as Governments whose example should be followed by the British. The late Mr. John Stuart Mill had very advanced views on the subject; he thought it almost a self-evident axiom that the state should require and compel the education, up to a certain standard, of every human being who is born its citizen. These and other views on the subject of state education have, of course, risen within the latter half of the present century; they were quite unknown to those who lived before. The East India Company therefore cannot be blamed for not introducing a system of public instruction, but we must give the company credit for encouraging individual philanthropic efforts to promote education. As far back as the year 1781 Warren Hastings anticipated his age by founding a College at Calcutta for Mohammedan teaching and by extending similar patronage to Hindu Pundits. When Lord Amherst was Governor-General, a Sanskrit College was founded in Calcutta. The Medical College in the same town came into existence in 1835 when Lord William Bentinck was Governor-General, and the Agra College was founded in 1823 Among the pioneers of education David Hare, of course, should not be forgotten. His name is a household word among the natives of Bengal, but it is not so well-known as it ought to be in our Presidency. India certainly owes much to his philanthropic devotion to the cause of education. The work done by the Christian Missionaries ought not also to be overlooked. They were the first to turn their attention to primary education especially to the lower classes They studied the vernaculars in order to preach to the people and taught English as the channel of Western knowledge. You must have heard of those Jesuit Missionaries who two centuries ago in this very district of Tanjore had so mastered Tamil as to leave works in that language, which are still considered as classical by native Pundits. Even to this very day they are unceasing in their efforts to promote education among the lower classes though their efforts have been comparatively overshadowed by Government activity. The best work on the Dravidian languages is by a Missionary Bishop and one of the greatest oriental scholars Europe has produced was a Scotch Missionary.

It is true that the system of secular education has had to suffer some very rude shocks, but in spite of the obstacles in the way it has had a signal success. It is often said that the people

of India have taken to English education out of mere compulsion, that they have no innate liking for it, and that simply as a means to earn a livelihood they have become educated. So far as I can see this statement is not wholly correct, it is partially true. If there has been one thing characteristic of the Hindu it is his thirst for knowledge. The restless activity of mind, the quick perception and the indefatigable inquiry enter into the very idea of the Indian character.

It was in 1854 that the present system of state education was introduced and that famous despatch of Sir Charles Wood, afterwards Lord Halifax, will ever be regarded as the magna charta of national education in India. It was at first thought that the work should be based upon the old lines of native education but thanks to that friend of India, Lord Macaulay, who, by his powerful Minute, put a stop to introducing a system of education based upon false science, false history, and false philosophy.

Only 30 years have elapsed since the famous despatch of Lord Halifax took effect; but within that short space of time English education has been making very rapid strides indeed. In that short time the system of secular education has had to suffer some rude shocks which, thanks to the firm hand of sympathetic statesmen, have proved innocuous. Prejudice on the part of some influential natives against everything Western for a long time evaded the efforts of Government to impart education. The inertia of ages refused for a time to be roused by the new healthy stimulus. The antagonism of many European gentlemen who feared that state education would only tend to subvert the empire seemed to receive for a time a signal illustration in the great Indian Mutiny. But the shocks went by, and the great men at the head of Government stood firm in advocating a system of secular education for the natives. It was only in the midst of the tumult of the Mutiny the three Indian Universities of Calcutta, Madras, and Bombay were calmly founded. A network of schools has now been extended over the country graduated from the indigenous village institutions up to the highest Colleges. It only needs looking at a few statistics to find out the rapid progress which English education has made in India. When the educational system was first organised in India there were only 51,000 schools and

Colleges with about 239,000 pupils. In 1870-71 the number of schools rose to 85,000 and that of pupils to 1,700,000. In 1881-82 the number of institutions was as large as 116,000 and the number of scholars 2,760,000. Thus it will be seen that within the last thirty years the number of schools has, roughly speaking, more than doubled itself and the number of scholars reading in them more than tripled itself, and all this, it must be remembered, without any compulsion being brought to bear on the people.

The Hindus are generally said to be very conservative but I think that at least in one respect they ought to be pronounced very go-ahead and that in the rapid progress they have made as regards English education. The three Indian Universities which were incorporated on the model of the London University have also been doing useful work in the country, and a fourth University has lately been founded at Lahore for the Punjab, for the purpose of encouraging oriental studies. These Universities control the whole course of higher education by means of their examinations and turn out year after year a number of educated young men; and some of you here present, will soon be recognized as 'educated' men, and will have to begin your battle of life. The question has over and over been asked:—What are the effects of the Western system of education? What good has it done to the hundreds of young men who are trained in the schools and Colleges that are scattered all over the land? Has it made them better citizens, better members of society, better *men?* Well, gentlemen, it is perfectly useless taking a gloomy view of matters. That English education has done much for the country and the people nobody will dare deny; that it could have done more—well!—that is a question we shall presently consider. Allow me, however, to quote from the speech of one of the foremost of India's educated sons bearing on the effects of English education:—"Numbers of fairly educated natives are met with, employed in various pursuits, usefully and honourably. We see excellent specimens of them as Government servants, as Court Pleaders, as Doctors, as Engineers, as Merchants, and as General Members of Society, such as would do credit to any nation. The progress of education has decidedly affected the moral tone of the community. It has created an intelligent native public opinion. It has brought

into existence a number of reformers, who are striving to improve the existing state of things in various respects. From what has been thus far proved it may be legitimately inferred that the native intellect is capable of indefinite development under favourable circumstances. We need not be oppressed with any suspicion that nature has constituted us a race apparently inferior to any on the face of the earth. Our intellectual capabilities being such, all will depend on the way they are developed."

There is not the slightest doubt that educated natives are deeply stirred by Western education and that an active process of mental fermentation is setting in; nay, more than this, Western education has already borne fruit. Those who look at the intellectual and moral characteristics of educated young men cannot help coming to the conclusion that they are in every way better for their new training. It is allowed on all sides that these young men have quick perception, an indefatigable spirit of inquiry, that they possess refined faculties, retentiveness of memory, power of intense application, aptitude for receiving and expressing ideas. More than this, educated young men follow an improved standard of rectitude and integrity. English education, it is sometimes said, makes the young men discontented and disloyal. If discontentment is made synonymous with aspiring for self-improvement, and striving for greater independence, then surely the educated classes in India are indeed a discontented lot and such a discontentment is worth the having of every human being; as for disloyalty there are no grounds for the statement. A high English official, whose position and influence entitles him to speak with authority on this subject wrote the other day :—

"Of late, certain symptoms of disloyalty, manifested by some limited sections of certain educated classes, have caused reflection to be made against the effects of education upon native loyalty. But that disloyalty was traceable to social and traditional circumstances quite apart from educational causes, and was checked, not fostered, by education. There doubtless will be found disloyal individuals among the educated classes, as there are among all classes in a country subject to foreign rule. Nevertheless, a well founded assertion may be entertained that those Natives who have learned to think through the medium of the language, and are imbued with the literature and the

philosophy of England, will bear towards the English nation that heartfelt allegiance which men may feel without at all relinquishing their own nationality. The Natives certainly are anxious to be considered loyal. Nothing wounds and irritates them more than imputations of disloyalty; and nothing gratifies them more than a frank and cordial acknowledgment of their loyalty."

