ON THE ADVANTAGES OF FOREIGN TRAVEL AND VISITING ENGLAND.

A LECTURE

DELIVERED BEFORE

THE BENARES INSTITUTE

ON THE

6TH OCTOBER 1871,

BY

H. H. THE MAHARAJAH OF VIZIANAGRAM, K. C. S. I.

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ON THE ADVANTAGES OF FOREIGN TRAVEL AND VISITING ENGLAND.

The history of the Hindu mind presents a striking contrast with that of the European, inasmuch as the natural order of improvement in the thoughts of the inhabitants of India, has been reversed While there were not the least traces of civilization in Europe, India enjoyed all the privileges of a flourishing community. But after the lapse of some time, the thoughts of its inhabitants became degenerate till they lost almost all mental vigour and activity, and became inert and lifeless. This sad state of things occurred especially during the time corresponding to the middle ages of the European nations: during the time when the Indo-European races in Europe were taking gigantic strides in the path of civilization: during the time when the Hindus ought to have taken a lead in the progress of scientific discoveries, and ought to have visited different portions of the earth. This lethargy of the Hindu nation is partly owing to their being confined in particular places and not getting occasions for enlarging and expanding their ideas by seeing the condition of the people of the different quarters of the globe, and partly on account of a want of liberal education. I perfectly believe that there are many other causes of this retrograde motion, but the aversion which Hindus generally show, since the last few centuries only, towards making sea-voyages has a great bearing upon the question. The aversion which a Hindu has towards travelling should be considered proverbial. The adventurous

spirit which characterises the European races is not to be seen in the Hindu mind averse to all sorts of enterprises and never tired of monotony, which is hell to quick bosoms and enterprising hearts.

For young people travelling must be considered as one of the most important parts of education. It gives an experience which no amount of meditation can ever furnish, and which neither pen nor tongue can delineate or express. Simple speculation and imagination in a cloister is not the sole object of a student's life. His ideas will not be enlarged, his mental faculties will not be greatly improved, his conceptions of the works of God will not be realized unless he sees different parts of this world and marks the characteristic differences of various sorts of people. The Courts of different Princes of Europe, the Courts of Justices and National Assemblies, the Fortifications of Towns, the Havens and the Harbours where ships are built, the training of the Soldiers and the review of the Troops, the Scientific Societies, Commerce, Lectures, and a host of other things in Europe will give to a Hindu a better idea of civilization and social improvements of the European nations, than any amount of reading and Indian knowledge can furnish him. If a Hindu were to visit Europe, he would realize the conceptions that he derived when reading accounts of memorable places, and of the most civilized societies. Then will he learn what improvements have been made in Europe, and will perfectly believe that there are more things on this earth than his philosophy could dream of.

As India has been blessed by English Government, the people of this country ought to see the state in

which the rulers live at their home. No one can have a complete idea of the manners of English society, no one can know the internal modes of their living, unless he visits England The natives of this place should see the institutions of which those in India are only but faint miniatures. The sight of such things would infuse the idea of grandeur into their minds, and when they return to their native country they will see how much is to be done for the improvement of India and for bettering their country and its people. The civilization of England, where even servants take a delight in reading newspapers, will at the first sight enchant a Hindu by its dazzling appearance, but as his wonder will grow less and less, he will think of improving the status of his own countrymen Enterprising men will find an ample field for the exercise of their ambition if they simply go to England. Every department of service, wherein they can obtain most lucrative employment, is open to them if they qualify themselves for the same. Hindus and Englishmen have been placed by our Gracious Sovereign on the same level; from the ruled they can become rulers to a certain degree; what can be more gratifying than this, and if Hindus will only give up the deep-rooted prejudice against sea-voyages, they will materially improve their condition by acquiring a vast amount of useful knowledge.

If the advantages derived from going to England are manifold, how is it that Hindus object to visit it? Were this very question put to a Hindu, he would say that his religion does not allow him to make a voyage which otherwise he would very gladly undertake. He would reply in such an affirmative manner, being quite ignorant of the fact that

the Hindu religion, even the very books upon which he places so much reliance, do not forbid sea-voyages. After a Hindu has mastered the precepts of his religion, the doctrines given by the great law-givers, then will he be astonished to find his ignorance and then will ignorance plead guilty. To a prejudiced Hindu ear it will sound very strange when I say that his forefathers, in times past, did not hesitate to sail on the sea, while the science of navigation was in its very infancy. The great law-giver Manu knew the salubrious effect of sea-voyages perfectly and considered those who were well acquainted with such voyages, the best persons for fixing an interest on money lent on risk In the eighth chapter of his Code we find the following couplet :—

समुद्रयानकुशला देशकालार्थदर्शिनः ॥
स्थापयंति तु तां वृद्धिं सा तत्राधिगमम्प्रति ॥

Here the word समुद्र does not mean inland water, and consequently it is a matter of certainty that the natives of India did not hesitate to navigate the seas as early as the age of the Code Further, we have the following verse in the 12th Chapter of the Márkandeya Puráṇa:

आघूर्णितो वा वातेन स्थितः पोते महार्णवे ।
* * * * * *
स्मरन्ममैतच्चरितं नरो मुच्येत संकटात् ॥

"If any one, who is in a ship on the sea while there is a wind, will contemplate over this, he will be freed from any forthcoming calamity." In the same Puráṇa the following occurs:

रक्षांसि यत्रोग्रविषाश्च नागा
यत्रारयो दस्युबलानि यत्र ।

वाडवानलो यच्च तथाब्धिमध्ये
तच्च स्थिता त्वं परिपासि विश्वं ॥

But what a miraculous change has time effected upon the minds of the descendants of those very men, who did not lose their caste by crossing the black waters, when the science of navigation was not so perfect as it is now, and when the hardships attending a voyage were immense. When our sages themselves do not say any thing against sea-voyages, and in reality advocate it, the idea of losing caste, thereby religion, and ultimately salvation, is merely delusive and chimerical; it ought to be now considered as a phantom created by a frenzied brain.

An intercourse with the Mediterranean took place even earlier than the code of Manu and there is a great probability that Hindus went as far as that sea. I say, there is a probability, because at that time Hindus were in a better state of civilization than those with whom they carried on commerce. Further we have very clear evidence to show that the Indians sailed into the open sea and went to some of the islands near the Indo-Chinese peninsula. If any one refer to the histories of Java, he will come to know that great many Hindus went to the island, bettered the condition of its inhabitants, and even established an era there. Besides historical evidence, there are still traces in the island which clearly show that it was once visited by Hindu emigrants. What do the Hindu remains show? What can be more convincing than the fact that Sanskrit inscriptions are still found there and in some parts of Europe? The

journals of the Chinese pilgrims explicitely state that Java was totally inhabited by Hindus a few centuries after the Christian era. The records of these Chinese are convincing on the point of sea-voyages undertaken by Hindus. They say that the crew of ships consisted of those who professed the Brahminical religion and the passengers were Hindus who left the sacred banks of the Ganges and sailed for Java, touching at some ports of Ceylon. To ascertain, whether Hindus went towards the western direction, one needs only visit Aden and some other places in Arabia, where he will find such temples, such relics and such remains as will clear all his doubts. Such historic facts as are mentioned above, show that Hindus of the past time, were not scrupulous as regards sea-voyages On the other side, it might be asserted that very few left India and those few might have been of a low caste. While admitting that few made sea voyages, I must say that the hardships attending the voyages must have been great and the means of many could not have allowed them to leave their home. But times are altered We must not judge by the past, but we ought to consider of the present. The science of navigation is not in its infancy now, and every comfort and convenience is to be found on the steamers, which cannot possibly be compared to the rude barges of ancient times. In past times the ships (which hardly deserve the name) could not sail on the open sea with impunity, but now they remain on water for months, nay for years, without the least fear of being foundered. Were the great sages and the learned philosophers of the Hindu nation to come into India from the regions of the dead, at the present time, they would bow before the mighty altar of science, whose power is miraculous, and

the sight of the results of modern scientific discoveries would excite a thrilling emotion in their heart. The sight of the steamer sailing with an immense velocity over the blue seas would force them to admire the construction and the navigation of the ships; but their wonder would grow more and more when they learn that Hindus of the present time hesitate in sailing on such vessels. Really it is a matter of extreme regret, that in such an enlightened age we are bound by shackles of prejudice, which, though weak in their nature, cannot still be broken off It is proper for us to free ourselves from the bonds of prejudice and go to England to pay our homage to Our Gracious Sovereign, which is incumbent upon us according to the doctrines of our religion On a certain occasion the Pandits in the Court of the Maharajah at Indore said that there is no harm if one goes to England on regal duties. So I sincerely hope and trust that the Sovereign Princes, Chiefs, and Nobles of India will not only give every support but also set this good example, which is most important and essential for the still more rapid progress of India and its people.

