CHAPTER VI: SIMILAR WARS IN OTHER COUNTRIES: A COMPARISON
The last quarter of 17th century saw the Maratha war of Independence. It was a war animated with certain principles, which the generation of ours has accepted, as part of the human rights, namely, no state, how so ever strong has any right to rule over another state which is different from it in points of race, culture, language and civilization. So also every individual is free to worship and practice the religion of his choice and there cannot be any compulsion what so ever, or imposition of one particular faith, by the use of force or other coercive methods, by any other religion, sect or power. In other words, if the sovereignty of the people of any state if challenged, the people have every right to resist and fight against such an unprovoked and unilateral aggression. So also the freedom of religion has become an inalienable right of man. Such was not the case with the world of the 17th century. In India there was a struggle between two forces, one trying to impose itself on the other, and the other trying to defend its existence. These two forces were, Muslim and Hindu religions, consisting each, a different philosophy of
life. The former was backed by the strength and the power of the ruling class, whereas the latter was the religion of the majority of the governed people, ill organised, ill prepared and hence in the stage of decay. The Hindu religion was a definitely far older one than the Muslim religion and had survived through the upheavals and turbulences of the ages. The Muslim religion was an imported force, and hence alien to the people of India, but was being spread by all possible means including royal patronage and many a time at the point of a bayonet.

Why did the struggle at all take place? Mainly because, the difference which Muslim religion reflected in respect of certain intrinsic and ever lasting human values and human rights, the philosophy of life, culture and the growth of humanity. In these two religions the fundamental approach to life was different. The Muslims always considered themselves at war with all other non-believers till the latter were subdued or converted to Islam. Whereas the Hindu religion, for ages showed tolerance and spirit of accommodation towards others. It believed in the eternal values, natural rights and the growth of humanity, without any external interference. Thus, the followers of both these religions representing certain strata of people, came into a clash as there was no possibility of any compromise. Added to it, was the political ambition of Muslim rulers to conquer more
territory and destroy all the states in the Deccan and thus make Deccani states merged into the empire and hence an additional source of revenue to the imperial treasury.

The people of the Deccan were under the Muslim rule over three centuries before the rise of Shivaji. The Muslim rulers showed least respect towards the religion and culture and languages of the Hindus who were in a majority. In Shivaji the Deccani people found an epoch making personality. He woke up the people from slumber of degradation. The people were organised in arms in order to defend the liberty and the natural rights of man. All these things are truly reflected in Maharashtra Dharma. The principles of that Dharma stand for ever lasting values of the man-kind and not for narrow interests. As an outcome of that Maharashtra Dharma an unabated feeling of patriotism and also high degree of courage was shown by them in defending the frontiers of their mother land.

Similar wars took place in later years in other countries of the world. What are the resemblances? These resemblances are mostly of pattern than substance, as on every occasion, it was the liberty and honour of the people belonging to one country that was endangered by another powerful country. These wars, whether fought by the people of America, Ireland or Italy, brought out radical change in the prevailing political concepts and immensely
contributed to the growth of freedom of the people and preservation of Human rights. It would be more gratifying to the author of this thesis, if he has been successful in carrying home the point that the war which the Marathas fought, involved the same principles of liberty and honour, which was the central theme of American War of Independence, a century later, and also Irish people's struggle for independence for many years after. The Marathas progressive in mind believed in the intrinsic values and natural rights of man, through the philosophy of Maharashtra Dharma, and were, if not the first, at least one of the people to lay the foundation of such type of struggle which became world wide in subsequent years. It was a struggle which evinced patriotism of the highest degree in the 19th century in all the countries of the world.