Let us admit then that Western education is yielding fruit in rectitude of conduct, zeal in performance of duty, and staunch loyalty. But is there not something to be said on the other side too? Must it not be admitted that those who have received Western education have still some conspicuous faults, such as immaturity of thought, fondness for rhetorical exaggeration, substitution of borrowed ideas for original reflection, inaccuracy of observation, and subjection of reasoning to imagination, selfish exclusiveness, want of sympathy with the masses, and a false spirit of criticism. That these are defects in the educated young men have been over and over pointed out; and it rests with you to remedy them. That the system of higher education you have been receiving is answerable for at least some of these defects in the educated young men nobody will deny; that it has often been superficial where it ought to be fundamental, and airy where it ought to be substantial. But then the system is not to be wholly blamed for it. It is in your power to remedy these defects You ought never to think that your education is over as soon as your College or University course is finished. If you were to imagine that because you have learnt so much at College you have little or nothing more to learn in life you will be making a sad mistake. Your whole life should be a student's life, and think that the highest praise you can get is to be called "students." I greatly feel that a false notion of education is prevalent in our country. In one sense everything which a man passes through in this life is a part of his education for this world or the next. Education is not mere *giving of information* or *taking in instruction*, it is the training of self, the developing of one's own faculties and the bringing out one's own character and worth.

Let me venture a few practical hints. Whatever you learn learn it *thoroughly* and try to acquire habits of extreme mental accuracy. We always hear of the oriental tendency to exag-

geration ; all this is due to the want of accuracy in thought. I fear your having to devote your attention to so many subjects during your collegiate course has fostered the habit of skimming over subjects ; but the recent changes in the University curriculum will enable you to specialize more and devote greater attention to one subject. I heard a very successful professor once say to his pupils, " If you wish to be great you should have a hobby,—go mad over a subject" that is the expression which he used. Well, I would hardly advise you to go mad over a subject, but if you take a liking to a subject work at it even after your College days are over, and when you are hard at work in your professional duties never fail to give an hour or two each day to your favourite study. The natives are accused of wanting in originality. Various reasons have been given for this defect in the native character ; but I think it is too soon to expect any originality from them now. They have not as yet become reconciled to the circumstances in which they are placed. I believe in the doctrine of heredity to some extent, and not till after three or four generations when the people find it as easy to think in English as in their native languages that we could expect any originality in them. In the meantime the system of education imparted should become more and more *thorough* and *accurate* Want of thoroughness and accuracy are the two greatest defects of the Indian system of education.

Then again never take a thing at second-hand if you can go to the original source of it. Be careful to verify references. Cultivate the habit of going into details. I was very glad to find that the Hon'ble S. Subramania Iyer in his speech which he delivered the other day at Kumbaconum alluded to this very defect. He said : " It is the opinion not only of myself but also some of my friends that educated Hindus do not give proper attention to details. This defect is due to the educational system they go through. They spend 10 or 12 years of their youth in studying only books and they know very little of what passes around them in the world." Gentlemen, if you were to ask me what has made the English so great a nation I would without hesitation reply—it is their businesslike capacities, the spirit of system, order and calculation, the attention to details and the subordination to details. It is this quality that is so sadly wanting in us. Cultivate manly habits

of thinking and reading. You students of the Kumbaconum College are very fortunate in having such a useful library and reading room attached to it. Make more use of the papers and magazines than you have hitherto done and to those who think that it is simply waste of time to read an article in the Nineteenth Century when they can profitably spend that time in cramming a few dates of English History, let me say, that they do not deserve the name of students in the right sense of the term. Nothing more helps the education of a nation than the spread of healthy, light literature, the influence of which can be seen in all directions, affecting as it does for incalculable good the morals, the culture and the social happiness of the world. It has a most powerful effect in benefitting all classes; the scholar in his study, the busy clerk at his office can derive recreation from skimming over a page or two of light literature; not only are the young allured by it, but the old are introduced into realms which they may have come to look upon as beyond reach. Light literature has proved itself something more than a pleasant means for the passing of spare time. All the nobler attributes of our nature are stimulated and nourished by it as they could be by no other means. But even regarding it from the lower level of an amusement only, it plays an important function in our lives. If weary souls forget in its perusal their tiredness, and care is for a time lulled, light literature has surely earned a glorious reward.

A word in reference to the choice of a profession. Don't depend upon the Government to supply you with work. The Government is not able to provide careers for all the natives who become educated. Don't resort too exclusively to overstocked professions such as the law and the public service. I will more especially recommend to you the professions of Medicine and Civil Engineering. I know that a training for these professions costs a good deal and it takes a long time before you can get into the profession but those of you that can afford to pay for such professional training cannot do better than join either the Medical or the Civil Engineering College. There is too much hankering after the legal profession. Graduates are often seen applying for lowly paid appointments, wandering from office to office or struggling for the practice of a petty practitioner. It were far better if such men could make

careers for themselves not only in trade, business, or private employ, but also in other professions which spring from the applied sciences.

Technical education has been sadly neglected in this country, but on the principle of better late than never, the Government are just now turning their attention to this important branch of education. But more important than the introduction of technical education there is one other thing and that is we should try to put aside the false notions of gentility which Western education has been putting into our heads. I have had the opportunity of speaking to some of you on this subject on a previous occasion. I notice this more especially because contrasting England with India I find that in the former country manual and mechanical labour constitutes its pride and glory, whereas in India manual labour is held in utter contempt. Let me bring a trivial instance before you. Only a few days ago I heard the case of a young man who went to a bazaar to buy some sweetmeats, but who being ashamed of carrying a small packet of sweets hired a cooly to do such a menial task. Well, what is the use of introducing technical education when people do not appreciate the dignity of labour.

Scientific education which has lately been introduced in our schools and colleges has already paved the way for technical instruction and one of the defects in the English system of education in India has certainly been removed by the introduction of science; for you will remember, gentlemen, that a few years ago there was no such thing as science taught in our colleges. In respect to the discipline of the mind, scientific pursuits afford an excellent general education, as training the faculties to habits of order, observation, method and classification. It was Faraday who once said that "the study of natural science is a glorious school for the mind."

A word in reference to the political effects of Western education. There is not the slightest doubt that English education has stirred in the natives aspirations for self-Government and for political representation. And the English Government, if wise, will certainly satisfy reasonable demands made in a reasonable manner. Already several of the administrative arrangements of India are tending to the good of self Government. Several natives are appointed members of the legislative council of the

Viceroy and of the local legislatures of Madras, Bombay and Bengal. They are honorary magistrates, they serve as jurymen, as assessors, as members of arbitration tribunals; they share in the administration of public funds and in the management of public institutions; they also furnish the great majority of the commissioners in the municipalities which are scattered over the length and breadth of the empire. And if we prove ourselves deserving of greater trust we shall certainly have a greater share in the administration of the country.

