristle and sinew and cold shivering skin remaining, their heads mere skulls, their puny frames full of loathsome diseases, engendered by the starvation in which they had been conceived and born and nurtured -- they haunt me still." Every one who has gone much about India in famine times knows how true to life is this picture.

Says **Sir Charles Elliott** long the Chief Commissioner of Assam, "Half the agricultural population do not know from one half year's end to another what it is to have a full meal." Says the **Honorable G. K. Gokhale**, of the Viceroy's Council, "From 60,000,000 to 70,000,000 of the people of India do not know what it is to have their

hunger satisfied even once in a year."

(source: [India in Bondage: Her Right to Freedom](#) - By Jabez T. Sunderland p. 11-12).

**Suhash Chakravarty** has brilliantly observed in his book, *The Raj Syndrome*: "The vision of the Roman Empire did not merely inspire the Raj. It was universally claimed that the Raj was the inheritor of the political and cultural legacy of Rome. **This was characterized by snobbery, ruthlessness, and intolerance which were given the nomenclature of patriotism, loyalty and fortitude. Economic benefits were dressed in idealist garb, mercenary motives in a moral crusade and romance and adventure camouflaged political and military aggression.**

As a substitute to Greek and Roman theatre, the American films arrived – early Christian films complete with gladiators and lions, those of Tarzan and the Apes, the 'westerns' with trigger-happy cowboys chasing the feathered Indian, followed by the urbanized 'westerns' where cars replaced horses and 'cops' replaced cowboys. The impact was remarkable because the attempt had been to reduce the quantum of wisdom and wit to the minimum. **Superimposed on this was the idea of the 'chosen people' operating on the doctrine of Christianity. God was supposed to back only the Christians. Christianity was offered as synonymous with science which was called service and service was the other name for sharp shooting guns."**

(source: [The Raj Syndrome: A Study in Imperial Perceptions](#) - By Suhash Chakravarty. Penguin Books. 1991 193).

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## India in Bondage



*Viceroy Mayo, Benjamin Disraeli and Winston Churchill.*

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**Viceroy Richard Southwell Bourke Mayo**, 6th earl of Mayo (1822 – 1872) also called Lord Naas Irish politician and civil servant best known for his service as viceroy of India, where he improved relations with Afghanistan wrote,

**'We are determined as long as sun shines in heaven to hold India. Our national character, our commerce, demand it; and we have, one way or another, £250 millions of English capital fixed in the country'.**

**Benjamin Disraeli** (1840 - 1881) famously dubbed India a 'jewel in the crown of England'.

In the 1880s India took nearly one fifth of British exports and overseas investment. In the mid-19th century all tea had come from China. By 1900 most of it came from India.

**Winston Churchill** (1874 - 1965) once remarked, **The possession of India, made all the difference between Britain being a first and a third rate world power.**

(source: [India - Imperialism, Partition and Resistance](#)).

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[American Rev. Jabez T. Sunderland](#) (1842-1936) former President of the India Information Bureau of America and Editor of Young India (New York). Author of [India, America and World Brotherhood](#), and [Causes of Famine in India](#). He has written glowingly about India's culture:



Rev. J. T. Sunderland

"When the British first appeared on the scene, **India was one of the richest countries of the world; indeed, it was her great riches that attracted the British to her shores.** For 2,500 years before the British came on the scene and robbed her of her freedom, India was self-ruling and one of the most influential and illustrious nations of the world."

"This wealth," says was created by the Hindus' vast and varied industries. Nearly every kind of manufacture or product known to the civilized world – nearly every kind of creation of Man's brain and hand, existing anywhere, and prized either for its utility or beauty – had long, long been produced in India. India was a far greater industrial and manufacturing nation than any in Europe or than any other in Asia. Her textile goods – the fine products of her loom, in cotton, wool, linen, and silk – were famous over the civilized world; so were her exquisite jewelry and her precious stones, cut in every lovely form; so were her pottery, porcelains, ceramics of every kind, quality, color and beautiful shape; so were her fine works in metal – iron, steel, silver and gold. She had great architecture – equal in beauty to any in the world. She had great engineering works. She had great merchants, great business men, great bankers and financiers. Not only was she the greatest ship-building nation, but she had great commerce and trade by land and sea which extended to all known

civilized countries. Such was the India which the British found when they came.

**Rev. C. F. Andrews**, missionary, professor and publicist, says:

"**Our whole British talk about being ' trustees of India' and coming out to ' serve' her, about bearing the 'white man's burden' about ruling India 'for her good,' and all the rest, is the biggest hypocrisy on God's earth.**"

Many will remember the poem written by **Bertrand Shadwell**:

"If you see an island shore  
Which has not been grabbed before  
Lying in the track of trade, as islands should  
With the simple native quite  
Unprepared to make a fight  
Oh, you just drop in and take it for his good  
Not for love of money, be it understood  
But you row yourself to the land,  
**With a Bible in your hand,**  
**And you pray for him and rob him, for his good:**  
If he hollers, then you shoot him for his good.  
Or this lesson I can shape  
To campaigning at the Cape,  
He would welcome British rule  
If he weren't a blooming fool;  
Thus, you see it's only for his good,  
So they're burning houses for his good  
Making helpless women homeless for their good,  
Leaving little children orphans for their good  
**In India there are bloody sights**  
**Blotting out the Hindu's rights**  
Where we've slaughtered many millions for their good

And, with bullet and with brand,  
Desolated all the land  
But you know we did it for their good,  
Yes, and still more far away  
Down in China, let us say  
Where the "Christian" robs the "heathen" for his good,  
You may burn and you may shoot  
You may fill your sack with loot  
But be sure you do it for his good."

(source: [India in Bondage: Her Right to Freedom - By Rev. Jabez T. Sunderland](#) p.1-61). This book, published in India and **promptly suppressed by the British Government**, is the history of the British Rule in India from the Indian side. The central theme of the book was that the British rule in India was unjust, that the Indians were abundantly competent to rule themselves and that America should support the cause of Indian nationalism. The book appeared to be so seditious to the British authorities in India that it was not only proscribed, its publisher was arrested and proceeded against under the Indian Penal Code).

It was this wealth that the East India Company proposed to appropriate. Already in 1686 its Directors declared their intention to **"establish ...a large, well-grounded, sure English dominion in India for all time to come."** The company rented from the Hindu authorities trading posts at Madras, Calcutta and Bombay, and fortified them, **without permission** of the authorities, with troops and canon.

**Robert Clive** said: **"When I think, of the marvelous riches of that country, and the comparatively small part which I took away, I am astonished at my own moderation."** **Such were the morals of the men who proposed to bring civilization to India."**



His successors in the management of the Company now began a century of unmitigated rape on the resources of India. They profited without hindrance: goods which they sold in England for \$10,000,000 they bought for \$2,000,000 in India. The forged documents as circumstances required, and hanged Hindus for forging documents.

"Every effort, lawful and unlawful," says a Bombay Administration report, written by Englishmen, "was made to get the utmost out of the wretched peasantry, who were subjected to torture, in some instances cruel and revolting beyond all description, if they would not or could not yield what was demanded."

"Everything and everybody was on sale" says the Oxford History of India. "Under their old masters they (Indians) had at least one resource: when the evil became insupportable, the people rose and pulled down the government. But the English Government was not to be shaken off. That Government, oppressive as the most oppressive form of barbarian despotism, was strong with all the strength of civilization.

By 1858 the crimes of the Company so smelled to heaven that the British Government took over the captured and plundered territories as a colony of the Crown; a little island took over half a continent. All the debts on the Company's books, together with the accrued interest on these debts, were added to the public obligations of India, to be redeemed out of the taxes put upon the Hindu people. **Exploitation was dressed now in all the forms of Law – ie. The rules laid down by the victor for the vanquished. Hypocrisy was added to brutality, while the robbery went on.**

John Morley estimated that during the nineteenth century alone England carried on one hundred and eleven wars in India, using for the most part Indian troops; million of Hindus shed their blood that India might be slave. The cost of these wars for the conquest of India was met to the last penny out of Indian taxes; the English congratulated themselves on conquering India without spending a cent. Certainly it was a remarkable, if not a magnanimous, achievement, to steal in forty years a quarter of million square miles, and make the victims pay every penny of the expense. When at last in 1857 the exhausted Hindus resisted, they were suppressed with **"medieval ferocity"**; a favorite way of dealing with captured rebels was to blow them to bits from the mouth of canons. "We took," said the London Spectator, "at least 100,000 Indian lives in the mutiny." **This is what the English call the Sepoy Mutiny, and what the Hindus call the War of Independence. There is much in a name.**

**James Mill**, historian of India, wrote: "Under their dependence upon the British Government...the people of Oudh and Karnatic, two of the noblest provinces of India, were, by misgovernment, plunged into a state of wretchedness with which ..hardly any part of the earth has anything to compare."

**F. J. Shore**, British administrator in Bengal, testified as follows to the House of Commons in 1857:

**"The fundamental principle of the English has been to make the whole Indian nation subservient, in every possible way, to the interests 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 honor, dignity or office which the lowest Englishman could be prevailed upon to accept."**

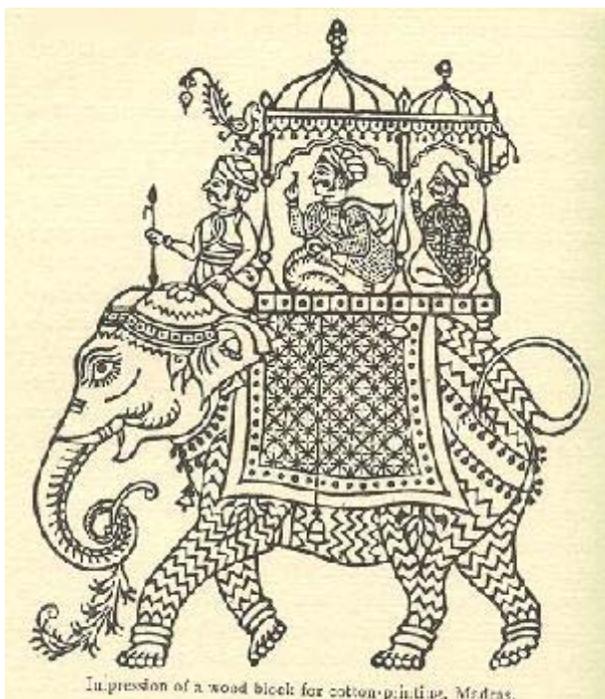
In the midst of heart breaking poverty engendered partly by heavy taxation, the Government treats itself, at staggering costs, to gigantic official buildings at Delhi, needlessly alien in style to the architecture of India; for seven months of every year it transfers the Capital, with all its machinery and personnel, to vacation resorts in the mountains, at an expense of millions of dollars; and from time to time it holds gorgeous Durbars, to impress the people who provide tens of millions for the ceremony. It pays to be free.

The result is that the national debt of India which was \$35,000,000 in 1792 rose to \$3,500,000,000 in 1929.

The actual policy of the British in India has been one of political exclusion and social scorn. Every year the Indian colleges graduates 12,000 students; every year hundreds of Hindu graduate from universities in Europe or America, and return to their native land. But only the lowest places in the civil service are open to them.

Liberals like Elphinstone, and Munro, protested in vain against this refusal of function to the educated intelligence of India, this **"decapitation of an entire people,"** as **Lajpat Rai** called it. It is the commonest thing," says an American missionary, "to see Indian scholars and officials, of confessedly high ability, of very fine training, and of long experience, **servng under young Englishmen who in England would not be thought fit to fill a government or a business position above the second or third class.** "Eminent Hindu physicians and surgeons," says Ramachandra Chaterjee, "are compelled to spend the best years of their lives in subordinate positions as 'assistant' surgeons, while raw and callow youths lord it over them and draw four to five times their pay."

The English in India act as if they felt that their superior position can be best maintained by asserting it at every step, by avoiding participation in the life of the people, by setting up against them every aristocratic social distinction, by treating them in every way as an inferior race.



Impression of a wood block for cotton-printing, Madras.

Sunderland reports that the **British treat the Hindus as strangers and foreigners in India, in a manner "quite as unsympathetic, harsh and abusive as was ever seen among the Georgia and Louisiana planters in the old days of American slavery; and he tells of several cases in which British soldiers forcibly ejected from railway compartments educated Brahmins and courtly rajahs who had tickets for this space.**

**Savel Zimand** author of [Living India](#), corroborates him: "Many of those distinctions drawn against Indians are like those made against the Negroes in our south – minus lynching. I could fill volumes with such instances."

**The result is a pitiful crushing of the Hindu spirit, a stifling of its pride and growth, a stunting of genius that once flourished in every city of the land.** "Subjection to a foreign yoke," says Professor Ross, "is one of the most potent cause of the decay of nations."

"The foreign system under which India is governed

today," says Gandhi, "has reduced India to pauperism and emasculation. We have lost self-confidence."

**Such was the method of British acquisition of India.....and with all its modest improvements, is destroying Hindu civilization and Hindu people.**

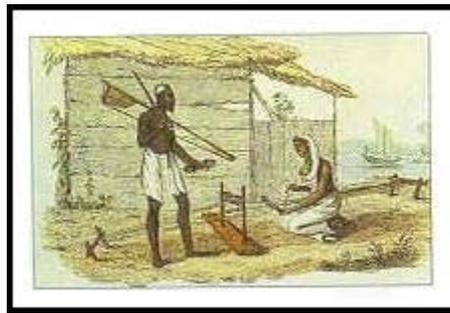
(source: **The Case for India - By Will Durant** Simon and Schuster, New York. 1930 p. This book was banned by the British Government. Durant held the view that no part of the world suffered so much poverty and oppression as India did and that this was largely due to British imperialism).

During 1903-5 in the wake of the partition of Bengal, **William Jennings Bryan**, one of the topmost figures on the American political scene and twice the Presidential candidate for the Democratic Party, visited India and obtained first hand knowledge of the "'jewel" of the British empire. The somber verdict was:

"Let no one cite India as an argument in defense of colonialism. On the Ganges and the Indus the Briton, in spite of his many notable qualities and his large contribution to the world's advancement, has demonstrated, as many have before, man's inability to exercise, with wisdom and justice, irresponsible power over the helpless people. He has conferred some benefits upon India, but he has extorted a tremendous price for them. While he has boasted of bringing peace to the living, **he has led millions to the peace of the grave**; while he has dwelt upon order...he has impoverished the country by legalized pillage."

(source: **Katherine Mayo and India - By Manoranjan Jha** People's Publishing House New Delhi 1971.p.2).

### The Triumph of Death



*Economic exploitation: A 19th century lithograph shows the impoverishment of cotton ginners as cheap English mill-made cloth flooded the Indian market.*

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**The emaciation of the Hindus sickens the traveler**; closed fingers can be run up around their bare legs from the ankles to the knees. In the cities 34 % of them are absent from work, on any day, from illness to injury. They are too poor to afford foods rich in mineral salts; they are too poor to buy fresh vegetables, much less to buy meat. The water-supply, which is usually the first obligation of a government, is in primitive condition, after a century or more of British rule; dysentery and malaria have been eliminated from Panama and Cuba, but they flourish in British India. **Once the Hindu was known to be the among the cleanest of the clean**; and even today he bathes every morning, and washes every morning the simple garment that he wears; but the increase of poverty has made social sanitation impossible. Until 1918 the total expenditure on public health, of both the central and provincial governments combined, was only \$5,000,000 a year, for 240,000,000 people - an appropriation of two cents per capita.

**Sir William Hunter**, estimated that 40,000,000 of the people of India were seldom or never able to satisfy their hunger. In 1901, 272,000 died of plague introduced from abroad, in 1902, 500,000 died of plague; in 1903, 800,000; in 1904, 1,000,000. We can now understand why there are famines in India. Their cause, in plain terms, is not the absence of food, but the inability of the people to pay for it. It was hoped the railways would solve the problem...the fact that the worst famines have come since the building of the railways...behind all these, as the fundamental source of the terrible famines in India, lies such **merciless exploitation**, such unbalanced exploitation of goods, and such brutal collection of high taxes in the very midst of famine....

(source: [The Case for India - By Will Durant](#) Simon and Schuster, New York. 1930 p.50-53). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

**Christian rule in India was perhaps the most brutal and inhuman ever, possibly even more so than the most tyrannical Muslim kingdoms.**

Do you know that the rations approved by one Sir Richard Temple for those undergoing hard labour during an 1890s famine was less than the starvation diet given to Jewish prisoners at Buchenwald? (In passing, Temple was also infamous for his Christian evangelism activities.) Yes, the Buchenwald ration for the toiling masses.

Here is a damning table from *Late Victorian Holocausts* (Mike Davis, Verso, pp 33). Look at the state-sanctioned ration for the famine-ridden Madras Presidency in 1877, under the leadership of the aforementioned Temple. Less than half the approved caloric intake for a modern Indian. Less than the caloric intake at the most notorious concentration camp run by the Nazis.

	Caloric Value	Activity Level
Basal metabolism	1,500	No activity
Ration in Madras, 1877	1,627	Heavy labour
Buchenwald ration, 1944	1,750	Heavy labour
7-year-old child, approved diet, 1981	2,050	Normal activity
Minimum war ration, Japan, 1945	2,165	Moderate activity
Indian adult, subsistence, 1985	2,400	Moderate activity
Ration in Bengal, 1874	2,500	Heavy labour
Survey of Bengali labourers, 1862	2,790	Heavy labour
Indian male, approved diet, 1981	3,900	Heavy labour
Voit-Atwater standard, 1895	4,200	Heavy labour

(source: [Europe's hypocrisy - By Rajeev Srinivasan](#) - rediff.com).

### Mark Twain in India

[Mark Twain](#) (1835-1910) author of [Following the Equator](#), blamed the white man who, in the name of civilization and "the white man's burden," impoverished many peoples in the world. The poverty of India suffocated Mark Twain. In his book [Mark Twain in India](#), [Keshav Mustalkik](#) noted of Twain's observation:

"The white man's tools were whiskey and wine and tobacco offered with the fetters and hanging pole and noose; **the white man's world was death and murder coupled with the commandment Thou Shall not kill.** Mark Twain angrily said, "We are obliged to believe that a nation that could look on, unmoved, and see starving or freezing women hanged for stealing twenty-six cents' worth of food or rags, and boys snatched from their mothers and men from their families and sent to the other side of the world for long terms of years for similar trifling offenses, was nation to whom the term 'civilized' could not in any large way be applied." The result of 'civilization' was the extermination of the savages. These are the humorous things in the world - among them the white man's notion that he is less savage than the savage."

(source: [Hinduism Today](#) July/August/September 2002 p. 54-55). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

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### Economic and Social Destruction

### From Jewel in the Crown to Third World

Sir Charles Trevelyan, Finance Minister of India in the 1860s, was **anxious to see the disappearance of**

**the Indian weaver as a class**, a development he thought best for both Britain and India: India would benefit because the weaver, faced with competition from machine-made goods, would be forced to give up his craft and turn to agriculture; the increased labor supply would then raise output and England would benefit since makers of cloth would be converted into consumers of Lancashire goods."

(source: [Decolonizing History: Technology and Culture in India, China and the West 1492 to the Present Day](#) - By Claude Alvares p. 152).

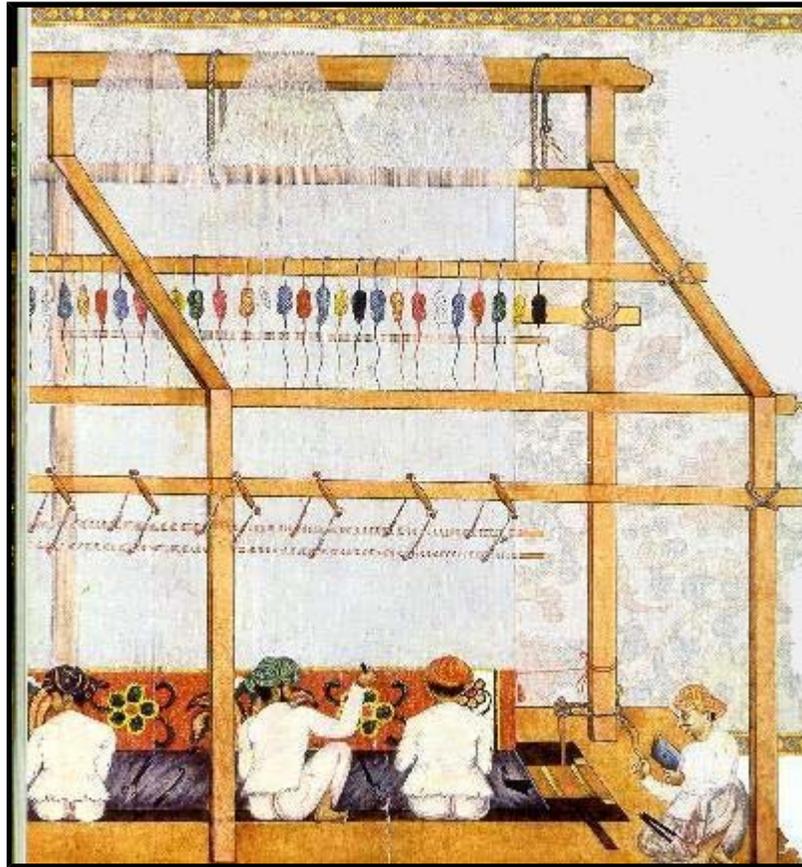
"British historian **William Digby ('Prosperous' British India)** and the Indian historian **Rajni Palme Dutt (*India Today*)** would agree, **the Industrial Revolution would not have taken place had it not been for the 'venture capital' provided by loot from Bengal**. Note the amazing coincidence: the Battle of Plassey, 1757. The spinning jenny, 1764; the water frame, 1769; the steam engine, 1785. Money chased innovations -- and the innovations appeared."