**AMERICAN WAR OF INDEPENDENCE**

About the year 1688 the American people and their land were considered as British colonies. The British Government exercised their right on them. Nor was the situation different in 1762 when the New castle ministry decided to retain in colonies a garrison of ten thousand men and tax the colonists for its support. Though the reaction of the people was seen in some sort of resentment yet nothing eventually happened. Then the act of Navigation
was passed which imposed restrictions on the trade activities of the colonies. One single act of Parliament wrote James Otis has set people thinking in six months more than they had done during the whole of their lives before. Thus the people's minds were activated by this act which was certainly not in their interest. Then came the Stamp Act. The colonial opinion was more united against the Stamp Act than on any other issue before. The opposition to Stamp Act involved something more than the resistance to pay the same. The British Government could not properly estimate the bitterness of American feelings. "From the beginning the real issue in the eyes of Americans was not the tax granted that they disliked all taxes but the authority by which the tax was levied. "A Parliament of Great Britain," declared John Adams in 1765, "can have no more right to tax the colonies than a Parliament of Paris." Resistance to the Stamp Act began in Virginia. A protest was lodged against the England, and shortly the revolutionary scenes burst out in Boston.

At the same time the Declaratory Act of 1766 was passed, declaring that king and Parliament of England have full power and authority to make laws and statutes of sufficient force and validity to bind the colonies. In all cases what so ever the Congress, called Stamp Act Congress met at New York. There were representatives from nine colonies. The Congress mainly attacked the
very authority of British Parliament in passing such an
act. It appealed for the repeal of the Act. And shortly
the men prepared themselves to plunge into action. The
meetings of the people were organised and the opinion
was mobilised. They asserted 'people had a right to set
limits and when necessary to reassure their natural rights
and the Authority, which the laws of nature and of God
have vested them with.'

Thus the people had an aim before them. A philosophy
of a kind of life was being put into practice. As a
result of agitation against the Stamp Act the same was
repealed in March, 1766. But a new phase of agitation
began in 1767, with the passage of Townshend acts. The
Parliament once again returned to the policy of collecting
revenue through customs duties. Once again people were
made to pay more taxes. This was greatly opposed by the
people. 'The people are saying the unrighteous tribute'
write Samuel Adams in 1771. 'in hope that the nation
will at length revert to justice. But before that time
comes, it is to be feared they will be so accustomed
to bondage, as to forget they were ever free.'

These words were a great warning to the people against
the alien rule and their submission to it. The people
were being made to realise the warning of the time if
not properly responded would lead them eventually to
lasting bondage.
At Boston, the men acted violently and dumped all the tea into the sea. The British Government considered it as an outrageous act. The reaction of the British Government can be well seen when the King wrote "All men seem now to feel that the fatal compliance in 1766 has encouraged the Americans annually to increase in their pretensions." The Massachusetts had shown its preference for independence. The Boston Port Act closed the harbour of Boston until the town paid the damages. Thus seeing the political situation deteriorating fast in the colonies, 'The die is now cast' said the King, 'the colonies must now submit or triumph.'

A few months later when General Gag from Boston wrote home that perhaps the 'Coercive Acts' be suspended, the King George III remarked "We must either master them or totally leave them to themselves and treat them as aliens."

"The die was cast indeed. It was cast when the British Parliament attempted to alter the structure of government in Massachusetts. This attempt presented the issue of Parliamentary authority over the colonies in the plainest terms. The act unified Massachusetts behind the Boston insurgents, and it rallied the other colonies behind Massachusetts. It led directly to the First Continental Congress and the Revolution."
The American War of Independence began on 19th April 1775. On 10th May Continental Congress assembled. The Congress created its militia and George Washington was appointed the first Commander-in-Chief of the army of liberation. Simultaneously it issued the declaration of causes of taking up arms, a charter which fully illustrates the depths of feelings of the people and the cause they were fighting for. Congress adopted, on the 4th July, the Declaration of Independence, of which the glorious paragraph was "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness .......... that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it. .... But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government and to provide new guards for their future security."

And in addition to all this many states published similar Declarations, of which the Declaration of State of Pennsylvania is outstanding for incorporating the freedom of worship of any religion and no compulsion whatsoever in the matter. It states that "All men have a
natural and unalienable right to worship Almighty God, according to the dictates of their own consciences and understanding; and that no man ought or of right can be compelled to attend any religious worship, against his own free will and consent, nor can he be justly deprived of any civil right as a citizen, on account of his religious sentiments or peculiar mode of religious worship; and that no authority can, or ought to be vested in that shall in any case interfere with, or in any manner control the right of conscience in the free exercise of religious worship."