But of greater importance than political independence is social independence, and you, gentlemen, who are imbued with liberal notions, you who are regarded as the enlightened and cultured of the land, you ought to try your best to bring about a better state of things than that which already exists in the land. Strive your best, with the influence you will have as educated gentlemen, to dispel all ignorance, superstition and error. Be bold in your actions and strong in your convictions with respect to matters that concern your social welfare. Let it be said that English education has given you moral courage, made you more manly and imbued you with liberal ideas and thoughts. During your college days be more social and do not lead isolated lives. It is only by forming associations and clubs among yourselves that you will be able to break the spirit of exclusiveness which caste has been so careful to foster in India. You will find it very difficult to unite for a common action after you cease to be students, when you don't do so now. I know that you have two or three clubs in connection with this college. May they live long to bring greater union and sympathy among the students of the Kumbaconum College! The time has at last come for awakening the nation from its general lethargy, for educating them and making them see the manifold evils to which they have hitherto been subject, and for stimulating them to begin once more the work of progress which has hitherto been arrested through long ages. And this is the great and momentous work that is reserved for you, the educated sons of India. Do not depend on foreign aid; those foreigners who are in the midst of you, though they may encourage you by their sympathy, are not able to take a just and proportionate view of things owing to the exclusiveness and conservatism of the Hindu nation. They know nothing of the inner life of the Hindus. The only persons then who are

able to introduce the necessary reforms and eradicate the ancient bulwarks of evil and superstition are those who have themselves emerged from such darkness to light. Thus as it is only educated Hindus that carefully realize the extent of the evils and the greatness of their influence, so it is only they that can see what the remedy should be and how it is to be applied. One word more and I end. There are two lives before you—one is a life of usefulness and another a life of monotony and dullness and one way or another your choice must be made. On the dark and dangerous side are set the pride which delights in self-contemplation, the indolence which rests in unquestioned forms, the selfishness which prevents your benefitting others, a life of monotony and misguiding. And on the other side is open to your choice the "life of the crowned spirit, moving as a light in creation, discovering always, illuminating always, gaining every hour in your strength, yet bowed down every hour into deeper humility; sure of being right in its aim, sure of being irresistible in progress; happy in what it has securely done, happier in what, day by day, it may as securely hope—happiest at the close of life, when the right hand begins to forget its cunning, to remember that there was never a touch of the chisel or the pencil it wielded but has added to the knowledge and quickened the happiness of mankind."

VIII.—RELIGIOUS MOVEMENTS IN INDIA.

BRAHMOISM AND THEOSOPHY.*

"It is well said, in every sense, that a man's religion is the chief fact with regard to him. Of a man or of a nation we inquire, first of all, what religion they had? Answering this question is giving us the soul of the history of the man or of the nation. The thoughts they had were the parents of the actions they did; their feelings were parents of their thoughts: it was the unseen and spiritual in them that determined the outward and the actual; their religion, as I say, was the great fact about them." Nothing can be truer than this statement of Carlyle. Know a man's religion you know everything about him; for it is religion that enters so largely into the every day life of man. It is religion that inspires his thoughts and directs his actions, and it is religion also that stamps individuals as well as nations, with that particular mark by which we distinguish them. Could anything indeed be more important than the subject of religion? And we, natives of India, in these days more especially, ought to turn our attention to the subject of religion, in these days when so much of foreign influence is brought to bear on us; when new thoughts are stirring within us; when new aspirations are awakened in us It has often been asked—whether the sons of India who have received the benefits of an English education, who are supposed to be the enlightened leaders of the land—whether these are, in any way, earnest about religion. We can certainly give an affirmative answer to this question. When we find so many educated men taking a real interest in that remarkable movement known as the Theosophical movement; when we find so much earnestness displayed in the discussion of religious question, we are certainly justified in

* This lecture was delivered on behalf of the Octacamund Literary Society just a year before the revelations about Madame Blavatsky's Psychical powers appeared in the Madras *Christian College Magazine*. Since then the Theosophical movement has been going down; but it is to be hoped that the Theosophical Society, with lesser pretensions to reveal psychical truths, will continue to do some good to the country from a social point of view.

saying that the Hindus are giving their earnest attention to the subject of religion, and that they are not in any degree less religious now than they were a thousand or two thousand years ago. But I must not forget at the same time that it is commonly believed that an educated Hindu is more a non-believer than a follower of any particular religion, that there is much scepticism (some even choose to call it infidelity) among the students turned out of our colleges in India. I really think that there are grounds for these statements. It is true that very many have lost their faith in the religion of their forefathers; but very few have substituted in its stead any other definite form of religion. It is only the other day that a well-known American writer, who travelled lately through India, said: "The best Hindus, with whom I came in contact, men cultivated, profound, clear seeing, are free-thinkers to a man. They have no hope of anything coming out of the popular religions." I think this state of things can easily be accounted for. Western learning and western modes of thought have been the means of opening the eyes of the Hindus a little *too* wide, and their revulsion from the superstition and ignorance which had clung round the ancient religion of India has been so marked that they fear to subscribe themselves to any other system of belief. We must also remember that the Hindus are in a transitional stage of civilization; they are just emerging from eastern conservatism to western freedom and this stage—if I may venture to use an expression of my own coining—can be called an intoxicating stage. After all we Hindus are human beings and we too are liable to err. "A little knowledge is a dangerous thing." We have only lately been initiated into the *mysteries* of Western science and philosophy, and as is natural to all, we make a little too much of the little we possess. Our eyes are opened and alas! the glare is too much for us, seeing that we have just emerged from darkness; but time will reconcile us even to this fierce light and we shall be sober soon, and then there won't be so much talk about scepticism and infidelity. But even now we see a reaction taking place. It seems to me that the intoxicating stage has been passed, and we are coming to our senses once more. Already men are feeling dissatisfied with what they have been hitherto. We notice much religious activity on every side and the two movements, in India, Brahmoism and Theosophy,

are demanding the attention of every native. It is about these movements that I have ventured to say a few words this evening.

Brahmoism, as you all know, had its origin in India and Ram Mohun Roy was the founder of this new faith. The life of this remarkable man deserves notice. He was born probably about 1774 and belonged to a Brahman family of high respectability. Under his father's roof in Burdwan he received the elements of native education and also acquired a knowledge of the Persian language. He was afterwards sent to Patna to learn Arabic and lastly to Benares to obtain a knowledge of Sanskrit. While still a youth he became acquainted with the religion of Mahomet and was very much struck with its simplicity. At the early age of 15 he left the paternal home to sojourn for a time in Tibet that he might see another form of religion. It was only at the age of 22 that he commenced the study of the English language, and he soon became well acquainted with it so as to be able to write and speak it with considerable accuracy. The death of his father left him the sole possessor of a considerable property and from this period he appears to have commenced his plans of reforming the religion of his countrymen. Ram Mohun Roy's first work was published in Persian and it was entitled "Against the idolatry of all religions;" he also soon afterwards translated several portions of the Vedas into the Bengalee and Hindustanee languages for the benefit of his countrymen. His object in doing this was to show that Hinduism was not idolatrous in its pure and original form. In one of his books he writes,—"my constant reflections on the inconvenient or rather injurious practice of Hindu idolatry have compelled me to use every possible effort to awaken them from their dream of error, and, by making them acquainted with their scriptures, enable them to contemplate with true devotion the unity and omnipresence of nature's God." It was indeed a bold task which this young Hindu then took upon himself to accomplish. He was avoided by all, even by his relations, looked upon as a heretic and some even publicly charged him with rashness, self-conceit, arrogance and impiety, but he did not mind all these reproaches and complainings; he was *sincere* and so triumphed. Many indeed have notions of reforming the world, but few, very few, succeed, for lack of that one essential element *sincerity*. Could anything be more necessary for a reformer than earnestness, than sincerity?

