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## INTRODUCTION.



An "introduction" is rather a pretentious word for the few remarks I am about to make as regards the subject of the following sketch. I had no voice in the choice. It had been chosen and made public before I was aware of it and could alter it. It has, therefore, to be put up with, whether I like it or no. In the sense of letting the readers into anything they do not already know of Mr. Keir Hardie, the task is hopeless. Every body has noted all the good features that are in him. The anti-Indian section of the Press, here or elsewhere, have not been unalert in imputing to him all imaginable faults, so that, if there were any undiscovered defect in his character, a suspicious seeker has an abundant supply in which to search for it. I, for one, have noticed none of the latter kind—unless manliness is a draw-back or frankness, a black-spot. Before he came in our midst I wrote about him thus :—

He has impressed me and a whole heap of others that the *Satwic* element predominates in him; and *this* loveable feature—so refreshing as compared with the *Rajasic* and *Thamasic* manifestations which with some honorable exceptions, surround them—is the true

secret why my countrymen flock to him or are attracted by him. By religion, by tradition, and by habit transmitted or acquired we are taught to value *satwic* natures.

Since then he has been face to face with us—high and homely alike—and there is absolutely no reason to qualify the good opinion we had formed of him, or to diminish the profound respect with which we had been inspired by what we had learned of his life, of his actions, or of his attitude towards men's legitimate claims, no matter where. He has been fairly outspoken, at the same time he was reasonably discreet, a combination of traits which none but the bitter Anglo-Indian would deny in him.

He has told us some truths, some of them are no more flattering to us than to his countrymen. We, for our part, have not liked him any less on that account. Thereby he has rather enhanced our esteem for him. Once convinced that a person is honest and straightforward, it has been invariably the case with the people of this country. In every one of such sort, we recognise an influx of *Satvic* divinity and overflow with affection for him, irrespective of who he is and what he can do for us. Mr. Keir Hardie has impressed us to be such a person and he has walked straight into our hearts and won them outright. In producing this

result, we have perhaps been negatively aided largely by his adversaries *i. e.* those who virulently criticised him; for we are well aware from what motives such criticisms emanated.

We have been taught how to interpret them *i. e.*, how it is always safe to distrust in men and things they praise and to believe in those they endeavour to discredit.

That Mr. Keir Hardie will turn to the best account the amount of precise knowledge he has laboured to acquire while in India, is beyond a question. The amount of benefit which will accrue to us from his single-handed, though honest and energetic labours when he goes home, may perhaps be inconsiderable. He told us so; and it is not a mere language of modesty; for we, who are not blind to the overwhelming odds and to the multiplicity of obstacles in his way and in the way of the like of him, can adequately realise his more than humble estimate of what the outcome of his efforts might be. To repeat a remark I made some time ago in the columns of the "Madras Standard" I in common with a large number of my countrymen regard him as a disinterested and estimable witness of truth to dissipate the numerous and malicious falsehoods and gross exaggerations disseminated against us among his cleverly deluded countrymen at home. We hope

fully look forward to his speaking out the whole of his mind when he gets back to the scene of his life-long labours and pointing out fearlessly that, if there has been unrest all these barrowing months it was in his peoples minds and not in India or her people. We may also feel that, while giving his evidence against the phantom of a frenzied or frantic India, conjured up by heartless maligners and malicious sensation-mongers, hired and unhired, he would not minimise or throw a gloss over the profound discontent which has manifestly struggled to the surface for one reason or another, in all classes of the people throughout the length and breadth of the country; for he has tapped all the available sources of information, among officials, among town-folk and among unsuspecting and unmanipulated villagers on whom he alighted, unawares in pursuing his lines of enquiry. He would be doing yeoman service to his countrymen no less than to us, if he could enable them to take their ostritch heads, off the sands of little knowledge, which as the poet has said, is a dangerous thing, when it is not accompanied by Gladstone's proviso that it is recognised and realized to be no more than little. He would tell them how it is a legitimate and loyal discontent, disloyal only in the eye of those who are not themselves loyal to their duty or to their sovereign's plighted word, vouch-

safed as the mouthpiece and the symbol of the British nation.

A certain simile, employed by Sir Arthur Helps in another context may be quoted here (slightly changed) as aptly describing one of the important roots of the wide-spread discontent which must have been aident to him as for every observant person who cared to study the situation here and read aright the signs of the times. That simile is as follows:—

“It is like placing young forest trees in a hot-house and saying, grow so far,” if you like, expand to the uttermost in the space allowed to you. But there is no more room after you have attained these limits; thence forward grow inwards or downwards or wither away.”

This and other manifestations of the causes which embitter feelings, create chargin and elicit murmur, more or less loud, we anticipate Mr. Kier Hardie to be bold and the foremost to hammer into the phlegmatic or as yet unpenetrated minds of his well-meaning countrymen, for whom this country is a valuable asset and on whom lies the burden of responsibilities, the weight or the true nature of which the bulk of them are as yet only dimly conscious.

In these exigencies, we shall be quite content, if the subject of the following sketch is the heroic first in the line of good and clear-sighted men, who have begun to feel inwards qualms and to visit us to study us and our requirements aright—not merely to gloat with pride over the vastness of their Country's empire in the East.





# Mr. JAMES KEIR HARDIE, M. P.

## THE SKETCH.

MR. KEIR HARDIE, the Labour Leader, whose heartfelt desire to know, first hand, the real cause of the unrest in India goaded him to visit our land, at the sacrifice of his well-earned leisure, was born in the year 1856 in a village in Lancashire. His parents were poor. Being poor he began life when he was scarcely 3 years old, as a boy-labourer in a coal mine in Wales. The three R's were foreign to him till he was 13 years of age. The only teacher who taught him anything was his poor good mother who trained him to a kind of rough reading. This was developed later on by Mr. Hardie by dint of perseverance, observation, and keen application to the work before him. The development was so great, that he was able to read with ease such authors as Ruskin and Carlyle before he was twenty. His spare hours in the home were spent in learning the winged writing, phonography, which combined with his later mastery of Typewriting made the *Phonetic Journal* characterise him as an eminent M. P. who prefers the machine to the pen.

He became a prominent head among the Lancashire miners. Mr. Hardie worked up his way and he was elected Member of Parliament in 1892 for South West Ham. His great experience and self-acquired knowledge stood him in good stead on occasions when the status and condition of the labourers were discussed in Parliament and thus secured moral success to his side. In the elections of 1895 he was defeated, but his unsparing services to the cause of Labour

continued without abatement in the brilliant editorship of the *Labour Leader*, the organ of the Labour Party. He has also been a constant contributor to periodicals, Magazines and Reviews. In the general elections of 1900 Mr. Hardie polled 10,187 votes winning a majority of 2411 votes over his rival candidate. In the elections of 1906 the several sections of the Labour Party united in making Mr. Hardie the leader and mouthpiece of the newly organised Party, and he was triumphantly returned for Merthyr-Tydvil.

He took great interest in Indian affairs as evidenced by the fact that in the last general elections he exerted his great influence with his party in support of the Grand Old Man of India's claim to a seat in Parliament. His amendment to place the Secretary of State's salary on British Estimates during the Indian Budget debate in 1906, was supported by the entire Labour Party, Irish Nationalist Party and some British Liberals. He said on the occasion:—

“I regret that the administration of Indian affairs is still reserved especially in the higher offices, for gentlemen from this country..... The right Honourable gentleman has made considerable reference to the prosperity of the people of India, but there are facts even more conclusive than the appearance of copper pots, sewing machines, and other things in the houses where they come really to test the social condition of the people of the country.”

As a Labourite, Mr. Hardie will do whatever he thinks best and honest in the interests of Labour, as a Socialist whose interests are bound up with the progress of internationalism, he will no doubt take up Indian questions and handle them with a larger following at his back than Sir Henry Cotton, Sir W. Wedderburn and others.

Mr. Hardie has a following in England which is every day assuming greater dimensions and promises in the near future

to be a leading party in English politics. His sympathy with the people of India is therefore not without some value in his country and not unpromising to the people of this country. He is therefore, unlike Bradlaugh, Cotton, Wedderburn and other Liberals in the British Parliament.

## Mr. James Keir Hardie, M. P.

### A Reminiscence.

The following is an interesting account from the *Statesman* :

Late one evening, shortly after Christmas we arrived at Old Cumnock, in Scotland, and were met there at the railway station by Mr. Keir Hardie, to whom Mr. Cunningham-Grahame of Gartnoro, near Stirling, had given us an introduction. Mr. Grahame was at that time a picturesque figure in the House of Commons; just as he is to-day a picturesque writer on Morocco and other subjects. He dabbled in Socialism, and in Scotland he was called the "Labour Don Quixote." "My Sancho Pancha will show you the coal mines," he had laughingly told my companion, who was a Russian novelist.

In the dim light of the Old Cumnock railway station, Mr. Hardie resembled any other working man; but he wore on his head a little peaked cloth cap, like the one that later on gave so much offence in the House of Commons when he made his first appearance there accompanied by a band and Socialistic banners.

Old Cumnock had on a thick snow coat when we visited it, and looked very dreary and desolate; but it was then, and has been ever since, Mr. Hardie's home, and he smiled when the Russian novelist called it "a sad place." At the Inn he left us, promising to call the following day, and while a brawny maidservant thrust a red hot poker into a grate filled with dead coals, my companion remarked "Monsieur le labour agitator is a very silent person."

The next day being Sunday we made fruitless attempts to find an exit from the inn and then gave ourselves up to fire-side reading. Icicles hung from the houses and a white pall hid from us Old Cinnock. In the afternoon Mr. Hardie made his appearance, and with his help we escaped from the inn by a small back door, and in reply to the novelist's question "why is the inn barred and bolted?" he said "we keep the Sabbath." He took us to his house—a comfortable brick building, and he explained that "an admirer" had lent him money to build his new residence.

We were introduced to Mrs. Hardie, a gentle-looking peasant woman, and she promised the Russian novelist a real Scotch haggis. The table was spread for tea, and the inscription on the sugar-basin might have been taken for Mr. Hardie's motto, for on the white surface was written in large letters "Be Canny." This sugar-basin pleased the Russian novelist, who later on received it as a New Year's present. After tea Mr. Hardie lapsed into local anecdotes, which he related with quiet humour. Of himself he said little, but we had been told by Mr. Graham that he had worked in the coal mines of the district from early boyhood until the time when he took up labour agitation. "Almost self-educated, a Socialist and now a paid labour organiser" had been the description given to us of the squarely-built, loosely-clad man who sat beside the fire with his wife and children. Scanty hair, a high forehead, secretive lips and cautious eyes, marked Mr. Hardie at that time. The little he said was smooth and pleasant and he explained that Scotch people are born with deep feelings that only rarely find vent in language. He quoted the poetry of Robert Burns, and passing from the sublime to the ridiculous, related the distress of a local farmer who had promised to marry a widow a short time previously. The man had hidden himself in the straw of a loft on his wedding-day, but had been discovered and dragged to church by the woman to whom he had promised

his name and substance. Later on, Mr. Hardie took us to see his parents and brothers, and so strongly did his intellectual forehead contrast with the rugged features of his family that the Russian novelist began to weave a plot; and when we were told that he was the eldest son of a miner and a lady's maid, a full-blown novel sprang into existence. That New Year's Day in Old Cumnock was a thing not easily forgotten, for use almost all the men in the place seemed intoxicated, and miners lay helplessly drunk in ditches amidst broken ice, snow and mud. Mr. Hardie explained that such intemperance took place only once a year and he regretted that his neighbours did not follow his good example in the way of total abstinence.

#### MR. HARDIE AND PRINCE KROPOTKINE.

The haggis arrived at our inn, — a bit of bacon cooked in cabbage and tied up in a clean white cloth — and the Russian novelist said that the Scotch national dish was little better than the raw roast beef that foreigners believe to be the *piece de resistance* on every English dinner-table. The novelist was a loss, and this is the reason why we had promised to introduce Mr. Hardie to Prince Kropotkine — ex-Nihilist and present writer on economic subjects — and Mr. Hardie had talked loudly and much about “the prince” in Old Cumnock. So the good people of that place had come to the conclusion that we, too, must be persons of importance; and at midnight the local band played under our windows. In vain the novelist shouted “*Mon Dieu!*” and used bad language, in Russian and talked in French about “cracked instruments,” the band played on until we received a gentle hint on the subject of backsheesh. Some months later Mr. Hardie met Prince Kropotkine in London, and then Mr. Hardie exclaimed “That a Prince! Why he looks like a dissenting minister!” It would be interesting to know Mr. Keir Hardie's opinion of the

Indian Nawabs and Rajas whom he invited to meet him during his tour in "the dark places of India."

The local mines were visited with Mr. Keir Hardie's assistance, and the novelist, who had read Zola's "Germinal," found little that was new in the black pits into which we descended in iron cages. Down in his native environment for he had begun life as a trapper-boy. Mr. Hardie became communicative and explained that he had made up his mind "to enter the National Valhalla." "I am nearly 40," he said, "and I feel that time is passing. In the House of Commons I should form a nucleus, other labour M. P.'s would be elected and a second Home Rule Party, with Parnell's tactics, would be formed." Most people know how Mr. Hardie's ambition was accomplished; also the history of the Independent Labour Party in the House of Commons. And some people ask why Mr. Hardie is not satisfied to remain at the head of this party, which so largely owes its existence to his efforts; and for what reason he visited a country almost as big as Europe, a country whose history he has not apparently studied, the character of whose peoples he cannot know in a hasty visit, whose customs, religious and vernaculars are to him like Algebra or Euclid.