(source: [The predatory State](#) - Rajeev Srinivasan rediff.com).

The people flock to the factories because the land cannot support them; because it is overtaxed, because it is overpopulated, and because the domestic industries with which the peasants formerly eked out in winter their gleanings from the summer fields, have been destroyed by British control of Indian tariffs and trade. For of old the handicrafts of India were known throughout the world; it was manufactured - i.e. hand-made – goods which European merchants brought from India to sell to the West. In 1680, says the British historian **Nicholas Orme**, the manufacture of cotton was almost universal in India, and the busy spinning wheels enabled the women to round out the earnings of their men. But the English in India objected to this competition of domestic industry with their mills at home; they resolved that India should be reduced to a purely agricultural country, and be forced in consequence to become a vast market for British machine-made goods.

As a British historian put it: "It is a melancholy instance of the wrong done to India by the country on which she had become dependent....Had India been independent, she would have retaliated, would have imposed prohibitive duties upon British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defense was not permitted her; she was at the mercy of the stranger."

And another Englishman wrote: "We have done everything possible to impoverish still further the miserable beings subject to the cruel selfishness of English commerce.....**Under the pretense of free trade, England has compelled the Hindus to receive the products of the steam-looms of Lancashire, Yorkshire, Glasgow etc...while the hand-wrought manufactures of Bengal and Bihar, beautiful in fabric and durable in wear, have heavy and almost prohibitive duties imposed on their importation into England.**"



*Indian weavers.*

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**The result was that Manchester and Paisley flourished, and Indian industries declined;** a country well on the way to prosperity was forcibly arrested in development, and compelled to be only a rural hinterland for industrial England. The mineral wealth abounding in India was not explored, for no competition with England was allowed.

“India, “ says **Hans Kohn** author of [A History of Nationalism in the East](#) “was transformed into a purely agricultural country, and her people lived perpetually on the verge of starvation.”

Commerce on the sea is monopolized by the British even more than transport on land. The Hindus are not permitted to organize a merchant marine of their own. All Indian goods must be carried in British bottoms, an additional strain on the starving nation’s purse, and the building of ships, which once gave employment to thousands of Hindus is prohibited.

As early as 1783 **Edmund Burke** predicted that the annual drain of Indian resources to England without equivalent return would **eventually destroy India.**

From Plassey to Waterloo, fifty seven years, the drain of India’s wealth to England is computed by Brooks Adams at two-and-a-half to five billion dollars. He adds, what **Macaulay suggested long ago, that it was this stolen wealth from India which supplied England with free capital for the development of mechanical inventions, and so made possible the Industrial Revolution.**

**"Two of the stark statistics that reveal the colonial plunder and neglect are: At the end of British colonial rule, life expectancy in India was 27 years and literacy 8 percent; after fifty years of independence, life expectancy is 62 years, and literacy 52 percent."**

Anglophilic apologists, take note: **British colonial rule in India was the organized banditry that financed England's Industrial Revolution."**

Britain not only took money from India but also technology. According to American Historian **Will Durant**, India had flourishing ship building industry besides expertise in steel making and textiles. All these came to ruin once Britain took over.

**Not only India financed England's industrial revolution but also that of American growth and economic prosperity.** For about hundred years in 19th century US levied stiff tariffs on any goods imported from Britain. Usually this calls for reciprocal measures. But Britain did not care since it had the empire to absorb the iniquity. And Americans thus enjoyed advantage in trade with Britain. **India thus financed American economy as well.**

In 1901 Dutt estimated that one-half of the net revenues of India flowed annually out of the country, never to return. "So great an economic drain out of the resources of the land," says Dutt, "would impoverish the most prosperous countries on earth; it has reduced India to a land of famines more frequent, more widespread, and more fatal, than any known before in the history of India or of the world."

(source: [IndiaStar.com](http://IndiaStar.com)).

### **Social Destruction:**

From such poverty come ignorance, superstition, disease and death. A people reduced to these straits cannot afford education, they cannot afford the taxes required to maintain adequate schools.

When the British came there was, throughout India, a system of communal schools, managed by the village communities. **The agents of the East India Company destroyed these village communities, and took steps to replace the schools;** even today, after a century of effort to restore them, they stand at only 66% of their number a hundred years ago. Hence, the 93 % illiteracy of India.

Instead of encouraging education, the Government encourages drink. When the British came India was a sober nation. "The temperance of the people," said Warren Hastings, "is demonstrated in the simplicity of food and their total abstinence from spirituous liquors and other substances of intoxication." With the first trading posts established by the British, saloons were opened for the sale of rum, and the East India Company made handsome profits from the trade. Seven thousand opium shops were operated in India, by the British Government in the most conspicuous places in every town. Thus the health, courage, and character of the Hindu people have been undermined through this ruthless drugging of a nation by men pretending to be Christians.

(source: [The Case for India - By Will Durant](#) Simon and Schuster, New York. 1930

[V S Naipaul](#) said in 1967: "**Indians are proud of their ancient, surviving civilization. They are, in fact, its victims.**"

**Neera K Sohoni** writes:

"Earlier books in my own or my children's student days echoed the British, therefore the ruler's, take on events. Here is an effort to interpret British rule in terms of how it benefited the British but harmed India and the people England ruled. The book offers some harsh facts about the **negative impact of British rule on Indian economy, agriculture, crafts, and development.**

In my time, one had to wait to read [Economic History of India](#) at the graduate level before getting an inkling of the **exploitative impact of British policies. The textbook speaks bluntly of the racialism practised by the British, rather than the one-sided 'fair and enlightened rule' gibberish we were fed with.** "

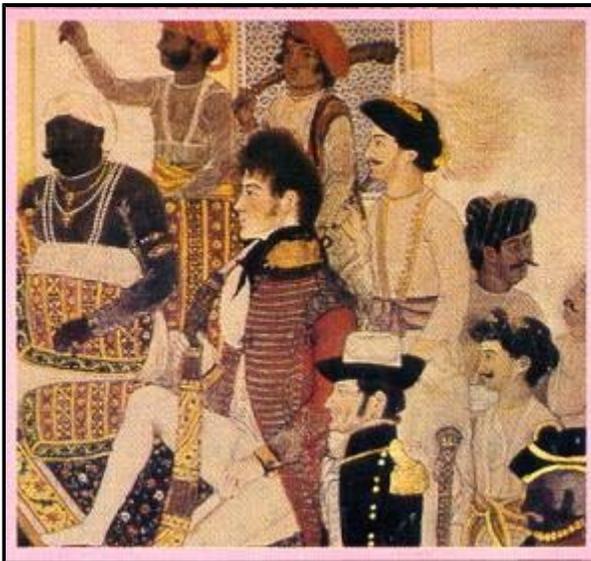
(source: [Reclaiming our story - by Neera K Sohoni](#) - indianexpress.com).

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### **The Raj and the Reich**

[Michael Portillo](#), a Conservative Minister for Kensington and Chelsea in the British government, in early 1995 compared one-time **British government in India - the so-called 'Raj' - with the Nazi regime.**

The fact remains that British rule in India was largely rule with an iron fist, even though it may most often have been in a velvet glove. As a conquering and occupying power, the British East India Company were largely free from legal control from Britain and could virtually make their own laws to subdue, divide and rule these states and their peoples. These laws were made just as draconian as the demand for control of India's resources, draining its economy for huge profits and ensuring the ascendancy of the British white man demanded.



After the so-called 'Mutiny' the British lived more and more as an isolated ruling caste, with all too widespread disdain and hardened attitudes towards most peoples in the sub-continent. The British thought and behaved as a 'master race' towards their subordinates. Among the many sins of the British was the recruitment under false pretences and promises of Indian workers to labor in their other colonies in Africa and the West Indies. Their exile was permanent as they could not get the means to return to India and were exploited thoroughly - **bonded laborers under virtual slavery** in all but name, often held in their places by systems of unjust debts.

#### **In Place of Slavery - Indentured laborers**

Slavery was abolished in Suriname in 1863. Between 1873 and 1940 more than 34,000 British Indians

entered Suriname and effectively replaced the former slaves. Deplorable condition of Indian labor:

"Under the colour of a Bill for protecting the Indian labourers, it is proposed to legalize the importation of them into the colonies." "Hundreds of thousands of poor helpless women and children are now to be abandoned to want, that the growth of sugar in the West Indies may not languish." Indentureship recruitment, the Indo-Trinidadian scholar **Kenneth Permasad** reminds us, "**took place in an India reeling under the yoke of colonial oppression.**" Colonialism induced massive transformations in Indian economy and society, and the increase in famines under colonial rule, the destruction of indigenous industries, and the proliferation of the unemployed all attest to the heartlessness of colonial rule. From Calcutta and Madras Indian men, and a much smaller number of women, especially in the first few decades of indentured migration, were herded into "coolie" ships, confined to the lower deck, the women subject to the lustful advances of the European crew. Sometimes condemned to eat, sleep, and sit amidst their own waste, the indentureds were just as often without anything but the most elementary form of medical care. Many did not survive the long and brutal "middle passage"; the bodies of the dead were, quite unceremoniously, thrown overboard.

Discipline was enforced with an iron hand, and the whip cracked generously: as a number of Indian laborers in Surinam were to state in a complaint in 1883, "if any coolie fails to work for a single day of the week, he is sent to jail for two or four days, where he is forced to work while day and night kept under chains. **We are tortured very much.** For this reason two to three persons died by swallowing opium and drowning themselves." Indians are apt, like many other people, to associate the phenomenon of slavery solely with Africans, but it is not realized that indentured labor was only, in the words of **Hugh Tinker**, "**a new form of slavery**".

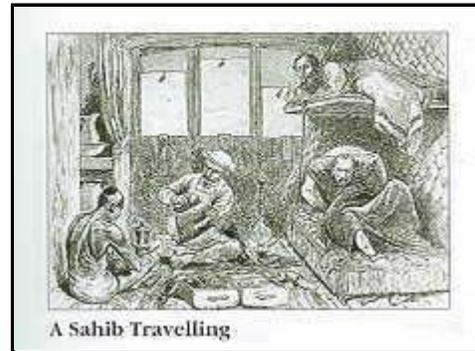
(source: [Manas - Indentured Labor](#)). For more information refer to chapter on [Glimpses III](#)).

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#### **Feeling of inferiority in Indians**

The abject feeling of inferiority in India was the result of a different set of circumstances, **brought about principally by total subjection to British rule.** Unlike the Chinese, Indians adapted at first to the roles that Empire required. The psychological and moral effects of British conquests and Indian subjection gradually spread and deepened. The disappearance of the **warrior element in Indian society (the Kshatriyas)** marked

the disappearance too of basic components such as courage and encouraged more superficial doubts among Indians about their technical ability to do anything about the overthrow of British rule.



*Memsahib with her Tailor and This lithograph of first-class travel, a privilege of "whites-only" is from the 19th century.*

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British rule succeeded in making clear to the Indians themselves that they lacked power, and it strengthened the imperial opinion that qualities of passivity, weakness, and cowardice were in fact norms of Indian culture and character. The process no doubt aided when the British concentrated on providing educational and related service opportunities that required the tamer skills and temperament of the office rather than the scepter and sword. On the other hand, Britons were led to think that the **superiority of English power and culture was an inherent** rather than a historical phenomenon. **What is even more surprising, the devaluation of Indian culture led to a contempt for the Indian physique.**

"The physical organization of the Bengali is feeble even to effeminacy. He lives in a constant vapor bath. His pursuits are sedentary, his limbs delicate, his movements languid. ...." Wrote **John Strachey** in his book, [India, its administration & progress](#) which was written at the turn of the century and a standard training assignment text at the time for Englishmen undergoing probation in the Indian Civil Service.

(source: [Decolonizing History: Technology and Culture in India, China and the West 1492 to the Present Day - By Claude Alvares](#) p. 186-187).

British administrators, missionaries, and European Indologists -- Arun Shourie cites extensively from historical documents to establish that these three groups colluded in essential agreement that "India is a den of ignorance, inequity and falsehood; the principal cause of this state of affairs is Hinduism; Hinduism is kept going by the Brahmins; as the people are in such suffering, and also because Jesus in his parting words has bound us to do so, it is a duty to deliver them to Christianity; for this, it is Hinduism which has to be vanquished."

Macaulay's notorious minute instituting English as the medium of instruction in India, says Shourie, "was **laced with utter contempt for India, in particular for Hinduism**, for our languages and literature: of course, Macaulay did not know any of those languages... his ideas about Hinduism had been formed from the **calumny of missionaries** .... But the breezy, sweeping damnation-- even a century and a half later, the imperialist swagger takes one's breath away."

(source: [Missionaries in India - By Arun Shourie](#)).

### The Christian Conquest of India



**Bishop James M. Thoburn** (1836-1922) wrote in his book, [The Christian Conquest of India](#) in 1906, about the Millions Waiting to be converted in the British Empire:

"In her most palmy days Rome ruled over only one hundred and twenty million people, while in India today nearly three hundred million souls are subject, more or less directly, to the rule of the King-Emperor. China alone among the



great kingdoms and empires of the world can compare with India in population at the beginning of this new century, and this splendid realm has opened all her gates and doors to the Christian missionary. Instead of the wretched little vessels in which Paul coasted around the Mediterranean ports, the Indian missionary has floating palaces to convey him at sea, while palatial cars await him when he wished to travel by land. God has opened his pathway to even the most remote tribes, while a sympathetic and enlightened government protects him from hostile persecution, or even the menace of danger. The original commission to evangelize the nations still stands, while God, who rules over all nations, sets an open door before his servants who are willing to enter and evangelize the waiting millions."

"The time is auspicious, and the missionaries of India should not lose a day or an hour in sounding the trumpet for a great forward movement. As Paul, the ideal missionary for all lands and all times, aimed first at Greece and next for Rome, so should the missionaries of our modern day aim for all the great centers of population, commerce, and political rule in the empire. This does not mean that outlying and distant places are to be negated, but only that the great centers of power and influence should be quickly seized and strongly held. A wide and firm grasp is needed. **The word should be passed all along the line that India is to be won for Christ, and that the greatest movement ever attempted in the history of Christianity is now at hand. Nothing in all modern history, nothing since the day of Pentecost, has been equal to the present opportunity.**

The old may rejoice that they have lived to see this day, but the young may rejoice still more in the hope of seeing a day when a million souls will be found inquiring the way to Zion in North India, a million in West India, a million more in Burma, and still a million more in South India. A million? Why not ten million? **Why not the Christian Conquest of India?**

(source: [The Christian Conquest of India - By Bishop James M. Thoburn](#) p. 244-245). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

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**Gorham D. Sanderson** has written:

"The British army in India expressed most of the crude realities of militarism. The bayonet was within striking distance of every man, woman, and child in India. British militarism in India was founded upon a principle which tolerated swift and ruthless destruction of civilian life and property. The purpose of militarism in India was to compel obedience by terror. Massacres, bombings, and other atrocities occurred frequently enough to spread fear and submissiveness. Protected by British bayonets, tax gatherers, plantation owners, police, judges, prison keepers, and British citizens were able to carry their purpose with impunity. The use of force to extract profits and satisfy privileged appetites is no pretty picture anywhere.

(source: [India and British Imperialism - By Gorham D. Sanderson](#) p. 249).

### **Winston Churchill on Colonial bondage and Terrorism**

**Winston Churchill (1874 - 1965) served as a soldier and journalist in India. He had opposed limited self-government for India because he cherished, Britain's imperial history.** A Labour MP asked in the British House of Commons whether the principles of the **Atlantic charter** would apply to India and elicited the celebrated reply from **Winston Churchill that he had not become the first minister of His Majesty's government to preside over the liquidation of the British empire.**

As Secretary of State at the War Office (1919), W Churchill authorized the RAF Middle East Command to use chemical weapons "against recalcitrant Arabs as an experiment", dismissing objections by the **India Office** as "unreasonable".



"I do not understand this squeamishness about the use of gas. **I am strongly in favour of using poisoned gas against uncivilized tribes. (to) spread a lively terror.**" (The tribes were the **Kurds of Iraq and the Afghans.**) "We cannot acquiesce in the non-utilisation of any available weapons to procure a speedy termination of the disorder which prevails on the frontier", adding that chemical weapons are merely "the application of Western science to modern warfare".



### Lesser breeds?

"I do not agree that the dog in a manger has the final right to the manger even though he may have lain there for a very long time. I do not admit that right. I **do not admit** for instance, that a great wrong has been done to the Red Indians of America or the black people of Australia. **I do not admit that a wrong has been done to these people by the fact that a stronger race, a higher-grade race, a more worldly wise race to put it that way, has come in and taken their place.**"

Basing itself on lessons learnt in its **Indian colonial possession** as well as its wartime experience in Iranian Kurdistan, Britain cast around for pliable Kurdish figures whom it could appoint to positions of authority, focusing especially on tribal leaders - even going to the extent of 're-tribalising': For all its talk of its '**civilising mission**' to **non-Christian and non-white peoples**, therefore, Britain was deliberately attempting to turn back the clock of social development, in the naked pursuit of its own capitalist interests.

The **British imperial General Stanley Maude**, who, after marching his military forces into Baghdad in 1917 in order to establish British Empire rule, declared, "**Our armies do not come into your cities and lands as conquerors or enemies, but as liberators.**"

(source: [Winston Churchill on Terrorism](#) and [www.internationalism.org](http://www.internationalism.org) and [Churchill - Drunk With Thrill Of Genocide - By Chris Floyd](#) and <http://www.rense.com/general47/thil.htm> and [timesofindia.com](http://timesofindia.com)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

(**Note:** Churchill is named Time' magazine's man of the year for 1940. and U.S. News and World Report have dubbed Winston Churchill "The Last Hero" in a 2000 cover story).

### Winston Churchill and Mahatma Gandhi

"It is alarming and also nauseating to see Mr. Gandhi, a seditious Middle Temple lawyer, now posing as a fakir of a type well-known in the East, striding half-naked up the steps of the Viceregal palace, while he is still organizing and conducting a defiant campaign of civil disobedience, to parley on equal terms with the representative of the King Emperor."

(source: [India Britannica - By Geoffrey Moorhouse](#) p. 240). For more refer to [Mahatma Gandhi](#).

**Winston Churchill favoured letting Gandhi die if he went on hunger strike, newly published Cabinet papers show.** The UK's WWII prime minister thought India's spiritual leader should be treated like anyone else if he stopped eating while being held by the British. But his ministers persuaded him against the tactic, fearing Gandhi would become a martyr if he died in British hands. The Viceroy of then British-run India, Lord Linlithgow, said he was "strongly in favour of letting Gandhi starve to death". "He is such a semi-religious figure that his death in our hands would be a great blow and embarrassment to us," said Sir Stafford Cripps, then Minister for Aircraft Production.

(source: [Churchill may have let Gandhi die - BBC](#)).

**"The British mentality is the same as Hitler's. In their own estimation they are the master race born to govern.** Only those who successfully show fight get what they want from Britain. She always interferes on the side of reaction, and the League of Nations itself is just another link in the chain of bondage, for the status quo clause would fetter India for ever as Britain's subject."

(source: [India Reveals Herself - By Basil Matthew](#) p. 90).

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### Is British Rule in India Efficient ?

The British are accustomed to bestow high praise upon their Government in India and to urge its continuance on the ground of its great efficiency.

The Indian people, contend that it is efficient only in serving British interests, only in carrying on the affairs of

India for Britain's benefit, and that it is not efficient, but woefully inefficient, in promoting the interests of India.

Said the **Hon. G. K. Gokhale**, "One result is that the true well-being of the people is systematically subordinated to militarism, and to the service and the interests of the English mercantile classes."



In his recent book, "[Modern India: Its Problems and their Solution](#)" (p. 161 and 77), **Dr. V. H. Rutherford**, M. P. examines the character and results of British efficiency, and pronounces it "one of the chief causes of India's poverty." He declares that the British Government in India is efficient only on behalf of British interests, only in carrying on the government and managing the affairs of the country for the benefit of Great Britain. He cites the Government's neglect of education of masses; neglect of sanitation and medical services in the villages; neglect to keep order; neglect of housing of the poor; neglect to provide agricultural banks; comparative neglect to improve and develop agriculture; neglect to foster Indian industries; neglect to protect British profiteers from capturing the tramways, electric lighting and other public services; and neglect to prevent the manipulation of Indian currency in the interests of London." "British rule as it is carried on in India is the lowest and most immoral system of government in the world – the exploitation of one nation by another."

Some years ago, at the time of the Congo atrocities, an Irish author wrote: "The English people love liberty – for themselves. They hate all acts of injustices, except those which they themselves commit. They are such liberty-loving people, that they interfere in the Congo and cry, 'Shame! To the Belgians. But they forget that their heels are on the neck of India.'"

In his book, "[Secret History of the English Occupation of Egypt](#)" (p. 47), **Wilfrid Scawen Blunt** gives some strong and important testimony regarding British rule in India as seen close at hand and under the most favorable light. He was an intimate personal friend of Lord Lytton, who at that time was the Viceroy of India. Mr. Blunt went there to make a study of the condition of things there. He found that British rule in India, instead of being a blessing, was working India's ruin. Of the British Imperial system in general he writes:

"It is one of the evils of the English Imperial system that it cannot meddle anywhere among free people, even with quite innocent intentions, without in the end doing evil. Of India he writes: "I am disappointed with India, which seems just as ill governed as the rest of Asia, only with good intentions instead of bad ones or none at all. There is just the same heavy taxation, government by foreign officials, and waste of money, that one sees in Turkey. The result is the same, and **I don't see much difference between making the starving Hindoo pay for a cathedral at Calcutta** and taxing Bulgarians for a palace on the Bosphorus....In India the 'natives' as they call them, are a race of slaves, frightened, unhappy, terribly thin. Though myself a good Conservative and member of the London Carlton Club, I own to being shocked at the bondage in which they are held, and my faith in British institutions and blessings of English rule has received a severe blow.....**if we go on developing the country at the present rate, the inhabitants will have, sooner or later, to resort to cannibalism, for there will be nothing but each other left to eat.**"

**Rev. C. F. Andrews** in his recent book, "[India's Claim for Independence](#)," says: "The British Empire today, with its Indian appendage – with India held in subjection by force – is also a monstrosity. It can produce only bitterness, ever-increasing bitterness, and estrangement, between India and England, two people that ought to be friends."