The age we live in, is one in which we observe a mental revolution throughout India. This revolution must decide the future progress of the natives of the country. The results that we anticipate are salutary and a glimpse of future India delights every philanthrope. The Bengalis have taken a lead in disentangling themselves from the meshes of prejudice. Many of them have sailed to England and have thus set an example which ought to be followed by others. If the inhabitants of the North-Western Provinces do not soon rouse themselves from the

coma into which they have fallen, their posterity will ere long have to reap the sour fruits of the misdeeds of those now living. What will the people of this part of the country think when they will be ruled over by the Bengáli civilians? Then will they clearly perceive that the high position which some of their fellow-countrymen of Bengal, hold, has been acquired by visiting England. Then will they repent of their folly and then will they see how necessary it was for them to make sea voyages, before the cup of misery was full to the brim.

Observations made by Mr. Sorabsha Dadabhai Munsiffna of Broach on Mr. Nusserwanji Sheriarji Ginwala's Paper read by Mr. R. Lethbridge, before THE East India Association, London, on the 17th December 1884, and reproduced on the 2nd of January following by the Bombay Gazette Newspaper.

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Observations, made by Mr. Sorabsha Dadabhai Munsiffna of Broach on Mr. Nusserwanji Sheriarji Ginwala's Paper read by Mr. R. Lethbridge, before the East India Association, London, on the 17th December 1884, and reproduced on the 2nd of January following by the Bombay Gazette Newspaper

A perusal of the Paper, besides raising in my mind initial doubts as to the sanity and sincerity of the author, fills me with a desire to lay bare, 1. His nationality, 2. His opportunities for studying the subject he treats of, and 3. The latent object underlying his brochure.

2. A second perusal of the Paper fails to dispel altogether the initial doubts, but tends to condense them into an opinion that the author has not taken up the pen in all sincerity; that he has but a very hazy notion of his subject, and that he has undertaken his task with the double object of bringing his name into prominence, and of ingratiating himself in the favour of those Europeans (whose number happily has now dwindled down, so, as scarcely to be able to nip the tide of equality and brotherhood which is now running high in this country), whose position alone gives any plausibility to their opinions.

3. The Author is a Parsee inhabitant of Broach; and his opportunities for studying his subject have been very limited indeed. Why or how they are so, every well informed inhabitant of his native-town must know; and I can not go into particulars which may descend to the personal, and which I can avoid, even at some sacrifice of the grounds on which my observations are based. That Mr. Ginwalla's education was sadly neglected in youth; that he picked up his knowledge of English at Broach, that he is innocent of all college education; that he has not, to my knowledge, travelled out of his Presidency; that he has never taken a sea-voyage nor visited all the towns of even his own province—Guzerat—no one can deny. That the society in which he has moved amongst the Natives of this country, has not been of the best, in point of intelligence, moral culture, and social position, is an opinion shared by many with me. On the contrary, Mr. Ginwalla's time has been mostly occupied in a profession, which brings him mostly in contact with men who belong to the lowest substrata of society. This, I contend, is but an ill-preparation for handling so vast, so varied and above all so important a subject as the eligibility of the Natives of this vast Empire for its Covenanted Service; but knowing human nature as we do, we won't rate him much for his doing so than through the quotation, that "Fools rush, where angels fear to tread."

4. Mr. Ginwala mysteriously alludes to some reasons for the exclusion he advocates, as being grave and political ones. He, however, takes care not to detail

them. Perhaps he is in the confidence of Earl Granville and the Marquis of Hartington; and he does not want to betray it; but we are, nevertheless, at liberty to ignore their existence; and to assert that if any political question, of any degree of seriousness, is involved in the determination of the one at issue, the easiest, the justest and the most consonant with the professions of so good and so powerful a government as the British in India, and with the practice of principles so dear to every Briton's heart, solution of it, is to be found in the admission of really good and able Natives into the administration of their own country, side by side with those whose Queen and country have done so much for themselves and for the various nationalities to which they belong.

5. The way in which allusion is made by our Author to Royal Proclamations and Royal Pledges, is scarcely a grateful compliment paid by a British subject, claiming to be enlightened, and owing his all to Great Britain and Her Rulers and to his Queen-Empress, and I envy not the gracefulness, nor the common sense of the Association in London, that, while disclaiming all intention of encouraging the discussion of political subjects, within the walls of its Assembly-rooms, suffered such a deliberate insult to be paid to the highest personage in the land I could only afford to discard, with disdain, the insinuation that the Proclamation issued by the Queen-Empress was only a political subterfuge: and that the pledges it contained were mere pie crusts, liable to be broken according to the exigency

of the times; and the attempt at sophism that has been made, in interpreting pledges and assurances voluntarily made, as not being binding on the Personages so making them, is so disingenuous as scarcely to require any refutation, though no amount of comment that may be bestowed upon it, could be held to be undeserved or disproportionate.

6. I challenge Mr. Ginwalla to deny that he represents no national or race feeling in asserting that every Indian subject feels that he is at the mercy of his rulers. I say, I, for one, don't; have never before done, nor ever shall do hereafter, thanks to the Aegis of the Government under which I was born and bred up.

Nor only I feel, for feelings sometimes lead us astray, as they have evidently done our Author; but I do know that I am at no one's mercy, but at that of my own doings-my own "Kurma", my own "Kirdàr."

7. I do not coincide with Mr. Ginwalla's opinion, though supported as it seems to be by that of Mr. R. Lethbridge, or at all events by the Countenance he gave it, that we are living under a semi-despotism. Mr. Ginwala may have personally come to that conclusion by seeing that an administration that was not appreciative enough to single out our Author for a Khan Bahadoorship, or some recognition of his writings, must be a brute-barbarism, to which he would be gracious enough to grant the appellation of "Semi-despotism. I would guess why Sir Lethbridge should look upon it as such, for has not it, refused to grant him *the* pension that would have satisfied him ? Well, malcontents will be mal-

contents all the world over; and the best of governments have no right to complain of their existence or opinions, so long as they are not prepared to acquiesce in the value people choose to set on their own qualifications and services

8 Mr. Ginwala then regales us with "pledges on "pegs" and such other rare treat, peculiar to amateur authorship acting under the influence of impotent aspirations; but as they are ostensibly introduced to serve as mere platitudes that "take up *the space*, so nicely"; and are no arguments, we would humour him by passing them over, critically unnoticed. However, with a view to enlighten the author with the meaning of the word, "concession," which he either does not or would not know, I must inform him, that concession is not only a gift; but one made in compliance with a demand; and even if it were not so when made, it becomes free and irrevocable after it is made. What was Magna Charta-but a concession by the king to his peoples ? What is it now, if not the bulwark of the people's liberty, which no king could assail ?