#### MR. HARDIE'S "DISPOSITION."

But Mr. Keir Hardie is of an inquiring disposition. It is related that at an important meeting of the Independent Labour Party he did not turn up, because he had never before been to a Lord Mayor's show, and such a City pageant happened to be then in progress. Mr. Hardie visited India nominally on the "Labour ticket;" and he must have been gratified to find so little "nurest" in his own caste! If other Indian castes mistook his position in England—was it his fault? It is to be hoped that in his travels in various parts of the British Empire, Mr. Keir Hardie will educate his caste

concerning the admittance of Indian workmen into Australia, South Africa and Canada. Also, that after he returns to England he and the other members of the Independent Labour Party will remain in their seats during Indian Debates. "I will believe that English Labour M. P.'s are really interested in India when their places are filled during Indian Debates," was the remark made a short time ago by an Indian gentleman educated in England.

### ARRIVAL IN INDIA.

Mr. J. Keir Hardie of the Labour Party fame arrived in Calcutta on the afternoon of September 22. He did not advertise his movements and his visit to India, like the rest of his tour, was not marked by any unnecessary publicity. He reached Calcutta by the S. S. *Jelburgha* from the Straits Settlements. He travelled through Canada, Japan and China.

#### THE "EMPIRE'S" INTERVIEW.

A representative of the *Empire* called at Spencer's Hotel where Mr. Keir Hardie was staying. The famous Labour leader extended a pleasant welcome to the first newspaper man he had met in India, commenting that the *Empire* was, at any rate, the right sort of name for a paper. Before Indian topics were broached, Mr. Keir Hardie expressed his views on the question of Asiatic Labour in the colonies, and related what he had seen of the situation in Canada during his recent stay there. "I was brought a good deal into contact with this question of labour," he said "it is going to cause trouble." "What do you think the Government will do?" asked the interviewer. "The Government say that they cannot interfere, because of the treaty between Great Britain and Japan," was the reply. "But that is only an excuse. There is nothing to prevent the Government of Canada siding with the Labour Party there, if they wished. The Transvaal Government interfered with the Indians in South Africa and

certainly the Dominion Government can do the same." "Do you think the invasion of Asiatic Labour is a menace to the whiteman's civilisation in the colonies?" he was asked. "Yes it is, the whole trouble," he added, "is all a question of wages. I went there and passed through works where the whiteman had hardly ever been and, in several cases, the manager was quite frank about it. It was a question of wages. They could save fifty per cent on the wages bill through employing orientals." "What do you think of the reason urged for the desirability of Yellow Labour in South Africa, that every hundred Asiatics or less employed gave an overseer's job to a whiteman," the representative asked. "Lies," exclaimed Mr. Keir Hardie laconically "the white workman is capable of doing all the work there is to be done in South Africa. With regard to Indian affairs, Mr. Keir Hardie admitted that he could express no opinion on them at present. "I have come here to learn," he said. Then, for some minutes, he interviewed his interviewer asking questions about the country and political situation. He seemed greatly interested in an account of the caste system. "Why," he said, "it is a form of Trades Unionism; those Trades Unionists are quite content with their lot in life." "You never find a cooly pining to become a clerk," said the representative. "Then they are not very progressive," was Mr. Keir Hardie's comment. Mr. Keir Hardie stated that he had come to India in consequence of the unrest. "The reason I took India into this tour," he said "was because of the Press reports being cabled across to England, especially Reuter's. They seemed to me so harassed and so unfair and so like the kind of stuff that came through the same agency about the South African War that I thought it desirable to come here and endeavour to find out the extent of the unrest, the causes, and what it is the agitators are really seeking to accomplish. It is my intention to see all classes of people, officials, newspaper editors, agitators



and the leading people generally. The labour party at home," he continued, "is intensely anxious to see some new departure in the Government of India, especially in the direction of giving native educated Indians a much larger share in the Government of their own country than has hitherto been done. On my return, I shall place the information I have gathered and the impressions I have formed before the party and see what action can then be taken at the next session of Parliament. I have had so much experience of agitations, both in Great Britain and Ireland, that I have learned to distrust the surface view which so often comes to us through Press agencies." Mr. Hardie stated that he had already arranged to visit Eastern Bengal, the United Provinces and the Madras Presidency. He regretted that he had only a month to spend in the country. "A month" he said, "I know, is all too short a time for the study of such a large question, but it cannot be helped."

Speaking on the *Suadeshī* movement, Mr. Hardie said that it had a parallel in the Sinn Féin movement in Ireland, which aimed at self Government for Ireland and for establishing Irish industries with Irish capital. "Certain leaders," he said, "had even gone so far as to suggest that Irish M.P.'s should leave Westminster and sit at Dublin." "The Sinn Féin" he concluded, "is the direct outcome of the unsympathetic way in which legitimate Irish demands had been met with by the British Parliament and I look to find a similar cause for the unrest in India." "The position is hardly the same," said the interviewer. "I am not saying that, nor hinting at it" disclaimed Mr. Keir Hardie. "I am merely pointing out that the causes of unrest may be similar."

#### THE "DAILY NEWS" INTERVIEW.

In the course of an interview with a *Daily News* representative, Mr. Keir Hardie said, "My visit is purely a private one

but I received a commission from the Labour Party to convey fraternal greetings to any kindred organisation I might meet on my travels."

Q.—What have you come to investigate especially in India?

A.—Well, the reason that first led me to include India in the tour was the tales that began to reach England of the unrest. I think everyone is fairly agreed at present that the bulk of the telegrams sent home were grossly exaggerated. I wanted to come here to find out what was wrong; for, discontent does not spring up spontaneously. There are always causes for it and it may be possible to find them by making as wide enquiries as possible. I must confess I want also to find out as much as I can about the Partition and what effect it is still exercising on the public mind. But speaking generally I am glad to hear of the existence of agitation. Nothing stirs and invigorates a race more rapidly and surely than political agitation. Go through history and you will find it teaches that lesson very plainly.

Finally the representative asked a crucial question.

Q.—If the Labour Party had it in their power to grant the demands of any Indian party, what would they do?"

The ideal of the Labour Party is a free self Government on the Colonial model. If the Labour Party were in power tomorrow, it would grant, so far as is possible a system of Colonial self Government under the British flag."

Q.—Under British flag?

A.—Yes, under the flag, though when you come to consider the matter, after self Government is given, that becomes a subordinate point. If Canada were suddenly to declare its independence, what would we do or even what should we care to do?"

He paid a visit to the *Bengalee* office and seemed to take lively interest in Indian problems. He also visited the Indian stores, and placed an order there for a suit.

The students of the Presidency College invited Mr. Keir Hardie to give them an address on an educational subject before he left Calcutta, and October 4 at 5 p. m. was provisionally arranged.

### In Eastern Bengal & Assam.

#### AT SERAJGUNG

The night of October 25 saw Mr. Hardie at Serajganj, where he was warmly received at the steamer station with shouts of "Bande Mataram." He was transhipped in a boat gaily decorated with flags. A procession of boats accompanied him, two police boats following. At Mr. Hardie's request, the "Bande Mataram" song was sung on the boat. Next morning he spent an hour with Mr. Ainslie, S. D. O. and then drove through the town, visiting business places, artisan houses and the Victoria School. In the afternoon, he visited the Misses' Court, the Criminal Court and the Boundwarilal School.

In the afternoon an unpleasant incident occurred. Mr. Hardie had obtained Mr. Ainslie's permission to inspect the jail. Mr. Ainslie himself came to pilot him round the jail. At the gate, outside the jail enclosure, when Mr. Ainslie arrived, he found Mr. Hardie in company with a number of gentlemen including Mr. J. Choudhry who was in native dress. After a brief conversation with Mr. Hardie, Mr. Ainslie turned to Mr. Choudhry and shouted in an insulting tone "Go away. You have no right inside the jail compound". Mr. Choudhry answered quietly "Can't you talk civilly". Mr. Ainslie still shouted "Get away". Mr. Choudhry said "You evidently don't know that I represented Serajganj in the Legislative Council and was the colleague of your superiors and you might be

polite to me". Mr. Ainslie said "You did not call on me this morning. You can go away. Your place is on the road" This he shouted several times. Mr. Choudhry left saying to Mr. Ainslie "this will be reported to your betters".

Mr. Hardie who seemed thunderstruck at the scene he had witnessed then refused to enter the jail with Mr. Ainslie and told him frankly that such a conduct was a disgrace to the British Nation that Mr. Ainslie was supposed to represent and that he (Mr. Hardie) refused to keep company with any one who behaved in this way towards another gentleman. He then left Mr. Ainslie standing and joined his friends.

Thence they proceeded to Roy Thakur's house to enquire as to the real facts about the Drummers' strike and other popular grievances. Mr. Hardie made a careful enquiry about the past and present state of affairs at Serajung and started on the 26th night for Mymensingh.

#### AT MYMENSINGH.

He arrived at 11 A.M. on the 27th morning and was received at the station by a number of leading citizens. The Police were also in evidence at the station. He drove with the Chief Manager to the Maharajah of Mymensingh. During the course of the day a number of deputations waited upon him and put before him facts and information concerning the local affairs. Mr. Keir Hardie asked to be supplied with the legal and other documents bearing upon the statements made to him. He also visited Mr. Clarke and Mr. Garlick, the Magistrate and the Additional Magistrate respectively. He visited the town, which, he said, reminded him of a city in a state of siege, the number of armed constables in evidence being so great. Mr. Keir Hardie, interviewed, said that the facts which he had learned that day showed that Russian methods of administration were closely paralleled in the district, whilst some of the atrocities recently committed would, if known in England,

rouse as much indignation as the Turkish horrors in Armenia. Mr. Kfir Hardie left for Dacca on the 28th morning.

#### AT DACCA.

Mr. Hardie arrived here at 11 A. M. on the 29th, who with Mr. J. Choudhry, then drove direct to Mr. Catchatoo's place where he put up, while in Dacca, as a guest of Mr. A. C. Roy. In the afternoon, Mr. Hardie went to the official circle. None of whom, however, he could meet except Mr. Allen, the Magistrate. Mr. Hardie had a long interview with him, for over an hour, after which he visited Salhan-bazaar the place of Dacca Industry of conchshells. Mr. Hardie inspected the processes minutely with keen interest and was so much pleased with the workmanship that he granted quite a flattering certificate to the artist. After this he went to see looms working muslins. Here too he made a very searching and long examination of the process, making numerous enquires all the time. He spoke very highly of the workmanship of the pieces shown to him. One other industry which he inspected was the famous gold and silver filigree works of Dacca. He went inside the several shops and there, for a long time, watched the goldsmiths work and turn out several articles.

Mr. Hardie met the deputation of the Hindu gentlemen of whom he very minutely enquired about the Swadeshi movement and the local industries. The minute character of his examination would be understood by the fact that he had Manchester and Ahmedabad ekkas brought to him and compared the prices. He found the Swadeshi piece cheaper than the foreign one. His enquiries about the political situation covered a wide ground and he sought and obtained information on the *Boycott* as well as official notices enforcing the sale of foreign articles. A piece of muslin was presented to Mr. Hardie by Mr. A. C. Roy as a memento of his visit to the

place of muslins. At ten Mr. Hardie with Mr Choudhury left for Barisal.

#### AT BARISAL.

Mr. Keir Hardie went to visit the Madanmohan Temple on the 29th evening. The next day at 9 A. M. he went to the District Magistrate, Mr. Buller. At noon, he visited the Courts, Brojomohun College and School. Whilst in Mr. Scott's Court he sat chewing pan. He was fast adopting the manners of his new friends.

Mr. Hardie enquired of and saw Madhu Sudan Saker whose Rs. 20 scholarship had been forfeited as he passed from the Banaripara School.

In the evening Mr. Keir Hardie went on a boat trip. He visited Kanarchar and Charbadna, two villages on the other side of the river. He saw the poor condition of the villagers and was glad to notice the quiet friendly terms in which the Hindu and the Mahomedans were living. After finishing his trip, he drove to Zamindar Upendra Babu's house. The portal gate leading to the house was most beautifully decorated with flowers and bunting and the house was gorgeously illuminated. The spacious quadrangle in front of the house was teeming with a settling mass of humanity. Mr. Hardie delivered a most effective speech from the staircase. His thunderous voice reached the farthest corner. He thanked the audience for turning out in such a large number and for the cordiality and enthusiasm of their reception and said he would carry informations received here to England and endeavour to the best of his power to ameliorate the Indian condition. He said that he was immensely glad to notice the best of terms on which the Hindus and the Mahomedans were living and expected there would be no enmity between them unless stirred up by the authorities. He exhorted both the Hindus and the Mahomedans to remain true to "Hail, Motherland."

His pronouncement of the words *Bande Mataram* was responded to by lusty cheers. Uproarious shouts of "Long Live Mr. Hardie" rent the air. After this the audience dispersed.

At a tea party given to him at Barisal, he said that the more he saw and compared the official side of things, the more he was convinced of the justice of India's claim. From the ninth to the twenty-fifth year he worked in coal mines and knew what it was for a people to struggle against odds and how hard it was for men who followed the dictates of conscience. It was twenty-one years this year, since he interested himself in Indian questions. He belonged to a party which was charged with the interest of the common people. But it did not confine its attention to England alone. His party protested against the treatment to the common races in South Africa, raised its voice against the Boer War and protested against educated Indians being barred out of effective control over Indian affairs. The Western people were different from the Eastern people and it was presumption to understand how to govern different people. Before long India should be as fully governed as Canada and the Colonies. Turning to the young men, Mr. Hardie asked them to be true to themselves, to their country's cause and to be self-respecting. Love of one's country was the highest patriotism in Europe but, in India, it was sedition. But light was bound to spread. He promised he would try to enlighten the minds of the British people on Indian questions. He came out to India at some inconvenience. The degree of kindness he received, the brotherhood that had been established between himself and the people, would compensate for any sacrifice. He thanked his hosts for their kind treatment and said that it should be his endeavour to be of some service to India. Mr. Hardie was presented with a silk punkha by a *Kayastha* lady and silver studs, a chain with a *Bande Mataram* locket and a silver case containing vermilion for presentation to Mrs. Hardie.