To conclude: **There is not a myth on the earth more baseless or more cruel than the claim put forth to the world that England is ruling great distant India well**, or that she can by any possibility rule it well, or without constant blunders and injustices of the most serious and tragic nature.

(source: [India in Bondage: Her Right to Freedom - By Rev. Jabez T. Sunderland](#) p. 313-318).

"English rule," wrote **Sri Aurobindo**, ". . . undermined and deprived of living strength all the pre-existing centres and instruments of Indian social life and by a sort of unperceived rodent process left it only a rotting shell without expansive power or any better defensive force than the force of inertia."

(source: [The Foundations of Indian Culture - By Sri Aurobindo](#), 1972, vol. 14, p. 4).

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## World War I and Hindu Soldiers

Gandhi, the idealist, did not realize that the subjection of India was one root of the War; that this had for a century determined the British policy, and the size of the British navy, as well as the size of all the navies in the world. Instead, Gandhi saw the War as an opportunity for securing Home Rule by proving the absolute loyalty of India to England. From the beginning to the end the Great Madness he supported the Allies, and India followed him. She contributed at once \$500,000,000 to the fund for prosecuting the War; she contributed \$7,000,000,000 later in subscriptions to war loans; and she sent to the Allies various products to the value of \$ 1,250,000,000. The total number of Hindus who were persuaded, often by means amounting to compulsion, to fight for England in the war, was 1,338,620, being 178,000 more than all the troops contributed by the combined Dominions of Canada, South Africa, Australia and New Zealand.

**None of the Hindu soldiers were granted a commission, however, brave he might have proved himself to be.** Yet they gave a good account of themselves in France, in Palestine, in Syria and Mesopotamia; a British historian speaks of "the brilliant performances of the Indian contingent sent to France in 1914 at a critical time in the Great War"; and some say that it was the Hindu troops who first turned back the Germans at the Marne. It has been one of the many misfortunes of the Hindus, who are called unfit for self-defense, that they have been considered admirable military material to fight for any others except themselves.



Never had a colony or a possession made so a great sacrifice for the master country. Every **Hindu** conscious of India looked forward hopefully now, as a reward for this bloody loyalty, to the admission of his country into the fellowship of free dominions under the English flag. After the war, Lloyd George, then Premier, declared with unstatesmanlike, clarity that Britain intended always to rule India, that there must always, remain in India "a steel frame" of British power and British dominance. This was the best traditions of imperialistic hypocrisy. The Montagu-Chelmsform reform fell short of promises. Dr. Rutherford, a Member of Parliament, wrote: "Never in the history of the world was such a hoax perpetrated upon a great people as England perpetrated upon India, when in return for India's invaluable service during the War, we gave to the Indian nation such a discreditable, disgraceful, undemocratic, tyrannical constitution.

(source: [The Case for India - By Will Durant](#) Simon and Schuster, New York. 1930 p. 123-128).

But the turning point came on 3 September 1939. Within hours of Neville Chamberlain declaring war in Germany, **Lord Linlithgow, Viceroy of India, without consulting a single Indian, declared India at war with Germany.** Though in regional governments there had been a very limited form of self-rule, the Indians felt that on the real issues they were still going to be treated like children. While Indians - and West Indians and Africans - in their millions fought for the Empire, **they began to realize they were fighting not, as advertised, for freedom but for preserving their master's empire.**

(source: [Tell us the truth of the Empire - By Mihir Bose](#) - Guardian).

### Lord Linlithgow and Nehru

In his book, [The Discovery of India](#), Nehru wrote on Lord Linlithgow, Viceroy of India during the **Second World War**:

"Over the top of the imperial structure sat the Viceroy, Lord Linlithgow, surrounded by all the pomp and ceremony befitting his high position. Heavy of body and slow of mind, solid as a rock, and with almost a rock's lack of awareness, possessing the qualities and failings of an old-fashioned British aristocrat.....But his limitations were too many; his mind worked in the old groove and shrank back from innovations; his vision was limited by the traditions of the ruling class out of which he came...he disliked those who did not show a becoming appreciation of the high mission of the British Empire and its chief representative in India."

The person who counted most was **Winston Churchill**. His views on Indian freedom were clear and definite and had been frequently repeated. He stood out as an uncompromising opponent of that freedom.

In January, 1930, he said:

"Sooner or later you will have to **crush Gandhi** and the Indian Congress and all they stand for." "The British nation has no intention whatever of relinquishing control of Indian life and progress....We have no intention of casting away **that most truly bright and precious jewel in the crown of the King**, which, more than all our dominions and dependencies, constitutes the glory and strength of the British Empire." "....England, apart from her empire in India, ceases for ever to exist as a great power." That was the crux of the question. India was the empire, it was **her possession and exploitation** that gave glory and strength to England and made her a great power.

(source: [The Discovery of India - By Jawaharlal Nehru](#) p. 437-438).



*Subhash Chandra Bose (1897-1945) attempted to overthrow British rule by force. A Japanese leaflet issued on behalf of Bose's Indian National Army during the Second World War.*

*(source: British India: 1772-1947 - By Michael Edwardes)*

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## Divide and Quit

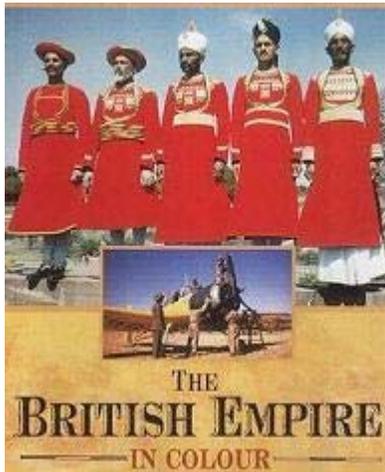
[Alain Danielou](#) (1907-1994), son of French aristocracy, author of numerous books on philosophy, religion, history and arts of India, has said that the division of India was on the human level as well as on the political one, **a great mistake**. It added, he says, to the Middle East an unstable state (Pakistan) and burdened India which already had serious problems."

He further says:

"India whose ancient borders stretched until Afghanistan, lost with the country of seven rivers (the Indus Valley), the historical center of her civilization. At a time when the Muslim invaders seemed to have lost some of their extremism and were ready to assimilate themselves to other populations of India, the European (British) conquerors, before returning home, surrendered once more to [Muslim fanaticism](#) the cradle of Hindu civilization.

(source: [Histoire de l'Inde - Alain Danielou](#) p. 355).

## Horrors of Partition



Dramatic new footage from India's partition in 1947 -- much of it in color (a three-part report by ITV to be called [The British Empire in Color](#)) and never been seen publicly before -- will be shown on British TV this month. The new footage gives the most vivid visuals yet of the violence and atrocities that occurred during the partition when the sub-continent was broke up into Pakistan and India.

The frames shot at the time of partition have stunned audiences at early screenings and already provoked an argument among historians. The partition is being compared with the **ethnic cleansing in Bosnia and Rwanda**. "The British, and in particular Lord Louis Mountbatten, Prince Charles's great uncle and adored mentor, come across as vainglorious interlopers who left the continent when trouble loomed," [The Observer](#) reports.

"Terrible scenes, not seen before, of thousands of dispossessed refugees trailing across the newly created border with Pakistan will make it hard to defend the memory of **colonial India** as a caring, orderly place, which was run in increasing collaboration with Indians." Historian Andrew Roberts and Prof Judith Brown, the Oxford academic who advised the program-makers on India, say these **distressing pictures** will be a welcome **jolt to Britain's complacent self-image**. "At the time of transition the British establishment admitted that around 100,000 had died," says Roberts. "But from my own researches the figure is more like three quarters of a million. A figure not un-adjacent to what happened in Rwanda and worse, I think, than in Bosnia.

"The footage shows terrible trails of people and much of this is not known about in Britain where it was **described at the time as 'a peaceful transfer of power.'**"

(source: [British TV to air horrors of India's partition - Times of India](#)).

"...It has rare images and comments that expose the British Raj as **exploitative** and in many ways a shambles. The documentary unravels much of the **grim reality beneath the grand spectacle of the Raj**. The pomp and show is also there to be seen, as never before. The spectacle of 20,000 men who came to honour King George V in Delhi in 1911. Lord Linlithgow is shown as hunting down 38 rhinos, 120 tigers and 27 leopards over a three-month shoot in the company of several Indian princes. **The film brings out the dire poverty in which most Indians lived, away from the glamour in Delhi.**

It quotes **Gandhi as describing this as a "crime against humanity"**.

The partition of India in 1947 was the most tragic legacy of the empire, the documentary shows, giving horrific accounts of atrocities. Of 10 million people who crossed over in Punjab, a million died.

(source: [Documentary on British Empire stirs new controversy - newindpress.com](#)).

[Sri Aurobindo](#) (1872-1950) most original philosopher of modern India said, "India is free, but she has not achieved unity, only a fissured and broken freedom."

"**A fundamental mistake**". That was how **Maulana Abdul Kalam Azad**, the greatest of India's Muslim leaders, described the Partition of India on October 23, 1947. Many in both countries today agree that Partition was a historical blunder.

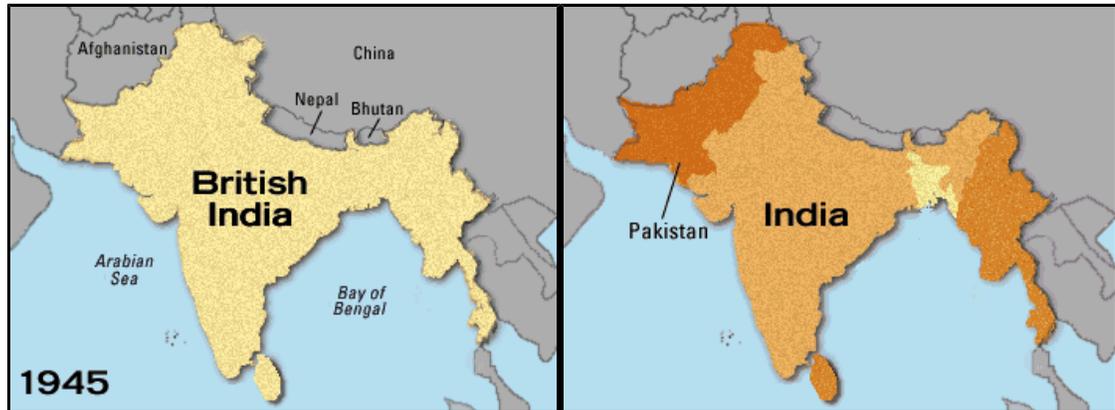
(source: [Fundamental mistake, historical blunder - By V. S. Dharma Kumar](#)). The country was partitioned on the basis of religion and undivided Bengal lost its two-third area to Pakistan in 1947.

Partition triggered one of the most terrible and bloodied exodus in the history of humanity. Partition, which the British willfully and consciously left behind as a parting gift. **Winston Churchill's** (who had called Gandhi a naked fakir), words on learning about the chaos following Partition: "**At last we had the last word.**"

(source: [Arise O India - By Francois Gautier](#) p. 85-92).

Prince Charles much-publicized British Golden Jubilee Banquet held in London, recently thanked India for "its civilizing influence over Britain", then proposed a toast for "real India, the enduring and everlasting India", an India that had preserved its identity through its experience of colonization.....What a volte face for a nation that systematically during its 300 years of rule, denigrated every aspect of the 'native' culture, including its philosophy and spirituality, and supplanted it with its own imperial values, attitude and approaches.

(source: [The empire strikes back - By Suma Varghese](#) Publication: The Free Press Journal Date: December 5, 1997).



In conclusion, it can be said that, from 1600, when the East India Company received its charter from Queen Elizabeth, to 1947, when Lord Mountbatten packed up the Union Jack, the history of the British in India has been one of treachery, exploitation and untold savagery.



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The Great Farce

The Colonial Legacy - Myths of The British Raj

1. Railways

[Dharmpal](#) is a noted Gandhian and historian of Indian science. He is well known for his "rediscovery" of Indian science. His work has often been path breaking and instilled a whole generation of Indians with a new-found faith in the country's indigenous scientific traditions and cultures. He has recently said:

"The great myth of British railways and administration misses the point of the kind of exploitative institutions and ruthless efficiency which culminated in large-scale famines during and preceding the Second World War, killing millions. "

(source: [Indic Science - Interview with Dharmpal - timesofindia](#) - January 3 2004).

**When the British decided to lay a network of rail line in India they gave an impression that it was being done to improve communication and economic well being of India. But some enlightened Indians recognized it as an investment in Empire.**

It is easy to see why British industry felt very kindly towards the building of railways in India. Railways were needed by British industry in order that Indian seaports and the interior districts of the country be interconnected, so that manufactured goods might be distributed throughout India and the raw products be collected for export to England.

The introduction of Railways for example, as everyone knew, was for the twin purpose of **taking away all the agricultural raw materials for their industrial needs and, for the dumping of the British manufacturers in the hinterland markets.**

**Indian Railways initially was never meant for the sake of Indians and their interests.** Similarly the way Indian agriculture was made to go in the commercial way under the colonial rule, was to benefit the British Industry by feeding their hungry mills at the cost of Indian people and peasants.

The severity of the frequent famines is another scourge of the same place. But to say that on account of the British rule, there was transport revolution, there was the linking of the village market to that of the outside markets, that foreign trade got accelerated, foreign capital multiplied, capital oriented industries proliferated — is to overlook the fact that all these were peripheral and unintended to the natives while the major drawback was the huge drain of wealth that all these economic innovations have brought in their trail. **What answer the history teacher could provide if a student in the classroom asks for justification for our struggle for independence if the British rule was so positive.**

(source: [Distortions in History - By K S S Seshan](#) - The Hindu November 26, 02).

**The infrastructure that the British created (roads, ports, cities, railway transportation and power grids) were designed exclusively for the removal of rich resources in as quick and efficient manner as possible.**

**Rev. Jabez T. Sunderland** author of [India in Bondage: Her Right to Freedom](#) writes:

"The impression is widespread in America that British rule in India has been a great and almost unqualified good. The British themselves never tire of "pointing with pride" to what they claim to have done and to be doing for the benefit of the Indian people. What knowledge we have in America regarding the matter, comes almost wholly from British source, and hence the majority of us do not suspect that there is another side to the story."



There have been persistent attempts of Western scholars to argue that "India was not a country but a congeries of smaller states, and the Indians were not a nation but a conglomeration of peoples of diverse creeds and sects. Anybody familiar with the relevant situation will know that this attitude still forms the major undercurrent of Western scholarship on India. (refer to article: [Hindu Nationalism Clouds the Face of India - H. D. S. Greenway](#). Even today the same attitude is alive and well, Mr. Greenway says in his article: "Secularists realize that a united India was a product of the British Empire. Before the British, Indians owed their allegiances to family, clan, religion, or princely state. We are constantly told that it was the British who established a centralized administration, a common educational system, and

countrywide transportation that gave the subcontinent a sense of belonging to one country).

## 1. Regarding countrywide transportation: Railways

American Historian **Will Durant** has written in his book - [A Case For India](#):

"It might have been supposed that the building of 30,000 miles of railways would have brought a measure of prosperity to India. **But these railways were built not for India but for England; not for the benefit of the Hindu, but for the purpose of the British army and British Trade.** If this seems doubtful, observe their operation. Their greatest revenues come, not as in America, from the transport of goods (for the British trader controls the rates), but from the third-class passengers – the Hindus; but these passengers are herded into almost barren coaches like animals bound for the slaughter, twenty or more in one compartment. The railroads are entirely in European hands, and the Government refuse to appoint even one Hindu to the Railway Board. The railways lose money year after year, and are helped by the Government out of the revenues of the people. All the losses are borne by the people, all the gains are gathered by the trader. **So much for the railways.**

**Amitav Ghosh** author of several books, *The Circle of Reason* (1986), won France's top literary award, Prix Medici Estranger, and [The Glass Palace](#) also makes fun of the claim that the British gave India the railways.

"Thailand has railways and the British never colonized the country," he says. "In 1885, when the British invaded Burma, the Burmese king was already building railways and telegraphs. These are things Indians could have done themselves."

(source: [Travelling through time - interview with Amitav Ghosh](#)).

China and Japan acquired railways without British colonial rule. Same holds for other Western technology.

The Railways were a win-win situation for Britain -- Indians took the risk and the British got trains that brought cheap cotton to the ports to be exported to the mills of Manchester and then distributed the cloth they manufactured to outlets throughout India. Historians have said the railways were the mightiest symbol of the Raj, and grand stations like Bombay's Victoria terminus, a Saracenic-Gothic cathedral of the railway age, and Calcutta's Howrah, cited as the largest station in Asia, were **built to impress Indians with the might of their rulers.**

**Mahatma Gandhi** blamed them for carrying "the pest of westernization" around India.

(source: [India's railways - By Mark Tully](#)).

Note: The Konkan Railway, the first major railway project in India since Independence, has been a major success despite the difficult terrain and the logistics nightmares. As for the story about the Konkan Railway, it is an inspiration. In the face of obstacles, including extremely difficult terrain (many tunnels, bridges, etc) as well as the task of raising large amounts of money through a public bond issue, the railway was constructed on schedule and within budget. **It used to be said that Indians could never match the feats of the British engineers who built much of India's network; isn't it amazing that E. Sreedharan, the man who ran this Herculean effort, is a virtual unknown?**

(source: [Historicide: Censoring the past... and the present](#)).

Commerce on the sea is monopolized by the British even more than transport on land. The Hindus are not permitted to organize a merchant marine of their own. All Indian goods must be carried in British bottoms, an additional strain on the starving nation's purse, and the building of ships, which once gave employment to thousands of Hindus is prohibited.

**Dadabhai Naoroji** has commented on the building railways in India by the British:

"The misfortune of India is that she does not derive the benefits of the railways, as every other country does."

(source: [Poverty and Un-British Rule in India - By Dadabhai Naoroji](#) - p. 103).

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## 2. Education:

**The English rulers have boasted that they have introduced education in India but this boast is pure moonshine.**

Literacy in British India in 1911 was only 6%, in 1931 it was 8%, and by 1947 it had crawled to 11%! In higher education in 1935, only 4 in 10,000 were enrolled in universities or higher educational institutes. In a nation of then over 350 million people only 16,000 books (no circulation figures) were published in that year (i.e. 1 per 20,000).

Lord Macaulay who created the modern Indian education system, explicitly stated that he wanted Indians to turn against their own history and tradition and take pride in being loyal subjects of their British masters. In effect, what he envisaged was a form of conversion— almost like religious conversion. It was entirely natural that Christian missionaries should have jumped at the opportunity of converting the people of India in the guise of educating the natives. **So education was a principal tool of missionary activity also.** This produced a breed of 'secular converts' who are proving to be as fanatical as any religious fundamentalist. We call them secularists. **Macaulay, and British authorities in general, did not stop at this. They recognized that a conquered people are not fully defeated unless their history is destroyed.**

(source: [Tortured souls create twisted history - N S Rajaram - bharatvani.org](#) and [The Colonial Legacy - Myths and Popular Beliefs](#)).



" Every village had its schoolmaster, supported out of the public funds; in Bengal alone, before the coming of the British, there were some 80,000 native schools - one to every four hundred population. Instruction was given to him in the "Five Shastras" or sciences: grammar, arts and crafts, medicine, logic and philosophy. Finally the child was sent out into the world with the wise admonition that education came only one-fourth from the teacher, one-fourth from private study, one-fourth from one's fellows, and one-fourth from life."

(source: [Story of Civilization: Our Oriental Heritage - By Will Durant](#) MJF Books.1935 p.556-557).

Christian missionaries and the British are also proud that they brought education to India, "but," counters **Sri Sri Ravi Shankar**, Founder of the Bangalore based Art of Living, an International Foundation. He recently addressed the UN Peace Summit on Aug 28. He is the only non-westerner to serve on the advisory board of Yale University's School of Divinity and is author of the book - [Hinduism and Christianity](#):

**"it is not true: there were for instance 125,000 medical institutions in Madras before the British came. Indians never lacked education, the Christians only brought British education to India, which in fact caused more damage to India by westernizing many of us."**

**Sir John Woodroffe**, (1865-1936) the well known scholar, Advocate-General of Bengal and sometime Legal Member of the Government of India. Referring to the [Macaulay's Educational Minute of 1834](#) (for education refer to chapter on [Hindu Culture](#) [Education in Ancient India](#) and [First Indologists](#)) he wrote:

"To an Indian, self-conscious of the greatness of his country's civilization, it must be gall and wormwood to hear others speaking of the "education" and "civilization" of India. India who has taught some of the deepest truths which our race has known is to be 'educated.' She whose ancient civilization ranks with the greatest the world has known is to be civilized."

(source: [Is India Civilized: Essays on Indian Culture - By Sir John Woodroffe](#) p.290).

**European travelers and administrators bear testimony to the great veneration in which Hindus held learning and instruction.** One of the earliest observation was made on the subject of indigenous education was by **Fra Paolino Da Bartolomeo**. Born in Austria, he spent 14 years in India (1776-1789). He wrote: "No people, perhaps, on earth have adhered as much to their ancient usage and customs as the Indians." and "temperance and education contribute, in an uncommon degree, to the bodily confirmation, and to the increase of these people."