9. We do not require to be informed by Mr. Ginwala that no Governorship, Commissionership or Revenue Commissionership would just yet be conferred upon any Native of this country. While at pains to do so, he might as well have told us, that none of the feudatory chiefs of India would just yet be called in consultation with the Government to carry on negociations with Mr. Lassar on the Afghan Boundary question; that Sir R. Lethbridge no more than Mr. Ginwala himselves would be summoned by Her Majesty to form a

Cabinet. He might have also told Mr. Mahadev G. Ranade, that he ought not to content himself with a seat in the Legislative Council, when he was learned enough in the arts and sciences, was a son of the country, and could so very well govern it. Poor soul, this Mr. Ginwala, knows all but the virtue of patience; and not knowing it, runs into impatient and impossible undertakings, which land him into ridicule. He wants to make converts; and failing in his attempt, abuses right and left causes which he cannot control.

10. I say such high officers will not be conferred upon the sons of the soil, however brilliant their parts or exalted their talents, not till ignorance prevails as to the genuineness of Native loyalty; nor till a huge effort is made by the Natives themselves to prove it; nor till vested interests are exhausted or removed, nor till the apprehension that prevails in some quarters that the power and influence these positions carry with them may be misapplied by the Natives, is utterly dispelled; in short not till the barriers raised by self-interest, ignorance, sycophancy, and caution, are removed. That they eventually will be removed, that it is only a question of time and the continuance of peace in the land, I am as sure of and sanguine about, as of the return of the seasons or the daily tides in the Nerbudda despite all the gloomy croakings of men of Mr. Ginwala's stamp.

11. What right has Mr. Ginwala to say that all or the generality of Natives of this country seldom possess self-reliance, firmness of character and tact? Judging

from the lucubrations of the author himself, one may form a questionable estimate of the possession of these qualities by the Natives; but as there are exceptions to every rule as to every class of people, no right thinking person would generalize from such a rare instance; in the face of numerous others that meet the eye and carry a contrary conviction. What object could Mr. Ginwala have in bringing into prominence these three qualities as those of which the Native is, according to himself, devoid ? It can be only this—There are Universities to testify to the possession of knowledge and moral training. There are reliable men and bodies to bear witness to good character and ability. But there is no educational or social body to which an every way qualified aspirant for high office could apply for a testimony of possession of the three qualities named by Mr. Ginwala, though impliedly an M. A. or B. A. could prove the possession of all these qualities, without which his efforts at self-education could not have been crowned with success. Ill-wishers of natives, therefore, must needs go a great way to find disqualifications in them—I believe Mr. Ginwalla first reads sentiments expressed by some people; goes to bed with them; and next morning reproduces them, believing they are brand new offsprings of his own brain. We find them, however to be mere echoes, and as such treat them as beneath serious notice.

12. I wonder at the firmness and tact displayed by Mr. Ginwala in the treatment of his subject. He rates Government substantially for breach of promises; and

then he goes down upon his knees to propitiate them. This he does by comparing them, not with the enlightened governments of modern times; but with the barbarous ones of bye-gone times. Small credit would Lord Dufferin take for not following the example of Ameer Abder Reheman at Pindi and cutting off Mr. Ginwala's throat for talking home-politics he was not supposed to know. Lord Reay would not feel flattered by being informed that his Collectors and Judges in the Provinces were not so outrageous as Mulharrao Guicawar was.

13. Then Mr. Ginwala falls into a reverie. Poor gushing author! how easily he succumbs to his foible! India, he says, is the envy of nations; and yet not able to stand on her own sable legs; nor fit to think for herself, nor to manage her own affairs even in concert with her British benefactors! Mr. Ginwala appears here to me to be a bundle of inconsistencies, and rhapsodial nonsense; and the sequel will bear me out in the formation of this opinion.

14. English Covenanted Servants in India, are, according to himself, despotic; and yet since their advent, peace and prosperity have been ensured, and justice administered equally to rich and poor. So much for results obtained or obtainable by semi-despotism. Then it becomes an Imperialism, that does acts of indiscretion and widens the breach between the rulers and the ruled. What sane and sound-minded European and Native have seen or felt the breach which has no where existed save in diseased minds

and impaired intellects. Children of the same parents do often disagree on certain points or matters of right; but for that reason, no breach is set up between them. A club violently dealt on smooth waters may produce a temporary commotion or a displacement; but it is temporary only. The smooth surface is soon restored and no division has taken place. Such a thing may happen between two or more races of people; a temporary commotion and division may arise; but left to itself, no permanent ill-effect would be found, excepting when the flame is kept up by fanning, such as the ill-advised brochures of Mr. Ginwala are likely to do.

15. Everything Indian seems to find no favor with our highly cultivated and much more highly cultivable Author. He has decried the Government as an Imperialism; run down its Native employees as half-witted idiots ready at any moment to spring a mine under the feet of their masters, and set down the people as full of superstitions and caste prejudices. It does not escape our Author's notice that they have no Meetings, (I wonder if those of ginning Associations, for running up the rates of ginning and lowering the price of cotton, so unsuccessfully tried, is on the brain !). He would take to task not only the Natives of India, but Europeans of India as well, for he teaches us that they are discourteous. Mr. Ginwala, whom for the purposes of our argument, we would, with his permission, dub for once as Dr. Ginwala (for his aptitude in making analysis, chemical and metaphysical) has, moreover, discovered (and all honor to us also as being the country-

men and co-religionists of the great discoverer,) that the climate of India is mean and despotic. This must be true, for it accounts for his royal Highness the Duke of Connaught's rather abrupt departure from India; for what Empress-mother would expose her dear ones to the pernicious effects of such a climate? For this timely warning a Victoria Cross should be in store for him; but living under such baneful influences himself, the decoration, instead of adorning the breast, might turn the head, and lo! what a national loss!

16. In treating of the subsidiary question of Statutory Civil Service, Mr. Ginwala has displayed greater prudence but no better acquaintance with his subject. With doors of the Covenanted Civil Service open to the Natives of this country, those of the Statutory one may be closed, as an unnecessary and demoralizing redundancy. The selections hitherto made being in a majority of cases far from happy; and the result demoralizing as that of every system pretending superiority over experienced departments should be, they bring contempt upon the institution from the higher branch of the service it apes without abilities, and the lower branch, it dominates, without experience—a statutory Civilian is something like a Portuguese, in European Costume, taken from a tailor's shop, to head the culinary department of a Governor's household. However, there are honorable exceptions and they reflect credit on their choice. I can not, however, endorse Mr. Ginwala's views that they are incapable of deciding between the lengths of two straws if these views

are earnestly put forward; for, I am for the belief that the phrase rather than the matter it contains, has lured Mr. Ginwala into its use, as it has done many and many an amateur Author before him.

16. Mr. Ginwala seems to be an original wit and a profound thinker from his letter. He would have two examinations held (of course, after his suggestion for closing the Covenanted Civil Service to the Natives of this country has been adopted by the home-government), one in England for Europeans, and the other in India for the Natives of the country, the former competing for the higher, and the latter for the lower branch of the one united service. The qualifications of each are not defined, perhaps it is left to the candidates to determine their choice, according to their own inclinations, as Mr. Ginwala has so successfully made choice of his subject, which has brought into prominence a name, which might otherwise have stood for that of a dozen or two of his fellows unhallowed and unsung.

17. He would make this distinction in the places of examinations &c., on account of the superiority of one race over the other (which I for the nonce neither affirm nor deny), and yet he would hold qualified or sufficiently conscientious no European in India, to conduct the examination of an Indian candidate on his native soil, unless the Examiner be brand new from England, or perhaps as he neither knows nor says, that he be a Griffin, susceptible to the suavity of some of the old stagers whom both myself and Mr. Ginwala must have come across in our journey through life.

The Examiners should not be not only Europeans; but they must come out to this country for the purpose of holding the examination (or perhaps Mr. Ginwala has some other latent object in view–such as disinfecting the candidates from the Indian atmospherical impurities that may have clung to them), for if, papers were sent from England instead of Examiners, they might be tempered with by Governors of Provinces, Councillors that advise on points of War and Peace, Magistrates that have powers to sign away the liberties of thousands, and Judges who can drive away a man's life with a goose-quill from one world into another.