Deprive him of these and he leaves no mark behind. The Church which Ram Mohun Roy founded has played a most important part in the advancement of India and it will, we hope, become mightier as it becomes purer and truer. This great Reformer's acquaintance with Christianity influenced him more in his beliefs than any other religion he had come in contact with. He preferred Christian morals and Christian doctrines to those of Hinduism. In one work he says:—"The consequence of my long and uninterrupted researches into religious truths has been that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings than any other which have come to my knowledge." He even went so far as to study the Hebrew and Greek languages thoroughly for the purpose of examining the Christian Scriptures for himself, and he seems to have been strongly impressed with the excellence and importance of the Christian system of morality; for in the year 1820, he published in English, Sanskrit, and Bengalee, a series of selections principally from the Gospels of Matthew, Mark and Luke, which he entitled the "Precepts of Jesus, the guide to peace and happiness." "This simple code of religion and morality," he says at the close of his preface, "is so admirably calculated to elevate men's ideas to high and liberal notions of one God, so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves and to society, that I cannot but hope the best effects from its promulgation in the present form." The doctrines maintained by Ram Mohun Roy are thus stated by him (I quote his own words):—

(1) "That the omnipotent God, the only proper object of religious veneration, is one and undivided in person."

(2) "That in reliance on numerous promises found in the sacred writings we ought to entertain every hope of enjoying the blessings of pardon from the merciful Father through repentance which is declared the only means of procuring forgiveness for our failures."

(3) "That he leads such as worship Him in spirit to righteous conduct, and ultimately to salvation, through his guiding influence which is called the Holy Spirit."

Thus we see Brahmoism is a kind of Theism built upon the fundamental doctrine that *God is one and that He is our Father.*

Ram Mohun Roy first began his work by trying to purify Hinduism and ended by establishing Christian Theism.

I am tempted to dwell a little longer on the life of this illustrious reformer, but, I think, I have said enough of the faith he had the boldness to establish in India. He died in England where he had gone to enlist the sympathy of the English in the cause he had taken in hand. Many where the tributes paid to his memory from persons of all shades of religious opinion. Here is one. Could anything be more touching than these words?

> "Bright hopes of immortality were given
> To guide thy dubious footsteps, and to cheer
> Thine earthly pilgrimage. How firm and clear
> Arose thy faith, that as the Lord hath risen,
> So all his followers shall meet in heaven!
> Thou art gone from us; but thy memory dear
> To all that knew thee, fades not; still we hear
> And see thee as yet with us. Ne'er are riven
> The bands of Christian love!—Thy mortal frame
> With us is laid in holy silent rest,
> Thy spirit is immortal, and thy name,
> Shall by thy countrymen be ever blessed.
> E'en from the tomb thy words with power shall rise,
> Shall touch their hearts and bear them to the skies."

You will be pleased to hear what an English lady—no other than the late Miss Mary Carpenter—has to say of the life of Ram Mohun Roy. "We have seen she writes how earnestly he laboured to disseminate the great truths which he had devoted his whole life to discover and to present them to his countrymen for their serious consideration in a simple and popular form." She also, after making an appeal to us in her work, to collect in a complete and a permanent form all his scattered writings which he had not time to bring out in a connected series, says:—"Thus will the most enduring monument be raised to his memory. Thus may his high and excellent aspirations be enabled to kindle the hearts of generation after generation of his countrymen, and through them of countless multitudes. Listening with reverence to his voice, now speaking to them out of the *World of spirits*, may his countrymen be led on by him to a pure and holy religion, which will guide them in peace and happiness through this world, and prepare them for another and a better and thus, without distinction of country or clime, shall myriads bless the name of the first Hindu Reformer the Rajah Ram Mohun Roy."

But I must hurry on. Within the last fifty years since the death of Ram Mohun Roy, Brahmoism has undergone various changes and it seems a pity that so soon, as many as two or three different sects should have sprung up out of the simple faith Ram Mohun Roy tried to establish in India. It is not necessary for me to dwell on the schisms that have separated the Brahmos, but I must call attention to one prominent person, who has only lately passed away from us. One who has endeared himself to India even more than Rajah Ram Mohun Roy. I allude to Baboo Keshub Chunder Sen. His earnest words are still ringing in our ears and his simple sincere life is still the theme of our daily papers. He is, indeed, one of the greatest of India's sons, and our country will never see the like of him again. Men of all shades of opinion and religions throughout the world have paid a just tribute to the memory of this illustrious reformer. Here is a testimony from an orthodox Christian, the Rev. Joseph Cook of Boston, U. S.:—"On no one born in India did I build more expectation than on him. I saw in his soul the oriental type and was taught much by it and had hoped to be taught more The news from the Ganges that Keshub Chunder Sen is dead overwhelms me with a profound sense of personal bereavement than I can now remember to have felt before at the departure of any public man." He was one of those sincere souls who always lived in the midst of spiritual realities. "Life, Soul, God, these were to him centres of infinite truth. He never stopped to prove the existence of God, or the reality of Spirit; he saw and felt and that was enough. The Universe was to him full of the Deity; something immeasurably more than a vast machine the abode of inscrutable force; at the head and helm of all there was a Father; and to that sublime truth he bore a bright unflickering testimony in a materialistic age." Yes, he was a firm believer in the Fatherhood of God; but he also believed in the Brotherhood of Men. He gave the right hand of fellowship to all whether a Christian, Mahomedan or a Hindu. No religion however degraded was despised by him. I quote from the declaration of principles by which the Church founded by Keshub Chunder Sen professes to be guided. After stating that no created object shall ever be worshipped, nor any man, inferior being or material object be treated as identical with God, or like unto God, or as incarna-

tion of God, and that no prayer or hymn be said unto or in the name of any one except God, the Declaration continues:—

"No created being or object, that has been or may hereafter be worshipped by any sect, should be ridiculed or contemned in the course of the Divine service to be conducted here. No sect shall be vilified, ridiculed or hated."

In the "New Dispensation", with which Chunder Sen's name is more closely associated, he aimed at the coalescence of the three great religions of the world—Hinduism, Mahomedanism and Christianity. The "Science of Dispensation" was his great discovery—order and continuity, unity in multiplicity. It is true during his latter days he became mystical, and many of the rites he performed had no meaning whatever; but still his idea was to bring together the germs of truth in the different religions and make it one. But Chunder Sen went even further, he gave the most prominent place to Christianity and it was Jesus Christ whom Chunder Sen recognized as his first and best of teachers. "It is in Christ" said he once, "that the East and West are to find harmony and unity."