Thus the opinion of American people was fully mobilized. They were made aware that they were taking up arms in order to guard the liberty and the frontiers of their motherland. They wished to die as freemen rather than live as slaves. The British government was considered a tyrannical power, bent upon crushing the colonies. They established man's right to liberty and to worship the religion of the dictates of his own conscience. But these feelings of the Americans were underestimated by Great Britain.

General Gag with his troops butchered the people and wantonly burnt towns. The supplies required to sustain day to day life were stopped. This only aggravated the feelings of the people. There seemed no way out for them.
but to fight the aggressor, if they wished to live in peace and honour. The same has been reflected in the Declaration of causes of taking up Arms, "... our cause is just ... being with one mind resolve to die freemen rather than to live slaves ... In our own native land in defence of the freedom that is our birth right ... we have taken up arms." The end of this war is known to all of us. The Americans achieved their independence. But what emerged more powerfully from this war was the man's right to liberty and certain other natural and inalienable human rights. These rights are now established as man's legitimate rights and no power how so ever strong it might be has the right to subvert them. Rights were demanded as a human being. It was not necessary to belong to one particular sect, caste religion or country to possess them. It brought out the fact that people can not be suppressed by any tyrannical measures against their will. And in any such attempt the defeat was surely of the tyrant. They established the fact that they with the unity of purpose could overthrow domination and supremacy of the England.

IRISH WAR OF INDEPENDENCE

The first Irish effort to rebel against the domination of England took place in Ulster under O'Neill. Sir Robert, Earl of Essex marched with an army of 18000
foot and 13000 horse in April, 1599 to put down this rebellion. English forces were defeated at the pass of Plume’s near Mary borough. About this time another English force was defeated in Glenmalure and O’Donnel of the Irish people won a victory in Connaught. In September, 1599, Essex was replaced by Mountjoy. The Irish leader O'Neill was considered by Queen Elizabeth as "the arch-traitor, a monster of ingratitude to her and the rest of misery to her people." The rebels again collected around Muster, but their rising was savagely suppressed and the leaders of the movement were imprisoned. But O'Neill, in the North of Ireland still commanded a powerful position with his 4000 army. A price was declared for his head, but the name of O'Neill was so reverenced in that part that none could be induced to betray him. But alas! men could be bought over and even the noble cause of freedom could at least be temporarily defeated, was shown by the example of Niall Garbon O'Donnell and Donel O'Cahan the two leaders of the rising who were bought over. Therefore, hopes of O'Neill the sole fighter of freedom were completely centred on Spain, where a fleet was being prepared to assist him. When the Spanish fleet arrived, it was found disappointing, as it did not have enough soldiers to fight. Finally, in December, 1601, O'Neill and O'Donell who again sided with his countrymen were defeated at a battle of Kinsale.
The spell created by the defeat lasted for the next 40 years. The second rebellion took place in October, 1641. Two new leaders, Lorcy O'Morea at home, and Father Luke Wadding, head of the Irish Franciscans at home organized the cause at home and abroad and sought the aid of the Pope, and of the cardinal Richelieu. A general rising took place in Ulster. Long Parliament voted money for the suppression of this rebellion. The general aim of the revolt was expressed in Brussels Declaration of 1642. It was to procure 'Liberty of conscience, government by officials who should be Catholics, restitution of lands confiscated 'for religion'. Liberty of the trade ...... and the Independence of the Irish Parliament by the repeal of Poyning's Law.'

This new war continued till 1650. England ordered Cromwell as its general to suppress it. He defeated the local armies. In 1650, Kilkenny the Irish leader surrendered and the Irish confederacy dissolved. Finally in 1652, the Irish force also submitted. Ireland had to pay heavily for this war. Thirty thousand soldiers were given leave to transport themselves to France or Spain while thousands of commisseners were despatched to the West Indies as practical slaves. But the struggle brought a radical change as far as religion was concerned. Roman Catholics secured in full civil and religious rights,
by way of the repeal of the Act of Supremacy.