18. He would moreover keep the service exclusively to M. A.'s and L. L. B.'s; but would leave a door open to these graduates even though they should have exceeded the usual maximum age. Could this have been without an object? No! Certainly not; for it savours of the prayer made (I don't vouch when) by a grain-grinder to Jupiter Pleuvius, "Let us have the rain; and "it must pour in my neighborhood, my own house "alone would do. It may not rain in front of my "house, nor behind it, nor adjacent to it; but no mat-"ter, if there be no terrace to my house, into the tank "of it, it must go." There are M.s A. and Bs. A. L. L. B. whom I should like to please, but there may be some amongst them, whose age would not fit in with my scheme, so I would make it convenient for them also; and after all, it is but a scheme which will make its ephemeral noise and disappear, no one being any the better or worse for it excepting myself who gain

cheap popularity by it, and my purpose would be served. Such considerations may suggest themselves to Mr. Ginwala, to myself, to the reader and any one who may be bent on making a noise in the world.

19. Mr. Ginwala recommends that every statutory Civilian should be sent to England for 2 years. I agree with him that it would do them some good; but hardened as they would be, according to the gist of Mr. Ginwala's argument, by climate, parentage, early associations, breeding, would there be any chance of their being sufficiently whitewashed in heart and head to be fit to govern gentleman like Mr. Ginwala, or would the prophecy of the poet be only fulfilled that,

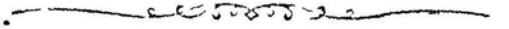
> "He who beyond sea goes, will sadly find,
> "He only changes his climate, not his mind."

20. Mr. Ginwala holds up the Natives of this country as being wanting in candor, sincerity, liberality of principles, large-heartedness, delicacy of feeling &c. May I ask him, after a perusal of these observations, to declare, if he finds me to be wanting in candor and sincerity to him! Liberality of principles and large heartedness in natives none but Mr. Ginwala has questioned. Delicacy of feeling, he has manifested to his Sovereign and to his own fellow subjects, in his brochure, in a manner peculiarly unique and memorable.

21. The rigmarole with which the Author winds up his paper, is worthy of its great conception. The flowers of rhetoric in which it abounds such as, "the aversions "of ages to leave their homes," "and numerous races

of the two or three principalities of India," have completely stunned and paralysed the understanding of.

SORABSHA DADABHAI
MUNSIFFNA.



ENGLAND AND INDIA.

LECTURES

DELIVERED BY

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I.—ENGLISH UNIVERSITY LIFE.*

THE peculiar charm of a student's life in Oxford or Cambridge can hardly be found in any of the German or other Universities of the continent. It is something unique in itself. London and the Scotch Universities of Edinburgh, Aberdeen and Glasgow have not the same attractions which Oxford and Cambridge have, of drawing thousands of young men from all parts of great Britain and from all classes of society. The rich and the poor, the aristocratic and the middle classes, all send their sons, (and now even their daughters) not only for the sake of study, but also for the purpose of sharing the *life* of the University.

To give a correct idea of life in an English University, and bring before the readers, clearly, the minutiæ of a system, so very complicated as that which is found in an English University such as Cambridge, is by no means an easy task. I will however, try my best to give you some idea of a genuine English University. Very little is known in this country, about the advantages of an education in an University such as Oxford or Cambridge. Not that they do not appreciate an English University education; the every fact of scores of young men from all parts of India, going to England year after year, and in many cases under considerable difficulties, either to obtain a degree there, or to study for some profession, shows that they do value an English University education, but at the same time, of the advantages of an education in Oxford or Cambridge, they know little or nothing. Let it be remembered, that the world-wide fame, which these Universities have obtained, is not due merely to the intellectual giants, such as a Newton or a Bacon, they have been the means of producing; nor does it consist in the special advantages which they offer a student, in enabling him to become a thorough master of a particular branch of study; their prestige, I think, lies in the unparalleled social advantages,

* A lecture delivered on behalf of the Triplicane Literary Society, in the Presidency College, and the Kumbaconum Club in the Porter Town Hall, Kumbaconum.

which they offer to the thousands of young men, who go there year after year to be initiated either as *Oxford or Cambridge men.*

My object in this paper is not to give a description of the town and the various buildings it contains, but to give an idea of life in an English University. Let me, however, say something about the town. One's first impression of Cambridge is very disappointing; the train from London brings one to the station, after an hour and a half's journey through the most uninteresting part of England, for the country around Cambridge is very flat; and as one gets out of the station and walks or drives along the streets, he is apt to exclaim "Is this Cambridge?" The streets strike one as narrow and ugly after those of London; the houses are low and the shops anything but attractive. But if one stays a day or two and sees all that can be seen in the town, the various colleges and the beautiful grounds attached to some of them, the chapels, the tiny river Cam flowing lazily behind the "backs of the colleges," the picturesque buildings covered with trailing ivy, the huge old elm trees all in rows following the meandering little river, and just giving one a glimpse now and then of the noble edifices and time-worn towers—it is only then that one is obliged to admit that Cambridge after all is a beautiful town. Let us just have a peep into the colleges. We are struck, of course, with the time-worn look of the buildings; there is no sight so interesting in all England as that which meets us in Oxford and Cambridge. Here and there, in the country we have an old Cathedral, a ruined Abbey or a quaint looking Parish church; but nowhere shall we find a cluster of old buildings so impressive and interesting and endeared to the nation by so many associations. Shall we enter one of these colleges? We notice a certain uniformity in all the old buildings; first of all there is the old gate—big thing it is too, with an almost awe-inspiring look turning indifferently on its hinges, not caring the least who comes in or who goes out, and the porter also who sits there, wears the same *don't care* look; but we enter and there indeed is a sight for us to see. In front of us is the spacious quadrangle, on one side of it, we notice the chapel, there is a huge hall in front of us, where the students dine; near it is the college library and all around are the different staircases, where the students and the fellows of the college

live. There are paved foot-paths on all sides and a neat velvety grass plot in the middle; in some colleges there is a fountain in the middle of the quadrangle. Entering a gateway perhaps at the opposite side, we meet with another quadrangle joined on to the first, and as we walk on the pavement and look around, we feel that we are treading on a veritable structure of the monkish times; we wander round the echoing cloisters lost in thought, for we are hardly able to speak, the impressiveness due to the antiquity and associations of the place is so great that we are struck with silence. Is there, indeed anything so affecting, as that which reminds us of the changing ceaseless course of time? Coming out of this court we walk along the long avenue leading on to the Cam, or, to a garden beautifully kept, and still better guarded from the intrusion of strangers.

As I write this, one college especially comes before my mind, namely, Trinity, with its spacious quadrangle, the babbling fountain in the middle, the venerable cloisters, and the beautiful avenue of elms taking one to the Cam that *never ending* river, which Milton so characteristically describes, as "footing slow with mantle hairy and his bonnet sedge." And what a treat it is to walk along what is known as the "backs of the colleges" following the meandering Cam, feasting on the beauties of both nature and art! How appropriate are the following lines of an Oxford poet:—

> "Ah me! Were ever river banks so fair,
> Gardens so fit for nightingales as these?
> Were ever haunts so meet for summer breeze,
> Or pensive walk in evening's golden air?
> Was ever town so rich in court and tower,
> To woo and win stray moonlight every hour."

There is one street through which I should like to take my readers, it is known as the Trumpington Road leading on to a village by that name, and it extends towards the whole length of Cambridge, getting narrower towards the end. This street contains a number of the best buildings in Cambridge, all situated near one another. The Senate House, University Library, the Pitt Press, and a number of Colleges, and many other buildings are to be found here. This long street can fairly compete with the celebrated High Street of Oxford in so far as buildings of great architectural skill and beauty are concerned. It is a very old street; we find eve

Chaucer referring to the Trumpington Road in his Canterbury Tales.