The attitude of the Hindus at the present time towards Christianity is not one of hatred and animosity. More than 20 years ago it was different. The very mention of the word 'Christ' was received with marks of disgust and disapprobation and it is owing to the influence of Keshub Chunder Sen that the hostility of the Hindus towards Christianity has been so markedly changed. The fact is well worthy of being pondered by every thoughtful Hindu that one of the best and most illustrious men India has ever seen, certainly the foremost Hindu of modern times, found in Christ the supreme satisfaction of his intellect and heart, and claimed Christ for India and India *for Christ*. As a Christian myself I am firmly convinced that in Christ is perfect truth and that in his religion there is that perfect peace we look for in this life. Keshub Chunder Sen knew and bore testimony to it with unflinching zeal. His voice is hushed but his marvellous influence over India is still felt, and though we may not be able to reconcile ourselves to his beliefs still we can admire his earnestness and his sincerity in the cause of religion. India needed a man like Chunder Sen to set forth a religion purer than that followed in this country by the ignorant many. Let us not forget this fact

that Brahmoism, in whatever form it may present itself to us in India, brings before man a not mere abstraction of goodness but a Personal God whom we can love, adore and worship; to whom we can pour our hearts in prayers, from whom we can receive peace and comfort. For if we keep this in mind we shall be able to understand the great gulf that separates Brahmoism from the other movement—Theosophy, about which I wish to say only a few words this evening.

Brahmoism, I said, was of pure Indian origin, but Theosophy is a foreign movement, at all events it is one originated by foreigners. It had its origin in America in 1875, and its founders are Col. Olcott and Madame Blavatsky. Its objects, as stated in the rules are (1) to form the nucleus of an Universal brotherhood of humanity, without distinction of race, creed and colour; (2) to promote the study of Aryan and other Eastern literature, religions and sciences and vindicate their importance; (3) to investigate the hidden mysteries of nature and the psychical powers latent in man. As regards the first "to form the nucleus of an universal brotherhood," nothing can be more laudable than this object; but I said that Brahmoism has also the same object, and Christianity has also the very identical object in view. Therefore there is nothing new in Theosophy. Is the Theosophical movement a religious movement? This question has often puzzled me. If it is a religious movement what are we to believe? Are we to believe in a personal God. No. This can't be; for the founders of the Theosophical movement do not recognize a personal deity. Here is a quotation from the *Theosophist*, the official organ of the Society, edited by Madame Blavatsky:—"Ordinary people rashly jump to the conclusion that we are all believers in a personal deity. No graver mistake could ever be committed. Theosophy with us means *Divine Wisdom* or rather the knowledge of that which is yet a mystery to the ordinary run of mankind. In this sense even a Materialist is a Theosophist, because he is ever trying to find the operation of such laws of nature as have not yet been discovered." The question then naturally suggests itself whether these laws could ever be discovered. And if so by whom. Again we are told that "Occultism or Esoteric philosophy promises extension of pleasure, wisdom and existence striking in successive arches obscured by successive veils in an imaginable succession up

the long vista which leads to Nirvana." I confess I can hardly grasp the meaning of this. And then again what is Nirvana? Does it mean a state in which there is neither pleasure nor pain? It must then be a non-conscious state? I wonder how many can, in this matter of fact age of ours, arrive at such a state. We are told that there are Mahatmas who have reached the state of Nirvana; granting that there are such men, we can only say that we do not know how to reach this exalted state and that even if we know the way many would prefer to live and die as the ordinary beings around us.

Theosophy, some say, is only the revival of Buddhism in India. But Buddhism is not known to recognize a God and so Theosophy can never be in any sense a religious movement. Moreover it seems to me that it will never be popular in India on account of its mystical nature.

As for its third object, that is the investigation of the hidden mysteries of nature and the psychical powers latent in man, I can only say that, in this Nineteenth Century, as we test everything by the rigorous laws of science before which all ghosts and spirits vanish, we cannot make up our minds to believe in spiritualism or occultism or whatever it may be called. I can quote the words of a number of eminent scientific men who have no more faith in spiritualism than they have in witch-craft or any other tom-foolery. But it is sufficient for my purpose to mention the names of Huxley and Tyndal. Prof. Huxley after saying that the subject of spiritualism does not interest him writes as follows: "The only case of spiritualism I have had the opportunity of examining for myself was as gross an imposture as ever came under my notice. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do I put them in the same category. The only good that I can see in a demonstration of the truth of spiritualism is to furnish an additional argument against suicide. Better live a crossing sweeper than die and be made to talk twaddle by a medium hired at a guinea a *seance*."

Here is a story of an apparition witnessed by Colonel Olcott. "One evening at New York after bidding H. P. B. good night

I sat in my bed-room, finishing a cigar and thinking. Suddenly there stood a spirit beside me. The door had made no noise in opening, but at any rate there he *was*. He sat down and conversed with me in subdued tones for some time and as he seemed in an excellent humour towards me I asked him a favour;" and then Colonel Olcot goes on to say that he had received from the apparition the embroidered *fehtah* which he wore on his head as a tangible token of the ghostly visit. Let me give one more instance. While at Bombay one night, in Colonel Olcott's room, the Dewan of Cochin asked for Madame Blavatsky's card, she said she had only one with her then. But he asked for another, "one brought in a phenomenal way," in the meantime something fluttered on the wall about two feet from the ceiling which was about 15 feet high and an oblong piece of paper was seen to drop on Colonel Olcott's table. I really think that Prof. Huxley would apply his words even to such phenomena as these, witnessed by Colonel Olcott. Spiritualism did once create a sensation both in England and America but the belief in it is now dying out altogether. Our people in India seem to be easily imposed upon, but I doubt not that they will also in time find out their error.

Considering therefore Theosophy in its relation to its three objects we can make the following comparison between Brahmoism and this movement. Brahmoism tries to establish a brotherhood of humanity recognizing at the same time the Fatherhood of God. Theosophy on the other hand tries to form a nucleus of an universal brotherhood of humanity without recognizing the Fatherhood of God. Brahmoism strips all religion of everything supernatural, whereas Theosophy introduces a peculiar supernaturalism of its own in its creed. I quote the following from a Brahmo paper as shewing the difference that exists between the Brahmo Samaj and the Theosophical Society. The *Indian Messenger* in one of its issues says:- "We have been able to understand very little of what Theosophy really means. It professes to have no religious creed, and aims at the establishment of universal Brotherhood. But yet its accredited organ is notorious for savage attacks on other men's religious creeds, and for the extreme unbrotherliness of its criticisms. For us Brahmos the question is plain and simple. If the body has no religious mission

we can have no spiritual interest in it, but if it really seeks to add to the stock of human knowledge, and to help in the discovery of unknown powers of the human mind, we can at best have only a scientific interest in it. But we can have no sympathy with the society as long as its leading organ and mouthpiece delights in taunting our devoutly cherished convictions, as long as it indulges in blasphemy, as long as it ridicules religion and enforces conditions of a discipleship which we consider to be pernicious. If *Yoga* is to be practised we can have enough of it without joining this society; if universal Brotherhood is to be established certainly this society is not the place to foster that idea;—Brotherhood without a Fatherhood to inspire and strengthen it is an idea absurd in its very nature."