**Brigadier-General Alexander Walker** who served in India between 1780-1810, says, that "**no people probably appreciate more justly the importance of instruction than the Hindus.**"

**The fact of wide-spread education - a school in every village - was uniformly noticed by most early observers.** Even writing as late as 1820, **Abbe J. A. Dubois** says that "there are very few villages in which one or many public schools are not to be found...that the students learn in them all that is necessary to their ranks and wants...namely, reading, writing and accounts."

(source: [On Hinduism Reviews and Reflections - By Ram Swarup](#) p. 179-180 - refer to chapter on [Hindu Culture](#) for more information on [Education in Ancient India](#)).



In October 1931 **Mahatma Gandhi** made a statement at Chatham House, London, that created a furore in the English press. He said, "Today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil and left the root exposed and the beautiful tree perished". Mahatma Gandhi said, "**The beautiful tree of education was cut down by you British. Therefore today India is far more illiterate than it was 100 years ago.**" We now learn, with almost a sense of disbelief, that a large part of the country did have a sustainable education system, as late as even the early years of the 19th century, and that this was systematically demolished over the next 50 years or so. The present education system is, in effect, a legacy of the colonial rule. This system has perpetuated the notion that traditional societies were steeped in ignorance, superstition and rituals for thousands of years and lived a life of abject poverty, which was caused by an extreme form of social discrimination and exploitative socio-political systems. So deep has this notion seeped into our collective consciousness that, it colors the belief of both, providers of education as well as of recipients and aspiring recipients in our society.

(source: <http://www.indiatogether.org/education/opinions/btree.htm>). (For more please refer to noted Gandhian, **Dharampal's** book. **The Beautiful Tree**, (Biblia Impex, Delhi, 1983).

When the British came there was, throughout India, a system of communal schools, managed by the village communities. The agents of the East India Company destroyed these village communities, and took steps to replace the schools; even today, after a century of effort to restore them, they stand at only 66% of their number a hundred years ago. Hence, the 93 % illiteracy of India.

(source: **The Case for India - By Will Durant** Simon and Schuster, New York. 1930 p.44).

**Mr. Ernest Havell** (formerly Principal of the Calcutta school of Art) has rightly said, the fault of the Anglo-Indian Educational System is that, instead of harmonizing with, and supplementing, national culture, it is antagonist to, and destructive, of it.

**Sir George Birdwood** says of the system that it "has destroyed in Indians the love of their own literature, the quickening soul of a people, and their delight in their own arts, and worst of all their repose in their own traditional and national religion, has disgusted them with their own homes, their parents, and their sisters, their very wives, and brought discontent into every family so far as its baneful influences have reached.

(source: **Bharata Shakti: Collection of Addresses on Indian Culture - By Sir John Woodroffe** p. 75-77).

**The missionaries and the government cooperated for mutual benefit in the spread of Western education.** The government made use of the linguistic expertise of the missionaries and their knowledge of local customs and tradition for the extension and consolidation of the empire. By the middle of the 19th century a new type of English rulers was emerging. The evangelical influence had grown and the new

officials both in London and in India made no secret of their sincere profession of Christianity. Some of the British officials including Governors like **Bartle Frere of Bombay** (1862-1868) openly supported the missionary work. Voicing a similar sentiment, **Lord Lawrence**, Viceroy and Governor-General of India (1864-1869) stated, "I believe notwithstanding all that the English people have done to benefit the country, the Missionaries have done more than all other agencies combined." After 1860 there was not only an increase in the number of missionaries who came to India but the number of Indian Christians also went up.

(source: [Western Colonialism in Asia and Christianity - edited by Dr. M.D. David](#) p. 88-89).

**The new rulers were understandably hostile to the indigenous education system.** As soon as the British took over the Punjab, the Education Report of 1858 says: "A village school left to itself is not an institution which we have any great interest in maintaining."

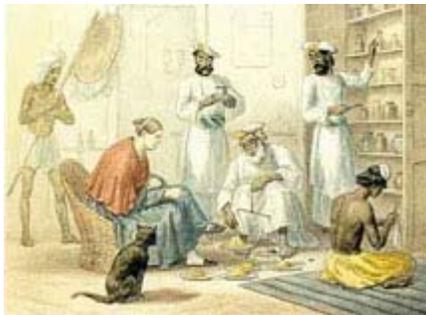
This hostility arose partly from a lack of imagination. To the new rulers, brought up so differently, a school was no school if it did not teach English.

(source: [On Hinduism Reviews and Reflections - By Ram Swarup](#) p. 191-192). For more on education please refer below to article - [Education in India Under the East India Company - Major B. D. Basu](#)).

Another design which the British evolved to promote Christianization of India was T.B. Macaulay's educational system introduced in 1835. **"It was the devout hope of Macaulay... and of many others, that the diffusion of new learning among the higher classes would see the dissolution of Hinduism and the widespread acceptance of Christianity.** The missionaries were of the same view, and they entered the education field with enthusiasm, providing schools and colleges in many parts of India where education in the Christian Bible was compulsory for Hindu students. The Grand Design on which "they had spent so much money and energy had failed". The rise of Indian nationalism also had an adverse effect on missionary fortunes. The great leaders of the national movement such as Lokmanya Tilak, Sri Aurobindo and Lala Lajpat Rai were champions of resurgent Hinduism.

(source: [Vindicated by Time: The Niyogi Committee Report On Christian Missionary Activities - By Sita Ram Goel](#)).

**Dr. Ananda K Coomaraswamy** (1877-1947) the late curator of Indian art at the Boston Museum of Fine Arts, and author of [The Dance of Shiva: Essays on Indian Art and Culture](#), wrote:



"One of the most remarkable features of British rule in India has been the fact that the greatest injuries done to the people of India have taken the outward form of blessings. Of this, Education is a striking example; for no more crushing blows have ever been struck at the roots of Indian evolution than those which have been struck..." It is sometimes said by friends of India that the National movement is the natural result by English education, and one of which England should in truth be proud, as showing that, under 'civilization' and the Pax Britannica, Indians are becoming, at last, capable of self-government. The facts are all the anti-national tendencies of a system of education that has ignored or despised almost every ideal informing the national culture."

"Yes, English educators of India, you do well to scorn the Babu graduate; he is your own special production, made in your own image; he might be one of your very selves. Do you not recognize the likeness? **Probably you do not; for you are still hidebound in that impervious skin of self-satisfaction that enabled your most pompous and self-important philistine, Lord Macaulay,** to believe that a single shelf of a good European library was worth all the literature of India, Arabia, and Persia. Beware lest in a hundred years the judgment be reversed, in the sense that Oriental culture will occupy a place even in European estimation, ranking at least equally with Classic. Meanwhile you have done well nigh all that could be done to eradicate it in the land of the birth."

**"A single generation of English education suffices to break the threads of tradition and to create a nondescript and superficial being deprived of all roots - a sort of intellectual pariah who does not belong to the East or West, the past or the future."**

(source: [The Wisdom of Ananda Coomaraswamy - presented by S. Durai Raja Singam](#) 1979 p. 38-40). For more on education, refer to chapter on [Education in Ancient India](#) and [Hindu Culture II](#)).

" British-educated Indians grew up learning about Pythagoras, Archimedes, Galileo and Newton without ever learning about Panini, Aryabhatta, Bhaskar or Bhaskaracharya. The logic and epistemology of the Nyaya Sutras, the rationality of the early Buddhists or the intriguing philosophical systems of the Jains were generally unknown to the them. Neither was there any awareness of the numerous examples of dialectics in nature that are to be found in Indian texts. They may have read Homer or Dickens but not the Panchatantra, the Jataka tales or anything from the Indian epics. Schooled in the aesthetic and literary theories of the West, many felt embarrassed in acknowledging Indian contributions in the arts and literature. What was important to Western civilization was deemed universal, but everything Indian was dismissed as either backward and anachronistic, or at best tolerated as idiosyncratic oddity. Little did the Westernized Indian know what debt "Western Science and Civilization" owed (directly or indirectly) to Indian scientific discoveries and scholarly texts.

**Dilip K. Chakrabarti** ([Colonial Indology](#)) thus summarized the situation: "The model of the Indian past...was foisted on Indians by the hegemonic books written by Western Indologists concerned with language, literature and philosophy who were and perhaps have always been paternalistic at their best and **racists** at their worst.."

Elaborating on the phenomenon of cultural colonization, **Priya Joshi** ([Culture and Consumption: Fiction, the Reading Public, and the British Novel in Colonial India](#)) writes: "Often, the implementation of a new education system leaves those who are colonized with a lack of identity and a limited sense of their past. The indigenous history and customs once practiced and observed slowly slip away. The colonized become hybrids of two vastly different cultural systems. Colonial education creates a blurring that makes it difficult to differentiate between the new, enforced ideas of the colonizers and the formerly accepted native practices."

**Ngugi Wa Thiong'o**, ([Kenya, Decolonising the Mind](#)), displaying anger toward the isolationist feelings colonial education causes, asserted that the process "...annihilates a peoples belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves".

Strong traces of such thinking continue to infect young Indians, especially those that migrate to the West. Elements of such mental insecurity and alienation also had an impact on the consciousness of the British-educated Indians who participated in the freedom struggle. In contemporary academic circles, various false theories continue to percolate. While some write as if Indian civilization has made no substantial progress since the Vedic period, for others the clock stopped with Ashoka, or with the "classical age" of the Guptas.

**Mahatma Gandhi** wrote in the "Harijan: " **that Indian education made Indian students foreigners in their own country. The Radhakrishnan Commission said in their Report (1950); "one of the serious complaints against the system of education which has prevailed in this country for over a century is that it neglected India's past, that it did not provide the Indian students with a knowledge of their own culture. It had produced in some cases the feeling that we are without roots, and what is worse, that our roots bind us to a world very different from that which surrounds us"**.

(source: [British Education in India - By Dr David Grey](#)).

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### **Debunking Myth: Dalits and Indigenous System of Educaiton**

**Dharampal** ([The Beautiful Tree](#)) has **effectively debunked the myth that Dalits had no place in the indigenous system of education**. Sir Thomas Munro, Governor of Madras, ordered a mammoth survey in June 1822, whereby the district collectors furnished the caste-wise division of students in four categories, viz., Brahmins, Vysyas (Vaishyas), Shoodras (Shudras) and other castes (broadly the modern scheduled castes). While the percentages of the different castes varied in each district, the results were revealing to the extent that they showed an impressive presence of the so-called lower castes in the school system.

Thus, in Vizagapatam, Brahmins and Vaishyas together accounted for 47% of the students, Shudras comprised 21% and the other castes (scheduled) were 20%; the remaining 12% were Muslims. In Tinnevely, Brahmins were 21.8% of the total number of students, Shudras were 31.2% and other castes 38.4% (by no means a low

figure). In South Arcot, Shudras and other castes together comprised more than 84% of the students!

In the realm of higher education as well, there were regional variations. Brahmins appear to have dominated in the Andhra and Tamil Nadu regions, but in the Malabar area, theology and law were Brahmin preserves, but astronomy and medicine were dominated by Shudras and other castes. Thus, of a total of 808 students in astronomy, only 78 were Brahmins, while 195 were Shudras and 510 belonged to the other castes (scheduled). In medicine, out of a total of 194 students, only 31 were Brahmins, 59 were Shudras and 100 belonged to the other castes. Even subjects like metaphysics and ethics that we generally associate with Brahmin supremacy, were dominated by the other castes (62) as opposed to merely 56 Brahmin students. It bears mentioning that this higher education was in the form of private tuition (or education at home), and to that extent also reflects the near equal economic power of the concerned groups.

As a concerned reader informed me, the 'Survey of Indigenous Education in the Province of Bombay (1820-1830)' showed that Brahmins were only 30% of the total students there. What is more, when William Adam surveyed Bengal and Bihar, he found that Brahmins and Kayasthas together comprised less than 40% of the total students, and that forty castes like Tanti, Teli, Napit, Sadgop, Tamli etc. were well represented in the student body. The Adam report mentions that in Burdwan district, while native schools had 674 students from the lowest thirty castes, the 13 missionary schools in the district together had only 86 students from those castes. Coming to teachers, Kayasthas triumphed with about 50% of the jobs and there were only six Chandal teachers; but Rajputs, Kshatriyas and Chattris (Khatris) together had only five teachers.

**Even Dalit intellectuals have questioned what the British meant when they spoke of 'education' and 'learning'. Dr. D.R. Nagaraj, a leading Dalit leader of Karnataka, wrote that it was the British, particularly Lord Wellesley, who declared the Vedantic Hinduism of the Brahmins of Benares and Navadweep as "the standard Hinduism," because they realized that the vitality of the Hindu dharma of the lower castes was a threat to the empire.** Fort William College, founded by Wellesley in 1800, played a major role in investing Vedantic learning with a prominence it probably hadn't had for centuries. In the process, the cultural heritage of the lower castes was successfully marginalized, and this remains an enduring legacy of colonialism. Examining Dharampal's "Indian science and technology in the eighteenth century," Nagaraj observed that most of the native skills and technologies that perished as a result of British policies were those of the Dalit and artisan castes. **This effectively debunks the fiction of Hindu-hating secularists that the so-called lower castes made no contribution to India's cultural heritage and needed deliverance from wily Brahmins.**

Indeed, given the desperate manner in which the British vilified the Brahmin, it is worth examining what so annoyed them. As early as 1871-72, Sir John Campbell objected to Brahmins facilitating upward mobility: "...the Brahmins are always ready to receive all who will submit to them... The process of manufacturing Rajputs from ambitious aborigines (tribals) goes on before our eyes."



**Sir Alfred Lyall** (1796 - 1865) was unhappy that:

**"...more persons in India become every year Brahmanists than all the converts to all the other religions in India put together... these teachers address themselves to every one without distinction of caste or of creed; they preach to low-caste men and to the aboriginal tribes... in fact, they succeed largely in those ranks of the population which would lean towards Christianity and Mohammedanism if they were not drawn into Brahmanism..."**

So much for the British public denunciation of the exclusion practiced by Brahmins!

(source: [The Brahmin and the Hindu - By Sandhya Jain - dailypioneer.com](#) - December 14 2004).

**Thus, the British education system also was at the root of weakening the foundations of Hinduism or Indian nationalism. This was foreseen by some founders of British educational system.**

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### 3. Unity - Sense of belonging:

**Mahatma Gandhi**, (1869-1948) was among India's most fervent nationalists, fighting for Indian

independence from British rule. He wrote in his book, Hindu Swaraj: "The English have taught us that we were not one nation before and that it will require centuries before we become one nation. This is without foundation. **We were one nation before they came to India.** One thought inspired us. Our mode of life was the same. It was because we were one nation that they were able to establish one kingdom. Subsequently they divided us." What do you think could have been the **intention of those farseeing ancestors of ours** who established Setubandha (Rameshwar) in the South, Jaganath in the East and Hardwar in the North as places of pilgrimage? You will admit they were no fools. They knew that worship of God could have been performed just as well at home. They taught us that those whose hearts were aglow with righteousness had the Ganges in their own homes. **But they saw that India was one undivided land so made by nature.** They, therefore, argued that it must be one nation. Arguing thus, they established holy places in various parts of India, and fired the people with an idea of nationality in a manner unknown in other parts of the world. "

(source: [Hindu Swaraj or Indian Home Rule - By M. K. Gandhi](#) p. 46).



Bipin Chandra Pal

**Bipin Chandra Pal** (1858-1932) freedom fighter and lawyer, wrote: "The European and the American come to India with a strong prepossession, and cannot discover any fundamental principle of unity at the back of the many bewildering diversities.....**Every Anglo-Indian publicist assiduously proclaims that India is not a country** but a collection of countries, which have as little or as much in common with one another, either in race or history, as the German, the French, the Dutch, the Russian, the Italian, the English and the Spaniard in Europe have between them.....The orthodox official view is, in any case, there never was such an animal as Indian, until the British rulers of the country commenced so generously to manufacture him with the help of their schools and their colleges, their courts and their camps, their law and their administration."

"But while the stranger called her India, her own children, from of old, have known and loved her by another name. We never called her India. Long before the Greek invasion and even before the Babylonians and Assyrians came in any sort of contact with us, we had given this name of our country. **That name is Bharatvarsha.**

Those who so persistently deny any fundamental historic unity or any real national individuality to our land and our people, either do not know, or they do not remember the fact that we never called our country by the alien name of India or even by that of Hindoostan. Our own name was, is still today, Bharatvarsha. But Bharatvarsha is not physical name, but a distinct and unmistakable historic name... Bharata was a king. He is a Vedic personage. The limit of Bharatvarsha extended in those days even much further than the present limits of India.

The unity of India was neither racial nor religious, nor political nor administrative. It was a peculiar type of unity, which may, perhaps, be best described as **cultural.**"

(source: [The Soul of India - By Bipin Chandra Pal](#) Published by Choudhury & Choudhary Calcutta 1911. p. 84-98).

The British **deliberately tried to create a kind of psychosis among the Indians** that India has always been subject to foreign invasions and internal feuds, that there has been no political unity in India at any time, that the cultural unity of India was a fiction, and that whatever was good in India was due to European influence. The British historian firmly believed that the British had a mission to fulfill in India, and that the British rule was a blessing for India.

(source: [Recent Historiography of Ancient India - By Shankar Goyal](#) p. 422).

**Although the Raj claimed the credit for India's political unification, the sub-continent had a geo-political unity that dated back 2000 years before the British conquest to the Hindu-Buddhist Mauryan empire.** The Maurya emperors had united most of the sub-continent under their rule between the fourth and second centuries BC; and their imperial ideal was echoed from the fourth to sixth centuries AD by a later Hindu dynasty the Guptas.

(source: [Indian Tales of the Raj - By Zareer Masani](#) p. 7).

Perhaps **the most mischievous statement we have of the claim that India has no unity, it is not a nation**, is made by **Sir John Strachey** on the opening page of his well-known book, "India". There he says:

"The first and most essential thing to be learned about India, is that there is not and never was an India possessing according to European ideas any sort of unity, physical, social, political, or religious: no Indian nation, no people of India of which we hear so much."

This alleged condition of things he claims to be a clear justification of British rule. What answer is to be made? **Sir Ramsey Macdonald**, at one time Premier declares that India is one in absolutely every sense in which Mr. Strachey denies the unity. Here are his words:

"India from the Himalayas to Cape Comorin, from the Bay of Bengal to Bombay, is naturally the area of a single government. One has only to look at the map to see how geography has fore-ordained an Indian Empire. Its vastness does not obscure its oneness; its variety does not hide from view its unity. The Himalayas and their continuing barriers frame off the great peninsula from the rest of Asia. Its long rivers, connecting its extremities and its interior with the sea, knit it together for communication and transport purposes; its varied productions, interchangeable with one another, make it a convenient industrial unit, maintaining contact with the world through the great ports to the east and west. **Political and religious traditions have also welded it into one Indian consciousness. This spiritual unity dates from very early times in Indian culture.** An historical atlas of India shows how again and again the natural unity of India has influenced conquest and showed itself, its empires. The realms of Chandragupta and his grandson Asoka embraced practically the whole peninsula, and ever after, amidst the swaying and falling of dynasties, this unity has been the dream of every victor and has never lost its potency."

Says British historian **Vincent Smith**, than whom there is no higher historical authority, in his book [Early History of India](#):

"India circled as she is by seas and mountains, is indisputably a geographical unit, and as such rightly designated by one name. Her type of civilization, too, has many features which differentiate it from that of all other regions of the world; while they are common to the whole country in a degree sufficient to justify its treatment as a unit in the history of the social religious, and intellectual development of mankind."

**William Archer** in his "India and the Future" devotes a chapter to **"The Unity of India" in which he declares that Indian unity is "indisputable."**

**There is no greater uniting force known among people and nations in the world than religion. This applies with pre-eminent emphasis to India.**

(source: [India in Bondage: Her Right to Freedom - Rev. Jabez T. Sunderland](#) p. 238-289)

Hinduism has imparted to the whole of India a strong and stable cultural unity that has through the ages stood the shocks of political revolutions.

**James Ramsey MacDonald** (1866 -1937) first Labor Party prime minister of Great Britain could grasp this truth when he said:

"The Hindu from his traditions and religion regards India not only as a political unit naturally the subject of one sovereignty, but as the outward embodiment, as the temple - nay even as the Goddess Mother of his spiritual culture. **"India and Hinduism are organically related as body and soul."**

(source: [The Soul of India - By Satyavrata R Patel](#) p.208).

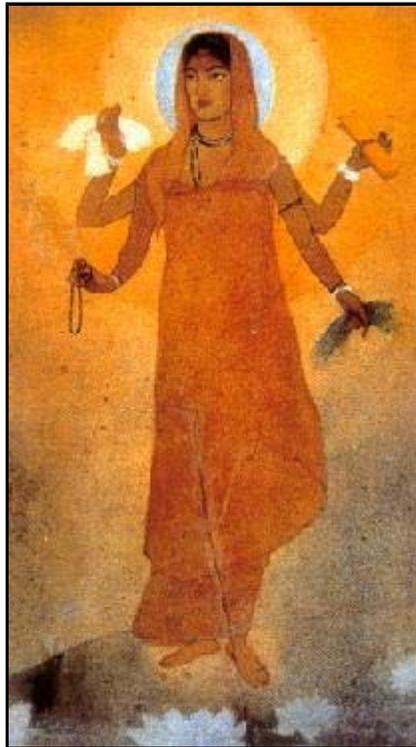
### **Political Unity of India since Ancient Times**

**The name Bharatvarsha has a deep historical significance, symbolizing, a fundamental unity.** The term was associated not only with the geographical boundaries but also with the idea of universal monarchy. The term was associated not only with the geographical boundaries but also with the idea of universal monarchy. This name together with the sense of unity imparted by it "was ever present before the mind of the theologians, political philosophers and poets who spoke of the thousand Yojanas (Leagues) of land that stretches from the Himalayas to the sea as the proper domain of a single universal

emperor".