Let me say a word or two about some of the famous buildings of Cambridge. There is first and foremost King's College Chapel. This together with two other chapels, *viz.*, St George's at Windsor and the chapel of Henry the VIII at Westminster, were built during the Tudor times. The effect of the whole building on the stranger as he gazes on it, is something indescribable, the interior being still more striking. Wordsworth calls it a "glorious work of fine intelligence." The stalls are beautifully carved with the arms of the Kings of England and those of the Universities. This chapel contains a very grand organ and is famed for its choral services. How very appropriate are the following lines of Wordsworth :—

> "These lofty pillars, spread that branching roof,
> Self-poised, and scooped into ten thousand cells,
> Where light and shade repose, where music dwells
> Lingering and wandering on, as loth to die,
> Like thoughts whose very sweetness yieldeth proof
> That they were born for immortality."

And again he speaks of it in another sonnet :—

> "But, from the arms of silence—list! Oh list!
> The music bursteth into second life;
> The notes luxuriate, every stone is kissed
> By sound or ghost of sound in mazy strife;
> Heart thrilling strains, that cast before the eyes
> Of the devout, a veil of ecstacy!"

Oxford with all its fine buildings has nothing which can be compared to King's College Chapel. Those of Trinity and St. John's are also remarkable buildings. The situation of St. John's College, like that of Trinity, is very picturesque. Its buildings come close to the Cam on both sides of the river, and a gothic bridge which connects the two courts reminds one very much of Venice. The bridge itself is called the Bridge of Sighs, after the famous one at Venice which it so closely resembles. Some of the elm trees that adorn the grounds of the college are said to be more than two hundred years old; there was one among them which Wordsworth never failed to visit whenever he was at Cambridge. Three years ago, a storm made much havoc among these trees and several fell down. The sight was indeed well worth seeing and even being photographed (as it was the next day)—many

of the tall old elm trees lying prostrate on the ground. Thus wrote an undergraduate :—

"To-day God bloweth with His wind ;
He wrestles with the elm-trees tall,
And with a roar and with a crash
The giants fall

To-morrow Mr. Focus comes ;
He hurries early to the scene,
And photographs the prostrate tree
With his machine.

And next (not many days gone by)
I pass his window in the town ;
Lo "Souvenir's of Friday's storm"
At half a crown."

The Senate House has also an imposing appearance. It is here where the degrees are conferred and the important examinations held. The University library close by consists of a fine block of buildings, with an Italian arcade in front. This, of course, though not so famous as the Bodlean at Oxford, is still considered one of the best libraries in England. There are some rare Scripture manuscripts of a very old date. It is also entitled to copies of all new publications just as the British Museum in London. The number of books and manuscripts alone amount to nearly half a million. The Fitzwilliam Museam in Trumpington Street is one of the grandest buildings in Cambridge and is considered to have the most striking piece of architecture in the kingdom. It contains a most valuable collection of paintings and other curiosities. To go through the various other public buildings, the colleges, &c., and describe their architectural beauties, is a task, which I can scarcely presume to undertake.

But now for my subject. One can never forget the sight which the Cambridge railway station presents a night or two, before the term commences. As the academic year generally begins with the Michaelmas or October term all those who intend joining the University then go up to Cambridge to commence their much-longed for college career. The undergraduates who enter the University in their first year go by the name of Freshmen. Quite a stream of young Englishmen pour into Cambridge from every nook and corner of Great Britain. The typical Scotchman from Aberdeen or Glasgow—a graduate of some Scotch University coming all the distance to secure a place among the wranglers or obtain a First class in the classi-

cal tripos; also the Dublin or Belfast graduate who is not content with the honors received in his own *Alma mater* but aspires after the higher distinction of a more famous University,—you see them all there. You come in contact with scores of young men from every county and important town of England. It is indeed a real sight to stand on the platform of the railway station and see it crowded with hundreds of well-bred Englishmen fresh, hearty, the sterling qualities of their race stamped on their very faces. There is a certain *sincerity* about a well-bred Englishman which we seldom meet with in other races; you can read his frankness, his honesty, his self-respect and dignity of the race in his countenance. But it is more than this you notice in a group of young Oxford or Cambridge men. You easily detect the *varsity* cut in them, as it is called. I have heard it said that the very walk of an Oxford or Cambridge man is peculiarly his own; walking one day in Regent Street in London with a college friend, he pointed out a number of young men whom he said must be *varsity* men. I was surprised at it, and when I asked him what made him think they were Oxford or Cambridge men, he said it was their mode of walking. But, however, characteristic the mode of walking of an Oxford or Cambridge man may be, their way of talking is still more so. Let us just mingle with the noisy crowd at the station and listen to their talk. Haloo Jack! How are you old fellow? Have you had a jolly vac? Awfully jolly indeed! Never enjoyed myself so before. Did you enjoy it my boy? By Jove! didn't I! Never did a *stroke of work*. Neither did I; sure to get ploughed? Haloo Jenkins old chap, I suppose you have been *mugging* the whole time. Where do you intend *hanging out* this term my boy? I have been *seedy* nearly the whole *vac*, never did a stroke? I dare say you will *pile* it on this term! and so on. There are words and phrases which you may not have come across before. Well, most of them are of the young men's own coining and several others are understood only by Cambridgemen.

The young men soon disperse to their various colleges and lodgings. What a hubbub outside the station to be sure, and what a rush of cabs! We will follow one of these gentlemen, who is for the first time entering Cambridge, and try to have an idea of the life he will have to lead there. To our Freshman everything is new and exciting. With what eagerness and delight

does he view the towers and pinnacles rising calm and stately over the antique house roofs of the city; the gownsmen going about in all directions, the chapel bells tinkling everywhere,—for in Cambridge the bells keep ringing the whole day long. How anxious is he to begin his life at once; to be enrolled as an undergraduate and walk about with his cap and gown. But he must wait a little and see the tutor of his college first. He enters the venerable gates of his college and the porter, without the least concern about our new comer, and with an air of indifference, points out to him the tutor's rooms. The tutor is an old bachelor surrounded by his books, with a little bit of dignity about him, looking down slightly upon youth and good looks; of course patronising, at times amiable, more especially to the Freshman as he thinks prudent not to frighten the new comer with his dignity and awe; but he soon finds an opportunity to show them what he really is by putting on a proud reserve; he is scrupulously polite but never free. The rules and regulations of the college and university are explained to the new comer; there are scores of rules which is necessary for the undergraduate to observe. Such for instance · never to walk in the streets after dusk without cap and gown; to be within the college gates by a certain time; to attend chapels and lectures; not to walk on the college grass plot, and a host of other little restrictions and regulations. The tutor also assigns him the rooms in which he has to live, and if our dignitary is oldish, as he invariably is, he is sure to indulge in a few words of advice; he will tell him not to be extravagant, study hard, be careful about choosing his friends and so on. As a general rule the college lecturers, premise their discourse with counsels to the young undergraduates.

Our young friend is ushered into his rooms and he finds there everything to his satisfaction—all snug, compact and well furnished. Their very look tempts him to sit down and read, for they are perfect models of a student's rooms. Each undergraduate is assigned two rooms, one his study and the other his bed-room close by. The staircases sometimes leading to these rooms are often narrow and low, and one climbing it for the first time cannot help thinking that he is entering some mediæval monastery; everything has a quaint appearance, the walls seem as if on the point of tumbling down, but what

A list is put up on the college screens every day, containing the names of the young men who must be present at the boat house and receive their "tubbing" as it is called; if any member fails to present himself at the proper time he is fined, and in this way they make even their pleasure a duty. Nothing is more interesting to a visitor than the scene on the Cam, which he sees of an afternoon. The tiny river is crowded with boats of all descriptions rowed by lusty young Englishmen. The Oxford and Cambridge boat race, which takes place once a year in London, is of world-wide celebrity; and is looked upon as one of the most exciting events of that great metropolis. Each University chooses eight of its best men, who undergo a training for three or four months before the event takes place. A week or fortnight before the day of the race, the crews practice on the Thames. The whole country is in a state of excitement and even little children will be seen in the streets of London warmly discussing the merits of the two boats. One will be heard saying 'I am for dark blue' and another 'I am for light blue' and even make elaborate comments on the special excellencies of their own favourite crews. I never was more surprised in my life than when I saw the extraordinary sight on the banks of the Thames on the day of the race; the thousands of people who crowded on both sides, extending as far as the eye can reach, astonished me immensely; I had a very fair idea, indeed, of the teeming population of the British capital. It is most curious to notice the enthusiasm which an English crowd displays whenever they have an opportunity. The old, the young, the labourer, and the aristocrat catch the spirit of enthusiasm and shout with all their might and main. This, however, I suppose is the spirit which has made the English what they are.