Then after a few years, the Irish people again worked in unanimity to secure full liberty and equality of religion. They organised themselves and a war broke out in 1687 during the period of James of England. In the reign of Queen Anne a whole code was passed to bar the Roman Catholics from Ireland, the army, the electorate commerce and the law. In 1704, a typical act against the growth of popery was enacted to the effect that the estates which belonged or might belong to Protestants should not come into Catholics hands. Then there were laws which affected the middle classes who were generally Catholics and excluded them from the learned and lucrative professions of Law and Education and debarred them from trade and industry. The grievances of Roman Catholics were economic; payment of hearth tax to the state, tithes to the established churches, heavy rents for their small potato plots, not to speak of forced labour on the roads and the rest. It was ironically said that "In England the landlords let farms, in Ireland land." Such was the condition of the Irish people in general and the Catholics in particular. The religion of the majority, their political and civil liberty and all their racial self-expression were severely being suppressed. According to Burke a well-known historian, "The protestant ascendancy is nothing more or less than the resolution of one set of
people to consider themselves as the sole citizens of the common wealth and to keep a dominion over the rest by reducing them to slavery under a military power." All that Irish people did not accept was this slavery in all its aspects and therefore again waged the war of independence. They, in ascertaining their claim went a step further, when we read that 'Ireland was a sister kingdom of England entitled to the same rights from Magna carta down'.

In Irish people the predominant desire was for emancipation from the British Parliament. As years passed this desire grew stronger and stronger but the British Parliament was uprooting the cause by using military power.

Ireland in 1770 had population of about 4,500,000 people or over half as many as England. Out of them more than 3,000,000 were Catholics who were legally debarred from political life even from the right of voting. The remaining 150,000 were Anglo Americans though concentrated in the East but were found all over the island.

The form of the Government was strange. The Anglo-Irish Parliament was scarcely representative even of the Anglo-Irish. It levied the taxes and passed laws for Ireland. Irish people were to maintain British army of 12000 soldiers -- something like the army of occupation.
There were certain revenues available for the British in Ireland to be enjoyed in England. The laws adopted in respect of trade certainly ran counter to the interests of the Irish people. The discontent was growing gradually. The new leaders appeared in the political area. Jonathan Swift lashed a sarcastic attack at the British Government. It was followed by George Berkeley, Bishop of Cloyne and two protestant leaders, Flood and Henry Gratten in 1775. The American War of Independence encouraged these people in intensifying their activities.

A new party called 'Patriot Party' was formed to carry out the objectives of the Irish people. As a result of these activities, in 1778 certain concessions were granted in favour of the Irish Trade. But this did not solve the problem. The other and more important problems were, equality of Irish Parliament with the British one and recognition of freedom for Catholic religion.

In order to achieve this by means of force, a volunteer force was raised. In February 1782, a volunteer convention took place. It was attended by Grattan and Flood the delegates of 143 cops and was presided over by Charlement, the Commander-in-Chief.

The preparedness of this force exerted a great influence on the political situation, and particularly on the Britain.
In subsequent years, the powers exercised by the Privy Councils of both the kingdoms under Poyning's Law were considered illegal by the Irish people. The same were withdrawn by the British Parliament. The Irish nation accepted the principle that "as Irishmen Christians and Protestants we rejoice at the relaxation of the penal laws against our Roman Catholic fellow subjects."

The British publicly recognised the Irish Parliament in 1782. The triumph of Patriot Party was received by the Irish nation with universal acclamation.

**ITALY'S WAR OF INDEPENDENCE**

The French revolution and Napoleon's epoch making personality brought the awakening to the Europe's sleeping people. The epoch making events which took place between 1789 and 1815 were profoundly felt in Italy, where for centuries the people had languished under foreign domination. The European wars had opened the eyes of the general public and the principle that men are born alike was now inspiring the actions and desires of a new society, a society which emerged in Europe in 1815. The principles of liberty and equality had come to the forefront. The abolition of medieval system of taxation, and of the rights by birth, had given the individual the feeling that he was equal to any one else and could freely climb the
ladder of society. If differences still existed the
normal principle had won the recognition. Yet the states-
men meeting at Vienna firmly believed that all this could
be abolished. They firmly believed that by ignoring
what had taken place during the previous 25 years, history
could begin again where it had left off in 1789.