Comparing Brahmoism with Theosophy I find Brahmoism far more rational and intelligible than the latter.

There is, however, much in this movement that is praiseworthy. I mean the stimulus it gives to the study of Sanskrit and the ancient literature of India. As a religious movement it is a failure. But as a social movement it has and it will do, I hope, much good to the country in bringing the people together, in making them think and take an interest in the study of the languages of India. What surprises me most is that Brahmoism which had its origin in India should be so little thought of and Theosophy a movement of foreign birth, should be so popular. I believe, myself, it is owing to the very indefiniteness of its creed. Considered from a social point of view Brahmoism has done a great deal more for India than Theosophy can ever dream of doing. Theosophy can never bring out a Ram Mohun Roy or a Keshub Chunder Sen. The work these great men have done is being undone by men like Col. Olcott, who instead of giving India a plain, positive, practical religion substitute for it a scheme of shadowy unrealities. What do phrases such as these mean?—"Identifying ourselves with nothing"—"To go out towards the Infinite." I wonder what notion our poor countrymen will have of religion and God when such meaningless phrases are thrust on them. Far better to leave them as they are than make them learned fools. We do not object to the Theosophical movement if it confines itself to reforming social evils but it is our duty,—we who have at heart the physical, moral, and religious welfare of India,—to do our best to resist any efforts made to bring in explod-

ed errors in religion, ethics, and science and to substitute, for plain simple truths, meaningless phrases and shadowy unrealities. One word more and I have done.

After taking a cursory glance at some of the principal religious moments in India we find that the maxims and teachings found in the Hindu books of old though very good in themselves are at the present moment far from satisfying the newly awakened feelings such as the longing after something ideally perfect, the love of God and the inner cravings after goodness of such men as Ram Mohun Roy and many Hindus of the present age. It becomes therefore the duty of not only those, who have devoted their lives to the study of different religions, but also of those who value religion and reverence it, to have their faith well-grounded on a religion which is not merely simple morality or a collection of codes or laws very difficult to observe, but a religion which will inspire their noblest thoughts, give the truest purpose to their longings for a higher nature, a higher life and in the words of another teach them "how to live and oh! still harder lesson how to die."

THE CONTACT

OF

THE EAST AND THE WEST.

A PAPER READ IN THE HALL OF THE INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE, CALCUTTA, ON JUNE 1, 1900, AT AN ANNIVERSARY MEETING IN COMMEMORATION OF THE DEATH OF DAVID HARE.

BY

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PUBLISHED UNDER THE AUSPICES OF THE SAHITYA SABHA AND PRINTED BY NIRODE BARONE DAS, AT THE SECULAR PRESS.

163, Kalighat Road, Bhowanipore.

Calcutta.

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The East has been so long in contact with the West that the results are a fitter subject for observation than for speculation. It is a subject, however, in which one is especially liable to commit fallacies of observation, and as the contact is extending, it is not possible to keep out speculation as to future results. One of the chief difficulties in dealing with the subject is that in the course of successive discussions it has come to be overlaid with a number of commonplaces mostly in the nature of *a priori* assumptions which are repeated from mouth to mouth and hardly ever brought to the test of experience. It is assumed, for instance, that intellectually and probably also socially the East is the antipodes of the West. And as in all such discussions India is taken to represent the East and England the West, the assumption comes to be that in intellectual attributes as in political notions and life, India and England are divergent as the poles. A very little observation, however, suffices to show that in the West itself, as in the East, there is the utmost diversity in life and thought, in intellectual capacity and national character, and that it is not safe to generalise about the East and the West. No continental race, no, not even England's near neighbours, the Scotch and the Irish, ordinarily

succeed so well as the people of India in pronouncing the English language. It may be doubted if any foreign nation appreciates the spirit of English literature so well as the people of this country are capable of doing. And no continental speaker or writer seems to have approached the best of our countrymen in the capacity of using the English tongue with accuracy, elegance and effect. Writers like Wordsworth, Carlyle and other unconscious Vedantists would be more quickly appreciated by educated Hindus than they appear to have been in their own country. The eloquent, impulsive Irishman, the ardent Welshman, the metaphysical Scotchman all too serious, the gay, sprightly Frenchman revelling in abstract ideas and ready to solve political problems by the logic of deduction, the German scholar shaggy and unkempt, devoted only to his books and his home, content with his humble lot, totally lacking the spirit of commerce and adventure, with his energies all inward, will find their congenial spirits more readily in this clime of the east than in the neighbouring western land which is the first of eastern powers. The three great southern peninsulas of Europe have all through history presented even a closer analogy to the East than the remote, northern countries of the West, an analogy especially in modes of life, in ideals of womanhood, for instance, and the relation of man to woman. Really there is no great gulf fixed between the East and the West. Why should there be any? The distinction itself as one of mere space and direction is arbitrary as the distinction of positive and negative in so many branches of

science. And if apart from their common humanity the people of the West and the higher classes of the East are the descendants of common ancestors who had attained some degree of civilisation before they separated, we should be prepared to see in their later developments something other than radical differences of temperament and character and capacity.

Another of the current assumptions is that the East is in most respects if not in every respect inferior to the West and can alone be benefited by the contact. She has nothing to give, everything to receive; she has already received much, and if she has not received more, the fact is due to her want of capacity. In knowledge, thought and life the obligation is one-sided. A scholar and thinker of the position of Sir Henry Maine found nothing good and valuable not only in the Indian life and thought of today but also in the past of our country. Speaking at a Convocation of the Calcutta University he said: "On the educated Native of India the "Past presses with too awful and terrible a power for it to be "safe for him to play or palter with it. The clouds which "overshadow his household, the doubts which beset his mind, "the impotence of progressive advance which he struggles "against, are all part of an inheritance of nearly unmixed evil "which he has received from the Past." This apparently remained his conviction to the last. In the Rede Lecture which he delivered at Cambridge several years after, he showed no better appreciation of our past. There also he says in effect our inheritance was one of nearly unmixed evil. It

was Greece alone to which all the world was indebted; in Greece alone progress was endemic. To all other countries progress came by communication; and England was communicating it to India. India, however, was valuable in one respect, namely as a study to the archæologist. Old forms of life, archaic institutions which in other countries open to observation had been extinct, continued unchanged in India. To the jurist and the sociologist they would be of great value, for here in India they could read the past in the present, for the past was the present. She had given to the world the Science of Comparative Philolology; she had materials for other sciences. Other service than this India could not render. As he had said in another address previously referred to: "This is a society in which for centuries "upon centuries the imagination has run riot, and much of "the intellectual weakness and moral evil which afflict it to "this moment, may be traced to imagination having so long "usurped the place of reason". It may be doubted if the imagination does not run riot in sweeping generalisations like these. This highly cultured European scholar asks us to believe that it was the imagination alone, a riotous imagination too, which constructed all our Mathematics and Astronomy, our elaborate system of Hindu Law, our six Systems of Philosophy which represent nearly every conceivable system of metaphysical thought, our highly scientific Grammar of the Sanskrit tongue, our Logic, old and new, our science and art of Medicine, our temples and forts and bridges, our conveyances, canals and observatories. Surely