An early hymn in the **Arthaveda**, in a salutation to Mother Earth, expresses the same sentiment arising out of the enchantment of the land. Thus the very Indian land became an embodiment of the yearning for the Beyond. This deep-rooted sentiment is given expression to in the **Vishnu-Purana**. "Bharata is the best of the divisions of Jambudwipa (Asia) because it is the land of virtuous deeds. Other countries seek only enjoyment. Happy are those who, consigning all the rewards of their deeds to the Supreme Spirit, the Universal Self, pass their lives in this land of virtuous deeds, as the means of realization of Him. The gods exclaim, "Happy are those who are born, even from the condition of divinity, as men in Bharatvarsha, as that is the path of the joys of paradise and the greater blessings of final liberation." Another book, the **Bhagvat Purana** states, "Here God Himself in His grace is born as man to obtain the fervent devotion of sentient beings, so that they may wish final liberation. Even the gods prefer birth in this sacred land to enjoyment in heaven, won by so much sacrifice, penance and charity. This basic concept of India (Bharat) and spirituality (dharma) are identical and the faith that neither dharma nor its favored homeland can perish, in spite of the misfortunes of history, gave the people the confidence to survive the storms of political life or convulsions of nature through the millenniums.

(source: [The Soul of India - By Satyavrata R Patel](#) p.206-210).



*Bharat Mata: Mother India - By Abanindranath Tagore's watercolor  
(source: Indian Art - By Vidya Dehejia).*

This is what is stated in an inscription of **King Yasodharman of Mandasor, Successors of the Guptas in the North:**

"From the lands where the Brahmaputra flows,  
from the flanks of the southern hills, thick with grove of palms,  
from the snowy mountains whose peak the Ganga clasps,  
and from the ocean of the West,  
come vassals, bowing at his feet,  
their pride brought low by his mighty arm,  
and his palace court is a glitter,  
with the bright jewels of their turban."

The rulers of medieval India also considered India as one geographical unit and sought to extend their

sway over the whole of the land. **The song Vandematram embodies that sense of unity.**

**There is also an under-current of religious unity among the various religious sects in the country. That is partly due to the overwhelming impact of Hinduism on the Indian mind which transcends any other single religion. This is mainly due to the comprehensive and all-embracing pervasiveness of Hinduism. Hinduism is not a mere form of religious approach or system. It is a "mosaic of almost all types and stages of religious aspiration and endeavor."**

(source: [Ancient India - By V. D. Mahajan](#) p. 15).

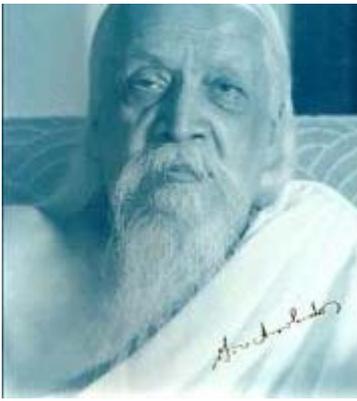
The unifying effect of Hinduism and Sanskritic culture was great. Records dating from the early centuries indicate that shrines regarded sacred by all Hindus were located at widely separated points in all directions. Clearly, some concept of religious and cultural unity already existed. Long pilgrimages to such shrines created for many a connection with peoples in areas under different sovereignties. Then, too, the great body of Sanskritic literature provided a significant bond.

(source: [India: A World in Transition - By Beatrice Pitney Lamb](#) p. 32).

According to **Jawaharlal Nehru**: "**Right from the beginning, culturally India has been one**, because she had the same background, the same traditions, the same religions, the same heroes and heroines, the same old tales, the same learned language (Sanskrit), the village panchayats, the same ideology, and polity. To the average Indian the whole of India was a kind of **punya-bhumi** - a holy land - while the rest of the world was largely peopled by mlechchhas and barbarians. **Sankaracharya** chose the four corners of India for his **maths**, or the headquarters of his order of sanyasins, shows how he regarded India as a cultural unit. And the great success which met his campaign all over the country in a very short time also shows how intellectual and cultural currents traveled rapidly from one end of the country to another."

(source: [Glimpses of World History - By Jawaharlal Nehru](#) p. 129).





of all this great surge of humanity between the Himalayas and the two seas....Invasion and foreign rule, ....the enormous pressure of the Occident **have not been able to drive or crush the ancient soul out of the body her Vedic Rishis made for her.**"

(source: [India's Rebirth - By Sri Aurobindo](#) pg 158).

**Guy Sorman** visiting scholar at Hoover Institution at Stanford and the leader of new liberalism in France, says that the idea of a nation-state was an 18th century creation of the West. **It is the cultural identity that has helped India stay together.** The British did not do it for the love of India. It was here that the West started to colonize what was to become the Third World, a shameless process of systematic exploitation without

any moral or religious justification.

(source: [The Genius of India - By Guy Sorman \('Le Genie de l'Inde'\)](#) p. 197).

**N. S. Rajaram: "It was claimed by the British, and faithfully repeated by the Leftist intellectuals, that the British unified India. This is completely false. The unity of India, rooted in her ancient culture, is of untold antiquity.**

It may have been divided at various times into smaller kingdoms, but the goal was always to be united under a 'Chakravartin' or a 'Samrat'. This unity was cultural though not always political. This cultural unity was seriously damaged during the Medieval period, when India was engaged in a struggle for survival — like what is happening in Kashmir today. Going back thousands of years, India had been united under a single ruler many times. The earliest recorded emperor of India was Bharata, the son of Shakuntala and Dushyanta, but there were several others. I give below some examples from the Aitareya Brahmana. "With this great anointing of Indra, Dirghatamas Mamateya anointed Bharata Daushanti. Therefore, Bharata Daushanti went round the earth completely, conquering on every side and offered the horse in sacrifice. "With this great anointing of Indra, Tura Kavasheya anointed Janamejaya Parikshita. Therefore Janamejaya Parikshita went round the earth completely, conquering on every side and offered the horse in sacrifice."

There are similar statements about Sudasa Paijavana anointed by Vasistha, Anga anointed by Udamaya Atreya, Durmukha Pancala anointed by Brihadukta and Atyarati Janampati anointed by Vasistha Satyahavya. Atyarati, though not born a king, became an emperor and went on to conquer even the Uttara Kuru or the modern Sinkiang and Turkestan that lie north of Kashmir. There are others also mentioned in the *Shathapatha Brahmana* and also the *Mahabharata*. This shows that the unity of India is ancient. Also, the British did not rule over a unified India. They had treaties with the rulers of hereditary kingdoms like Mysore, Kashmir, Hyderabad and others that were more or less independent. The person who united all these was Sardar Patel, not the British. But this unification was possible only because India is culturally one. Pakistan, with no such identity or cultural unity, is falling apart.

(source: [Distortions in Indian History](http://www.voi.org/books/dist/ch2.htm#3) <http://www.voi.org/books/dist/ch2.htm#3> ).

For more on the myths of British Raj, refer to [The Colonial Legacy - Myths and Popular Beliefs - By Dr David Grey](#).

The British rule often claim to have given India - Democracy. **If so, Why did it take 200 years to give India Democracy?**

For more read: [Democracy in Ancient India - By Steve Muhlberger](#)



**Sri Jayendra Saraswati - The Sankaracharya of Kanchi** has said:

**"The British never created anything in India - they merely destroyed. Instead of uniting, they divided; so the question is meaningless. For five thousand years Hindus have chanted in their morning prayers:**

**"Gange cha Yamunechaiva! Godavari! Sarasvati!  
Narmade! Sindhu! Kaveri! Jale asmin sannidhim kuru!"**



"Hail! O ye Ganges, Jamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri, come and approach these waters."

There has been an explicit and clear geographical area that we have referred to as our land. **Adi Sankara** not only went to the four corners of this territory, he set up tens of shrines all over the Hindu land to be able to revive and revitalize Hinduism. It is absurd to think that India is a new idea."

(source: [Interview with Sri Jayendra Saraswati - by Rajeev Srinivasan](#)

- India Abroad March 8'2002).

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It is painfully evident that the West has approached Asia "**armed with gun-and-gospel truth,**" systematically imposing its religions, its values, and its legal and political systems on Eastern nations, careless of local sensitivities and indifferent to indigenous traditions."

(source: [Oriental Enlightenment: The encounter between Asian and Western thought - By J. J. Clarke](#) p.6-8).

The timeline of contact of both Islam and the British with the Indian subcontinent is a chronicle of butchery, plundering of wealth and resources, destruction of Hindu/Buddhist temples and property, slavery and rounding up of women for harems, forced religious conversions and taxation, and degradation of local customs and traditions that led to cultural, religious, economic, political and social upheaval of unprecedented proportions that modern India is only now coming to grips with. **While the Islamic bunch had the barbaric and destructive characteristic as their hallmark, the British were a little more refined, emphasizing on economic exploitation, but no less generous or kind towards their subjects.**

(source: [Resurrecting India's True History - By Hari Chandra -sulekha.com](#)).

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### Smelling British Sahibs learnt to bathe in India - Civilizing the British?

The first Englishmen who came to India as servants of the East India Company were bewildered by many of our customs. Many of them commented on, in their letters home, the habit, among certain classes of the Hindus, of taking a daily bath.



The early factory-hands of John Company in India may have been somewhat **scandalized by the fact that Hindu men and women of good families should not mind taking their baths** in full view of others, what they found even more strange was that they should be washing their bodies at all.

For the British, the process of washing the body entailed lying prone in a tub half full of hot water. And how many houses in pre-Industrial England could have had metal containers large enough to accommodate grown men and women, and, even more, the facilities to heat up enough water? The conclusion was inescapable. For most Englishmen of the 17th and 18th centuries, a bath must have been a rare experience indeed, affordable to the very rich, who perhaps took baths when they felt particularly obnoxious, what with their zest for vigorous exercise, such as workouts in the boxing ring or rowing or riding at the gallop over the countryside. What a sensual pleasure it must have been to lie soaking in a tub full of scalding hot water? But such indulgences were possible



only during the few weeks of what the English call their summer. For the rest of the year, the water in the tub could not have remained hot for more than a couple of

minutes, and from November through February must have gone icy cold as soon as it was poured in. Brrrrr!

Then again, even those who thus bathed their bodies a few times every summer seem to have been careful to, as it were, keep their heads above water. In other words, a bath did not also involve a hair-wash. Otherwise there doesn't seem to be any reason why they should have found it necessary to coin—or adopt—a special word to describe the process of bathing hair: shampoo, which, 'Hobson Jobson' tells us is derived from the Hindi word, *champi*, for 'massage'. Why a word which normally described the process of muscle-kneading should have been picked on to explain a head-wash, is not at all convincing. It seems that the Company's servants used to send for their barbers every now and then to massage their heads with oil and then rinse off the hair with soap and water. **So the head-champi, became 'shampoo'.**

Which may explain why **G M Trevelyan's [English Social History](#)** does not so much as mention the word 'bath'. In the pre-industrial age it was, at best, an eccentricity indulged in by exercise-freaks in the summer months, and a head-bath was even rarer. English royal court felt compelled to post in 1589: "Let no one, whoever he may be, before, at or after meals, early or late, foul the staircase, corridors, or closets with urine or other filth."

But, out in the tropics they must have gone about smelling quite a bit. **In fact, the Chinese, when they first encountered the White man described him as "the smelly one".**

According to **William Dalrymple**, in his book **[White Mughals: Love and Betrayal in Eighteenth-Century India](#)**

**"Indian women, for example, introduced British men in the delights of regular bathing."** And again:

**"Those who had returned home and continued to bathe and shampoo themselves on a regular basis found themselves scoffed at as 'effeminate'."**

(source: **[Smelling sahibs learnt to bathe in India](#) - by Manohar Malgonkar - tribuneindia.com).**

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### **Atrocities committed by the Christian Missionaries in Goa - (Gomantak)**

**Paul Williams Robert** says in his book **[Empire of the Soul: Some Journeys in India. Some Journeys in India.](#)** pg 82-83



"In the wake of the warriors came the priests. First, the Franciscans, then the Jesuits, then the Dominicans, and lastly the Augustinians. It must have made their holy blood boil to find their old foes, the Muslims and Jews openly and brazenly practicing their religions. The men of God set about clearing what the Dominican termed this "jungle of unbelief" with the ardor of Amazon lumber barons. Just like the mullahs who had marched into Goa two hundred years before with the Bahamani sultans, these Catholic clergy were prepared to go to any lengths to spread their faiths. Initially they pestered the Portuguese king for special powers, then they pestered the Pope to pester the king on their behalf.

The first of these special powers arrived in 1540 when the viceroy received authority to "destroy all Hindu temples, not leaving a single one in any islands, and to confiscate the estates of these temples for the maintenance of the churches which are to be erected in their places. Five years later, the Italian cleric Father Nicolau Lancilotto reported that "not a single temple to be seen on the island."



The island in question was Teeswadi, the main field of operations for the two priestly orders then on the scene. A glance at the absurd profusion of churches



standing cheek by jowl in Old Goa still conveys some idea of the spiritual excesses indulged in by these competing orders of the day.

This Olympiad of Christianization scared the hell out of the locals, and thousands of family fled across the river. To them, the harshness of the Moghuls still governing the adjacent territories must have been preferable to the rabid monomania of papist clerics. A saying still exist in Konkani, the language of Goa:

**"Hanv polthandi vaitam" ( I'm leaving for the other bank ), one half of its double meaning implying to this day that a person is rejecting Christianity.**

Although their temples had been razed. The Hindus who remained continued to practice their religion in secret. More extreme methods were therefore instituted to bring the heathen into the church's loving embrace. Hindu festivities were forbidden; Hindu priests were forbidden from entering Goa; makers of idols were severely punished; public jobs were given only to Christians.

Soon it was announced that anyone practicing in private was declared a crime. The penalty was confiscation of property. Also Hindus, dying without a male heir could pass their estates only to relative who had embraced Christianity.

Death was no easier than life for Hindus in mid-sixteenth-century Goa. To them, the cruelest piece of legislation passed by the Portuguese prohibited cremation of the dead - an inviolably sacred part of Hindu faith. As a result, death had to be kept a secret; the wailing grief of the women had to be smothered; family members had to go about their business as if nothing had happened; children were sent out to play, washing was done, work was performed - all as usual. In the dead of the night, a boat would be loaded with firewood down on the riverbank, then the dead body would be placed on it, covered by more wood. The pyre would be set alight and the boat pushed out to drift on the river's currents as the funeral party ran back into the safety of shadows. The missionaries simply could not grasp that another people's faith could be as dearly cherished as deeply embedded as their own. The missionaries obviously had no idea how resilient Hinduism could be, and indeed is. It had survived Islam's scimitar, and it would survive the sword that so much resembled the cross in whose service it was now employed. Total of 200 temples had been demolished.

Says [Andre Corsalli to Giuliano de Medici](#) Jan 6, 1516:



**" In a small island near this, called Divari, the Portuguese , in order to build the city, have destroyed an ancient temple ... which was built with marvelous art and with ancient figures wrought to the greatest perfection, in a certain black stone, some of which remain standing, ruined and shattered , because these Portuguese care nothing about them. If I can come by one of these shattered images, I will send it to your Lordship, that you may perceive how much in old times sculpture was esteemed in every part of the world."**

To the non-Christians, there are many aspects of Christianity that are perplexing and, in some instances, downright bizarre. The Church decided the best way of resolving these problems would be to start a reign of terror to frighten the savages into submission. It set up a kind of tribunal. The palace in which these holy terrorists ensconced themselves was locally known as the Vodlem gor - The Big House. It became the symbol of

fear. Ceremonies were conducted behind closed doors. People in the street often heard screams of agony piercing the night.

Here are some gruesome details:

**"Children were flogged and slowly dismembered in front of their parents, whose eyelids had been sliced off to make sure they missed nothing. Extremities were amputated carefully, so that a**

person could remain conscious even when all that remained was torso and head. Male genitals were removed and burned in front of wives, breasts hacked off and vaginas penetrated by swords while husbands were forced to watch."

According to **K. M. Panikkar** : " The The Papacy took in hand the organization of the Holy Office to control missionary activities 123 years after Vasco da Gama's arrival in India. In 1534, Goa was made a bishopric with authority extending over the entire Far East. Special instructions were issued to the Portuguese to root out the infidels. Hindu temples in Goa were destroyed and their property distributed to religious orders (like the Franciscans) in 1540. The Inquisition was established in 1560.

**Intolerance of things Indian became henceforth the characteristic feature of missionary zeal in India.**

Any compromise with Hindu life or religion was avoided, e.g. the eating of beef was held to be necessary as it would put the convert altogether out of the pale of Hinduism."

(source: [Asia and Western Dominance - By K. M. Panikkar](#) p. 281-282). Refer to [The Myth of Saint Thomas and the Mylapore Shiva Temple](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#).



*Procession to the Auto de Fe. At the head of the procession is the banner of the Holy Office, followed by the friars, prisoners.*



*Celebration of the Auto de Fe in the church of St. Francis (Goa)*

So notorious was the Inquisition in Portuguese India that word of its horrors even reached home. Such then is the history of Christian persecution in Goa. **And yet the cruelest of these proselytizers from the past are supposed to be treated as 'Saints' by the very nation that was victimized by them!** Stating the facts about the past tyranny of the Church in India, quickly becomes an "earth shattering" conspiracy by the "fascist" Hindu extremists. The signs of India's humiliation and oppression at the hands of her Christian aggressors is present everywhere in the nomenclature of innumerable roads, buildings and educational institutions named after the very criminals who sought to annihilate all traces of India's vast and ancient repertoire of advanced knowledge.

**"The missionary brought with him an attitude of moral superiority and a belief in his own exclusive righteousness. The doctrine of the monopoly of truth and revelation, was alien to the Hindu and Buddhist mind. To them the claim of any sect that it alone possesses the truth and others shall be 'condemned' has always seemed unreasonable. In addition, the association of Christian missionary work with aggressive imperialism introduced political complications. Even in the days of unchallenged European political superiority no Asian people accepted the cultural superiority of the West."**

(source: [Asia and Western Dominance - By K. M. Panikkar](#) p. 296). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

To conclude, While the non-Europeans, in holy frenzy, slaughtered millions of Hindus and proselytized a large number in the then India from Baluchistan to Bengal and carried their accumulated treasures of centuries and the women population for sale, the European with their subtle and crafty ways just conquered the whole of India by sucking out more wealth than all their predecessors had done together by brute force.

Lamenting this bloodiest story in history, [Will Durant](#) in his book [Our Oriental Heritage](#) (pg 463) advises peace living people never to trust the barbarians again and be always prepared to pay the price of civilization.



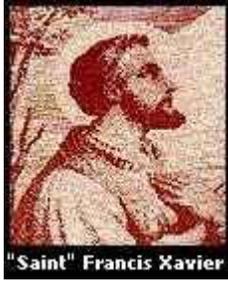
**"The bitter lesson that may be drawn from this tragedy is that eternal vigilance is the price of civilization. A nation must love peace, but keep its powder dry."**

(For more information on Goa Inquisition please visit [Hindu Holocaust](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

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## The Goa Inquisition



**The Followers of the Prince of Peace and Love**, as they called Jesus Christ, got busy with conversion of the Hindus, because they had been commanded by Jesus: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt.xxvii:19). Therefore, they set up in Goa (A.D. 1560) the Inquisition to teach the Hindus the tenets of their religion which, they claimed, like the Muslims, was the only true religion in the world!. They called it the Holy Office; the Hindus who suffered at its hands called it the Bloody Inquisition. The followers of Jesus Christ made free and forcible use of the faggot, the thumbscrew, the whip, the stake and the scaffold to teach the Hindus what the **true religion**.

(source: [The Hindu - By Krishna Vallabh Paliwal and Brahm Datt Bharti](#) p.10).

Here are some observations of **Babasaheb Ambedkar** on the ruthless exploits of the Portuguese missionaries in Goa in the 16th century:

"The entry of the Catholic Church in the field of spread of Christianity in India began in the year 1541 with the arrival of **Francis Xavier**. He was the first missionary of the new society of Jesus formed to support the authority of the Pope. The Syrian Christians shrank with dismay from the defiling touch of the Roman Catholics of Portugal and proclaimed themselves Christians and not idolaters. The other is that the Malabar Christians had never been subject to Roman supremacy and never subscribed to the Roman doctrine."

**"The inquisitors of Goa discovered that they were heretics and like a wolf on the fold, down came the delegates of the Pope upon the Syrian Churches. Don Alexis de Menzes was appointed Archbishop of Goa. It was his mission less to make new converts than to reduce old ones to subjection; and he flung himself into (the) work of persecution with an amount of zeal and heroism that must have greatly endeared him to Rome.** Moving down to the South, with an imposing military force, he summoned the Syrian Churches to submit themselves to his authority.

"Fraud took the place of violence; money took place of arms. He bribed those whom he could not bully, and appealed to the imaginations of men when he could not work upon their fears. The persecutions of Menzes were very grievous for he separated priests from their wives; excommunicated on trifling grounds, members of the Churches; and destroyed old Syriac records which contained proofs of the early purity of faith."

(source: [Dr Babasaheb Ambedkar Writing and Speeches](#), Volume 5, pg 435-37). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

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The Inquisition made its way to India under the Portuguese Jesuit, St. Francis Xavier in 1545. **The first demand for the establishment of the Inquisition in Goa was made by St. Francis Xavier.** In a letter addressed from Amboina (Moluccas) to D. Joao III, King of Portugal, on May 16, 1545, he wrote:

"The second necessity for the Christians is that your majesty establish the Holy Inquisition, because there are many who live according to the Jewish law, and according to the Mohammedan sect, without fear of God or shame of the world. And since there are many who are spread all over the fortresses, there is the need of the Holy Inquisition, and of many preachers. Your majesty should provide such necessary things for your loyal and faithful subjects in India."