The political set up in Italy after the Congress of
Vienna (1815) reflected the ideas that authority should
be enforced through monarchs, who were entitled to govern
by divine grace. Such autocratic concept of power
was certainly inspired by Prince Mannerich, Chancellor
of the Hapsburg Empire and by Czar Alexander I of Russia.

The ideal of an Italian resurrection a 'risorgimento'
made headway during this period of reaction (1789-1815).
The people began to feel the need of united Italy. A
great need was felt of equality, of the rights of and
franchises that go with them. Many believed that if
political liberty was achieved, economic and social pro-
blems would gradually be solved. The foreign powers
which were deeply entrenched in Italy and Austrian rule
were to be uprooted. The difficulties were great and the
Italians had to overcome them without arms money or orga-
nization against most powerful enemies.

But one idea was gradually taking a definite shape
in the minds of patriots of Italy. They now believed that the newly revived monarchies and the all powerful Austrian empire could be ousted by a revolt. "Men of action and of thought deemed that if dynasties could unite in the Holy Alliance to defend their privileges, the people should also unite for the purpose of challenging these privileges and of setting in their place the right of the citizens to govern themselves."

The patriots began to organise secret societies for the purpose of stirring the feeling of rebellion and encouraging revolts. The most important one that spread over the whole country was termed 'Carbonaria'.

If the monarchs were crushing such revolts, the people were again and again uniting in a most determined and far reaching alliance which was soon to blossom and bring forth fruit. There was a growing desire for amalgamation of the district units even though Metternich's Austria represented at the time a foreign and retrograde influence. Liberal ideas, and Pellico's book 'Lemie prigioni', well served the cause of liberation. The first revolt broke out in Sardinia and Naples. It was suppressed with Austrian intervention in 1820. Yet it compelled king Ferdinand to grant a constitution. The following year another rebellion broke out in Tunis against the King of Piedemont. The revolt though initially
successful, was subsequently put down. For the next ten years and till 1831 Italy remained quiet and then Central Italy revolted. The patriots thought of gaining support from either France or Duke of Modena. But they were shortly frustrated in their attempt. Then came to the forefront of the Italian political scene Giuseppe Mazzini who founded a secret society. Its aims were 'Popular sovereignty, direct action by the people, independence, unity, ... and the principle of nationality'. Mazzini's ideals were expressed in a letter he wrote to a German patriot. "I admire my fatherland, because I adore all fatherlands; our liberty because I believe in liberty; our rights because I believe in rights. Natural sentiment belongs to all for the progress of all. A nation must be to humanity what the family is, or should be, to the fatherland...." He inspired the people to rise against the foreign domination and gave them the slogan 'God and the People'. (Dioe Popolo).

"To Mazzini belongs the glory of having imposed upon Italian public life an idea-force to which all others ...... have had to become subordinate and tributary." Although unsuccessful in obtaining concrete results, he gave determination to his people, inspiration to his followers and cause grave concern to Austria and the Italian states. In 1848 Milan rose against Austrians. But the fever was of short duration. Austrians skillfully
overcame the situation. Piedemont negotiated an armistice in August, 1848. In March, 1849 Charles Albert resumed the hostilities, but was soon defeated at Novara. In 1849 again, Tuscany rebelled and a constitutional government came to power. Rome also revolted and the pope was compelled to find refuge in the Kingdom of two Sicilies. A republic headed by Mazzini was proclaimed on February 9, 1849.

The military defence of the new republic was entrusted to Garibaldi. But France invaded Mazzini's Republic and crushed it. In the North, Austria crushed the revolts of Brescia and Venice. Outwardly Austria was victorious. And the situation in Italy had worsened. The only hope was seen in Cavour of Piedmont. It became the centre of patriots activities. It gave Italy an example of good administration headed by Cavour. This statesman combined complete devotion to the national cause with experience and ability in public affairs. Cavour's view of human activities was simple and optimistic, one rooted in the belief in the human progress, progress that was dependent on freedom. The stage had been now reached of an inevitable open conflict between the ir-reconcilable principles of Authority and Liberty.

