

But read any authentic or unauthentic account of the Mutiny of 1857 by any fair or unfair writer. You will peruse page after page of what will appear to you extravagant praise lavished upon the people of India who came to the help of the English people to quell these mutinied soldiers. I do not cast any reflections on the bravery of the English people then in India—I have already spoken of it in the highest terms. But, personally, I doubt very much if there would have been one Englishman in India to-day but for those gallant and loyal people of India who came to the succour of the English people at that critical time. There is something admirable in the conduct of these noble men which England and the Colonies have yet to recognize and admire. Most of these very men of Hindostan, who helped by the thousand the British people in India at the time of the Mutiny, had fought and combated with the English people in India but a few years previous to the Mutiny.

I have very often pondered what is the greatest bulwark that the English people can raise in India. Can less than two or three millions of Englishmen hold in captivity over three hundred millions of the East Indians? No, India cannot be governed by coercion. The British people have successfully endeavored to create an empire in the hearts of the people of India and bonds have been created that can never be snapped asunder. It gives me a great pain therefore to hear the Sepoy Mutiny of 1857 being known in England and her Colonies as the Indian Mutiny. This mistake appears unpardonable to me. It does India gross injustice. It seems to me to be at the root of any misconception or misstatement that is more unfair to India, more injurious to her people's interests and destinies, more degrading to her character and sentiments, ideals and practices. I do not resent the ignorant portion of this continent calling the people of Hindustan heathens. I do not take objection at the blindly over-zealous people of Canada and the United States failing to recognize the wonderful civilization that was developed in India centuries ago and that exists to-day in India. Deplorable as these mistakes and errors are, they sink into insignificance when compared to this forgotten insult that is conveyed to India when people of the other parts of the British Empire talk of the Indian Mutiny.

During my travels in this country I have constantly iterated and reiterated, from platform and pulpit, in drawing room talks, and in private chats that India is engaged in waging a constitutional but a very persistent struggle in obtaining for herself self-government. India, as I have affirmed a number of times, is becoming another Ireland, in a political sense. The English education has evoked in the minds of the people an undying flame for liberty of press, speech, person and thought.

Those of you who have read the introduction to the "Prisoner of Chillon" will remember Byron's immortal invocation to liberty:

"Eternal spirit of the chainless mind!  
Brightest in dungeons, Liberty thou art!  
For there thy habitation is the heart—  
The heart which love to thee alone can bind;  
And when thy sons to fetters are consigned—  
To fetters and the damp vault's dayless gloom,  
Their country conquers with their martyrdom."

Byron was an Englishman and it was but natural for him to express his sentiments so beautifully; it was but natural for him to talk of liberty as he did.

India has been in slavery for over twelve centuries. Any spark of liberty that existed in the heart of the Hindu, has it not been stamped out of existence? Never in the annals of the East Indian History has there existed a representative Government like that in England. And the world wishes to know if there are men and women in India who are willing to be martyrs to liberty.

Ladies and gentlemen, ever since I learned to think, I settled in my mind