## Return to Calcutta.

### A SEARCHING INTERVIEW.

Mr. Keit Hardie, who arrived in Calcutta on the 2nd October after a tour in the Districts in East Bengal which were the centres of the recent unrest, was interviewed by a representative of the *Empire*.

### PARTITION.

"Yes" replied the labourite, "many of the telegrams were exaggerated. But I find" he continued "that there is a great deal of bitterness over the Partition among all the educated Hindus and a considerable section of the educated Mahomedans."

"Whom have you seen?"

"Well, the Nawab of Dacca was unwell, but I saw the Sahib Nawab Ali in Barisal. A deputation of 3 Moslems waited on me, one of whom was the Vice-President of the Anjuman Hemazat Islam and another, the editor of a Mahomedan paper."

"What exactly were their opinions with regard to the Partition and unrest?"

"You must not ask me what individual persons said," Mr. Hardie observed. "I certainly saw no bitterness between Mahomedans and Hindus, but there is a feeling of regret that there should have been any difference between the two parties. As one gentleman in Barisal strongly put it the day is not far distant when Moslems and Hindus will again be united in the common cause of pressing for reforms."

### BOYCOTT.

"And did you learn anything in Barisal with respect to the boycott?"

"Yes, I was told that the Hindus attempted to coerce the Moslems into the use of Swadeshi goods, especially cloth and salt. With this statement, I visited three villages round



Barisal and questioned the Mahomedans as to their preference for Swadeshi goods and as to whether any pressure was put on them. In all cases they expressed preference for Swadeshi goods and said they were in the habit of wearing them.

"Did anyone direct you to the villages?"

"No."

"You of course had an interpreter?"

"Yes, the Magistrate I saw round there admitted that there was a preference for Swadeshi goods, but their complaint was that the markets were interfered with so far as those who sold *belati* goods were concerned."

"Did you hear of English salt being thrown into the river?"

"Yes, but I did not investigate it. The ryots don't know anything about the *Boycott*. They simply buy the cheapest and the best cloth without troubling themselves further. The Hindus don't admit undue interference. They claim the right to boycott and picket. They say there may have been cases in which some of the youths allowed their zeal to outrun their discretion. They say that the destruction of salt was not part of their policy."

#### THE CAUSE OF UNREST.

"What is your conclusion as to the cause of unrest?"

"The real cause of the unrest is an economic one. You have a very large percentage of educated people for only a small percentage of whom there is a reasonable outlet for their energies and efforts. That supplies a strong reason for the Swadeshi movement and all pertaining to it. Of course the immediate moving cause of the unrest is the Partition of Bengal."

"Have you found evidence of a separatist movement?"

"No, over and over again gentlemen have said that the separation of India from the British Crown had not entered their minds. They only asked to be treated in some respects as Canada and Australia are treated".

"In Dacca, did you not say something to that effect?"

"Yes, at a reception there, I said I hoped the time would come when the people of India would be as free to control their own affairs under the British flag as the people of Canada."

#### UNIVERSAL SUFFRAGE.

"Do you suggest universal suffrage?"

"No I say that they should control their own affairs. It is not the time for universal suffrage yet."

"You would say, in a hundred years extent, suffrage may be extended to all the people of India?"

"I think there is only one people in India."

"Do you think the Brahmin would sit with the pariah?"

"I don't know, but I think the class and caste system is as strong in England as here and the Indian ryot shows as much intelligence as the English agricultural labourer. A start at least should be made. Of course, in the municipalities, you have the beginning."

#### REPRESSION.

When Mr. Hardie's attention was called to the Moderates and the Extremists, he at once took up the question of repression. "The view was expressed to me frequently by gentlemen of more or less matured years that, owing to the repression of the Moderates, the Extremists were gradually getting the upper hand. That is exactly what I predicted to Government. Where meetings are not allowed and the channels of public opinion are closed, the Extremist party is bound to

come out on the top. I found that meetings were prohibited over the district I have been through, since the Ordinance." At this point, Mr. Hardie was asked if he had read, in the Indian papers, the speeches which were being made or had consulted the translation published from the Vernacular Press and he replied that he had not. When asked if he had formed any opinion with regard to the Deportations he answered that he was going to Lahore. "I think that it is always wrong to deport men without trial under any circumstances."

"Can you state your opinion on Mr. Morley's attitude during the recent crisis?"

"I think Mr. Morley, as Secretary of State for India, has belied the reputation he had when he was Mr. Morley, publicist and philosopher. My opinion is that all this repression and display of force is a very great mistake for which there is no real justification."

"What does the situation in Calcutta suggest to you?"

"I have not studied it yet, but I am going to now."

#### WORK IN ENGLAND

"And what do you intend to do when you arrive in England?"

"What I intend to do is to convene a conference of the members of the House of Commons who are interested in India and many of whom have been out here as officials or visitors. I hope that the conference will decide on some definite action and I shall try, when the time arrives, to suggest this subject for the Indian Budget debate, to name something for discussion, of course. What the recommendation of the conference will be I have no idea of."

#### VERIFICATION.

Mr. Hardie was then asked to verify the telegrams published of his remarks in the mofussil. "You said that the

condition of Mymensingh reminded you of 'a city under siege?'

"Yes, so it did. There were constables, in towns all through the village, stationed fifty yards apart. They were brought into the place for the occasion. They had truncheons and most of them wore them at their belts." "They may have been a Guard of Honour, may not they, Mr. Hardie?"

"Oh yes, they may have been." Mr. Hardie acquiesced without any intimation that he saw humour in the suggestion.

#### ATROCITIES.

"Then you referred to what, you heard, had happened during the unrest as on a parallel with the Turkish atrocities, did you not?"

"What I referred to was the abduction of Hindu women and the outrages. I believe most of them were widows. The Magistrates only admitted a certain number of such outrages that I was told of and said the numbers were very much exaggerated. I asked why such cases were not reported to the authorities and I was informed that that would have meant loss of caste, not only for the women but for whole families."

#### DON'T STAND THE TEST.

"Do you record the information imparted to you?"

"I do not take verbal statements, but I keep some notes. My general rule is to compare the statements made to me by outsiders and officials and I am sorry to say that the official statements don't stand the test."

#### TOUR EXTENDED.

Mr. Hardie stated that his sojourn in India would be longer than he had intended. He had not been able to meet any of the high officials in Eastern Bengal and so he hoped to

go to Simla and find some of the imperial officials and obtain their views.

### Address to Students.

On the afternoon of October 4th Mr. Kear Hardie visited the Presidency College and addressed a large gathering of students. After showing the visitor over the premises, Mr. C. Little, the Principal of the College introduced him to the assembled scholars saying that Mr. Hardie had come to tell them some of the wonderful experiences he had had. "What could be more valuable to young men," he asked, than to be brought into contact with a man of the world." They were all agreed in admiring the body of men whom the British subjects sent to Westminster as their representatives and would be glad if every M. P., who came to India would come and address them and give them the benefit of his experience.

Mr. Hardie, at the outset, expressed his thanks for the welcome extended to him and said that he was glad to be there, though, in addressing the meeting, he was violating a rule which he had laid down for himself when he left home to visit India. He thought that it would be acting very unwisely if he directly or indirectly took sides with any party or section during his visit to this great portion of the Empire. But he felt that here was a platform from which a man could speak without running the risk of being charged with taking sides. There were assembled men of the most diverse opinions, of different religious traits and various phases of political thought and to introduce controversial topics into a gathering of such a kind would not be the act of a wise man. The speaker, apologised for two things, that he was unable to address them in their own language and that he was not the equal of his hearers in the sense that he had not had a university education. He told the students, how he was born of parents belonging to the working class and commenced work at the age

of seven, continuing as a coal miner till nearly thirty, when he entered upon another sphere of life. This must be his apology for any deficiencies his address might expose.

It was almost superfluous in a way, he said, for any one to go to a University to speak of the value of education. They were all there, to start with, because they believed in education. He felt conscious that education was the true equaliser. When the time came, as the time must come, when every boy or girl was provided with the highest and best education which experience or science had made available, they would then be within measurable touch of the millennium. The man who felt himself intellectually and scholastically the equal of his fellow would refuse to pay homage to that fellow, unless his intellectuality or moral attainments claimed that homage. But it must not be forgotten that there was education outside schools and colleges and, in years to come, most of them would realise that their real education began when they left these halls of learning and entered upon the battle of life. Mr. Hardie mentioned the works of art which he had seen craftsmen doing in Eastern Bengal and reminded the students that these men could probably neither read nor write. Yet he had seen one man modelling an image which, for beauty and anatomical correctness, would have done credit to the most highly gifted artist of Western Europe. One use to which education should always be put was to enable the individual to weigh matters in the balance and form judgments of the righteousness or wrongness of any given proposition. In Great Britain there was a great tendency for a person to believe something for no better reason than that every other person believed it. There were a few people just now who believed that the earth was flat. He did not agree with them, but he respected and admired them. Why did he respect them? Because they were investigating

and holding individual opinions. Though all the world said that it was round they said it was flat and men of that type were always of value to the community. Adherence to the existing mass of thought and belief was fatal to progress. The world moved because there were always found men and women to step out from the beaten track into the unexpected wilderness. Such men were fortunate, if they escaped the crucifixion and persecution they all had to undergo. But it had been said that the martyr of to-day is the hero of to-morrow. Whenever they found a movement like the one with which the speaker was identified at home, the Labour movement, a movement for which hundreds and thousands of men and women were prepared to make sacrifices, they must realise that there was something behind that movement, something which, if down, would tend to make life better, brighter and cleaner. Mr. Hardie urged his hearers never to sacrifice principle for pecuniary gain. The world needed men who were true to their convictions, men whom the loss of office would not spoil nor the sweets of office buy, men who would stand up and be true to their highest convictions, be the consequences what they might. "I am not a Buddhist" said Mr. Hardie, "though I think that if I lived in India I should be one. But the one great truth of Buddhism is that a man's time here and in eternity is what he himself makes it. Remember" he concluded "that in being true to yourselves you are being true to your fellows."

#### INTERVIEW WITH MR. PAL IN THE JAIL.

Mr. Keir Hardie went to see Mr. Babu Bepin Chandra Pal in the Presidency Jail with the permission of the Jail Superintendent. The interview lasted nearly half an hour; the great Labour Leader admired Mr. Pal's courage of conviction and asked him not to lose heart in spite of his suffering both physical and mental.

From the Presidency Jail, Mr. Hardie motored to the Ripon College to address a meeting of the Calcutta students.

#### AT RIPON COLLEGE.

Under the auspices of the Students' and Youngmen's Union, a meeting was held at the Ripon College on October, 1907, Mr. Surendra Nath Bannerjea presiding, when Mr. Keir Hardie delivered an interesting address to the students of Calcutta. Long before the appointed hour, the spacious quadrangle of the College, where the meeting was held, was filled with students and young men. At 3:30 P.M. Mr. Keir Hardie, accompanied by Mr. James Luke, Mr. Surendranath Bannerjea, Mr. J. Chaudhuri and Dr. S. Roy, arrived and was received with loud and continued shouts of *Bande Matarom*. The proceedings commenced with the singing of the song, *Bande Matarom*, every one standing, Mr. Surendranath Bannerjea, in the course of his speech, said:

#### MR. S. N. BANNEEJEA'S SPEECH.

Mr. Keir Hardie and Gentlemen, my first duty, this afternoon, is to introduce to you, sir, the Youngmen's Union, the Association under whose auspices we meet this afternoon. It is a representative association of the youngmen of this town who meet from time to time to discuss various questions affecting their interests and those of the public. Their principal aim is to form a healthy body of public opinion amongst themselves, so that, in the fulness of time, they may be qualified to discharge those duties which must belong to them as men and as citizens. I am sure, Sir, that you have heard a great deal about our youngmen and our students.

In a matter of this kind, I am entitled to speak with some little authority. I have been a teacher of youngmen for a period of thirty-two years. Thousands of young men have sat at my feet. The whole generation has been my



pupils and I know the young men of Bengal in all their strength and in all their weakness. I venture to say, without fear of challenge and contradiction, that a more pure, a more peaceful, a more law-abiding class of men it would be difficult to come across than the young men of Bengal. They combine the intellectual acumen of their race with the dignity, virtue, modesty and patience of the Oriental. They have their failings. But their failing "lean to virtue's side." It is an outcome of the exuberant devotion and love to their mother country. They have studied your great history, your noble literature and they have followed, with close attention, the steady and triumphant progress of your constitutional principles and they ardently wish that, in the fulness of time, the same principles may be recognised by the Government of this country. Call it sedition if you like. But I venture to add that it is an aspiration for which every true Englishman will feel the deepest sympathy. Self-Government is the goal of our national aspiration, self-government under British paramountcy, let me add. If young men ardently long for that consummation after reading the English literature and history, are they to blame? (No) I will say this that these young men are no more seditious than you and I are. They are no more revolutionists than the Labour party who are anxious to enthroned their principles in the council of their empire. They pray for your good wishes.

Mr. Keir Hardie, who rose amidst loud and prolonged shouts of *Bande Mataram*, began to address the students.