Since France and England were sympathetically inclined towards the Italian cause, he carefully cultivated their friendship. Within a period of ten years from the
collapse of 1849, he engineered a successful war with Austria. France came to the help of Piedmontese. But subsequently, for no apparent reasons, France signed an armistice with Austria and thus let down Piedmont. Nevertheless, the final stage for Italian unification had reached, the people of Duchies of Parma, Modena, Tuscany and Northern capital states, rebelled against their governments and asked for annexation to Piedmont. In January, 1860, Cavour perceived that the moment had arrived to complete the programme begun in the previous years. On 5th May, 1860, with the knowledge and assistance of Cavour, Garibaldi and his thousand volunteers landed on Sicilian coast and crushed the forces of the King of Naples.

In a similar way Cavour, personally commanded the army in central Italy. On 14th March, 1861, the unity of the peninsula was sanctioned legally and constitutionally. On 20th September, 1870, Italian troops entered the city of Rome and in a plebiscite of 7th October, 1870, the people of Rome voted in favour of annexation to Italy. Thus the final goal of the 'Risorgimento' was realized.

CONCLUSION

For comparison, I have chosen three different countries of the world, America, Ireland and Italy, who fought for
their independence, their struggle being based on certain rationales and the principles of humanity in conformity with the natural rights of man. The object of this comparison is whether in Maharashtra, during its war of independence any such recognised principles were in existence, and if so to what extent the conditions prevailing in this country and those in other countries of the world contributed to the success of these principles. Ireland fought its war of independence over a period of 175 years, starting sometime at the close of the 16th century, as compared with it, the Italians fought for a period of sixty years or so, and the Americans took still a lesser number of years to achieve their independence. In Maharashtra the actual war period was of about 25 years, beginning with the arrival of Aurangzeb in the Deccan and ending with his death.

The length of period may have varied in respect of all these countries, but what is more outstanding is the vigour the perseverance and the determination with which these wars were fought by the people in each country. There were many points in common to these countries. Britain imposed various taxes on the American people, with a dual objective, firstly to get more revenue and secondly to keep effectively these colonies under the British control. In India, Aurangzeb, during his reign introduced many taxes against the Hindus, the most hated being Jizya or toll tax. It had also the dual objective,
firstly to enrich the state treasury and secondly, to coerce the Hindus to such an effective condition that they finally embraced Muslim religion of their own accord. The net result of such a policy of taxation, whether in America or in India, was a general resentment and disapproval of it by the people in general. Americans, when Stamp Act was imposed upon them, questioned the very authority of the British Parliament. "From the beginning the real issue in the eyes of the Americans was not the tax — granted that they disliked all the taxes — but the authority by which the tax was levied — .... A Parliament of Great Britain declared John Adams in 1765 can have no more right to tax the colonies than a Parliament of Paris." Similarly, Shivaji also questioned the alien authority of Aurangzeb and other powers in imposing taxes on the free people. The American people not only questioned the tax levying authority, but stated in their Declaration of Independence that "..... whenever any form of government becomes destructive of these (Life, Liberty and pursuit of happiness) ends, it is the right of the people to alter or to abolish it. When long established governments became a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such governments, and to provide new guards for their future security."
It was accepted that people have a right to set limits and when necessary to reassure their Natural Rights and their Authority. That Maratha nation wanted was the same life, liberty and pursuit of happiness. It was denied to them for about three and half centuries by their Muslim rulers. Shivaji in his times only tried to assert the same Natural Rights, which a century later, Americans put into practice. The only difference in the Western world and India was that their wars of independence and liberation, were preceded by the age of Enlightenment, whereas in India no such particular age existed, though the idea of enlightening were current. Therefore, Shivaji raised his nation in arms only to seek these human rights, and to overthrow the despotic government of the alien Muslim rulers.