an imagination that is capable of accomplishing these feats is not to be despised. Opinions like Sir Henry Maine's are not, however, universal amongst western thinkers. Orientalists apart, there have been several eminent Europeans who have acknowledged the obligations of the West to the East. Lord Lytton speaking at a Convocation of the University made the acknowledgment in terms singularly fair and frank. Few indeed would be prepared to-day to maintain the universality of the claim urged for the West by Sir Henry Maine. Latter-day thinkers generally confine the obligations of the East to scientific knowledge, scientific methods of reasoning and research, and the political ideas and life of the west. This is a very much fairer and more modest claim, and it would be affectation to quarrel with it. There is no doubt that Europe has far outstripped the East in scientific knowledge, the use of scientific methods, and in the aims and methods of the various modes of political life. Let us, however, inquire a little into the causes of this disparity. Are the capacities, tastes and instincts of the East radically different from those of the West? Is the scientific bent of the West an inheritance of ages denied to the East, which the East therefore cannot acquire any more than a man can borrow the complexion or the features of another? Is the progressive, highly organised political life of the West also a part of its immemorial inheritance to which the East can lay no claim? And are the scientific and political imperfections of the East as much an inheritance and part of its organism as the excellences of West? Only a rapid research

is possible within the limits to which this paper must be confined.

It is not from the dawn of history that Science has been the adored angel of life and light in the West. For centuries she had not appeared so much as in a vision even to the most learned of the West. And when at last she did manifest herself she was received very much in the same way as the white man has been received in China and in the land of the Negroes. She was hated and shunned or else chased and persecuted as a monster or as a spirit of evil. Giordano Bruno was burnt by the Inquisition in the closing year of the sixteenth century for having asserted the plurality of worlds. Galileo was sentenced to life-long imprisonment in 1632 for having supported the Copernican system of Astronomy and maintained that the earth and other planets moved round the sun. With him are included Tycho Brahe and Kepler among Martyrs of Science by Sir David Brewster. It was something, however, that men of science, however little appreciated, had begun to appear. But theirs was not a long pedigree in the history of modern Europe. The European country in which Science had her birth, if she was not a supposititious child taken from India, was Greece of ancient history; and when Greece met her political death Science was only a nurseling. Her early years of growth were spent in Alexandria. She was there picked up by Mahomedan conquerors and reared in Arabia. In her adolescence she passed slowly and with modest steps to Moorish Spain and contrived to move on to Upper Italy. There in her youth

she was worshipped at many altars by earliest devotees, individual and collective, and in the full bloom of her divine beauty she was ultimately installed on her rightful throne by her ardent votaries, the Members of the Royal Society of London. Her sway ever since has been undisputed and of unsurpassed glory. She has seen many jubilees, and her matronly dignity inspires a reverence and loyalty that nearly all over the west has come to be among the natural affections of men. During the period of her exile theology held the throne. The Protestants put their faith in the Scriptures, the Catholics in the Pope; no portion of Christendom was prepared to accept from nature herself her own revelation. Christianity, Latin Christianity as it has been called, instead of aiding the cause of truth and progress, blocked the way. The Reformation, aided by many movements in political and commercial life, aided the naturalisation of Arab Science in North Italy where it had come by southern routes and whence it soon extended over the whole peninsula. Leonardo da Vinci was one of its earliest apostles and proclaimed the new gospel boldly and unequivocally. In imitation of the learned societies of Granada and Cordova, associations were established in various Italian towns. Those founded in Naples, Rome and Florence were short-lived; one established at Toulouse has had greater longevity. Science made progress not only in Italy but in some other countries of the continent before it received a home in England. Bacon heralded a new era by the announcement of his new method, the method of questioning nature, but he made no discovery in Science, nor

did he state his method with sufficient definiteness to make it easy of application for purposes of scientific inquiry or proof. In England the era of scientific discoveries begins with the Restoration which is almost co-eval with the establishment of the Royal Society. The discovery of terrestrial magnetism by Gilbert in the close of Elizabeth's reign, and the discovery of the circulation of the blood by Harvey in the reign of James I, are about the only conspicuous achievements of English men of Science before that epoch. The Royal Society was established in 1662, only two years after the Restoration. There was a good deal of beating of the "drum ecclesiastic" against the new institution which was accused of an intention of "destroying the established religion, injuring the Universities, and of upsetting ancient and solid learning". It was only the powerful support of King Charles II which saved it from extinction.

It is possible to derive a few lessons even from this very brief sketch. We observe, for instance, that the Science which arose in a European country came to be so completely extinct that but for the accident of its introduction into Arabia and the fresh accident of its re-introduction into Europe by its contact with the East, the West might have remained closed against Science for one knows not how many more centuries It is possible for Science to die in the land of its birth. In the next place we observe that the religion, the capacities, the tastes of the West were for a long time stubbornly opposed to the reception of science. The history of Science runs counter to the assumption that the West is and has

always been constitutionally scientific. Lastly, we learn the important truth that it is possible for great political, speculative, social or commercial movements to arise even in the absence of scientific culture in a community and to aid the progress of Science instead of awaiting its aid. Dr Draper shows that Europe came to be prepared for the appreciation of Science by the general intellectual quickening which it received from the introduction of the arts of printing and of the manufacture of paper, from the establishment of newspapers, and the discoveries of Columbus, De Gama and Magellan. The stir of intellect and of political and economic life was not caused by any stimulus of science but was itself the stimulus to the acquisition and propagation of science. The moral forces of man and society proved not only their independence of material knowledge but their priority in time and their capacity of controlling it. The Reformation was accomplished without the aid of science, and itself made scientific advance possible. All this had been proved in ancient history. It was demonstrated once more in med[illegible] and even in modern history. In England Science and Rationalism sprang up as a protest against the over-done puritanism of the period of the protectorate, which "forcibly concentrated human thought on the single topic of Religion." Science progressed with rapid strides after the establishment of the Royal Society, and by a singular good fortune England was now blessed with a son who enabled her to make up for her past neglect and to take the first place in scientific research and discovery for over half a century. Newton was

born in 1642, the year in which Galileo died, and he was able to take a part in the proceedings of the Royal Society almost immediately after he had taken his degree at Cambridge. But though the cultivation of science had commenced in right earnest in the latter half of the seventeenth century it must not be supposed that the mind of the bulk of the nation, or even of the higher classes generally, was illumined by even a pale reflection of the light that shone in the Royal Society. Belief in magic and witchcraft continued long after. The laws against witchcraft were repealed in England in 1736. The last trial of a witch was held in England in 1712, and Scotland presents a case of a woman burnt as a witch as late as 1727. It is not necessary to refer to various other forms of superstition. Several were exposed by Addison in his essays in the *Spectator*, and it must not be forgotten that Johnson in his childhood had been touched for the King's Evil by Queen Anne. There are reasons to fear that even such well-known facts are liable to be forgotten by men who like to declaim against superstitions and barbarous practices as an endemic evil of the East. The estimate of Science held by old and learned bodies like the Universities of Oxford and Cambridge will appear from the fact that it is only very recently that it has become possible for students of those Universities to obtain their degrees by passing an examination in that subject. For centuries the only recognized subjects were Mathematics and the European classics.