The constitutional walk is quite an institution in Oxford and Cambridge. Even during the vacations the Cantabs form themselves into parties and walk and explore not only parts of Great Britain but the continental countries as well.

A Cantab never fails to take his two hours' exercise per diem in one way or another; seldom does one find a student in his rooms in the afternoons however passionately he may be fond of study. One who does so and keeps to his books the whole day long will be looked upon as an abnormal character and be snubbed by the other students of the college. *Mens sana in*

corpore sano—a sound mind is the result of a sound body. These young Englishmen who pay as much attention to their bodily as to their mental development, are they in any way worse off as students? Not the least. These men who can walk twelve miles a day, or row six a day without being tired in the least are just as hard working as the German students; and it is these strong, healthy, muscular young men who turn out wranglers and first class classics.

What a picture does the very mention of the word student bring before our minds here in India. A study worn, consumptive looking individual, without any energy appearing twice as old, as he really is, fit rather to be the inmate of the hospital than the frequenter of the lecture room. The sight is sickening. Alas! such melancholy beings professing to be the votaries of knowledge! How many of our students in the colleges in India give, say, one hour a day, to out-door exercise? Is not an University course one perpetual grinding and cramming from the time the student commences his A B C till he becomes dubbed a B. A.; no wonder some of our best students notwithstanding their brilliant University career become useless in the end and utterly unfit for any mental work. Speaking to a well-known mathematician in Cambridge about Hindu students, I remember him saying:—"I can't understand why no Hindu has produced any original work. The Indian students who come here do just as well as English students in our Universities and Public Examinations, but still we have never heard of any original work from them; whereas in England," he went on to say "No one is considered learned unless he produces something original." The reason is not far to seek; our students wear out their brains before they take their degrees and the severe strain on them during the four or five years of their University course befits them for nothing after they have passed through the ordeal of the final examination. Even the very sight of books becomes hateful to them and they spend the remainder of their days in listless inactivity being satisfied with the amount of book-knowledge they have had the good fortune to store up in their brains when in college. Very little original work can be had out of such *sponged* out brains.

But to return to our undergraduate, he comes back to his rooms about 4 or so, and he has a little time still left to change

his dress and prepare himself for dinner or *Hall* as it is called. The undergraduates, as I have already said, dine together in the College Hall. There are three separate rows where students sit according to their years of standing in College. The Fellows of the College dine by themselves on a raised dais at one end of the hall. The dinner commences with a long Latin grace which is read either by one of the Fellows or scholars, and the meal does not occupy more than three quarters of an hour. The couple of shillings or so which each student has to pay per day does not entitle him to anything very sumptuous. There is something very substantial in the dinners which these students get in their college halls, but there is nothing very rich or delicate. It is indeed an interesting sight which these College Halls present—crowded with young undergraduates in their black gowns, the whole place filled with bustle, talking and laughter, and waiters rushing about in all directions. Many a joke goes round the table and many a discussion on politics and other topics of general interest is held. One day the talk is about some successful list of candidates in a Tripos, which has just been posted on the Senate House doors; about Robinson, the senior wrangler, or Jones, the fifth wrangler, or Smith, the last Junior Optime, who has just managed to scrape through and get the *wooden spoon*. Another day it is all about the grand match or race which took place in the afternoon in Parker's piece—the *splendid style* in which Brown ran, the astounding *innings* of Jenkins, and what not. The conversation also often turns upon politics in which every Englishman takes an interest; a warm admirer of Gladstone will be heard in one corner growing eloquent over a speech made the night previous in the House of Commons, and not far from him a zealous Tory, denouncing most emphatically the shameful doings of the Government and the scandalous way in which the prestige of the British nation has been sacrificed to mere blind sentimentality and finishing up with "Ah! how different things would have been if old Dizzy were alive!" Some undergraduate who has just entered the Hall would bring the latest news from the reading room and everything would be discussed and commented upon in that free and easy manner which could not but remind a foreigner that he is in a country where every one is master of his own thoughts and words.

After Chapel and Hall the student does not begin his studies immediately, a bright fire is lit in his rooms and all the tea things are placed ready for him on a table. The undergraduate seldom takes his cup of tea by himself. He has one or two of his intimate friends with him, and the hour is spent most cheerfully in either an innocent chat about their own studies or some other topics of general interest. The Cambridge reading man always keeps late hours, for his morning is spent in the lecture room and in the afternoon he is either in the play-ground or on the river. One who aspires for Honors, if he is given to working in the nights, seldom retires to rest before the clock strikes twelve.

Cardinal Newman in speaking of the features of an University town, says that both art and nature must make the place as attractive as possible, while to this must be added the renown of learning. It must be the very centre of greatness, the place for great preachers, great orators, great nobles, great statesmen, or to quote his own words:—"*It* is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate. It is a place where inquiry is pushed forward, discoveries are verified and perfected, rashness rendered innocuous, and error exposed by the collision of mind with mind, and knowledge with knowledge. It is the place where the Professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and winning form, pouring it forth with the zeal and enthusiasm, and lighting up his own love of it in the breast of his hearers." And then he adds what is literally true of Oxford and Cambridge:—"It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an *alma mater* of the rising generation." To those who know the high position which Oxford and Cambridge hold among the Universities of Europe the above picture will not in any way seem overdrawn. But let me point out to you in what way an University training in Oxford or Cambridge is superior to that for instance of London or Edinburgh. It is impossible for me to treat the subject satisfactorily, unless I take for granted that you are

familiar with Oxford or Cambridge life. To English people it would be superfluous to speak of the superior advantages of an education in any of these two older Universities. But as my chief object is to give some information to my Indian friends, who, though they fully appreciate a training in an English University, are yet quite ignorant of the peculiar advantages of an Oxford or Cambridge University life. The number of Indian students who join the sister Universities compared to that of London or Edinburgh is very small. Of course an University course in London, for instance, can be managed cheaper than in Oxford or Cambridge; but still the advantages which one derives from any of the sister Universities amply compensate for the extra sum which he may have to lay out on his education here. It is not for the mere sake of getting a degree that Indian students go over to England; such honorable distinctions can be had in India at a far less cost. The general principles of any particular study can be learnt anywhere where there are first class schools and able teachers. But a person going over to England is, I believe, mainly influenced by the desire to see the grand "old country," to fully understand what English life is, and to form for himself an idea of English society and manners. Now for my part I am at a loss to understand how a person can possibly learn anything of English life and character if he spends his three or four years in London or Edinburgh as a mere student. For let us glance at a student's life in London. He reaches the great city, and takes his lodgings in some central part, say in Russel Square; he is of course able to see much of the city; he has a few friends to begin with and makes some more acquaintances during his stay in England; he occasionally goes out to spend his holidays with some kind friends who invite him now and then; but how are the days spent in which he attends King's College for instance, or keeps terms at any of the Inns He goes to the lecture room and meets a number of students who have nothing in common with him, he is a perfect stranger to them, he doubtless makes a few friends in time, but they live at some distance from him, so he is not able to enjoy any social intercourse with them. After the lecture the students disperse to their several homes and the Professor leaves the lecture room only to meet the students again the next day just to go over his