The American people, while taking up to arms, fully justified the cause by a declaration that "... our cause is just ..... being with one mind resolve to die freemen rather than to live slaves...... In our own native land, in defence of the freedom that is our birth right...we have taken up arms." So also Shivaji declared as early as 1656 the same right in a letter to one of Aurangzeb's officers in the Deccan. The Marathas also took up the arms in defence of their mother land. In Ireland it was the tyranny of religion, of Protestants over Catholics, of one set of principles opposed to another. The people
The people holding belief in Catholic religion, were being coerced and crushed. They were barred from the public life as well as government offices and trade and industry. They had no privileges, only because they belonged to a faith other than Protestants. They were always at the mercy of the ruling class. In India also the same was true. In India there was the tyranny of Muslim religion over the Hindu religion. Various laws were passed, mostly discriminatory and humiliating against the Hindus. It was a matter of pride for Aurangzeb to do so. They were coerced and crushed. It was against the very principles of Natural Rights of man. Enough tolerance was shown by the Hindus. But still day by day their condition was worsening. Therefore, Marathas organized themselves in order to protect their 'Dharma' and honour. In the multitude of correspondence of Sambhaji and Raja-ram's time we find that the people were told that it was their sacred duty to protect the Maharashtra Rajya and Maharashtra Dharma. They were reminded that it was the Kingdom of the people, and once they were united Aurangzeb would be nowhere. There was a definite determination to fight the coercion. In the reign of Queen Anne's whole code was passed to bar the Roman Catholics (of Ireland) from the land, the army, the electorate, commerce and the law. In Aurangzeb's time many such regulations were passed against the Hindus, which prohibited them
from undertaking any such lucrative jobs. In both the countries the object of the rulers was common i.e. to torture people who believed in a religion other than their own. In both the countries the result had been the same, i.e. timeless resistance of the people. In Ireland, it were only Catholics who were taxed heavily and were subjected to discriminatory laws. In Ireland, the religion of the majority, their political and civil liberty, and all their racial self-expression were proscribed. In India, the Hindus can be comfortably placed in the place of Catholics. Burke, in his vehement criticism of the protestant ascendancy said "..... (it) is nothing more or less than the resolution of one set of people to consider themselves as the sole citizens of the commonwealth and to keep a dominion over the rest by reducing them to slavery under a military power."

How truly it is also applicable to the Indian conditions, when aurangzeb with all his military strength came down to the Deccan to subdue the Hindus in general and the Marathas in particular. They fought vehemently in order to guard their state and the religion, as did the Irish people against the British crown throughout the long period. Italian war showed that the people had the unquestioned right of self-determination. Once the political
independence was achieved, social and economic problems could be gradually solved. It was a war against a foreign power which had dug its roots firmly in the soil of Italy. Every opportunity that the patriots could get was used for liberation of their land. Many a time they were subdued. But in the end they won. The Marathas also in similar way had to face the enemy, who had already grown stronger on the soil of India. The Mughal dynasty had seen, by the time Aurangzeb invaded Deccan more than hundred and fifty years of life. The Mughals being stronger were able to defeat the Marathas on many occasions. But in all these battles, like Italians at the hands of Austrians, Marathas were merely defeated and not crushed at the hands of Mughals.

They lost no time in organizing themselves and thus raised the head high above the dust of humiliation again and again. They persisted in their fights, in order to achieve the singular goal of independence. In Italy's war of Independence, Mazzini had a distinctive place for having imposed upon Italian public life an idea force to which all others ... have had to become subordinate and tributary. The entire public force was mobilized in that direction. So also in Maharashtra, every thing was subordinated to the protection of Maharashtra Rajya and Maharashtra duarma. This was the biggest moving force behind all the activities of the Marathas. In other words
it was an idea-force which brought so successful results.

In short, I have brought out some of the similarities that existed, among the four wars of the four countries of the world. But where similarities do not exist, it would be incorrect to insist for the same. What is essential is to find out if there were particular concepts dormant, or certain phenomena that were admittedly different even if the difference might be an outstanding one. Yet, it should be seen, if they could be related as a product of a common impulse. We should also appreciate their achievements under varied circumstances and different degrees of opposition, if they had been successful in achieving certain accepted common ideals.
FOOTNOTES

1. ADR, p. 159.
5. ADR, p. 174.
6. ADR, p. 175.
10. A History of Ireland, p. 246.
11. A History of Ireland, p. 300.
13. Italy by G. Zampagline, p. 31.
14. Italy by G. Zampagline, p. 35.
15. Italy by G. Zampagline, p. 38.
16. Italy from Napoleon to Mussolini, p. 36.