#### MR. KEIR HARDIE'S ADDRESS

Mr. S. N. Banerjee and gentlemen, let my first words be of thanks for this token of your appreciation. I have one ambition left in my life, that, when the time comes for me to pass into the beyond, no man coming after me shall ever see his desire to follow the path of duty weakened by any examples

I may have set. -You, sir, have observed that I doubtless had read that the students of Calcutta were not always well-behaved. I am certain that the students of Calcutta have read similar statements about myself. Well, I can speak for myself. I am a biased witness. But I have been able to observe that the conduct of the young men of Calcutta compares favourably with the conduct of the young men of the Edinburgh University or of the Cambridge University or of the Oxford University. Young men will be young men and, where there is an exuberance of animal spirit, there will be found an outlet and those who examine the actions of youth in order to magnify them and attach that degree of importance to them which does not belong to them are not the friends of the rising generation. I accepted the invitation this afternoon for one reason. It was represented to me that the number of students who attend colleges other than the university where I spoke on Friday were feeling slightly aggrieved that I should have addressed only one set of students and not all. I am a believer in equality of treatment and I thought, under the circumstances, I should like to go and put an appearance in your midst here, so that, the injustice I call it, which some of you feel suffering under, might be removed.

I have been much struck and much pleased with the evidence which points on every hand of the growing value which is being attached to education. The Government is doing more than formerly for education. Private individuals are doing more than formerly for education. There is a general all-round feeling that the youths of India must have greater opportunities for developing their intellectual gifts than they had had in the past. That, sir and gentlemen, is a healthy sign. May I be allowed to elaborate one remark which I made on Friday, that education to be complete must include not merely the training of the memory or

the storing of the mind with the facts, but learning how to apply the knowledge in practical form? And so it has pleased me greatly to find that technical education is now playing a considerable part in the education of the youths of India. Going about in the mofussil, one feels what possibilities there are of the development. But if your natural resources are to be developed, the youths of India must not rest content with studying the ancient literature of India. You must equip yourselves with modern ideas and learn how to apply those to the practical arts and industries. By these means, a great future would undoubtedly be opened up for your country. Just, sir, in conclusion, let me add that I shall carry back to the old country pleasant memories of what I have seen and heard of the people of India. But the brightest part in my recollection will be hundreds and thousands of bright, active, keenly and intellectually gifted youngmen whom I have seen in the schools and colleges, who, by the admission of friend and foe alike, have an intellectual equal man for man, to that of the European race and I shall feel that, with such material to work upon, a day must come when the wrongs of India shall be redressed and the people of India, living under the British flag, shall be able to exert more influence over the laws that govern the lives than they have done hitherto. I thank you for asking me to come this afternoon and I ask you to excuse me for not making a lengthy speech. I do so for two reasons first because physically I do not feel fit for the task, but what is more important still, for, what I speak on the Indian soil is being distorted and misapplied there is no shame and I will explain in a moment at home, by your enemies of the human race. I shall get home in due course and my words will be then heard and, that being done will naturally make it possible for me to reach a wider and more interested audience of my countrymen than I can do now for the actions in India. As for the shame of the thing, I have

had 25 years' experience of it and the abuse of my opponents has no more effect upon me than the tropical rain upon a lame duck. I ask you to follow what has been my own rule. Ignore the unfair criticism and the abuse of opponents and don't descend to their level by answering them. Follow what you believe to be the right course with dignity, self-respect, chivalry, and keenness of heart and take my word for it as an old campaigner that, in the end, truth and righteousness shall prevail.

#### DEPARTURE FOR BENARES.

In the evening of October 8 Mr. Keir Hardie went to meet some representatives who represent the interests of some Calcutta working classes, at the house of Mr. Subode Chandra Mullick. There he met Mr. Arbinda Ghose and had a long talk with him at the railway station. Messrs. J. Ghosal, J. Chaudhuri, an European acquaintance of Mr. Hardie, and a few other Indian gentlemen waited to see Mr. Hardie off. Some twenty Eurasians were standing in front of his carriage and they were gazing at the great Labour Leader, as he was talking to the gentlemen who came to see him off.

He was charmed with Benares, the variety of colours, the animated crowds at the ghats, the bells and temples—all went to make up a most fascinating picture. "Did he think it dirty?" "You should see Canton," he replied. He inspected Benares Cantonment and thought the British soldier was as comfortable if not more so than in England. Specimens of Benares workmanship were presented to him and he interviewed Mr. Radice, the District Magistrate, and was greatly impressed by his sympathetic policy towards the people.

#### AT LUCKNOW.

Mr. Hardie was entertained to breakfast by Mr. Sukh Shabid Husain, Taluqdar of Oudh, and Barrister-at-law. Two

other leading Mahomedans of Lucknow were present, and the views of the Mahomedan community regarding the present political situation were fully explained to Mr. Hardie, who listened attentively, asked many searching questions, and showed a keen interest in the conversation. He admitted the difference in the views of the different communities in India, but expressed an opinion that in time these might be smoothed away. He claimed that primary education, free and compulsory, was a pressing need for India, and attributed the present troubles largely to ignorance and want of sympathy between Indians and Anglo-Indians. He would not grant the franchise on popular lines to Indians until they reached a certain standard of education. The chance of getting a vote would make them desirous of educating themselves. He admired Sir J. Hewett's strong progressive policy. He left, after being photographed, for Cawnpore.

#### AT LAHORE.

He was interviewed by a representative of the *Tribune* to whom he said that the mass of people in India are loyal. He, however, reserved the expression of his views on Indian questions till his return home. He spoke at the request of the Principal, a few words of advice to the students of the Mission College and received a deputation of the local Indian Association and had a conversation with Mr. Sarala Devi Choudhrani. There was a big garden party at the bungalow of Mr. Harkishenlal, Barrister and the pioneer of the *Swadeshi* industries in the Punjab, where the elite of the Hindu and Mahomedan community assembled to honour the illustrious visitor. Mr. Keir Hardie talked freely with every one present and impressed greatly by his simple, yet dignified, manners.

#### THE MAHOMEDAN DEPUTATION.

The *Observer* published an account of the interview Mr. Hardie had with the Mahomedan deputation which did not claim

to be representative. He was told that differences between the Hindus and the Mahomedans were political, but not religious and complained of the aggressively forward attitude of the Hindu community. The Mahomedan leaders set up an opposition programme to the Congress and this was resented to by the Hindus. The Arya Samaj was looked upon by the Mahomedans as a political rather than a religious movement and the Mahomedans were not opposed to the entire programme of the Congress. They welcome the many resolutions, but they were bound to see that *Swaraj* was no Hindu *Swaraj*, but Indian *Swaraj*. Mr. Hardie said that the Mahomedan perhaps wanted a share, which their proportion entitled them to. Yes, they were entitled to proportion and importance. The editor of *Paisa Akhbar*, said that he was formerly a congress man, but lately seceded from it, seeing the differences between the practice and profession of the congressmen. The Mahomedans constituted the labouring classes and the Hindus capitalist classes. Nobody was opposed to *Swadeshi*, but the labouring classes would not be gainers by *Swadeshi*, unless they had combination.

#### AT SIMLA.

Mr. Keir Hardie, M. P. had interviews with the members and the secretaries to the Government of India at Simla on the 16th October.

Mr. James Wilson, C. S., Secretary to the Government of India, gave a dinner in honour of Mr. Keir Hardie. A select company was invited to meet him.

#### VICEROY'S INTERVIEWED.

Mr. Hardie's interview with the Viceroy was a prolonged one and all the burning topics of the day were discussed.

Mr. Keir Hardie dictated a letter on the train to H. H. The Gaekwar requesting him to give him every opportunity

during his intended visit in Baroda) to study the administrative policy of Baroda compared with that of British Indian policy.

#### AT BARODA.

##### "EVERYTHING DEPENDS UPON US"

In the Baroda Hotel at about 4-30 p. m. on the 21st of October Mr. Hardie was lying down owing to a slight attack of fever.

When asked "Within what period the Colonial form of Government should be extended to India," and what he thought of a system of Government for India in which "each province speaking the same vernacular is governed by an Indian Province with a Council of representatives, etc," he declined to give any opinion. He reserved what he had to say until he went home.

Every nation lives on hope. If there is no chance for realizing their hopes and aspirations, the nation decays. The realization of our hopes and aspirations as a nation is not in our hands, but depends upon a foreign nation. He was therefore asked about the mind of that nation is in this respect. Mr. Hardie plainly replied: "The British people have no mind, unless you make it. It depends upon you." "Yes much depends upon us." "Why, *everything* depends upon you," he said emphatically. He further asked us not to despair but to work without caring for the result.

He seemed to have formed certain convictions during his long tour but he will express them only in England.

#### TELEGRAM TO THE "DAILY MAIL".

##### SOME SUGGESTIONS.

Mr. Keir Hardie telegraphed to the *Daily Mail* on October 21 from Baroda:—I have returned from visiting the Uni-

ted Provinces and the Punjab. I followed the usual course, received deputations of Mahomedans, Hindus and Sikhs, interviewed officials, was received by the Viceroy and members of the Government

Your readers remember the sensational reports from the Punjab last spring that sedition, murder, arson and general lawlessness were rampant. It is now known that they were filagment of over hearted, jaundiced journalistic imagination. At Delhi in May the municipal tax was doubled. There was agitation, and the tax was withdrawn. On May 10 there was a street fight between natives, over in five minutes.

Reports were disseminated that dissolute Eurasian and European club natives had risen and were butchering Europeans. In the native city business and pleasure went on as usual.

#### OFFICIALLY ADMITTED.

This is now officially admitted. Compare the fact with the sensational reports in your own columns. The Ettawah native policemen forged an incriminating document against a gentleman. A deportation warrant was issued. The Governor intervened, and the forgery was discovered. The districts round Lahore and Rawal Pindi were agitated by 25 per cent, increased rent, fresh heavy irrigation charges and confiscatory land legislation. Agitation followed. The canal charge was withdrawn and the Colony Bill vetoed. The agitation ended. This was the only seditious movement. Fifty-five trading men were arrested in four months without bail. Trial and acquitment followed, the judge declaring the prosecuting witnesses perjurers and three evidences fabricated. So much for the seditious movement, of which I can find no trace. The native police is miserably paid, ignorant and venal. These supplemented by a tactless magistrate and sensational news mongers, were responsible for the cause of the trouble



### SEDITIONS MEETINGS BILL.

These details I give because a Bill is before the Council for the suppression of meetings in proclaimed areas. A meeting is defined as twenty persons in a private or public place, and a magistrate is to give permission. Police are reported to be present at political meetings specially aimed at. The Bill is used by the police as an instrument of blackmail for paying off old scores. No house is safe from invasion.

Moderate constitutional reformers are alarmed and titled gentlemen are taking no part in politics, despairing. They fear, as I do, that the extreme section will be strengthened, and the reform movement driven underground. There is real menace to good government. I solemnly affirm there is no need for the measure.

### MISINFORMED.

Government officials are misinformed. They are too far removed from the people and dependent entirely on police reports which the higher courts almost universally disbelieve.

To have the people of India bound and gagged at the tender mercies of the most corrupt police in the world is to play with fire in a petroleum tank.

### ARRIVAL IN BOMBAY

Mr. Keir Hardie was expected to arrive at Bombay on the 22nd and a large crowd which was at the station to receive him, was disappointed as the Labour member did not turn up.

The next day he arrived and was received by the Bombay National Union at the Grant Road and by Mr. D. E. Wacha at Churchgate with whom Mr. Hardie drove to Watson's Annex, amidst shouts of Bande Mataram and Keir Hardieski, Jai.

He paid a visit to His Excellency Sir George Clarke, the Governor of Bombay on the 21th. At the dinner given in his honour in the Ripon Club, Mr. Hardie said that he was told strong racial feeling existed in India and he would have laughed at the idea of seeing Hindus, Mahomedans, Sikhs and Parsees sitting at dinner at the same table. Such an incident he was told would be a miracle, but he was pleasantly surprised to see that miracle that night. He had visited India twenty years ago and he found the Indians as frank, loyal and honest now as he found them before. Difficulties in India, he was told, were great, but he found they were only superficial and could easily be removed.

#### AT POONA

A representative gathering of Hindus, Mahomedans, Parsees and Europeans attended the meeting to receive Mr. Hardie who opened conversation expressing his joy at seeing the representative character of the meeting.

#### PLACED UNDER ESPIONAGE.

He said, with a touch of irritation, that he was surprised to see his movements keenly watched by the detective force specially set on him by Government. It was a disgrace that in a country under the British flag, a member of Parliament should be placed under espionage. He would formally protest against the treatment to the Governor of Bombay. India, he said, is at present uncongenial for political announcements. Politics must be kept under quarantine for a time.

#### HARMONIOUS RELATIONS BETWEEN HINDUS AND MAHOMEDANS.

While in England, has had an idea, which is generally entertained there that the Hindus and the Mahomedans are seeking every opportunity to fly at each other's throats. The real situation is quite the reverse. While in Bombay has

saw Hindus and Mohamedans working side by side in perfect harmony and on business lines. In Poona he was particularly impressed with the fact that the different classes met on cosmopolitan lines in institutions like the Deccan Club. He was sure that political concord would follow from social concord as it did everywhere.

#### INDUSTRIES

Concerning the industries, he remarked that machinery has been killing hand industries and the skill of the artist. In England too, there is a growing demand for handmade articles. He himself used clothes prepared on handlooms. Indians should try their best to preserve their ancient arts. The Government helped them in preserving ancient monuments.

#### SELF-HELP.

It is the duty of the people themselves to preserve their arts from decay. If they sit and wait for Government to come to their help, they would be disappointed. They should follow the example of Russian exiles in Siberia. From small beginnings they have now been able to attract a world-wide custom to their hand-made articles.

#### LABOUR PARTY AND INDIA.

Replying to Mr. Tlak's question as to how far Indians should hope to get the support of Labour Party, he observed that he was unable to make any public pronouncement as he wanted to take into his confidence the leading gentlemen of the town.