lecture with them. No personal interest is taken in them, for the lecturer is unable to do so with a large class in his sole charge. The student thus spends his three or four years in England and returns to India after taking his degree. But a student entering Oxford or Cambridge is like being admitted into an English home. He needs no introduction, no training to be taken in as a member, and at once feels himself at ease, as if he were born and bred an Englishman all his life-time. Here are congregated the picked young men of England, who have come from all parts and all grades of society, to give and enjoy the inestimable benefits of social intercourse. He moves without any feeling of awkwardness or restraint in the company of young *gentlemen*; their refined and delicate training which they have had in their own homes cannot fail to impress him; his being a foreigner is an additional advantage which wins their friendship more readily. Here there is "no sovereignty but that of mind and no nobility but that of genius." It is not what you learn from Professors and Tutors that is so valuable as that which you learn from the society in which you are admitted. No amount of book learning can make one a *gentleman*. "The polished manners and high-bred breeding which are so difficult of attainment, and so strictly personal when attained—which are so much admired in society, from society are acquired. All that goes to constitute a gentleman,—the carriage, the gait, the address, the ease, the self-possession, the courtesy, the power of conversing, the talent of not-offending, the lofty principle, the delicacy of thought, the happiness of expression, the taste of propriety, the generosity and forbearance, the candour and consideration, the openness of hand;—these qualities some of them come by nature, some of them may be found in any rank, but the full assemblage of them bound up in the unity of an individual character, do we expect they can be learnt from books?" Are they not necessarily acquired, where they are to be found in good society? And where else can a young student from India, eager to take in all the good of English life, find such a society if not in a place like Oxford or Cambridge? Here no sooner he enters his college than he finds himself in the midst of a refined circle of friends, who are eager to associate with him; here he mingles freely with men far above his station in life; there are no invidious distinctions of rank or race; the only

requisites in an individual being genius and good manners. Is it not worth going all this distance though at a considerable expense to spend a few years in such society as this? But the question may be asked—Does not a student in London or Edinburgh have similar opportunities of mixing with English society of this kind? He may but not to the same extent as in Oxford or Cambridge. Let me also make some remarks about the relationship which exists between the tutors and the students in Oxford or Cambridge. It has already been observed that a college in either of these Universities partakes more of the nature of an English home. It is a sort of a household which offers an abode to its members as long as they are students. The Master and Fellows, who belong to each college, either directly or indirectly, have a paternal influence on the students. The tutor who lectures is more than a lecturer; he it is who often invites you to his rooms and puts you in the way of college life, directs your study and takes a personal interest in your progress; you consult him on all things and he is ever ready to help you with his advice and counsel The student thus comes to reside in a place where he finds himself under the guidance of experienced men, who are of help to him in his academic course; he finds that a personal interest is taken in his college career, and nothing is more encouraging than this. Thus it will be seen that Cambridge or Oxford life is not mere University life, but University together with college life. Cardinal Newman in his eloquent essays on Universities speaks of colleges as constituting the *integrity* of an University.

What makes Cambridge life so attractive and pleasant are the friendships strong and true, which one contracts with young men of similar tastes and opinions. There is something altogether sacred in the linking of mind to mind; especially when we are young and feel the pulse of life and thought beating quick and high; and when with the strength of manhood we try to feel our own way through the world, think for ourselves, believe in and act for ourselves. It is then that the young man, in the struggle for the perfection of his thoughts and opinions, needs the power of an external influence—an influence which is no other than the kindly sympathy of a fellow-struggler, it is then that one wishes for a communion of thoughts and ideas and a linking of heart to heart. These friendships

are the crowning gifts of a University life; they last till death and time only tends to strengthen the mutual ties so strongly formed under such happy circumstances. The friendships of childhood only last till the childish thoughts survive; but those of youth last till the end of life, for even in old age the ideas of youth are its sole sustainers.

A Cantab looks back upon his college days as the happiest period of his life. Even now, as I look back, I cannot help bringing before my mind those happy days which I had the inestimable privilege of enjoying with English friends, who were none the less real because of my being a foreigner. These friendships I enjoy even now though many seas lie between India and England. If it were not for the kindly treatment and open friendship, which a foreigner so readily meets with when in England, the three or four years which he spends there would be anything but enjoyable; it would be more an exile. To know what the English really are one must go to their very firesides, and find out their real character. It is there that their sterling qualities reveal themselves. It is there more than any where else you feel their kindness and consideration, their unaffectedness and their liberality of feelings. There is an innate sense of superiority in the Englishman which makes him look upon himself as belonging to a race the first in all the world. To his eyes even his immediate neighbours the French and the Germans are his inferiors, and he becomes more alive to this superiority when he leaves his island to mix with foreigners. But at home he is himself natural and genuine. The opinions, therefore, which one forms of the English abroad are not in the least justifiable. As I have already said to judge them we must see them in their very homes and these are the people who sometimes here in India appear cold and reserved but at their firesides kind, hospitable, and warm in their treatment of foreigners.

But a foreigner going to Oxford or Cambridge, for his intellectual training there, enjoys a closer friendship with such of the young Englishmen with whom he is brought into contact—a friendship made closer by the associations and the occupations of the place, which brings them all under one roof, for the same purpose. I had many an opportunity while in Cambridge of testing the reality of such friendships. There was not a single

occasion when I was ill and had not the sympathy of friends, who made a point of coming to my rooms, both morning and evening, either to read to me my text books or to give me some advice and precautions as to how to guard myself against the severity of the weather. I had a hearty welcome to the homes of several of my ollege friends during the vacations. In that strange land, many a door was open to me, whenever I chose to go; and the kind treatment and the warm welcome I received in those English homes has made my stay in England seem altogether a pleasant dream to me. I can by no means do justice to the subject—which I have taken up in this part of the sketch. The charms of college life has been the theme of nearly every poet, whom either Oxford or Cambridge has the honor of producing. What indeed could be more picturesque than Wordsworth's description of his early undergraduate days:—

"I was the dreamer, they the dream; I roamed
Delighted through the motely spectacle,
Gowns grave or gaudy, doctors, students, streets,
Courts, cloisters, flocks of churches, gateways, towers,
The position strange for a stripling of the hills,
A Northern cottager.....

The weeks went roundly on,
With invitations, suppers, wine and fruit,
Smooth housekeeping within, and all without
Liberal and suiting gentleman's array.
Companionships

Friendships, acquaintances, were welcome all.
We sauntered, played, or rioted; we talked
Unprofitable talk at morning hours;
Drifted about among the streets and walks;
Read lazily in trivial books; went forth
To gallop through the country in blind zeal
Of senseless horsemanship, or on the breast
Of Cam sailed boisterously, and let the stars
Come forth, perhaps without one quiet thought."

Tennyson's *In Memoriam*, the grandest of the Laureate's productions, is all devoted to one beloved object—a college friend. There is a tender sadness in the following beautiful lines which brings before us the poet's mournful recollections of college days:—

"I passed beside the reverend walls,
In which of old I wore the gown;
I roved at random through the town,
And saw the tumult of the halls;

And heard once more in college fanes
The storm their high built organs make,
And thunder-music, rolling, shake
The prophets blazoned on the panes;

And caught once more the distant shout
The measured pulse of racing oars
Among the willows; passed the shores,
And many a bridge and all about

The same grey fleets again, and felt
The same, but not the same; and last
Up that long walk of limes I past
To see the rooms in which he dwelt."

And then he goes on to say that another name was on the door and all within was noise of songs and clapping hands:—

"Where once we held debate, a band
Of youthful friends, on mind and art
And labour, and the changing mart,
And all the frame work of the land."

Here is one more faithful representation of the feelings with which Cantabs look back upon their associations of college days:—

"The precious years we spent at Catherine Hall,
How dear their distant memory! when the dew
Of youth was on us, and the unclouded blue
Above us, and hope waved her wings o'er all—
The ancient elms, greencourt, and tinkling call
Of chapel bell; gowns flitting o'er the view
To hall or lecture; even the dingy hue
Of college front, how fondly we recall
Our strolls in gardens or by winding river!
The famous men we heard, the books we read,
The dreams we dreamt—will make us one for ever;
Nor time, nor place, nor circumstance can render
Our hearts indifferent to the years long fled,
With their rich store of recollections tender."