The eminent Jesuit historian, **Fr. Francisco de Souza**, describes in the following passage an incident which served as the immediate cause for the introduction of the Inquisition in Goa:

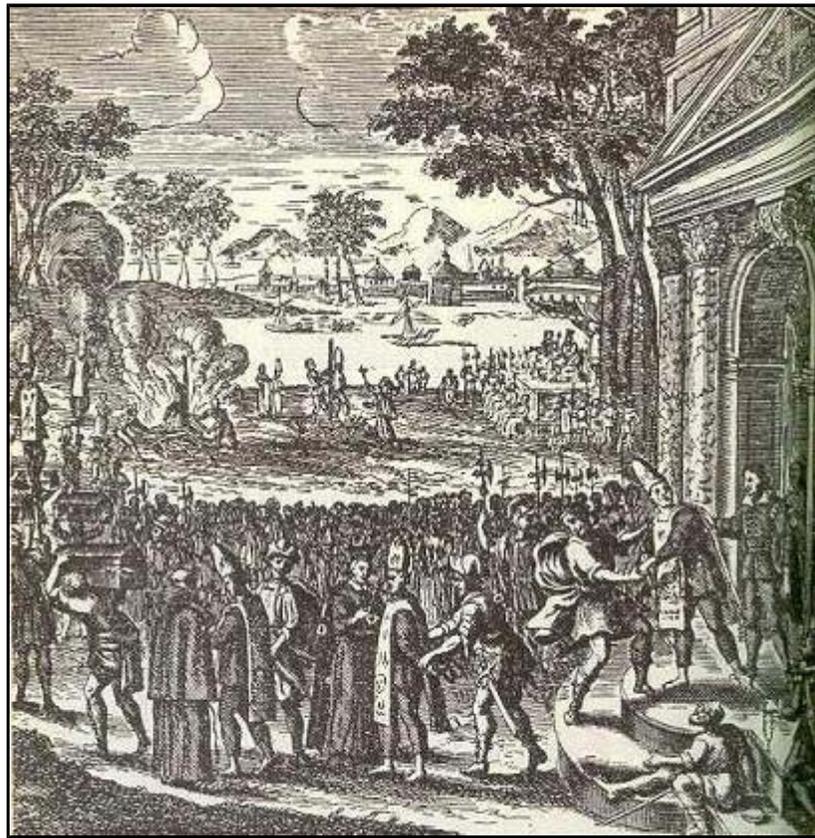
"Whilst in the island of Goa, heated efforts were made to destroy Hinduism, father Provincial Gonslavo da Silveira and bishop Belchior Carneiro were moving about in Cochin persecuting the insidious Judaism. These priests came to know how in that city were living some descendants of the Israelite people, rich and possessing much, but infected with Judaism..."

**Francois Pyrad**, a French traveler, was in Goa during the period of July 1608 to January 1610. In his account of his travels he gives the following information of the Inquisition in Goa:

“The Inquisition consists of two fathers, who are held in great dignity and respect; but the one is much greater man than the other and is called Inquisitor Major. Their procedure is much more severe than in Portugal; they often **burn Jews**, whom the Portuguese call Christianos noeuous, that is to say, ‘New Christians.’

It came into existence in 1560. The Jesuit historian Father Francisco de Souza tells us that the goal of the Inquisition in India was to destroy Hinduism and also persecute Indian Jews who had lived peacefully with the Hindus for centuries. Francois Pyrad, a Frenchman who lived in Goa from 1608-1610, tells us that the number of victims persecuted was very large. We have eyewitness accounts telling us that it was far worse than in Europe. **J C Barreto Miranda**, a Goanese historian, in his book *Quadros Historicas de Goa* p.145, wrote of the Inquisitors sent by the Pope:

“The cruelties which in the name of the religion of peace and love this tribunal practiced in Europe, were carried to even greater excesses in India, where the Inquisitors, surrounded by luxuries which could stand comparison with the regal magnificence of the great potentates of Asia, saw with pride the Archbishop as well as the viceroy submitted to their power. Every word of theirs was a sentence of death and at their slightest nod were removed to terror the vast populations spread over the Asiatic regions, whose lives fluctuated in their hands, and who, on the most frivolous pretext could be clapped for all time in the deepest dungeon or strangled or offered as food for the flames of the pyre.”



*Campo Sancto Lazaro in Goa, where condemned prisoners were burnt.*

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A vivid idea of the feelings of deep-rooted terror with which the Holy Office in Goa was viewed by the common people is provided by the following story recounted by **F Nery Xavier** in *Instruccas do Marquez du Alorna as seu successor* p. 38:

“The terrible acts of the Inquisition during the early period of its existence had caused terror to be so deeply rooted in the memories of the people that none dared to name the place where it was housed as the house of the Inquisition, but gave it the mysterious appellation “**Orlem gor**” (**The Big House**).”

**Fr. James Brodrick**, well known biographer of St. Xavier and himself a Jesuit wrote in his book, *Saint Francis Xavier* p. 201 footnote, about the limitations of the understanding and outlook of St. Xavier:

"St. Francis Xavier's knowledge of Hinduism, was, if possible, even less adequate than his few notions of Mohammedanism. Though the Portuguese had been in India for over forty years, none of them appears to have made the slightest attempt to understand the venerable civilization, so much more ancient than their own, on which they had violently intruded."

**Francis Xavier** hostility towards the heathen (Brahmin) priesthood:

"These are the most perverse people in the world....they never tell the truth, but think of nothing but how to tell subtle lies and to deceive the simple and ignorant people, telling them that the idols demand certain offerings, and these are simply the things that the Brahmans themselves invent, and of which they stand in need in order to maintain their wives and children and houses...They threaten the people that, if they do not bring the offerings, the gods will kill them, or cause them to fall sick, or send demons to their houses, and through the fear that the idols will do them harm, the poor simple people do exactly as the Brahmans tell them...If there were no Brahmans in the area, all the Hindus would accept conversion to our faith."

(source: [The Heathen in His Blindness - by S. N. Balagangadhara](#) Brill Academic Publishers ISBN 9004099433 p.120-121).

**Alan Machado-Prabhu** records how the Portuguese conquered Goa and ruled by terror:

In its two and a half centuries of existence at Goa, the Inquisition burned at the stake 57 alive and 64 in effigy. Others sentenced to various cruel punishments totaled 4,046. The people who were converted but still continued secretly to perform Hindu rituals were treated even more harshly... The manner in which the Church enriched itself was just scandalous. Half the property of a person found in possession of idols went to the Church...The Church acquired urban and rural properties on an impressive scale. The open performances of Hindu ceremonies were replaced by great public processions on Christian feast days. One of the worst criminals was Francis Xavier, later to be made into a saint."

The Anglican historian **Dr. Fryer** wrote:

"In the principal market was raised an engine of great height, at top like a Gibbet, with a pulley ...which unhinges a man's joints, a cruel torture."

(source: [The Ethics of Proselytizing - By Rajiv Malhotra](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Goa gained a reputation as an important distribution point for Arab horses. Fine Arab steeds were very much in demand in India, and the Portuguese importers found this trade very lucrative. But another profitable trade had developed in another form of livestock - human beings! S.C. Pothan tells us that:

"The Portuguese also inaugurated slave trade by seizing able-bodied men and women in the neighbouring Indian territory and selling them. They opened a **slave market** in Goa." ("The Syrian Christians of Kerala", 1963, p.31).

Apparently this market not only served the export trade but was in much demand by the local Portuguese whose lifestyle was extravagant and profligate. But we are also told that there was a lively trade in Kaffirs, a derogatory term for the natives of the Portuguese colony of Mozambique. The girls who, we are told, were very much in demand, were paraded for sale in the nude. (B. Penrose - "Goa, Queen of the East" p.67).

In 1592 the viceroy of Goa "proclaimed that slaves of infidels who converted themselves to Christianity would be freed." (Cunha Rivara - cited by Priolkar, "The Goa Inquisition" p.141).

"Those who have escaped death by their extorted confessions, are strictly enjoined, when they leave the prisons of the Holy Office, to declare that they have been treated with great tenderness and clemency, in as much as their lives, which they justly merited to lose, should be spared. Should anyone, who has acknowledged that he is guilty, attempt to vindicate himself on his release, he would be immediately denounced and arrested, and burnt at the next Act of Faith, without hope of pardon." (Dellon, quoted by Priolkar "The Goa Inquisition", Sec.2, p.34).

Dr Dellon described the Archbishop's prison as:

"The most filthy, dismal, and hideous of all I ever witnessed, and I doubt if there can be any other in the world more repulsive."

Another particularly odious **Edict of Faith** was the obligation of Goa's citizens to spy on behalf of the Inquisition.

[Its] "infamy never reached greater depths, nor was more vile, more black, and more completely determined by mundane interests than at the Tribunal of Goa, by irony called the Holy Office. Here the Inquisitors went to the length of imprisoning in its jails women who resisted their advances, and after having satisfied their bestial instincts there, ordering that they be burnt as heretics." ("A India Portuguesa, Vol.11, Nova Goa", 1923, p.263 - cited in "The Goa Inquisition" p.175).

(source: [The Inquisitive Christians - By H. H. Meyers](#)). Refer to [The Myth of Saint Thomas and the Mylapore Shiva Temple](#)

### Anti-Hindu Laws in Goa

In his book **Goa Indica: A Critical Portrait of Post Colonial Era**:

"The impact of Christianity is there for all to see. "For almost four hundred years since he conquered Goa the Portuguese king acted like half-emperor, half-Pope. Not just the privilege of clerical appointments, the king even appropriated to himself the right to examine all the Papal Bulls, allowing their enforcement in his conquered lands only if he found nothing detrimental to Portugal's interest in them," says **Arun Sinha** quite forcefully.

(source: [TribuneIndia.com](#)).

The Hindus living within the Portuguese dominion, were forbidden to observe their ancestral rites and customs, even behind closed doors, and subjected to many other discriminatory laws. The Inquisition took a prominent part in enforcing these measures and the resulting harassment was so great that many of the Hindus also emigrated to neighboring territories.

Various measures were taken by the Portuguese rulers in Goa with the object of converting the natives to Christianity. Firstly, there were those measures to make it difficult for the natives to continue to retain their old religion. The temples and shrines of the Hindus were destroyed and they were forbidden to erect or maintain new ones even outside the Portuguese territories; practice of Hindu rites and ceremonies such as the marriage ceremony, the ceremony of wearing the sacred thread, ceremony performed at the birth of a child, was banned; priests and teachers of Hindus were banished; those who remained were deprived of their means of subsistence and ancestral rights in village communities; they were also subjected to various humiliation, indignities and disabilities; orphan children of the Hindus were snatched away from the families for being baptized; and men and women were compelled to listen to the preaching of Christian doctrine. In 1560, the **Viceroy D. Constantino de Braganza**, ordered a large number of Brahmins of the island of Goa. The result of such orders was that the Hindus migrated to the neighboring lands en masse. The Hindus of Salsette approached the Viceroy and clamored against this order but their appeals fell on deaf ears. They thereupon returned home "and placing in carriages the idols, whose temples were threatened with ruin, they moved to the other side where there were no Portuguese to persecute them." The image of **Shri Mangesh** was probably moved from Cortalim (earlier known as **Kushasthali**) at this time in 1566. (The temple was dedicated to **Lord Shiva**). The Jesuit historian Francisco de Souza writes that: "The Church of Cortalim is erected in the same site, where formerly the idol of Mangesh was worshipped."

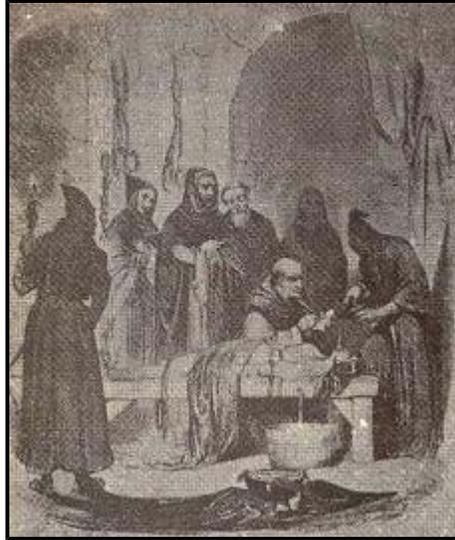
Other measures were incentives for conversion to Christianity, such as jobs, altering the laws of inheritance in favor of those who changed their religion.

### Use of Torture by Inquisition

Torture was used freely and with all severity by the Inquisition in Goa may be inferred from the following passage in **Dr. C Dellon's** in the book, **Relation de l'Inquisition de Goa**:

“During the month of November and December, I every morning heard the cries of those whom the torture was administered, and which was inflicted so severely, that I have seen many persons of both sexes who have been crippled by it, and amongst others, the first companion allotted to me in my prison.”

Torture was used by the Inquisition as an expedient to obtain a confession where the evidence against the accused was incomplete, defective or conflicting.



*Water torture and torture of pulleys*

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During the torture the only words to be addressed to the accused were “Tell the truth.” The notary faithfully recorded all that passed, even to the shrieks of the victim, his despairing ejaculations and his piteous appeals for mercy or to be put to death, nor would it be easy to conceive anything more fitted to excite the deepest compassion than these cold-blooded matter of fact reports.

The Manual of Regulations provided that ordinarily the ‘torture of pole’ (pulleys) should be administered but where the physician or surgeon feels that on account of weakness or indisposition the accused could not stand it, “the torture of potro; may be given.

The Inquisition at different times and places made use of a variety of other forms of torture also. Referring to the forms of torture used by the Inquisition, **E T Whittington**, writes as follows:

“As to the torture itself, it combined all that the ferocity of savages and the ingenuity of civilized man had till then invented. Besides the ordinary rack, thumb-screws, and leg crushers or Spanish boots, there were spiked wheels over which the victims were drawn with weights on their feet; boiling oil was poured over their legs,

burning sulphur dropped on their bodies, and lighted candles held beneath their armpits.”

**Alexandre Herculano**, a famous writer of the 19th century, mentioned in his “Fragment about the Inquisition”:  
“...The terrors inflicted on pregnant women made them abort....Neither the beauty or decorousness of the flower of youth, nor the old age, so worthy of compassion in a woman, exempted the weaker sex from the brutal ferocity of the supposed defenders of the religion....”

“...There were days when seven or eight were submitted to torture. These scenes were reserved for the inquisitors after dinner. It was a post-prandial entertainment. Many a time during those acts, the inquisitors compared notes in the appreciation of the beauty of the human form. While the unlucky damsel twisted in the intolerable pains of torture, or fainted in the intensity of the agony, one inquisitor applauded the angelic touches of her face, another the brightness of her eyes, another, the voluptuous contours of her breast, another the shape of her hands. In this conjuncture, men of blood transformed themselves into real artists !!”

(source: [History of the Origin and Establishment of the Inquisition in Portugal 1926 - By Alexandre Herculano](#)).

**Scholars are generally agreed that the Inquisition of Goa had earned “a sinister renown as the most pitiless in Christendom.”**

The story of the Inquisition in Goa is a dismal record of callousness and cruelty, tyranny and injustice, espionage and blackmail, avarice and corruption, repression of thought and culture and promotion of obscurantism.

(source: [The Goa Inquisition - By Anant Kakba Priolkar](#) p. ix - 57). Refer to [The Myth of Saint Thomas and the Mylapore Shiva Temple](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#).

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**Arthur Schopenhauer** comments:

"...on the fanaticism and endless persecutions, the religious wars, that sanguinary frenzy of which the ancient had no conception! Think of the crusades, a butchery lasting two hundred years and inexcusable, its war cry 'It is lasting two hundred years and inexcusable, its war cry 'It is the will of God,' Think of the orgies of blood, the inquisitions, the heretical tribunals, the bloody and terrible conquests...in three continents, or...in America, whose inhabitants were for the most part, not looked upon as human! And above all, **don't lets forget India**, the cradle of the human race, or at least of that part of it to which we belong, where first.. were most cruelly infuriated against the adherents of the original faith of mankind. The destruction or disfigurement of the ancient temples and idols, a lamentable, mischievous and barbarous act still bear witness to the monotheistic fury...carried on from Mahmud, the Gahaznevid of cursed memory, down to Aurengzeb, the fratricide, whom the Portuguese...have zealously imitated by destruction of temples and the auto defe of the Inquisition of Goa..."For the sake of truth, I must add that the fanatical enormities perpetrated in the name of religion are only to be put down to the adherents of monotheistic creeds...**We hear nothing of the kind in the case of the Hindoos and Buddhists.**"

(source: [The Essays of Arthur Schopenhauer - By T. Bailey Saunders](#) p. 42-42)

**Missionary Oath:**



Missionaries had to take an oath which enjoined them, “to be loyal to **Portugal** in all the countries discovered or to be discovered, conquered or to be conquered, by Portugal. And to warn Portugal of any activity which may be contemplated against her”.

The **British** prescribed a similar oath: “I include in this promise exact obedience to any rules laid down by His Majesty’s representatives, and also an undertaking to refrain from doing, saying or writing anything either publicly or privately, to the prejudice of the British Government in India.”

**K. M. Pannikar** author of [Asia and Western Dominance](#) published in 1953. Panikkar's study was primarily aimed at providing a survey of Western imperialism in Asia from CE 1498 to 1945. Christian missions came into the picture simply because he found them arrayed always and everywhere alongside Western gunboats, diplomatic pressures, extraterritorial rights and plain gangsterism. Contemporary records consulted by him could not but cut to size the inflated images of Christian heroes such as Francis Xavier and Matteo Ricci. They were found to be not much more than minions employed by European kings and princes scheming to carve out empires in the East. Their methods of trying to convert kings and commoners in Asia, said Panikkar, were force or fraud or conspiracy and morally questionable in every instance. Finding that "missionary activities... which became so prominent a feature of European relations with Asia were connected with Western political supremacy in Asia and synchronised with it" He concluded: **"It may indeed be said that the most serious, persistent and planned effort of European nations in the nineteenth century was their missionary activities in India and China, where a large-scale attempt was made to effect a mental and spiritual conquest at supplementing the political authority already enjoyed by Europe. Though the results were disappointing in the extreme from the missionary point of view, this assault on the spiritual foundations of Asian countries has had far-reaching consequences in the religious and social reorganization of the people..."**

(source: [Vindicated by Time: The Niyogi Committee Report On Christian Missionary Activities - By Sita Ram Goel](#)). Refer to [The Myth of Saint Thomas and the Mylapore Shiva Temple](#)

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For interesting information about **Democracy in Ancient Indian** please refer to chapter on [Hindu Culture II](#)

The British rule often claim to have given India - Democracy. **If so, Why did it take 200 years to give India Democracy?**

For more read: [Democracy in Ancient India - By Steve Muhlberger](#)

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**St. Francis Xavier** wrote from Cochin on 20 Jan. 1548 to **King John III of Portugal**, " You must declare as plainly as possible .....that the only way of escaping your wrath and obtaining your favor is to make as many Christians as possible in the countries over which they rule.' (source" [Macnicol, The Living Religions of India](#) 1934 p. 268. ) **Vasco da Gama** told the first Indians he met on the Malabar coast that he came to seek "Christians and spices."

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**Eminent Indian Historians? (excerpts)**  
<http://www.indiastar.com/wallia19.html>

Included as principals in this group of Marxist historians are **Romila Thapar, Satish Chandra, K.M. Shrimali, K. M. Pannikar, R. S. Sharma, D. N. Jha, Gyanendra Pandey, and Irfan Habib**. This group has, Shourie charges, "worked a diabolic inversion: the inclusive religion [Hinduism], the pluralist spiritual search of our people and land, they have projected as intolerant, narrow-minded, obscurantist; and the exclusivist, totalitarian, revelatory religions and ideologies -- Islam, Christianity, Marxism-Leninism-- they have made out to be the epitome of tolerance, open-mindedness, democracy, secularism!" By promoting each other's publications and puffing up their reputations, this group has long been "determining what is politically correct." (note: Romila Thapar is totally ignorant of *Sanskrit*, though it has not stopped her from posing as an authority on *Vedic India*! In fact, a recent newspaper column by a retired bureaucrat — which reads like a paid advertisement — goes on to call her 'India's most eminent historian'!)



For several decades, these "eminent historians" have striven hard to continually **denigrate Hindu cultural history**, the oldest surviving civilization in the world, by "blackening the Hindu period and whitewashing the Islamic period." Indeed, Arun Shourie should have challenged them to refute American historian **Will Durant's** assertion in his *The Story of Civilization*:



"The Islamic conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precious good, whose delicate complex and freedom can at any moment be overthrown by barbarians invading from without and multiplying from within." Or that of

French historian **Alain Danielou's** statement, in his **Histoire de l' Inde** : "From the time Muslims started arriving, around 632 AD, the history of India becomes a long, monotonous series of murders, massacres, spoils, destructions. It is, as usual, in the name of 'a holy war' of their faith, of their sole God, that the barbarians have destroyed civilizations, wiped out entire races."