#### UNIVERSAL BROTHERHOOD.

He said, in conclusion, he was a Socialist. Socialism aims at putting into practice the Christian doctrine of universal brotherhood.

Mr. Keir Hardie spent October 27th morning in visiting several villages round about Poona in motor accompanied by

Mr. Tilak and Mr. Kelkar. At night, he dined in the Servants of India Society. The dinner was arranged wholly in the Hindu style. When Mr. Hardie left Poona, Messrs Tilak and Kelkar were on the station plat-form to see him off.

### AT GOOTY.

#### GRAND RECEPTION.

Leaving Poona, this great and good man arrived at Gooty on October 28th evening. On the platform of the Railway station, Rev. W. H. Campbell, a member of the Socialist movement, along with some of the gentry of the place, received him and drove him into the town after introducing the gentlemen present. An arch was erected with decorations, lights and flags and about a thousand people gathered there with the local band to honor the leader of the Labour Party. Exactly at 7-15 p. m. Mr. Hardie got down the carriage and walked into the crowd amidst loud cries of *Bande Mataram* and "*Keir Hardiki Jai.*" The enthusiasm of the crowd was really indescribable. School students, with flags and torches in hand, merchants, ryots and others greeted the gentleman and surrounded him with boundless joy to have a look at him. When the arch was approached he was garlanded and welcomed on behalf of the Gooty public. A little girl also garlanded him amidst great cheers. He was afterwards conducted a little distance in torch light procession when he got into the carriage again and drove straight to Mr. W. H. Campbell's where he put up till he left Gooty.

The next morning some of the most of the respectable people—Hindus, Mahomedans and Christians gathered in Mr. Campbell's. Mr. Hardie was throughout very social and appeared to be enjoying the company to his heart's content. His dignified but simple face was really attractive and

impressed every one a good deal.—his delightful appearance and his mode of questioning and receiving replies delighted all.

#### ENQUIRY.

He enquired into the Forest affairs, Education, Panchayat, District Boards, Police, cordiality between Hindus and Mahomedans, Settlement, etc. He also asked whether the mental capacity of Indian students was equal to that of European students and got an answer that it was equal. As regards cordial relations between Hindus and Mohamadens he was told that these classes, so far as the Madras Presidency is concerned, were always as brothers and have no hitch except on rare occasions in religious matters. But the fact that educated people of both sections will never be unfriendly even in religious matters, has been brought to his notice closely. To the question of what per cent. of the population are ready to send up their children to schools, if education is to be made free, he got a right answer from the Head Master of the Local High School, that only fifty per cent. can do so, as the rest of the population are so poor that if they send up their children to schools, they cannot earn their livelihood. While enquiring about Industries, he was presented with a nice-looking curtain prepared in a village near Gooty, on behalf of the Gooty public. Mr. Hardie received it gladly and thanking him for it he went inside and came out with a Japanese coat which, was long and which he wore with great love.

In the midst of enquirers, Mr. Hardie gave us an account of the Poona Police when he was at Poona. He also gave us a short and interesting account of the Police of England.

At noon before his departure, he paid a visit to the District Munsif who received him with great respect and after a few minutes' stay there he drove to Mr. Campbell's.

Mr. Sreenivasa Sastry of the "Servants of India Society" who travelled from Poona with Mr. Hardie, followed him to Bangalore.

#### AT BANGALORE.

Mr. Hardie spent a busy day at Bangalore on the 20th. He paid visits to the principal officers and the Resident who cordially received him at the Residency, where he spent over one hour. He saw Doctor Larsson's Manual Training Class, where he was explained the methods of work and shown the models prepared. Mr. Hardie addressed all present and spoke of the usefulness of manual training and admired the rapid advance made in Mysore in Industries and technical education. He was then conducted to Tata's Silk farm, where Mr. Odzu, the Japanese silk expert, explained every thing. Mr. Hardie showed a keen interest in the details of rearing silk-worms and ascertained the scope and possibilities of extending the silk rearing industry in the provinces.

#### VISITS A VILLAGE.

Mr. Hardie next expressed a desire to see a Mysore village. He was conducted to one suburban village where he examined the lanes, the condition of roads and paths, the construction of huts and houses and entered into several houses, saw the kitchen, the sleeping place, ventilation, sanitation, the cattle-yard, manure pits, haystacks and every thing else. He minutely questioned the villagers about the pasture lands and the condition of cattle and was sorry to hear of their difficulties. He questioned about each ryot's earnings, examined the produce and asked them how they managed to live in years of scarcity. He saw their grain pits and livestock.

Returning he visited Bangalore extensions and complimented the Government for the wise step, but regretted that the

working and the poor classes had no such facilities. He went to the Basavaugulē Hindu Temple and admired the old and gigantic stone pillars and carvings, complimenting the ancient Indians for skill in architecture. He stood on a huge rock and surveyed the whole city below. Then he went to the Residency, lunched with Mr. Williams and returned to the hotel, where a number of visitors were waiting. Without a minute's rest he engaged them in prolonged and interesting conversation. Journalists, Lawyers, Zemindars, representative Members, Educationists, Merchants and retired officers were present. Mr. Hardie made minute enquires about Municipal and local self-government, educational facilities, stringency of forest laws, land revenue, condition and earnings of ryots, *Abkari* policy, financial policy, railways trade and similar items. Discussion was on a very wide range of subjects. Mr. Hardie noted the differences in Mysore from British methods and asked for certain statistical details.

#### A EUROPEAN VISITOR.

One European visitor came and asked for a private interview. Mr. Hardie would make no difference in treating Indians and Europeans and wanted the visitor to speak there only. The European visitor insisted on speaking on public matters apart from the Indians present. Mr. Hardie firmly declined the interview on such conditions and the visitor went away discomfited. He then went out to see some liquor shops, the working class quarters, goldsmith shops, weavers' houses, and bazaars. He left for Mysore \*

#### AT MYSORE.

Mr. Keir Hardie arrived at Mysore, on October 31st and was received by about 200 gentlemen and 300 students, who garlanded him after introduction to the leading gentlemen and the students greeted him with *Keir Hardie Ki Jai*. It was previously arranged that Mr. Hardie should be the per-

ple's guest and elaborate arrangements were made. But Mr. Chandy, Under-Secretary to Government, prevailed upon Mr. Hardie to accept the Government hospitality. So he was conducted to the Government house, much to the people's disappointment. A number of officers visited Mr. Hardie. During the morning he went to the Mysore Exhibition, where he spent over two hours in examining the handicrafts. Mr. Hardie showed intense interest in the hand-made goods and was partial to the cottage industries. A very lengthy programme was arranged. Consequently he stopped at Mysore longer than was expected. Towards the evening a reception was arranged. Mr. Hardie visited the Maharajah on the 1st of November.

#### A SPEECH.

The following is the full text of the speech made by Mr. Keir Hardie at the Cosmopolitan Club, Mysore:—

Mr. Keir Hardie who rose, amidst enthusiastic cheers, said:—

DEWAN SAHIR AND GENTLEMEN,—I have come to India as much for my own sake as for yours, to learn things at first hand. I had read great deal about India. Well it may be considered a boast, but yet I must say I am a voracious reader. I have read such works as Main's Village Communities and other books relating to India. Sometime back when it fell to my lot during the debate on the Budget to move that the salary of the Secretary of State should be placed on the British Estimates, I was woefully ignorant of Indian affairs. I did not know the practical details of Indian politics. Fortunately there was Mr. Ghokale in England. (Cheers). He undertook to teach me as if I was preparing for the Indian Civil Service. I pulled through it. I have come to India not as a representative of the ruling race to have an idea of the ruled but as a man to meet brother man.



My welcome in this city will be viewed with disfavour by a section of the Anglo Indian press. It was amusing to read in papers to-day that I go gallibantering about with flowers in my hairs. Well, according to your custom you have garlanded me. I must say it embarasses me, but I don't certainly carry flowers on my head, and I have not much hair to do so. This criticism though not true has a moral to point. It is that when I go back to England and speak about India in the House of Commons, I may not be believed by the British public. I can bear testimony to the intelligence and ability of the people of India. I have been accused of mixing freely with the people, and that I am an Indian among Indians. Well I may say with due respect to my critics that I came here for that very purpose. If I wished to see Englishmen, I could see plenty of them in England. I am told that your caste system precludes the possibility of Europeans mixing freely with the people but that I am an exception. I bring no gifts to you, I have no titles to bestow, I am a single unit among 672 members of that body, which really is the final arbiter in all Indian questions. I am sure that the feeling of honor and respect that you have been showing to me would be shown to every member provided he paid a visit to India. I thank you gentlemen, for the kindly welcome you have given me. I carry away the most pleasant recollections of Mysore. I had the opportunity of meeting His Highness the Maharajah and profiting by a conversation with you, Sir, (referring to the Dewan) and have talked with many officers and other gentlemen of the state.

I can bear testimony to the intelligence and ability of the people and their fitness for self-government. I see here Hindus, Mahomedans, Parsees and Christians meeting not as Hindus, Mahomedans, Parsees and Christians but as Indians. There is the feeling of nationality. The well conducted adminis-

tration of this State, may well be adduced as an argument for for the bestowal of an enlarged share in the Government of your country.

Whatever recollections I may carry with me I will not carry one recollection, namely, that there is sedition in India. (Cheers.) I have come in contact with all sections of political reforms; from the most moderate reformers one of whom was knighted the other day, down to the Extremists some of whom are in prison for their opinions. All are loyal to the British Emperor. (Cheers.) Only they want to be allowed a greater share in the administration of their country. What is considered as sedition here would be glorified as patriotism in England.

#### MEANING OF SEDITION.

I have yet to learn the meaning of sedition, if striving to obtain a greater share in the administration of one's own country is sedition. Well, I am found fault with for loving the Indians. All that I can say is in the words of Shakespeare, whom some of you (turning to the students) are reading for examinations "it is my mother's fault."

The day will come and that soon when the present unrest will disappear because the causes that have given rise to it will disappear.

#### At Madras.

On Monday morning the 4th November there was a large and representative gathering of Indian gentlemen to give Mr. Hardie a right hearty welcome at the Central Station. There was also a large number of students on the platform.

Mr. V. S. Srinivasa Sastriar, B.A., of the Servants of India Society, accompanied Mr. Hardie all the way from Bombay to Madras.

## AT THE MAHAJANA SABHA.

In the evening, at 5-30 P.M., Mr. Keir Hardie visited the Mahajana Sabha, where the members mustered strong to accord him a hearty welcome. He was presented with a shawl and a beautiful art-work of cocoanut shell. The President, spoke a few words of welcome. Mr. Hardie spent about 20 minutes there. The following is the full text of the speech he delivered on the occasion:—

MR. PRESIDENT,—Let me first of all thank you for the cordiality of your welcome and for these gifts. I do not think I am likely to wear the Kashmere shawl (laughter): but my wife, I am sure, will be delighted to have this handsome specimen of Indian art and Industry. As for the cocoanut, there is no saying to what use it may yet be put. You have been commendably brief in your words of welcome, and I wish to follow loyally your example in responding. As most of you are aware, I cannot plead that my reticence in India is due to inexperience or lack of experience of the public platform, nor is it due to any want of desire to speak out.

## MR. BUSINESS.

I feel myself at this moment, however, to be in the position of a physician who is called in to deal with a malady he does not understand, and his business is not to talk but to investigate. I am here, as far as time and circumstance will permit, to investigate the conditions which prevail in India. I am not doing so out of any idle curiosity. I have got beyond the age at which a feeling of that kind might have induced me to make this journey. I am here principally because I have some remnants of conscience in me, which is somewhat rare in a politician. (Cheers and laughter). Having had occasion in the past to speak and vote on Indian matters in the House of Commons, and hoping to have

more frequent occasions in the future to speak and vote on Indian matters, I determined to come out, as your President has truly said--although I do not boast of it--at some considerable personal inconvenience and at some risk, because I am supposed to be taking complete rest for six months--I determined to come out and see at first hand what are the facts of the case. I have endeavoured to see literally all classes and conditions of people from H. E. the Viceroy right down through the scale to the ryots who toil and suffer in your fields. I have conversed with persons of all classes and of all grades. I have attempted to divest as far as it was possible for me to divest myself of any prejudice or bias in favour of any particular class or community. I have come to see neither the Mahomedan, the Sikh, the Parsee nor the Christian but I have come to see the Indian people and to try to understand the Indian people in the hope that, in my own humble way, I may be of some little service to the Indian people in the days to come. You will pardon me, one word, I am sure I have for a quarter of a century been taking active participation in a great popular movement, during which, it has gone through the pioneer stages, and which has now attained a tolerable measure of success. And I know that in all popular movements diversity of opinion, especially in regard to methods and tactics, is bound to obtain. There is no escape from it.

#### UNITY ESSENTIAL.

Where you have a body of earnest men gathered together with a common object in view, there are bound to be, in the very nature of things, differences of opinion. But the man or section of men who allow these legitimate differences of opinion to lead to discord and disunity in the movement is an enemy to the cause he has at heart. I say that to Moderates, I say that to the so called Extremists. I want you to realise gentlemen, that the one thing essential to success is unity,

and that by every reasonable and legitimate means some common basis of action must be found, wherein the entire Indian people can unite for the objects they have all at heart. I venture hesitatingly to say that, knowing what discord meant to our own movement at Home, and knowing also what magnificent success has come to us as we learn to minimise our points of difference and to magnify our points of agreement. I know you will not misunderstand my motives in thus speaking. There are those who seem to take a delight in going about with a microscope searching for points of difference. Be on your guard, gentlemen, whether you are Moderates or Extremists. Your enemies will endeavour to accentuate the points of difference.