I must not fail to say something about the studies of Cambridge although I am afraid I can hardly do justice to the subject in a short lecture. But a word about the Mathematical studies of the University for which it has obtained a world wide celebrity. The Cambridge Mathematical Honours examination is widely celebrated and has given to the University its character of the Mathematical University *par excellence*. All the Honours' examinations in Cambridge go by the name of Tripos because the successful candidates are arranged in three classes or groups, according to merit. The Mathematical Tripos is the oldest of all the Cambridge examinations the list of men who have taken

Mathematical Honours going as far back as the year 1739. The examination lasts for nine days and takes in nearly the whole range of Mathematics. You can imagine how searching the examination is when a candidate has to be examined in Mathematics for 9 days together. There is no place which offers so many facilities as Cambridge does for a thorough study of Mathematics. The University has produced the very best mathematicians in all Great Britain, nay, in all the world. There is something about the associations of the place itself that gives the student a stimulus to the study of mathematics. The undergraduate who is conscious of the fact that he belongs to the very same University which produced not long ago a Newton, cannot but be encouraged in his studies. The examination also is thorough and the examiners are always men of very great scientific attainments. There is no honour which is so much coveted by English students as a place among the wranglers (*i.e.*, the first class). Men who have taken high degrees in other English Universities very frequently go through a Mathematical course in Cambridge and compete for a place in the first class.

It is impossible for me to give an exhaustive list of all the mathematical celebrities of Cambridge, but I may mention the names of a few. Several of the wranglers have distinguished themselves at the Bar. Wilson, the senior wrangler of 1761, was first to become a Judge of the Common Pleas. A few years later Lord Chief Justice Tindal took a fair place among the wranglers. Other wranglers who became eminent Judges were Alvanley, Ellenborough, Lawrence, Parke, Kindersley, Coltman, Cleasby and Blackburn. Among the wranglers there has been no lack of eminent theologians and ecclesiastical dignitaries. The great Paley was senior wrangler in 1763. In 1777 we have Sutton one of the wranglers, afterwards Lord Archbishop of Canterbury. We also find a good number of eminent authors among the wranglers. In 1788 the ninth wrangler was Malthus, the celebrated author of the essay on population. In 1754 there is the name of Darwin at the head of the Junior Optimes (*i.e.*, the name given to the third class) he is no other than the grandfather of the celebrated Darwin, the great evolutionist. The author of the *Origin of Species* was himself a Cantab, but strange to say, we do not find his name in any of the Cambridge Honor lists; the distinguished Scientist

must have been evidently content with an ordinary degree. Among the senior wranglers, we, of course, meet with men of world-wide scientific attainments, most of them Mathematical professors in the University—Herschell, Airy, Challis, Stokes, Cayley and others. The names of Adams, the discoverer, together with LeVerrier of the planet Neptune, Todhunter, Besant, Tait, Routh, and Lord Rayleigh are well known in India, and these have also headed the Mathematical lists in their respective years. Cambridge has also produced philosophers, scientists, poets and literary men. I need only mention the following names and you will easily see that Cambridge men have certainly distinguished themselves in every walk of intellectual activity—Macaulay, Whewell, Bacon, Byron, Grote, Sidgwick, Westcot and a host of others—not to speak of the young Cantabs who are just now coming out before the intellectual world.

Anything that I may say about Cambridge will be quite imperfect if I fail to say something about those great men who have adorned that seat of learning by their piety and holiness; men whilst distinguishing themselves in every walk of human activity were at the same time not wanting in that sacred scholarship and personal holiness which are the crowning results of a true intellectual training. Each college has its own list of worthies; but I must only allude to a few conspicuous names. Entering Trinity College chapel, the objects which first strike the eye of the visitors are the statues of those famous men whom that college has the distinguished honour of producing. Trinity College has, it is said, furnished England with three of its greatest men, Newton, the prince of Mathematics, Bacon, the prince of Philosophy, and Barrow one of the princes of Theology. I remember well for the first time gazing at the calm majestic statue of Newton and recalling to my mind those well-known words of his:—"I do not know what I may appear to the world, but to myself, I seem only to be a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." As for Bacon who, spurning the authority of past ages, was never weary of insisting that "*the antiquity of time was the childhood of the world*," who, with a courage bordering on audacity, refused to take anything upon trust but insisted on "proving all things"—revolutionist

and iconoclast as he was in science and philosophy yet he was deeply imbued with strong religious feelings. Nothing can be found in his writings or in any other writings, more eloquent and pathetic than those which were apparently written under the influence of strong devotional feelings. He loved to consider religion as the bond of charity, the curb of evil passions, the consolation of the wretched, the support of the timid, and the hope of the dying.

You must assuredly have heard of those "celebrated Protestant bishops whom Cambridge had the honour of educating and Oxford the honour of burning." But if it be true that the truest reflection of the religious thought of a people at any time is to be found in their poetry then we have unmistakable evidence of that under-current of religion which inspires the actions and lives of Englishmen in general, a feeling which culminates in the writings of the greatest poet of the present age—Alfred Tennyson, who is himself a Cambridge man. A word or two must also be said about those other poets whom Cambridge has the distinguished honour of calling its own. Visitors to Cambridge even to this very day are shewn in Christ's College garden the mulberry tree planted by Milton. This college which in our own time has produced a Darwin, has been peculiarly fortunate in the great men which it has turned out. Milton was for about seven years in Christ's College and his Ode on "the morning of Christ's Nativity" was one of his Cambridge poems—"the most beautiful in the language" as Hallam would have it. Need anything be said in praise of John Milton? "the poet, the statesman, the philosopher, the glory of English literature, the champion and martyr of English Liberty." Every one of his sublime works is inspired with an intensity of religious feeling which has given his thoughts the "miraculous efficacy to invigorate and to heal." He had a sacred mission to fulfill in this world and he has performed it in a way that no other great could have done:—

> "What in me is dark
> Illumine, what is low raise and support,
> That to the height of this great argument
> I may assert eternal providence
> And *justify the ways of God to me.*"

He is one of those illustrious men, whom he has himself so admirably pourtrayed in the Tractate on Education. "En-

flamed with the study of learning and the admiration of virtue stirred up with high hopes of living to be brave men and worthy patriots dear to God, and famous to all ages."

In intellectual activity, the superiority has always been on the side of Cambridge. Oxford has produced a fair number of politicians no doubt, but Cambridge has the unique distinction of turning out scientists, philosophers and poets. Byron, Dryden, Wordsworth, Coleridge, and other great poets have all come from Cambridge and the present poet laureate Tennyson was Chancellor's medallist of the University. "He too," writes Henry Morley, "has worn his laurel as a blameless king among poets of the reign of Victoria." In his "In Memoriam"—that sustained song of immortality—he shews the way from death to life. It is more than a song; this noble elegy written in memory of a college friend has a full philosophical significance. Every question of science and philosophy has been touched and in solving them he seems to have cast over them a poetical hallo. The honest doubter perplexed with the conflicting thoughts of life, not knowing what to believe or how to act cannot do better than read Tennyson's "*In Memoriam.*" What indeed could be more important in this age of ours than to distinguish between knowledge and wisdom. The former "earthly of the mind," the latter "heavenly of the soul." The former proud and forward, the latter mild and humble. The former conditioned and apt to be warped by the promptings of passion, the latter pointing out the way to absolute certainty and truth and rising superior to desire. The former denoting the mere possession of truths which are relative, the latter guiding us to the fountain of all truth—which is God. Knowledge, therefore, is the second, not the first.

> "A higher hand must make her mild
> If all be not in vain, and guide
> Her footsteps, moving side by side
> With wisdom, like the younger child."