The largely **Marxist** membership of the **Indian Council of Historical Research** appointed by the socialistic Congress party, which was in power for nearly all of the fifty years since independence, was reconstituted in July 1998 by the Bharatiya Janata Party, currently ruling at the center. **Unfortunately, it will take a long time for undoing the harm done by the Marxist historians to the Indian psyche: "they have used these institutions to sow in the minds of our people [the Hindus] the seeds of self-hatred."**

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According to columnist, Meenakshi Jain: "**Leftist historians** in India have deliberately omitted in the entire discussion on the Delhi Sultanate, the words dhimmi and (hated) jaziya tax are deliberately omitted, though they are crucial to understanding the dynamics of that epoch. Overlooking all forms of Hindu persecution, the book states that Brahmins and ulema were equally permitted to propagate their respective faiths. **References to the infamous 'pilgrimage tax' are conveniently dropped. The Mughal period, too, is selectively purged of its unpleasant facets.** Akbar's early measures like the re-naming of Hindu holy cities, the imposition of the jaziya and forced conversions are ignored, as also the fact that as much as seventy percent of his nobility consisted of foreign Muslims. The limited Hindu participation in the upper echelons of the nobility (besides the Rajputs, just four other Hindus) is not alluded to."

(source: **Selective Memory - By Meenakshi Jain - Hindustan Times**, May 8, 2001).

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### **Books Used for this Chapter:**

- [1. Asia and Western Dominance - By K. M. Panikkar](#)**
- [2. The Case for India - By Will Durant](#)**
- [3. India in Bondage: Her Right to Freedom - Jabez T. Sunderland](#)**
- [4. The Raj Syndrome: A Study in Imperial Perceptions - By Suhash Chakravarty](#)**
- [5. The Goa Inquisition - By Anant Kakba Priolkar](#)**

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**[Is the March over?](#)**

**[How the British Looted India](#)**

**["Austenizing" of British Atrocities in India](#)**

**[White Man's Burden: Indian Holocaust](#)**

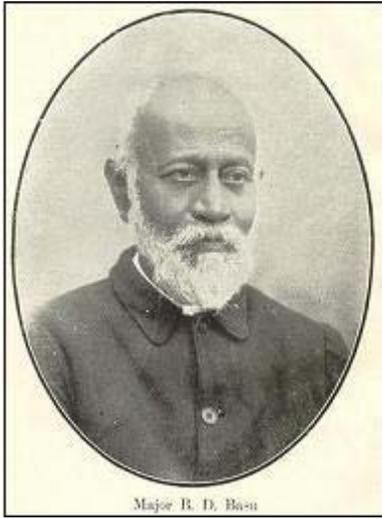
**[Where the missionaries come in - Now, Vasco da Gama's misdeeds](#)**

**[Invaders Aimed to Dismantle Indian Culture](#)**



**Education in India under the East India Company - By Major B. D. Basu (excerpts)**

The history of education in India under the British rule has yet to be properly written. **It should be remembered that in the pre-British period, India was not an illiterate country. This land was far more advanced in education than many a Christian country of the West.** Almost every village had its school for the diffusion of not only 3 but 4 R's – the last R being religion or the Ramayana. That work has contributed not a little to the preservation of Hindu culture.



Major B. D. Banerjee

Stress has not been laid on another fact, which is, that educational institutions were not established in this country as soon as the East India Company obtained political supremacy here. It took the Christian merchant "adventurers" just a century to come to the decision that it was for their benefit to impart education to the swarthy "heathens" of India. The battle of Plassey was fought in 1757; and the Wood's Despatch, commonly called the Educational Charter of India, is dated 1854. This should show that the system of education was not introduced in hot haste but after the mature deliberation of nearly a century.

It should also not be lost sight that the Indians themselves were the pioneers of introducing Western education in this country. The Hindu College of Calcutta was established long before Macaulay penned his celebrated minute or wood sent out his Educational Despatch to India.

When the East India Company attained political supremacy in India, they did not bestow any thought on the education of the inhabitants of their dominions. Gold was their watchword. Everyone of their servants who came out to India tried to enrich himself as quickly as possible at the

expense of the children of the soil. It was on this account that Edmund Burke described them as "birds of prey and passage" in India.

According to **Herbert Spencer**, "The Anglo-Indians of the last century – "birds of prey and passage, " as they were styled by Burke – showed themselves only a shade less cruel than their prototype of Peru and Mexico."

These residents of Britain after making their fortunes retired in England, where they were known as "Indian Nabobs."

The **Christian "Indian Nabobs" looked on the heathens of India in the same light as their co-religionists of America did on their Negro slaves.** Writes a historian: "On the contrary, the education of Negroes was expressly forbidden. Here, for instance, are some passages from the Code of Virginia in 1849; "Every assemblage of Negroes for the purpose of instruction in reading or writing shall be an unlawful assembly. (Harmsworth: History of the World vol. IV p. 2814).

But as years rolled on, it became patent to some thoughtful Anglo-Indians, that their dominion in India could not last long unless education – especially Western – was diffused among the inhabitants of that land. But this proposition struck terror and dismay into the hearts of the generality of the people of England.



**It should be remembered that India was NOT a country inhabited by savages and barbarians. In the pre-British period, India possessed educational institutions of a nature which did not exist in the countries of the West.** That even in the beginning of the Nineteenth century, India, in the matter of education, was in advance of the European countries is proved by the fact of her teaching those countries a new system of tuition, to which attention was drawn by the Court of Directors in their letter to the Governor-General-in-Council in Bengal, dated 3<sup>rd</sup> June, 1814, extracts from which have been already given above. Very few in India know that the system of "**mutual tuition**" – which has been practiced by Indian school-masters since time immemorial – has been borrowed by the Christian countries of the West from India. The man who first introduced it into Great Britain was a native of Scotland by the name of **Dr. Andrew Bell** (1753-1832).

The village communities of India had not then been destroyed, and it being the duty of every village communities to foster education, a school formed a prominent institution in every village of any note. Thus one **Mr. A. D. Campbell, Collector of Bellary**, wrote in his Report dated 1823, as follows:

"The economy with which children are taught to write in the native schools and the system by which the more

advanced scholars are caused to teach the less advanced, and at the same time to confirm their own knowledge, is certainly admirable, and **well deserved the imitation** it has received in England.”

He then goes on to remark, "of nearly a million souls not 7000 are now at school." The decimation of the Indian education system thus created a vacuum that then had to be filled. Into that vacuum, eager and waiting, went the missionaries, who swiftly set up their own church-sponsored schools and taught Indian children their own literature and history according to the gospel of Max Muller. It is by now a well-established fact that education was a means to Christianize and "domesticate" the native population and render it loyal to the British empire.

(Extracts from the **report of A.D. Campbell, Esq., the Collector of Bellary**, dated Bellary, August 17, 1823, upon the Education of the Natives: p. 503-504 of Report from Select Committee on the affairs of the East India Company, vol. 1. published 1832).



The late Mr. **Keir Hardie** (1856-1915) Britain's first Labor MP, in his work on India, (p. 5), wrote:

“Max Muller, on the strength of official documents and a missionary report concerning education in Bengal prior to the British occupation, asserts that there were 80,000 native schools in Bengal, or one for every 4000 of the population. **Ludlow**, in his **History of British India**, says that “**in every Hindoo village which has retained its old form I am assured that the children generally are able to read, write, and cipher, but where we have swept away the village system, as in Bengal, there the village school has also disappeared.**”

With the destruction of the village communities and the impoverishment of the people which are inseparably connected with the British mode of administration of India, educational institutions which used to flourish in every village of note became things of the past.

Walter Hamilton, writing in 1828 from official records said: “It has long been remarked that science and literature are in a progressive state of decay among the natives of India, the number of learned men being not only diminished, but the circle of learning,....the principal cause of this retrograde condition of literature may be traced to the want of that encouragement which was formerly afforded to it by princes, chieftains and opulent individuals, under the native governments, now past and gone. (vol. 1. p. 203).

**The British administrators of India of those days were actuated by political motives in keeping Indians ignorant.** Thus one gallant Major General Sir Lionel Smith, K.C.B., at the enquiry of 1831, said:

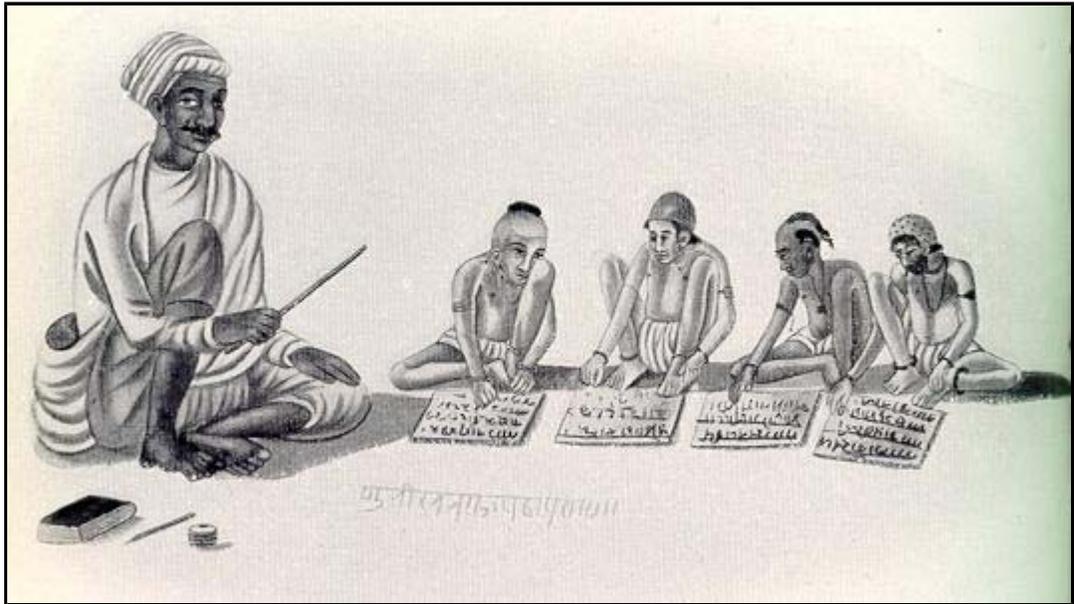
“The effect of education will be to do away with all the prejudices of sects and religions by which we have hitherto kept the country – the Mussalmans against Hindus, and so on; the effect of education will be to expand their minds, and show them their vast power.”

### **Conversion and Education of Hindus: The Situation in 1813**

In the **Charter Act of 1813**, to promote the happiness of the heathens of India, it was proposed that:

“such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement; and in furtherance of the above objects, sufficient facilities ought to be afforded by law to persons desirous of going to and remaining in India, for the purpose of accomplishing those benevolent designs.”

Before proceeding further, it is necessary to point out the diplomatic language of the above clause of the Charter Act. It is language befitting a Machiavelli or a Talleyrand – which does not so much express as conceal the thought and objects which the framers of the Act had in view. Who are the persons referred to as “desirous of going to and remaining in India, for the purpose of accomplishing those benevolent designs?” **They were Christian missionaries.**



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At the time of the East India Company charter of 1813, education in England was still under the control of the Church. Hence, the framers of the charter could not think of imparting education to Indians without ecclesiastical agency. This explains the diplomatic language of the Charter.

It would have been outraging the feelings of Indians to have informed them of the ecclesiastical Department that they were going to be saddled with, for the benefit of the Christian natives of England. Hence the diplomatic language of the Charter Act.

**Warren Hastings** was asked by the Lords' Committee:

“would the introduction of a Church establishment into the British territories in the East Indies, probably be attended with any consequences which would be injurious to the stability of the Government of India?”

**Sir Malcolm** told the Lords Committee:

“With the most perfect conviction upon my mind, that, speaking humanly, the Christian religion has been the greatest blessing that could be bestowed on mankind....In the present extended state of our Empire, our security for preserving a power of so extraordinary a nature as that we have established, rests upon the general division of the great communities under the Government, and their subdivision into various castes and tribes; while they continue divided in this manner, no insurrection is likely to shake the stability of our power. “

**Hastings and Malcolm and others, opposed the introduction of Christian missionaries in India and imparting of knowledge to its inhabitants from considerations of political expediency. But it was on grounds of political expediency, too, that these two measures were advocated.**

It was **Charles Grant**, described as the Christian Director of the East India Company, who was the first to press upon the British public the expediency of sending Christian missionaries to India for the conversion of its heathen inhabitants, and the imparting them education. We read in his biography that Grant always kept his eye fixed on the chief object of his heart – the evangelization of India. In order to succeed in his endeavor, he did what the Christian missionaries are in the habit of doing to this day, that is, vilifying, and painting the natives of India in the blackest color possible.

Again he wrote: “By planting our language, our knowledge, our opinions, and our religion, in our Asiatic territories, we shall put a great work beyond the reach of contingencies; we shall probably have wedded the inhabitants of those territories to this country.”

That is quite true. The Christian nations and countries of the West sent missionaries of their faith to non-Christian nations, not so much for the spiritual welfare of the latter, as for the worldly good which these missionaries bring to the Christian nations.



That Indian patriot, **Lala Lajpat Rai**, who was deported out of India without any trial and without knowing the nature of the charges against him, wrote in a letter from America, which he visited in 1905:

“ The other day there was held a conference of missionaries in which **President Copen** is said to have advocated the extension of the mission work for the benefit of the American trade. He said, in part, we need to develop foreign missions to save our nation commercially....It is only as we develop missions that we shall have a market in the Orient which will demand our manufactured articles in sufficient quantities to match our increased facilities. **The Christian man is our customer. The heathen, has, as a rule, few wants.** It is only when man is changed that there comes this desire for the manifold articles that belonged to the Christian man and the Christian home. The missionary is everywhere and always the pioneer of trade..”

Commenting on the above extract, Lala Lajpat Rai very rightly observed:

“The Indian admirers and friends of Christian missions **ought to note this commercial ideal of the American missionary.** The missionary is not ‘the pioneer of trade’ only but also the pioneer of the political supremacy of the Boston people of the East. I think the frank statement of leading Christians ought to open the eyes of all who see no danger in the work of the Christian Missions in the East.”

**If truth be told, it must be admitted that Christian nations are not anxious to save the souls of the heathens but wish to enrich themselves, and, therefore, send missionaries to non-Christian lands.** Charles Grant wanted to keep the natives of India perpetually under the leading strings of his own countrymen. He wrote that,

“We can foresee no period in which we may not govern our Asiatic subjects, more happily for them than they can be governed by themselves or any other power; and doing this we should not expose them to needless danger from without and from within, by giving the military power into their hands.”

According to him, neither conversion to Christianity nor imparting of instruction to the natives was calculated to inspire them with any desire for liberty. Neither Charles Grant nor the natives of England were prompted by any motive of philanthropy or altruism to grant these measures to India. It was sordid considerations of worldly gain which led the people of England to adopt the above measures under the cloak of philanthropy.

(source: **Education in India Under The Rule of the East India Company - By Major B. D. Basu** 1934 2nd edition. Calcutta).

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**As the British came to India on a civilizing mission** (Nandy, 1983), with the ideology of a tough, courageous, openly aggressive, and hypermasculine rulers (Nandy, 1987), **India's traditional ways were discredited, disregarded, short-circuited and even ridiculed** (Srinivas, 1999). **The impact of colonialism was deep, causing depreciation and trivialization of ancient Indian knowledge and qualities, and all excellence** "was abolished as effectively as by decree" (Anand, 1961, p.69), **resulting in the denigration of native excellence.** To the colonizers, the intellectual potential of the Indians was a fixed limited quantity, and not a variable. However, narrow scholasticism and a very limited view of Indian abilities received sanction in colonial India and thus excellence suffered from a particular stereotype (Gore, 1985).

The education tradition of the colonial powers still permeates practices in the post-colonial India and, indeed, the Westernization of the educational system has been far greater since independence than under British rule. **This has produced a new class that is ever looking towards Europe and America.** Even after 50 years of independence in India, we have neither been able nor seem to be taking effective steps towards liberating ourselves from the colonial domination. Though similar concerns have been raised by scholars in various fields including art and culture, the programs for identification and urturnance of excellence in India are heavily loaded with the classical Western thinking and conceptualization, discrediting the indigenous notion of excellence.

(source: **India's search for excellence - By Raina, M.K, Srivastava, Ashok K** - Jan 2000, Vol. 22 Issue 2, p 102, 7p <http://www.roeperreview.org/> ).

Is the March over?

By Mario Cabral E Sa, Goa

Hindustan Today October, 1997

"When all are baptized, I order all temples of their false gods destroyed and idols broken into pieces. I can give you no idea of the joy I feel seeing this done."

- Saint Francis Xavier (1506-1552)



In 1567 The captain of Rachol Fort in South Goa bragged to his Portuguese king back home, "For nights and nights went on the demolishing, demolishing, demolishing of 280 Hindu temples. Not one remained in the happy lands of our division." Jesuit historian Francisco de Souza jubilantly praised the feat, "It is incredible-the sentiment that the gentile were seized of when they saw their respective temple burning." The astonishing but true fact is that every temple was soon relocated and rebuilt by my countrymen; the murtis, and in some cases the sacred fire, were heroically rescued and reinstated. Chandrakant Keni, a leading Goan poet, says that although Goa's Hindus were put to severe tests as conquerors marched over their lands, they had the resilience to convert "temporary setbacks into

permanent victories."

Goa is located on the southwest coast of India between Karnataka and Maharashtra states. It remained a Portuguese colony until forcibly taken by India in 1961. The "Christian presence in Goa-an expression very much in vogue during the evangelistic fury of the Portuguese rulers and padres (priests), particularly in the 16th and 17th centuries-is more visible than vital today, 35 years after liberation. For example, Rodale's Guide to Places of the World describes Goa as "predominantly Catholic," when in reality Hindus, 66% of the 1.2 million populace, far outnumber Christians of all denominations.



The first missionaries realized early on that despite backing of the state ("conversions were made," wrote contemporary Portuguese chroniclers, with "the cross in one hand, the sword in the other"), it was difficult to wean Goans from their primal Hindu beliefs and traditions. I will share a traumatic and rancorous twist of this Hindu stalwartness that involved the splitting up of my ancestral family. They took a calculated risk: half the family would convert, and the other would escape to Karnataka where other Goan Hindus had settled and been welcomed by the Ikkeri king. The half that remained would safeguard the estate and assets of the migrating half. The calculation was that the Portuguese wouldn't stay in Goa for long-just trade, make money and go. That didn't happen. By the 1800s it was clear the Portuguese would remain. By then, too, the converted half of my family was forced to eat beef and pork and felt they could not return to their primal Hindu faith. They had by then appropriated the estate and assets of the migrated half, rather than lose it to the Inquisition, as the law then stipulated properties belonging

to the "heathen" be confiscated.

Noted India cartoonist/illustrator Mario De Miranda confirms his family's fidelity, "I am a Saraswati Brahmin, originally named Sardessai. My ancestors were forcibly converted to Christianity around 1600 and renamed Miranda. We still belong to the Shanta Durga temple and yearly present prasad-oil and a bag of rice-a tradition in my family all these years."

Early European travellers, like Venetian epicure Pietro Della Valle who visited Goa in the 1700s, denounced in their travelogues "un-Christian" practices in Catholic churches and shrines in Goa. Rather than create for themselves insurmountable trouble, the padres, particularly the Jesuits, reluctantly

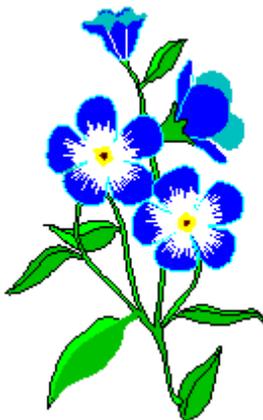
rewrote Christian liturgy. For instance, they enthusiastically adopted the Hindu tradition of yatra-in the Goan sense of "procession." Neophytes, according to chroniclers, paraded to their new Catholic shrines, singing as they moved and showering their paths with leaves and flowers, just as they had done only a while earlier as Hindus. To this day kumbhas are used for Catholic processions. At one stage, even the Vatican tersely censured those "gentilic practices" and proliferation of icons in churches. No where, lamented Della Valle, had he seen as much idolatry as in Goan churches. But evangelists, many of them foreigners-the most successful was Saint Francis Xavier-convincingly argued that without ethnic accommodations they were doomed to failure.



Other concessions included retainment of social structures. In 1623 Pope Gregory gave sanction for converted Brahmins to continue wearing their sacred thread and caste marks, and Catholics to this day maintain the Hindu caste system. Till recently, inter-caste marriages among Catholics were frowned upon both by families and the religious establishment, and though love marriages are increasing, arranged marriage is still preferred. Only Catholics descending from brahmin families were admitted to seminaries until the 17<sup>th</sup> century. Hindu influence is also evident in Goa's Christian art. Icons of Christ have the angular and emaciated features of a Himalayan sadhu, and statues of Mary contain the features of Parvati, Lakshmi or other Hindu deities. Many angels and cherubs sculpted on altars and pulpits of Christian shrines resemble apsaras and gopikas.

At times, the zeal lead to humorous situations. At village Moira, in north Goa, a Siva temple was destroyed and replaced by a church dedicated to the Immaculate Conception of Mary. Apparently, the builder had found the tripartite Sivalinga of the original temple and not knowing its symbolism but realizing its artistic value, used it as a pedestal for the holy water basin. And there it was, from 1636 to 1946, when German indologist Gritle V Mitterwallner noticed it during a monument survey. He decided to move the Sivalinga to the Museum of the Archaeological Survey of India in Old Goa, and paid for a masonry pedestal for the basin.

Obsessed with quick results, Portuguese evangelists brainwashed with a singular lack of concern for substance and almost psychotic emphasis on form. Numbers mattered, not quality. They force-fed Goan converts beef and pork declaring-incorrectly-that the neophytes could never return to Hinduism. They also forced converts to change their lifestyles, but never really thought of teaching the natives basic Christianity. So much so, in the early 1990s Goa Catholic leaders admitted that fundamentalist Christian sects like the "Believers" (akin to Liberation theologians), then on the upswing, were infiltrating the mainstream Catholic community precisely because the community lacked adequate religious foundation. It was realized that only a few had actually ever read or studied the Bible. In fact, the Old Testament had never been translated into Konkani, the mother tongue of Goans and spoken by over 90% of them.