#### THE ANGLO-INDIAN PRESS.

The Anglo-Indian press will magnify these points, will send Home cables which will induce people in England to believe that it is hopeless for the Imperial Parliament to attempt anything for India, because the people of India are not agreed as to what they want. You can see that I am speaking not merely for the unity of the movement here in India but for strengthening the hands of your friends—who are none too numerous, but I hope will grow in numbers to time—in Great Britain who are genuinely anxious to do something to assist to raise the people of India to a higher status. (Hear, hear) Having said that, and having for the first time encroached upon local matters, I beg of you to believe me when I say that the people of England are not a heart unjust. They do not understand you. How can they, thousands of miles removed from you with no channel of communication, except on the one side, the official channel, and on the other, that other outlet of the official channel, the Anglo-Indian Press?

It is impossible, I repeat, for the people of England, however willing, to understand India and Indian questions. I have occasion once a year to visit every big centre of population in Great Britain, England, Scotland, Wales and Ireland. I have spoken on those occasions in the past about India and its affairs.

#### THE PROSPECT.

I shall hope to be able on my return to speak with more knowledge and more authority on these topics. I am glad to see that other Members of Parliament and journalists most friendly to India are coming out. The one thing that I feel in my heart of hearts is, that all that the people of India require is that the truth shall be known. Dr. Rutherford, Mr. Stead, Mr. Robertson, Mr. Brailsford and Mr. Newinson, who is not a Member of Parliament but a broadminded and sympathetic journalist of high standing—these men in their respective ways will try to disseminate truth and make the work of the press agencies here much more difficult in the future than it has been in the past. I wish you success in the work in which you are engaged. (Cheers.)

#### ADDRESS FROM THE SWADESHA SANGH.

The members of the Swadesha Sangh (The National Fraternity), presented an address of welcome to Mr. Keir Hardie held at 6 P. M.

Mr. Keir Hardie, in his reply to the above address said :

I think it is specially fitting that I should have received this address from this organisation for two reasons. As I understand it from the terms of the address itself and from what I have been informed, the principal work of the Association is to promote first of all the well-being of the poor, and next to promote greater unity amongst all classes of the Indian people. With both these objects I am bound to sympathise because as is well known in India and elsewhere.

I myself belong to the working class at home and the crime of which I have been guilty in the eyes of so many people, both in India and in England, is that I have preferred to stand by my own class and champion their interests whenever I thought they were being assailed. I am also glad to accept this address, because your Association aims at the promotion of unity. I have said in other parts of India what I now repeat here, that if the people of India continue to look to England for reform without themselves doing anything to bring about that reform, the reform will never come. You want first of all unity amongst the peoples of India. You want to have it conducted on strictly constitutional lines, and above all, you want your movement conducted with dignity and self-respect. I have been connected during the past 27 years with probably the hardest fighting movement that Great Britain has ever seen and I can stand here this evening and challenge the whole world to point to a single word of mine or statement which could give offence to any honest or fair-minded people. The mistake that is often made is to assume that abuse is argument, that loud shouting is common sense. What is wanted most of all, gentlemen, is strong self-reliant action. Make up your mind what is the right thing to do and then do it courageously and abide by the consequences without whining or grumbling. In so far then as the objects of this organisation are intended to promote the well-being of the poor and to promote closer unity amongst the different creeds of the people that compose this Indian empire, I wish you god speed. I belong to a party which knows no creed no race, no colour. We believe in the brotherhood of the human race and, believing in that, we attempt to transmit into our political policy the principles which animate us. That being so, not only in India but every other part of the British Empire where grievances exist and I do not know the place at home or abroad where they do not exist—you can always rely

upon the sympathy and the active support of the Labour party in seeking redress (cheers.) I thank you for coming here this afternoon in such numbers, and I trust that, whether my days be few or short in the future, whatever of strength I have, whatever of talent I may have been endowed with, shall be consecrated not to self-interest but to the interest of humanity, especially of suffering humanity. (cheers)

Before the meeting dispersed Mr. Keir Hardie said:—

#### FEAST AND POVERTY.

I have seen to-day for the first time one of the feasts of which we hear so much in India when the condition of the ryot is being spoken of. One of the reasons I have been told why the peasant of India is so poor is because he spends the surplus wealth in riotous living at the time of marriages or other such like festive occasions. If the kind of feast I have seen to-day is the feast given in marriages, I have a great deal of sympathy with the peasant in his riotous expenditure. It is a great pity that there be any poor in any country, but this much I want to remind you, that in England with all its wealth, I venture to say we have more destitute poor in proportion to our population than you have here in India. The moral is that the mere acquisition of wealth or creation of wealth is not everything. You want a society founded upon moral justice as between man and man, and without that, you may have great wealth and also great destitution and great suffering. I say I have seen for the first time one of the ways in which you make provision for the poor at festive occasions, and I can only express the hope that some time, in India and in England and in the world at large, there will not be need to feed the destitute poor on festive occasions, because the destitute poor would have ceased to exist in our midst.



At 4 o'clock the Swadesa Saholara Sangha fed a large number of poor people and gave them small money doles. Mr Keir Hardie gave the Sangha a sovereign for distribution among the poor.

#### CAUTIOUS REPLY.

Mr. Keir Hardie allowed himself to be interviewed by a representative of the *Madras Times*. He was first asked if he could account for the difference in tone of the reports of his tour which came from Bengal and those which came from other provinces; were they due to his noticing a difference between the environment of Bengal and that of the rest of India or to misreporting in Bengal? Mr. Keir Hardie said that he never felt any difference in environment but he had also never read the reports in *Bande Mataram*, the *Amrita Bazaar Patrika*, or the *Bengalce*, and so declined to express an opinion on the reports.

He was next asked which province he liked best of those he had seen, he replied "Mysore." On being asked if he really thought the difference of caste and creed tuffing, he denied that he had ever said so, but he said "I think that it is ridiculous to make caste an excuse for not introducing political reforms."

The third question was "Which Indian nationality and also which class (such as clerk or ryot) do you like best?" Mr Keir Hardie cautiously replied "I have found good in every nationality and every class."

He was then asked what his opinions were as regards the rights of Indians in South Africa, Canada, and Australia, but he declared that he had formed no opinion on that point, but that he meant to visit all these and after his visit would consider the matter. As for the question of Lascar labour on mail boats Mr. Keir Hardie said that it was a question of wages and space. He would compel equality of wages by act of Parliament if necessary.

Next he was asked, if students should take part in politics. He replied "In times of political excitement young men will take a part in what is going on. Students are young men, and any attempt to unduly curb their freedom will produce ill results. At the same time the first duty of a student is to study." He said that he thought the attitude of students to politics was the most hopeful sign he had seen for the future of Indian life. He had not been able to trace any interference with their studies due to their alleged activities in politics. To the question "Have you formed any opinions on Native States and their problems?" Mr. Keir Hardie replied that the first problem in Native States was "to get rid of the peddling interference of English officers."

When enquired whether he sympathised with the Mahomedan ideal of preserving a separate national existence Mr. Keir Hardie answered "Except the Arabs, there is no nationality among the Mahomedans. They all are converted Hindus. In the North they desire special representation on councils. That conceded, they all declare that they have a common interest with their Hindu brothers in all matters of reform."

Mr. Keir Hardie was very cautious in his utterances and seemed to ponder over each question before answering it.

The Labour M. P. went on a round of visits on the 6th evening. The Triplicane Temple was visited first, where he took much interest in all that he saw.

#### MR. HARDIE AND THE POOR.

Mr. Hardie was shown the houses of the poor classes, where he had an opportunity of witnessing the process of removing husks from paddy and he did so with a keen interest. When he enquired as to the wages a poor cooly might get he was told that two persons who prepare 64 measures of rice per day will get only one measure as their wages.

## MR. HARDIE AND THE STUDENTS.

Mr. Hardie visited the Ranade Library where the students of Madras met and presented him with an Address which ran as follows :

DEAR SIR,—“ We, the students of Madras, beg leave to take this opportunity to tender you our most cordial and respectful welcome to this city. The story of your life and career has excited our intense admiration. Your noble qualities of perseverance, of self-sacrifice, of magnanimity, of uncompromising love of truth and freedom and of indomitable courage and, above all, your life of model simplicity, are bound to exert a great influence for good over the younger generation. You have made us realise the “Dignity of Labour,” and we sincerely pray that we shall profit by the example of your great and noble life and we assure you that the few words we shall be privileged to hear from you will fill us with hope and enable us, in however small a degree, to be of service in the great and noble task of the advancement of this ancient and historic land of ours.

In conclusion, we sincerely pray for your long life and prosperity.

## MR. HARDIE'S REPLY.

Gentlemen, I am glad to have an opportunity of coming into personal contact with the rising generation in the University of Madras. Some of us have passed the summit of the hill of Life and are now descending into the valley. The young-men are in the act of climbing the hill and the possibilities that lie before you are immeasurable. To those of us, who have passed a half century which I did last year, most of our life's work is necessarily behind us; yours lies before you; and if, when comes my time to pass into the beyond, it is possible to say that the example of my life was of help to make it easier nor the young men to be true to themselves, and to their highest

convictions, then indeed I shall not have lived in vain. (Cheers) I do not speak of this, I have no time to do so, I have endeavoured to learn somewhat of the ancient civilization, the ancient philosophy, the ancient religious faith which made India a great progressive power when the nations of Western Europe were still savages or, at the best, barbarians. (Cheers.) But whilst I have endeavoured to familiarise my mind somewhat with the facts of your great Empire, I have never claimed, nor have I the presumption to express opinions thereon. In regard to the West, one of the great evils which helps to paralyze progress and hold back from reform is the desire on the part of every one to be exactly like every one else. Reform always comes through the assertions of individuality. You will remember Russel Loween's words: "Time new occasions teach, new duties, time makes ancient good etc." For myself, I have always endeavoured to be myself, preferring to be a poor self rather than a bad copy of some self; I feel that at home. I have endeavoured by example and by work, to proclaim the fact that the great thing of the age in the West is manhood self-respect, courage, devotion to an ideal, and sinking self beneath in the performance of duty (cheers). By following this course men probably will never acquire much of what is called this world's wealth, but they will leave behind them an inheritance compared to which all wealth is but a small dust, an inheritance of an honest life honestly lived. That, gentlemen, is the ideal I hold up to you (cheers). Remember that life spent in the pursuit of self-indulgence, of self-seeking, of self-glorification or gratification, is a life miss-spent. That is what our great teacher who came from the East, Jesus Christ of Nazareth, taught. "He who would save his life must etc." meaning thereby that if we desire to understand the truthfulness and inwardness and the meaning of life, we must lose self in our devotion to some great ideal, some noble purpose which calls out the best

of which we are capable. I ask you, then, in the pursuit of your studies, to seek to equip yourself for being of service to yourself and to your fellows in the days to come.

One fact of Indian domestic life has impressed me greatly, the devotion the respect, which the young pay to those up in years. There are few things more beautiful to us than the young loving and carefully tending the aged, paying respect for their opinions almost worshipping them because of their years. Long may be the year, when family life in India disappears from your midst.

One more point, gentlemen, before I conclude. I remarked last evening at a small gathering, that people engaged in public life were apt to forget that no mere noise, but strength of will and determination of character, are the forces which make for progress. I can understand an uneducated illiterate man confusing abuse with argument, but you, gentlemen, with your training and education, will, I know, set a nobler and a better example if you are called upon in the days to come to take part in political agitation, in political work, as some of you should be. Then remember that abuse of an opponent, misrepresentation of fact is an injury to the cause you are seeking to promote. (cheers) A man can be a politician, even a political agitator without ceasing to be a gentleman and in every aspect of life, in every walk of life, gentleness of conduct by one towards another, respect of one towards another are qualities which make for progress.

I am glad to have had this opportunity of saying these few words to the young men of Madras. In a few short years of course, I shall have gone the way for the next. It is for the young men that the world is always young. It is for the youngmen to take on their shoulders the responsibilities of carrying forward to higher levels, the work which we of the older generation have been privileged to set going. Remember and

remember, gentlemen, as I have already indicated, it is only by your devotion to duty, by being true to yourself, by living up to the highest ideal you have conceived, having no regard to consequences or result that you will impress on the world of which you form a part. I belong to the West, you to the East. We have qualities of the West, you have qualities of the East. I look forward hopefully to the time when the qualities of the East and West shall be blended, not spent in fruitless rivalry or internicine strife, but blended and combined so that the best of both may be obtained in the common service of our common humanity.

With three hearty cheers to Mr. Keir Hardie the proceedings closed.

#### A DEPUTATION OF WORK MEN.

A deputation of working men of Madras waited on Mr. Keir Hardie at the Hotel at about 7-30 p.m. and presented a short address.

The following is the substance of Mr. Keir Hardie's reply to the address: I am very much obliged to you by the address. It is the second occasion to-day I have been addressed as Dear Sir and Brother. I am a working man and I never thought otherwise than as a working man. The condition of the working class at home is powerful. The work man is not to raise himself out of his class, but to raise his class. Not by denouncing the rich, but by showing we are better than others. A system which allows the rich to oppress others must be changed all over the world. Man is measured not by what he is but by what he has. Now a man is worshipped because he is wealthy. We are working for a time when it would be disgraceful for one to oppress another. We are working it in Australia, England, America, and India. The cause of Humanity is one, this is the lesson we are learning. If my visit brings into closer touch, England and India, and thus helps forward the bond of Universal Brotherhood, I would

be empty rewarded. If you have anything to say, kindly put it in writing, because I cannot carry everything in memory. I am especially glad of meeting labourers who after all are the *foundation of Society*.