Perhaps this accounts for a current trend, since Goa's liberation, of Catholics' reverting to Hindu practices, seen in several arenas. Many offer prasada at Hindu temples like Fatarpa. Fisherfolk celebrate Nariel Purnima to begin the fishing season and propitiate Samudra Gods with coconut offerings. New babies are given Hindu names, and some adults are now shedding their Catholic names to adopt Hindu ones. Some Catholics observe the 12th day samskara after birth and death. Many women now wear the mangalsutra and forehead bindis, and use mehndi to embellish palms and soles. Indian dress is more fashionable (kurtas, saris, etc.) and rotis (flatbread) are a Catholic staple.

Hindus are culturally strong, but understandably influenced by Christianity. Goans of both communities celebrate together socially at festivals like Divali and Christmas, though essential religious rituals are attended separately. Hindus do not attend Christian churches, though quite a few, particularly of lower castes, in a crisis or in gratitude for favors perceived as granted, propitiate Catholic "miraculous saints." Influence also occurs educationally. The majority of colleges are Catholic and in them Hindu students outnumber Catholic students. Unfortunately, Hindus attending these schools are often subtly weakened in their beliefs.

Having failed to change the Goan psyche, the Portuguese developed a paranoia for appearance. In the

1700s Captain Alexander Hamilton counted eighty churches in the capital alone, and 30,000 priests. "Each church's bells," he wrote, "continually rang with a peculiar power to drive away all evil spirits except poverty in the laity and pride in the clergy." Today, there are 6-700 priests, many churches are closed except for festivals, and old chapels are in disuse.



In contrast, Hindu temples are flourishing. The Bhahujan Samaj, disadvantaged until 1962, is socially and politically powerful. They have established a non-brahmin prelate at the Haturli Mutt (monastery), and the temple under construction there may be worth Rs. ten million ("\$290,000) by completion. Other thriving mutts are Partagal and Kavalem. Modern Hindus feel duty-bound to restore their heritage, exemplified by Damodar Narcinva Naik who owns Goa's largest car dealership. Besides starting a movement to popularize Sanskrit, he had the Veling temple and Partagal Mutt rebuilt according to old Hindu architectural norms. And Dattaraj Salgaonkar, a young entrepreneur who recently helped restore the Margao Mutt in South Goa says, "Ibis mutt was demolished by invaders in order to exterminate the Saraswat community and eliminate its influence over many followers." Curiously, when Goans part company with friends or relatives we say "Yetam," which means "I'll come back," not as elsewhere, "Vetam I'm going."

It's our way of expressing hope and optimism.

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### How the British Looted India

[http://www.ummah.net/history/naval\\_crusades/india2.htm](http://www.ummah.net/history/naval_crusades/india2.htm)

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In 1787 a former army officer wrote: In former times the Bengal countries were the granary of nations, and the repository of commerce, wealth and manufacture in the East...But such has been the restless energy of misgovernment, that within 20 years many parts of those countries have been reduced to desert. The fields are no longer cultivated, extensive tracks are already overgrown with thickets, the husbandman is plundered, the manufacturer (handicraftsman) oppressed, famine has been repeatedly endured and depopulation ensured.

As India became poor and hungry, Britain became richer. Colossal fortunes were made. Robert Clive arrived in India penniless - activities of Company investigated by House of Commons. The Hindi word loot was introduced into English language because of the plunder of India. Colossal fortunes helped fund Britain's Industrial Revolution e.g.:

- 1757 - Battle of Plassey
- 1764 - Hargreaves spinning jenny
- 1769 - Arkwright's water frame
- 1779 - Crompton mule (whatever that is)
- 1785 - Watt's steam engine

When British first reached India they did not find a backwater country. A report on Indian Industrial Commission published in 1919 said that the industrial development of India was at any rate not inferior to that of the most advanced European nations. India was not only a great agricultural country but also a great manufacturing country. It had prosperous textile industry, whose cotton, silk, and woollen products were marketed in Europe and Asia. It had remarkable and remarkably ancient, skills in iron-working. It had its own shipbuilding industry in Calcutta, Daman, Surat, Bombay and Pegu. In 1802 skilled Indian workers were building British warships at Bombay. According to a historian of Indian shipping the teak wood vessels of Bombay were greatly superior to the oaken walls of Old England. Benares was famous all over India for its brass, copper and bell-metal wares. Other important industries included the enamelled jewellery and stone carving of Rajputana towns as well as filigree work in gold and silver, ivory, glass, tannery, perfumery and papermaking.



All this altered under the British leading to the de-industrialisation of India - its forcible transformation from a country of combined agriculture and manufacture into an agricultural colony of British capitalism. British annihilated Indian textile industry because a competitor existed and it had to be destroyed. Shipbuilding industry aroused the jealousy of British firms and its progress and development were restricted by legislation. India's metalwork, glass and paper industries were likewise throttled when British government in India was obliged to use only British-made paper.

The vacuum created by the contrived ruin of the Indian handicraft industries, a process virtually completed by 1880, was filled with British manufactured goods. Britain's industrial revolution, with its explosive increase in productivity made it essential for British capitalists to find new markets. India turned from exporter of textile or importer. British goods had to have virtually free entry while entry into Britain of India goods was met with prohibitive tariffs. Direct trade between India and the rest of the world had to be curtailed. Horace Hayman Wilson in 1845 in *The History of British*

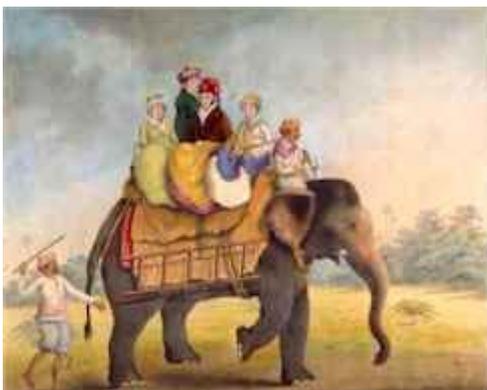
India from 1805 to 1835 said the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms.

While there was prosperity for British cotton industry there was ruin for millions of Indian craftsmen and artisans. India's manufacturing towns were blighted e.g. Decca once known as the Manchester of India, and Murshidabad-Bengal's old capital which was once described in 1757 as extensive, populous and rich as London. Millions of spinners, and weavers were forced to seek a precarious living in the countryside, as were many tanners, smelters and smiths.

India was made subservient to the Empire and vast wealth was sucked out of Economic exploitation was the root cause of the Indian people's poverty and hunger.

Under Imperial rule the ordinary people of India grew steadily poorer. Economic historian Romesh Dutt said half of India's annual net revenues of £44m flowed out of India. The number of famines soared from seven in the first half of 19th Century to 24 in second half. According to official figures, 28,825,000 Indians starved to death between 1854 and 1901. The terrible famine of 1899-1900 which affected 474,000 square miles with a population almost 60 million was attributed to a process of bleeding the peasant, who were forced into the clutches of the money-lenders whom British regarded as their mainstay for the payment of revenue. The Bengal famine of 1943, which claimed 1.5million victims were accentuated by the authority's carelessness and utter lack of foresight.

Rich though its soil was, India's people were hungry and miserably poor. This grinding poverty struck all visitors - like a blow in the face as described by India League Delegation 1932. In their report *Condition of India 1934* they had been appalled at the poverty of the Indian village. It is the home of stark want...the results of uneconomic agriculture, peasant indebtedness, excessive taxation and rack-renting, absence of social services and the general discontent impressed us everywhere..In the villages there were no health or sanitary services, there were no road, no drainage or lighting, and no proper water supply beyond the village well. Men, women and children work in the fields, farms and cowsheds...All alike work on meagre food and comfort and toil long hours for inadequate returns.



**Jawaharlal Nehru wrote that those parts of India which had been longest under British rule were the poorest: Bengal once so rich and flourishing after 187 years of British rule is a miserable mass of poverty-stricken, starving and dying people.**

**India was sometimes called the 'milch cow of the Empire', and indeed at times it seemed to be so regarded by politicians and bureaucrats in London.**

**Educated Indians were embittered when India was made to pay the entire cost of the India Office building in**

**Whitehall. They were further outraged when in 1867 it was made to pay the full costs of entertaining two thousand five hundred guests at a lavish ball honouring the Sultan of Turkey.**

In India, the hunger and poverty experienced by the majority of the population during the colonial period and immediately after independence were the logical consequences of two centuries of British occupation, during which the Indian cotton industry was destroyed, most peasants were put into serfdom (after the British modified the agrarian structures and the tax system to the benefit of the Zamindars - feudal landlords) and cash crops (indigo, tea, jute) gradually replaced traditional food crops. Britain's profits throughout the 19th century cannot be measured without taking into account the 28 million Indians who died of starvation between 1814 and 1901.

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**"Austenizing" of British Atrocities in India (excerpts of article)**

By Gideon Polya

<http://www.sulekha.com/articledesc.asp?cid=87310>

While we are well aware of the selectivity of historians and of the adage "history is written by the victors," we also recognize the truism that "history ignored yields history repeated." Thus with the world already experiencing appalling discrepancies between geopolitically available food and population demand, the deletion of massive man-made famines of British India from history and from general public perception is not merely unethical -- such white-washing also represents a major threat to humanity. Deletion of major man-made catastrophes from history increases the probability that the same underlying, but unaddressed, causes will yield repetition of such disasters.

I have recently published a book -- "**Jane Austen and the Black Hole of British History. Colonial Rapacity, Holocaust Denial and the Crisis in Biological Sustainability**" -- that deals with the two century holocaust of man-made famine in British India and its effective deletion from history. It deals with this "forgotten holocaust" that commenced with the Bengal Famine of 1769-1770 (10 million victims) and concluded with the World War II man-made Bengal Famine (4 million victims) and took tens of millions of lives in between. The lying by omission of two centuries of English-speaking historians continues today in the supposedly "open societies" of the global Anglo culture. **This sustained, continuing lying by omission in the sophisticated but cowardly and selectively unobservant culture of the Anglo world has ensured that very few educated people (including Indians) are aware of these massive past realities.** In contrast, nearly all are aware of the substantially fictional "Black Hole of Calcutta" of 1756 that demonized Indians and indeed became part of the English language.

Repetition of immense crimes against humanity such as the World War II Holocaust is made much less likely when the responsible society acknowledges the crime, apologizes, makes amends and accepts the injunction: "Never again." However, when it comes to the horrendous succession of massive, man-made famines in British India, no apology nor amends have been made and it is indeed generally accepted that such horrors will be repeated on an unimaginably greater scale in the coming century.

(For the rest of article please go to the above site)

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**White Man's Burden: Indian Holocaust**

By A. P. Kamath

2/18/2001

[www.rediff.com](http://www.rediff.com)

In trying to buttress his thesis about the death of 32-61 million people from famines in India, China and Brazil in the 19<sup>th</sup> century, author and political activist Mike Davis poses the question: "**How do we weigh smug claims about the life-saving benefits of steam transportation and modern grain markets when so many millions, especially in British India, died along railroad tracks or on the steps of grain depots?**"

Davis, a winner of the \$315,000 Mac Arthur Foundation grant given annually to "exceptionally creative

individuals,” answers his question in the book *Late Victorian Holocausts* (Published by Verso, \$27). Its second title: *El Nino Famines and the Making of the Third World*.

He argues that while the El Nino weather phenomenon contributed to the droughts in the last third of the 19<sup>th</sup> century, the death of millions was due to the arrogance and callous policies of imperialist powers. He slams the official British explanation that millions were killed by extreme weather.

### **The killer, Davis argues, was imperialism.**

If the governments had made serious efforts to use transportation system to benefit the poor, he says, there would not have been a famine holocaust. He notes that the British rulers launched public work programs to fight famine in India but the workers, already emaciated, got such poor food that their health deteriorated further.

**Davis asserts that what is known as the Third World today was born in the late 19<sup>th</sup> century; the seeds of underdevelopment were sown during the height of imperialism. The price for capitalist modernization and the industrial revolution was paid in the blood and toil of farmers' lives.**

Mike Davis, 52, is one of the most controversial political writers in America. The son of a meat cutter, Davis dropped out of high school to follow his father's profession.

Among his widely discussed books is *City of Quartz*, a bitter indictment of the whites who run Los Angeles—and the economic disparity and racial politics. His critics have slammed him for exaggerating racial and political issues confronting the city. But his backers see him as a perceptive critic and a conscience keeper who does not hesitate to speak out his mind.

Winning the Mac Arthur award helped Davis to continue the research that resulted in the present book. Though *Late Victorian Holocausts* was published by a small avowedly leftist press in New York, it is getting plenty of attention in mainstream publications.

Nobel Laureate Amartya Sen, who gave it a page-long review in *The New York Times Book Review*, found the book “gripping” and “highly informative.”

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### **Where the missionaries come in - Now, Vasco da Gama's misdeeds**

**By M.V. Kamath**

**<http://www.expressindia.com/columnists/kamath4.htm>** (link for this article is broken)

**[Empires of the Monsoon; The History of the Indian Ocean and its invaders;](#) by Richard Hall; Harper Collins; pages 575; 9.99 pounds**

Until Vasco da Gama discovered the sea route to the East in 1497-1499, the "West knew little about India let alone the countries further east. It is not that there was no awareness of India in the West, meaning thereby mainly Europe. Marco Polo had come visiting India and there certainly was a lively trade between north India and central Asia. Indian silk, among other commodities, was justly famous. So were Indian spices. **It was India's misfortune that it should have been 'discovered' by a Portuguese sailor with criminal intentions.**

### **Issue of suzerainty**

Portugal and Spain towards the end of the 15th Century were at loggerheads as to who should claim suzerainty and where. The pope was invited to give a ruling. According to the Treaty of Tordesillas (signed in June 1494) it was agreed that everything beyond the meridian of longitude passing 370 leagues west of Cape Verde Islands was to be exploited by Spain. **All the world to the east of the 'Pope's Line' went to Portugal; this embraced Africa and the entire India Ocean. To say that the Pope of the Catholic Church is not responsible for the atrocities committed by the Portuguese is to fly in the face of facts. And the atrocities committed by Vasco da Gama and his men lives in infamy. The story is one of brutality, betrayal and colonial ambition.**

Empires of the Monsoon is a panoramic study of the history of the Indian Ocean and the countries on the ocean's periphery. The monsoon determined ship movements - hence the reference to it in the title of the book. As European invaders, beginning with the Portuguese and were later to include the Dutch, the British and the

French, began their terrorist tactics, all the countries on the Indian Ocean Rim began to feel the brutalities of the Europeans. Hall describes them in great detail. **The Europeans traded not just in spices; they were very active in the slave trade. The Portuguese captured blacks from East Africa and brought them to Goa. The British literally bought these blacks to be used as soldiers in Sri Lanka.**

The first to visit India of course was Vasco da Gama. He came with twenty five ships under his command, of which ten of them contained "much beautiful artillery, with plenty of munitions and weapons! During his visit to Calicut he found twenty trading ships in the harbour. Vasco da Gama plundered them and the 800 odd crew were taken prisoners".

Notes Hall: With Calicut at his mercy ... da Gama told his men to parade the prisoners then hack off their hands, ears and noses. As the work progressed all the amputated pieces were piled in a small boat. The brahmin who had been sent out by the Zamorin as an emissary was put into the boat amid its new gruesome cargo. He had also been mutilated in the ordained manner". The historian Gaspar Correa is quoted by Hall as to what the da Gama did next, thus: "When all the Indians had thus been executed (sic), he ordered them to strike upon their teeth with staves and they knocked them down their throats; as they were put on board, heaped on top of each other, mixed up with the blood which streamed from them; and he ordered mats and dry leaves to be spread over them and sails to be set for the shore and the vessels set on fire... and the small, vessel with the friar (brahmin) with all the hands and ears, was also sent ashore, without being fired".

### **Nazi brutality looks like picnic here**

**Hall gives a vivid description of what Vasco da Gama did next which is too gory even to contemplate.** When the Zamorin sent another brahmin to Vasco to plead for peace, "he had his lips cut off and his ears cut off". The ears of a dog were sewn on him instead and the brahmin was sent back to Zamorin in that state. The Brahmin -- no doubt a Namboodiri had brought with him three young boys, two of them his sons and the other a nephew. They were hanged from the yardarm and their bodies sent ashore.

Then there is the story of Alfonso Albuquerque who took his fleet to Goa which had just been vacated by Adil Shah's armed forces which had been sent elsewhere to fight. Albuquerque found Goa at his mercy. Hall writes that at this point Albuquerque "showed all the fondness for atrocities which a lifetime of fighting in Morocco had taught him". He wrote to the king back in Lisbon as follows: "Then I burnt the city and put everyone to sword and for four days your men shed blood continuously. No matter where we found them, we did not spare the life of a single Muslim; we filled the mosque with them and set them on fire...We found that 6,000 Muslim souls male and female, were found dead and many of their foot-soldiers had died. It was a very great deed, Sire". Yes, it was a great deed indeed. Hall suggests that it may well be that Albuquerque was exaggerating his foul deeds to get approval of his monarch, but adds that "killing certainly came easily to him".

**Albuquerque wanted to turn Goa into a Christian city.** He had brought along with him Portuguese convicts as his soldiers and now he proceeded to force Goan women, both Hindu and Muslim, to marry these scoundrels. Hall writes with considerable understatement. "The true feelings of the women chosen for this historic innovation are not recorded. Albuquerque was particular about those selected, they had to be good-looking and of white-color. He rejected our of hand, any potential brides from south India as they were darker".

What the Portuguese did elsewhere in the Indian Ocean Rim countries followed on these lines except that the Africans did not have an advanced culture and could thus be captured and sold as slaves. The one thing that linked India with East Africa was the monsoon which the Portuguese navigators relied upon to cross the ocean. If in India the people were unceremoniously killed, the Africans frequently under Arab (and therefore Muslims) leaders fared no better. How the Portuguese conquered East Africa to the accompaniment of much suffering of the African people has to be read to be believed.

Hall recounts the story of exploration and exploitation with an eye for the exotic and a penchant for turth. In the end one wishes Vasco da Gama had stayed at home instead of "discovering India". **For that discovery India had to pay a grievous price.** With an India now resurgent, it should be its specific task to bring to the Ocean Rim countries a gentler, happier message in contrast to Vasco da Gama's message of wanton cruelty. India must prove to be their balm and comfort.

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" There are many parts of the world who need humanitarian work, and to do that is fine. However, as a Christian myself, I know and have heard time and time again this ploy as a standard tactic to justify why Christians need to go to India and "Deliver the good news about Jesus" while bringing different kinds of humanitarian help. I have heard this from local churches as well as numerous television evangelical preachers as well, such as Jerry Falwell and others, and then watch them count their success in how many converts they have made. So this is nothing new. And after a while you begin to see through it. To me this seems completely unfair to make such an assumption that illiteracy and poverty are caused by Hinduism, as if Rev. David knows all about **the history of India and why it has lost so much of its glory and power, and the immense damage the "Christian British" did to India, and its attempt to dismantle whatever there was of Hinduism and its Vedic literature.** Also, how they purposely controlled food production and distribution of commodities in order to turn people to Christianity. How they purposely tried to control and change the Vedic texts to reduce the high standards of living, morality, and its understanding of God so that people would more easily be converted to Christianity, along with so many other things they did."

(For the rest of article please go to the above site).

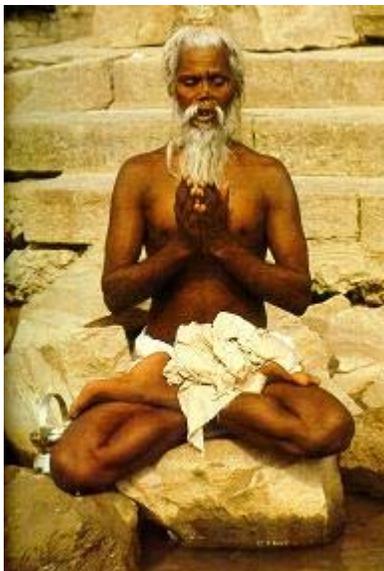
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### Did You Know?

#### India - The Holy Land

For the Hindus, India is a Holy Land. The actual soil of India is thought by many simple rural Hindus to be the residence of the divinity and, in villages across India, is worshipped and understood to be literally the body of the Goddess, while the features of the Indian landscape - the mountains and forests, the caves and outcrops of rock, the mighty rivers - are all understood to be her physical features. **She is Bharat Mata, Mother India, and in her main temple in Varanasi the Goddess is worshipped not in the form of an idol but manifested in a brightly colored map of India. Her landscape is not dead but alive, dense with sacred significance.**



There is a Hindu myth that seeks to explain this innate holiness. According to legend, Raja Daksha, the father-in-law of Lord Shiva, failed to invite his son-in-law to an important event. Overcome by shame, the Daksha's daughter, Sati, jumped into a fire and killed herself. Shiva, inconsolable, traversed India in a furious, grief stricken dance, carrying her body. The gods became anxious that Shiva's anguish would destroy the universe, so they dispersed her body bit by bit, across the plains and forests of India. Wherever fragments of her body landed, there was established a tirtha, often a shrine to the Goddess, and in time many of these tirthas became major pilgrimage centers.

The legend encapsulates a picture of India as a mythologically charged landscape whose holy pilgrimage sites are widely distributed as the body of Sati itself. **The idea of India's sacredness is therefore not some Western concept grafted onto the subcontinent in a fit of mystical Orientalism: it is an idea central to India's conception of self.** Indeed the idea of India as a sacred landscape predates classical Hinduism, and most importantly, is an idea that was in turn passed onto most of the other religions that came

to flourish in the Indian soil.

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