Mr. Sreenivasa Sastriar of the Servant of India Society accompanied Mr. Keir Hardie to Tanjore.

At almost all the important stations from Madras to Tanjore Mr. Hardie was met by Ryots, Merchants, Teachers and Vaki's and garlanded. He went on questioning them about Revenue Settlement, Elementary and Industrial Education and recognised the fact that the ryot of this country is the poorest of the lot, that the people should continue their agitation and sink all their differences.

#### AT TANJORE.

Mr. KEIR HARDIE M. P., arrived here from Madras on the 7th November at 7-15 P. M.

In spite of the heavy unceasing rain, there were present on the platform a very large gathering, representative of every community and profession in the district. And when Mr. Keir Hardie alighted from the train, there were spontaneous outbursts of cheering and deafening shouts of *Bande Mataram*. There was a sudden rush, a struggle,—one man climbing over another to catch a glimpse of the Poor Man's Friend. This was most simultaneously, followed by the presentation of bouquets and garlands, of which there was a goodly show.

At the outset, Mr. Hardie warned his audience against supposing that he was either a critic of the Government or an appellate authority for the people. He observed more than once that he was in their midst only to learn, and in no other capacity than that of a collector of information on matters of which he had no personal knowledge. There were among others, Dewan Bahadur Ranganatha Row and several other well-to-do Mirasdhars in the district, one and all of whom

took part in the conversation and helped to enlighten Mr. Hardie on the subject of discussion. In the evening Mr. Hardie attended the meeting of the District Board. This was followed by the following address of welcome presented by the Desabhinani Sabha in behalf of the public.

#### A REPLY.

Mr. Hardie in replying to the address thanked the people for their welcome. He referred to the misrepresentations made by Reuter's agency in India, to the English press, in respect of Indian affairs. It was these misrepresentations that induced him to spend a portion of his well-earned leisure in India and learn everything relating to it at first hand with an unbiased mind. He had learnt from books relating to India that the Hindus were a mild, gentle and law-abiding nation. How such a nation came to be transformed into one of revolutionary nature was to him a mystery. His contact with the Hindus during his tour in India had convinced him beyond the possibility of a doubt that there is no sedition in India, and that whatever defects there might be in the Hindu, ingratitude is not one of them. His experience in connection with the Labour party in England which was once of no consequence and which has now come to such a position of prominence and influence that both parties in England would carry their favour, has convinced him that every nation should learn to organise itself politically, should learn to stand upon its own legs—should have backbone and not lean upon others for favours. Mr. Hardie then referred to the efficiency of administration in Native States and observed that to give Indians increased and more effective control over their own affairs was an experiment worth trying.

On the 9th November he paid a visit to the Tanjore palace. And was particularly struck with the workmanship.



of the statue of H. H. the late Sherfeji. The Sarasvati Mahal, which contains a splendid collection of ancient literature, was next visited. The military dress and weapons and coats-of-mail, which were in use in the days of the Naick Kings and, perhaps also, in those of the Rajas of the Maharatta dynasty have never failed to excite the interest and curiosity of tourists. Want of time prevented the distinguished visitor from seeing other places of interest in the palace and he was, all the while, in a hurry to inspect a typical Paracheri situated within 30 minutes' drive from the city. To interview the ryots, and the coolly labourer, to get an accurate insight into their material condition seems to be a subject of absorbing interest to Mr. Hardie who spent a patient hour in this work. He said that the condition of the Pariah was discreditable to all concerned: the Government was not alone to blame. The people should take their share in the work of elevating the down-trodden classes. He promised the support of the Labour party and in Parliament to their claims and aspirations.

#### THE STUDENTS.

In the evening the students of Tanjore assembled in the premises of the Kalyanasundaram High School and entertained Mr. Hardie at a music party, which he appreciated very much. This over, the following address was read:—

#### AN ADDRESS.

We, the students of Tanjore, respectfully beg to offer our heartfelt homage and thanks to the Great Messenger of justice and truth who, for the sake of humanity, has embarked from his own Native land, far, far away from our shores. Long have you been working, Sir, in your own country for the poor and labouring masses; and well have you done your work. You have drained many an orphan's tears and drawn a blessing from many a relieved heart. Continue your work, noble Sir,

extend to us also, to the long suffering Indians, the same protecting influence of your eloquent tongue and mighty mind, and receive in return the blessings of hundreds of millions of grateful souls. We also pray that the student community will ever find a corner in your memory, and will meet your full support in their earnest endeavours to co-operate with their elders and in their humble way, to discharge their legitimate share of public duties.

#### REPLY.

Mr. Harde, in reply, thanked the students for their address. The students of Tanjore, as those elsewhere, in this country filled him with hope for the future of this country. Young men, he said, were more enthusiastic to catch the spirit of advancing ideas. They had referred to him in the address as the great Messenger of Justice, Truth and Humanity, what other objects are there, he asked, worth living for in life than justice, truth and humanity? They should learn the pole star to guide every one in whatsoever pursuit of life he may be engaged. Twentyfive years ago there was no Labour party in England and now it forms a factor in British politics. There have been labouring poor in England and in India. The condition of the labouring classes in India is, from what he has seen of them, a discredit to all responsible for it. The responsibility does not rest entirely on the Government. The higher classes must begin the much needed reform. It is they that should chiefly promote the welfare of the poor. Turning to the students, he appealed to them not to waste their time to turn aside from frivolities, to develop character, to cultivate high aims and ideals and set to work towards their realisation, with deathless energy. Courage, perseverance and self-respect are alone calculated to promote their interest and, in serving their interests in this way, they shall be serving their country as

well. He called upon one and all of the audience to be true Swadeshis and strive hard towards the development of Indian industries. A vote of thanks was then proposed to Mr. Hardie who was then garlanded amidst loud and prolonged shouts of *Vande Mataram*.

Mr. Hardie, in replying to the vote of thanks, reminded the audience that it was the birthday of His Imperial Majesty King Edward the Seventh. He wished many returns thereof and expressed the hope that, before the next birthday, the people of India shall have reason to be doubly grateful to their Emperor for a large instalment of reform in the direction of Self-Government.

#### AT MADURA.

Mr. Keir Hardie arrived here on the 10th of Nov. accompanied by Mr. V. S. Srinivasa Sastriar. He was presented with a hearty address of welcome, by the members of the Madura Mutual Improvement Society. After the Secretary read the address of welcome, Mr. Hardie responded to it in high terms and, in the course of his speech, he pointed out the great necessity for a more practical turn being given to education in India. He next dwelt on the duties and responsibilities of Indians, not as members of families, but as members of a community, on their duties to their own selves, to their families, to their respective towns, to the Districts of which their towns form parts and to the nation of which these districts form but so many administrative units. Then he wished that the day might be long and far distant in coming when India may require such a restrictive thing as the Poor Law which is so pressing in England. He showed that the care of the aged, of the infirm, of the indigent and the needy, are not and should not be matters for being dealt with by an official, but it was the concern of all laymen, who should take it up as being part of their own duties because of their love

for mankind. Then he said that his object in visiting Indian towns was not to enter the thorny arena of politics, but his object was only to study, calmly, the social and political problems of India. So that, when he returned to his own duties at home, he might speak with more force, authenticity and first-hand information on Indian problems. He said that he wanted to visit India and its cities quite unnoticed, but he regretted he did not reconcile himself with the Anglo-Indian Press beforehand. He next spoke on the great natural resources, and the high talents of India, and he exhorted the youngmen to bring their moral force to bear upon these, in order to see that they become less dependent, in course of time, on foreign nations.

He next said that, Indians, without resting content and remaining quite idle as the drone, should learn to be resolute and energetic, each doing his utmost in his own sphere, and eventually should make the world know that India is a place wherein peace and freedom shall reign supreme, wherein brotherly love shall be and wherein the strong shall not dominate over the weak. This he said was the political creed of the party to which he belongs. He said that he would return to England with pleasant recollections and high and best impressions of India and Indians, and he added that his endeavour and that of the party to which he belongs, would be for India's good and for the welfare of Indians. He then thanked the members of the Madura Mutual Improvement Society for their very kind address of welcome.

#### AT TINNEVELLY

A numerously attended reception was held on the 12th evening at the Tinnevelly Club, in honour of Mr. Keir Hardie's visit. The Hon. Mr. Guruswamy Aiyar, in a lengthy address, reviewed the political situation and severely criticised the attitude of Mr. Morley and the Viceroy. He suggested that only

Ministers who travelled in India should be appointed Secretaries of State. Mr. Keir Hardie, interrupting, observed that he had an engagement for six o'clock which he meant to keep. He was under the impression that the meeting was a social function. If he is to be of service to the people of India he should show a clean sheet and should not be accused of taking sides. He had some suggestions to make, but for their sake he would reserve his opinions. This hastened the reception, after which Mr. Hardie was presented with a daintily manufactured mat. He thanked them for the gift which showed besides other things that Hindus have attained a high standard of excellence in manufacture both in material and workmanship. There would always be a wide market for their goods. He intended placing these gifts in various parts of Great Britain as samples of Indian Art.

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#### AT TUTICORIN.

Mr. Keir Hardie arrived here from Tinnevely Bridge at 10-30 A. M. on the 13th. All classes of the citizens, merchants, vakils, had assembled in large numbers at the Railway platform to receive him. At about 12 noon, he went out to see the salt pans. He also visited the homes of some of the palmyra climbers of Shunmugapuram, a neighbouring hamlet. At about 3 P. M. he drove through the town in regular procession with band and music in front to the Cosmopolitan Club. The premises of the Club were tastefully decorated for the occasion from its first approach to its furthest end. The Club presented quite the appearance of a fairy garden. Mr. B. Ramachandrier, the Municipal Chairman, spoke in suitable words of welcome on behalf of the townsmen who had assembled in large numbers. Mr. Keir Hardie then made the following speech in reply.

**Mr. Keir Hardie's Parting Advice.****A GREAT SPEECH.**

GENTLEMEN,—I thank you for the welcome you have been good enough to accord me on this, the occasion of my visit to this town. This evening I shall say farewell for the present at all events, to India and its people. I have no hesitation in saying, I say so honestly, that it is with regret that I do so. I came a perfect stranger amidst you bringing you no gifts to bestow, no honours or titles to confer, but have been received by all classes of the people with a degree of respect and honour that has appealed to me deeply. I lauded two months ago in Calcutta intending to make a very brief stay. But so absorbed did I become in the problems that awaited solution, in the grievances under which your people suffer that I was induced to extend my stay to two months and I find it is all too brief. I am glad to find other members of the House of Commons and some leading and best known Journalists are either on their way to India, or are intending to come. If my experience be any guide, I should say that, if more people come from England and you are known better, better will it be for the cause of the Indian reform.

**A WORD OF WARNING.**

I wish to give you however a word of warning. Do not expect too much to come out this, my visit. I have heard myself described as the future leader of a pro-Indian party. That, gentlemen, can never be. I am too advanced in age to contemplate the possibility of a such a development. For, though I am not so old as I appear to be, I have turned fifty already. Most of you are aware what my life work has been. You have many pressing problems clamourously calling for solution. So too we have at home. This winter will be one of terrible privation and suffering for our honest poor.

## AT INDIA'S SERVICE.

But, as in the past, so in the future, perhaps with more effect in the future than in the past, whenever an opportunity occurs in the House of Commons or on the public platform outside my influence, my voice, my vote, will be found on the side of the Indian people. (Cheers.) I said that other members of Parliament and distinguished journalists were coming out. That can not but be productive of great benefit to India.

## IGNORANCE OF INDIAN AFFAIRS IN ENGLAND.

India suffers from being so far removed from the seats of Government. She has no voice in the imperial Parliament. You are a people unknown to us. We read of you in the press and in magazine articles, which, as you know, often paint your grotesque. We read it with interest for the moment and the thing passes our mind. There are two old proverbs. The absent are always in the wrong. To be out of sight is to be out of mind. These two proverbs accurately describe the position of the people of India. The British people have no desire to be anything but just. They have no ill-will towards you. But, you should consider how best to make your representations.

## A CONGRESS TO BE HELD IN ENGLAND.

I very strongly repeat a suggestion which I have already made elsewhere, which you know was agreed to by the Congress leaders several years ago, that one of your Congress sessions should be held in England and I say it should be, if possible, this or next year.

## REFORM PROPOSALS.

Now, let us see how the Reform Proposals made by the Government of India and endorsed by Mr. Morley work out. If I had been so fortunate as to have Mr. Morley for my travelling companion these two months and he had observed the

state of things in this country as I have done, I am sure he would have allowed his right hand to rot in the wrist before endorsing such repressive proposals. They are not Reform proposals. In many respects, they are not only reactionary, but they even take away some of the few rights of citizenship which the Indians already possessed. Mr. Morley may not be aware of this fact, but one thing is certain. It is writ large all over the documents containing the Reform Proposals and of it Mr. Morley cannot but be aware. Its one underlying object is surely to place more power in the hands of the wealthy and the aristocratic classes. We at home do not call that reform. I only say home because I have come from there. It is a Colonial expression.

For a thousand years, the fight has been to wrest power from the aristocrats and vest it in the common people. We have succeeded considerably in that fight and I am surprised that a Liberal Government, a Liberal Viceroy and a Liberal Secretary of State, with Mr. Morley's splendid record should be consenting parties to proposals of this kind. It will surprise me very much if, when these proposals come up as they must before the House of Commons, with its majority constituted as at present they are allowed to pass through. May I, to avoid misunderstanding, remark here that in so doing, in so far as these proposals suggest that certain classes should have special representation. I agree that the suggestion will work out beneficially in the present circumstances of this country. But I object and shall continue to object to any proposal of reform which weakens the already attenuated power possessed by the people and transfers it to a small and uneducated section of the community whose interests are not such as necessarily coincide with those of the masses. One of the reforms which relates to municipal and local board franchise, is to base it on literacy qualification. Gentlemen, I am a strong advocate of Education and I agree that when the Government of India



has provided free compulsory primary education for all boys and girls, a literate test may be possible. But till they have furnished this, I say it is unjust to penalize the people for a fault which is not theirs, but is that of the Government itself. I am surprised that no literate test is insisted on for those who have to be the advisers of the Viceroy.

#### RESULTS OF HOLDING CONGRESS IN LONDON.

I have said that there is need for educating the British people regarding yourselves, your grievances and your claims and I say, that affords a good reason why the next Congress should be held in England. I am aware that the undertaking will be one of difficulty. Firstly because there is the question of the great cost, but the times are such as to demand great sacrifice and if need there be, you must make them to achieve your object. If there is the will, the means will not be wanting. Then, there is the difficulty of caste. I venture to say and I do so, with very great respect, that there are times when the claims of country must take precedence over the claims of caste. Remember that few great reforms have been accomplished without sacrifice. I dare say that some arrangements could be made, which would minimize and overcome that caste difficulty. Suppose the Congress was held in London for the first time in your history, you will be able to present your claims to the English people for the first time in your history and your claims will become intelligible to them. Gentlemen, bring your campaign to our very doors and you will see what follows in connection with your Congress in England. There could be a series of monster demonstrations held in all parts of the country. Two or three members of the Congress going with two or three sympathetic members of Parliament from the centre to the circumference of the country can meet the British people face to face, and this will produce a tremendous impression and great

benefit. The result is, all the newspapers are set discussing on India and her claims. That would be one great gain. The British people will be interested and everywhere, they will be talking of India and her claims. That is another great gain. Your appeal should not be to the Cabinet Ministers or members of Parliament, but to those electors who are the creators of Cabinets and Parliaments. Get the ear of Great Britain and reach the heart of its people and leave it to them to look after Cabinets and members of Parliament.

### HE WILL BE HEARD

I have so trespassed upon the rule I have imposed upon myself that I shall reserve certain proposals and certain suggestions to make on my return home. What the fate of those proposals will be, remains to be seen. But this I say, *it will go before the people and before the Parliament*. I have been authorized by my party to study the conditions prevailing in India and to offer to its people a message of sympathy and hope.

### INACTIVITY IN INDIA.

I always bear in mind that upon you yourselves rest the responsibility whether the reforms are to be enacted or not. Show more energy in Indian affairs, develop your languishing industries, support the swadeshi movement (Cheers). Elect for your Boards those who will dare to speak the truth, careless of who frowns, who smiles. Much of what you suffer from is due to your inaction. With more energy and backbone on your part, reforms become much easier. You are penalized for your very virtues. Your kindness of heart and charitable disposition have been allowed to weaken you in the past. Gentlemen, pray preserve these ancient qualities. The world needs them very much. The world needs kindness of heart and human sympathy, but to these virtues you must add grit and backbone. Don't be afraid to stand up for what you believe to be right.

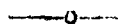
careless of consequences. In a few hours I shall have left your shores, I feel it a privilege to be the first spokesman of the working classes of England, to see for myself the conditions of the people of India. Remember, we too are fighting the battle of Freedom but Freedom is not to be insular or isolated. We are not free if we sanction injustice or oppression. We have earned opprobrium, vilification and abuse because we championed the cause of the weak. Be it to the Zulus in South Africa, be it to the people of India, we stand for justice to all. I shall leave your shores, being privileged that mine has been the first voice from the ranks of the coming power. Bear always in mind that you carry their sympathy in your struggle. I take with me tangible tokens of your kindness, but what I value more than all those mementoes is the hearty affection of the people of this country, which it has been my pride to receive. If the voice and thought are not different, my voice is not that of a person, but that of a growing movement which in its fruition shall have swept poverty from the world and given freedom to all its peoples. (Cheers).

#### DEPARTURE.

There was a regular procession again from the club to the pier, where the Swadesi launch *Miranda* was in readiness to take Mr. Keir Hardie and party to the Swadesi steamer *Lawoe*. The launch was tastefully decorated and about 150 citizens escorted him on board the launch. The parting was very touching. Mr. Keir Hardie felt as an Indian himself. There was loud cheering and ceaseless waving of handkerchiefs. Mr. Keir Hardie stood at the top of the ladder a good while, after the launch and steamship had begun moving in opposite directions and shouted *Vande Mataram* aloud. Between the pier and the steamship, on board the launch, the visitors' book happened to be handed to Mr. Keir Hardie on behalf of the

Metropolitan Hotel, when he took occasion to enter the following verse, separately, below the remarks about the hotel.

When death's dark stream I ferry over,  
 A time that surely shall come,  
 In heaven itself I'll ask no more,  
 Than just an Indian Welcome.



### Mr. Keir Hardie in Colombo.

#### AN INTERVIEW.

Mr. Keir Hardie was interviewed at Colombo and in response to a query as to his impressions of his Indian tour said.—“My Indian tour was very interesting, very instructive and I was received everywhere most courteously. I have no opinions to express at this stage and I would rather not say anything else on the subject.”

“Your visit to India was undertaken with a view to finding out if any unrest existed and the causes of it?” “Yes, but I have found no trace of any sedition and the reports as to the unrest were very much exaggerated.”

“What was the foundation for the whole thing then?” “It all arose by the facts being distorted at the start” answered Mr. Keir Hardie, adding that he had gone to India to learn and had learnt a great deal: on his return to England he would place all the information he had gathered before the Party he represented and see what action could be taken therein.

The *Ceylon Observer's* representative next touched on the question of Asiatic labour in the Colonies in view of Mr. Keir Hardie having studied the subject while on his Canadian tour.—“I have had a lot to do with the matter,” he said, “and as I have said before it is a question of wages entirely

and not a question of the black man *versus* the white man, there cannot be one standard for the black man and another for the white; it is the result of competition between the black and white and there is no question of race in it."

"What do you think is the best solution of the problem?" "Socialism" replied the Labour leader laconically.

"What are your movements in the immediate future?"—"Well, I am going on a visit to a tea estate now and on Saturday I leave for Australia and from there to South Africa where I shall spend some time and then leave for Home. I am sorry I cannot see much of Ceylon as I shall be very busy while here."

"Are you going to give any addresses here" next asked the representative to which Mr. Keir Hardie replied with a very emphatic negative.

Mr. Keir Hardie booked his passage to Australia by the *India*.

India longs to see the results of the laborious and ardent search after Truth of this great and good man—

MR. JAMES KEIR HARDIE, M. P.

The Leader of the  
Labour Party.



## CRITICISMS.

MR. MORLEY

In the Course of his speech at Arborath, the Secretary of State for India said:—

### THE CANADIAN PARALLEL.

I sometimes say to friends of mine in the House that there is one tremendous fallacy which it is indispensable for you to banish from your minds when you are thinking from the point of view of a British Liberal, to banish from your minds when you think of India. It was said the other day, no, I beg your pardon, it was alleged to have been said, by a British member of Parliament now travelling in India—I think the more of him for having an open mind willing to hear both sides, anxious to learn before he comes Home to teach. He will learn a good deal, and I hope he will communicate the fruits of his teachings to the House of Commons, where I shall be able to examine them—whatever is good in the way of self-government for Canada must be good for India. In my view, that is the most concise statement that I can imagine of the grossest fallacy in all politics. I think it is the most dangerous, I think it is the hollowest and I am sorry to say, the commonest of all the fallacies in the history of the world in all stages of civilisation. Because a particular policy or principle is true and expedient and vital in certain definite circumstances, therefore it is equally true and vital in a completely different set of circumstances. A very dangerous and gross fallacy. You might just as well say that because a fur coat in Canada at certain times of the year is a most comfortable garment therefore a fur coat in the Deccan of India is a sort of handy garment which you might be very happy to wear. You might say: "Oh! but a form of Government is one thing and a coat is another. I only throw it out to you as an example and an illustration when the historical traditions, the religious

beliefs, the racial conditions, are all different. I do not want to be arrogant or insolent, but I say that to transfer by mere logic all the conclusions that you apply to one case to the other is the height of political folly, and I for one will never lend myself to that doctrine. You may say: "Now you are laying down a different law, different rules of policy in India, from those which for the best part of your life you laid down for Ireland." Yes, that reproach will have a sting in it if you persuade me that Ireland with its history, the history of the Union and so forth, is exactly analogous to the three hundred millions of people in India. I am not at all afraid of facing that test. I cannot but remember that in speaking to you I may be speaking to people many thousands of miles away, but all the same I shall speak to you and to them perfectly frankly. I do not myself believe in artful diplomacy. I have no gift for it, to my great misfortune. There are two sets of people you have to consider. First of all I hope that the Government of India so long as I am concerned with it, and responsible for it to Parliament and to the country, will not be hurried by the anger of the impatient idealist. The impatient idealist: you know him. I know him. I like him. I have been one myself. He says: "You admit that so and so is right. Why don't you do it? Why don't you do it now?" I sympathise with him whether he is an Indian idealist or a British idealist. Ah! gentlemen, how many of the most tragic miscarriages in human history are due to the impatience of the idealist? I should like to ask the Indian idealist whether it is a good way of procuring what everybody desires, a reduction of military expenditure, whether it is a good way of doing that to foment a spirit of strife in India which makes a reduction of military forces difficult, which makes the maintenance of military forces indispensable. Is it a good way to help reformers like Lord Minto and myself,

to help us to carry through reform, to inflame the minds of those who listen to these teachers, inflame their minds with the idea that all our proposals and projects are shams? I don't think it is.

**London Press.**

(*The Times*, Saturday, October 5.)

The serious rioting which took place in Calcutta on Wednesday night, and was renewed on the following evening, is a fresh and disquieting indication that the seditious ferment in Bengal is working with unabated vigour. . . .

It is difficult to dissociate this latest exhibition from the exceedingly mischievous comments on the situation which have been made by Mr. Keir Hardie in Eastern Bengal, and have been hailed by the Bengal Press with the most extravagant expressions of satisfaction. Whether his reckless references to Armenian, Bulgarian, and Russian atrocities have been a little more or a little less violent is a matter of comparative unimportance. What is of importance is the construction which he has allowed the native Press to place upon his language, and that is not apparently in doubt. His phraseology has been appropriated by the *Bande Mataram* in its description of the Calcutta riots, and we regret to say that there is nothing in the observations attributed to him by the Hindu Press, which is not perfectly consistent with previous well-authenticated utterances of his on somewhat similar questions. They display the same reckless disregard of consequences, and the same gross ignorance, as were shown in the statements to which he committed himself in regard to the Natal rebellion or the Denshaw incident. But deplorable as are such expressions when made in this country, they become absolutely criminal when they are made in the midst of an excitable people, who see in the speaker a member of the powerful British Parliament, and have no means of knowing how little



weight attaches to his opinions among those of his own countrymen who are competent to pass a judgment on questions of Imperial policy. In those circumstances it becomes highly desirable that Mr. Keir Hardie's tour of investigation in India should not be prolonged... We feel convinced that any measures which the Government of India may show to be necessary to put a stop to his mischievous activity will receive the full approval of the India Office, as they will certainly be fully endorsed by the great bulk of public opinion in this country, including, we are glad to see a good number of those upon whose support he is generally able to reckon.

London, Oct. 2.—The papers give prominence to Mr. Keir Hardie's tour.

The *Daily News* says it is reasonable to suppose that the reports are exaggerated and hopes that the Labour Party will take steps to ascertain the truth, for it cannot afford to be associated with reckless playing with fire.

The *Daily Mail* gives a list of prominent Indians punished by Mr. Morley and asks what Mr. Morley will do to Mr. Keir Hardie.

The *Standard* says that the mischief-making demagogue should be plainly told that his presence in India is undesirable.

#### MORE LONDON PRESS OPINIONS.

London, Oct. 3.—Commenting on Mr. Keir Hardie, the *Daily News* says:—"In spite of disclaimers we repeat the protest against his utterances. He should have reserved talking until he returned Home."

The *Tribune* says:—"His experience should be a warning that globe-trotting Englishmen in India are better employed in learning than in airing hasty impressions."

The *Times* says:—"If Mr. Keir Hardie is allowed to prolong his tour, the Bengalis will think the authorities are afraid

of him." The *Times* declares that the policy of leniency has proved a failure in Bengal.

COMMENT BY MEMBERS OF PARLIAMENT.

London, Oct. 7.—Mr. Johnson, a Labour M. P., speaking at Coventry, deplored Mr. Keir Hardie's proceedings and said that Mr. Keir Hardie had not to live with the men among whom he was preaching his doctrines. It was one thing to rouse bad passions in people and another thing to run away afterwards.

The Socialist M. P., Mr. Grayson, speaking at Huddersfield, applauded Mr. Keir Hardie.



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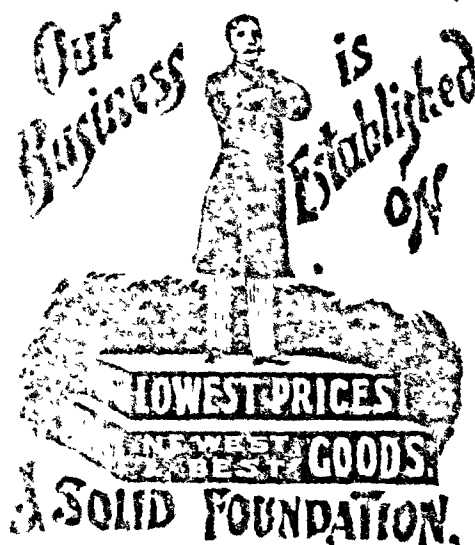
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