Let us now turn our attention for a moment to the political life of the West. It is unquestionable that it is separated

by a very broad gulf from the political life of the East, and there probably could not be a wider difference or rather a keener contrast than that between the political life of England at the present day and that of India before the establishment of British rule. But then it must be remembered that the political life and constitution of England is unique. No other country in the world has any institution exactly resembling the House of Commons. No continental country has the democratic constitution of England or even that oligarchic constitution which existed down to very recent times. In no other European country is there so much of public liberty,—the liberty of the Press, the liberty of petitioning, the liberty of holding public meetings, trial by jury, the open administration of justice, open discussions in Parliament, the litigious system of criminal procedure, the liberty of reporting the proceedings of Courts and Parliament. The characteristic political ideas and institutions of England are no more foreign to the mind of the Hindu youth than they would be to the mind of a German student. When in political life England is so much ahead even of her near neighbours on the continent it would be idle to conceal, to belittle, or to explain away the disparity between that life and the political life of India under Mahomedan rulers. But here also it has to be remembered that the freedom of England is not as old as its chalky cliffs. Much of it is recent, very recent. The long and arduous struggles which the English people have had to make through the whole course of their history to acquire and extend their liberty are well known to

every educated person. Liberty of the press was unknown before the Revolution of 1688. Before the Revolution also it was not possible for a man prosecuted for treason to claim to be defended by counsel. Toleration is a blessing of no ancient date. English law, which to Lord Coke appeared as the perfection of reason and even to so late an authority as Sir William Blackstone as something fit only to be appreciated and not to be criticised, was shown by Bentham in his works and Lord Brougham in his speeches to abound in absurdities, incongruities and iniquities. When Romilly began his career the number of capital offences was no less than 230. He was aided by Mackintosh and Brougham in carrying through Parliament some of the legal reforms which had been pressed on the public attention by Beccaria in Italy and Bentham in England, and those reforms were carried in the teeth of a strenuous opposition offered by the bar. And as it has been with law and the courts, so has it been with politics and parliament. The House of Commons in its earlier days was as much of a sham as some of our local self-governing bodies in the interior, and corruption was rife in Parliament down to days so recent as those of Walpole. Macaulay, indeed, seems to defend the disingenuous practices of that minister on the ground of the low standard of public morality prevalent at the time. The Redistribution of Seats Act which gave to the House of Commons a really democratic constitution, and the Judicature Acts which swept away the ancient anomalies of what may be called the Civil Procedure of England, are both of them

only about a quarter of a century old. Edmund Burke, however, who wrote long before even the first Reform Bill had been introduced into Parliament, was of opinion that the House of Commons in his day was a perfectly constituted and thoroughly representative body, and generations of lawyers and legislators tolerated an incongruous double system of procedure which was simplified and rationalised only the other day. Progress has been accomplished in England not for the sake of progress on any mere abstract grounds but has arisen only as some pressing necessity rendered it unavoidable. It has been a mere process of adaptation. The consequence has been the growth of many cumbrous forms and institutions. There could not be a more cumbrous mass of curious formalities than what is called Parliamentary Practice, and one of the most surprising barbarisms of the present enlightened epoch is an English deed of conveyancing. A great authority on the subject, Mr Joshua Williams, says: "Even now a common purchase deed of freehold land cannot "be explained without going back to the days of Henry VIII, "or an ordinary settlement of land without recourse to the "laws of Edward I." This of course has reference to the substance of the law, but objections to the form are manifest. Why the law is not simplified by codes it is impossible to explain except on the theory of English conservatism. Englishmen in India talk of Progress and of the uses of Codification but they have not in their own country any comprehensive statutes like the Indian Penal Code, the Indian Evidence Act, the Indian Contract Act, the Transfer

of Property Act, or the Negotiable Instruments Act. So averse are they to change that even where it arises from necessity they persuade themselves that there has been no change. They have not the heart to look it in the face. The expulsion or the enforced flight of King James II they euphemistically called an abdication, and they persuaded themselves and sought to persuade the world that a continuity of succession to the English throne by inheritance was not disturbed when William and Mary were placed upon it. The largest portion of the laws of England is what is called Common Law which is practically synonymous with Case-Law. Well, upon what principles has the common law been built up? Judges in deciding cases profess to follow precedents; as a matter of fact they very often modify the rules and principles laid down in precedents. If there was a literal conformity to precedents, common law would not be enlarged. In fact, however, the change and enlargement do take place, but the judicial pretence is that existing principles are alone followed and there is no change. The open recognition of change would be too great a shock to sober English nerves, and hence Progress, which most other men would be proud of, is what the Englishman in true penitence of heart timorously conceals.

This little sketch also has its own lessons. The political life of England, including its constitution, is wholly extraordinary and exceptional, differing not only from that of every eastern country but to some extent from that even of every other European country. Its development has been

the result of historical circumstances and national character. It is a feature of that character to value expediency above all things, to receive with coldness every consideration of mere logic. Progress has arisen in England not in consequence of the Englishman's liberalism but inspite of his conservatism, under the pressure of the irresistible force of time and circumstance. No person could be *more* ready than the Englishman to countenance shams, none has a keener instinctive appreciation of public liberty, a truer regard for forms, or a greater aversion to sudden and far-reaching changes which have to be brought on by voluntary effort at the bidding of mere principle.

This is the life and character, this the history of the Western people with whom we of the East have come in contact. What has been our history? It is a history of arrested development. We Hindus had our political death centuries ago, and, unlike Greece, we passed under the dominion not of advanced and appreciative conquerors but of men distinguished for every variety of despotism, intolerance and repression. The Stoic philosophy passed from Greece to Rome and found a new development there. Our Mahomedan rulers were in no mood to learn from us or even to communicate to us of their best. Accident and obscurity saved as much of learning and as many learned men as the hand of vandalism could not reach or did not care to destroy. Learning and thought remained starved and paralysed for a period nearly as long as the Middle Ages. Fortunately, capacity was not dead. Bright, unclouded skies, a clear

atmosphere, a pure and simple mode of living, possibly also a diet mainly vegetarian, helped to keep alive the subtle and versatile Hindu intellect. And there was one class that in the midst of poverty and persecutions contrived through the dark centuries to keep burning a modest flame of ancient Aryan knowledge. It was the Pundits. Progress was out of the question. But these Pundits rendered the only service that was possible, the saving from utter extinction the learning of ancient India. A fragment of it only remains and for that we are indebted to none else but the Pundits. There has been a development of the Hindu mind ever since its contact with the learning and thought of the west. The potential energy has become kinetic ; and there are reasons to believe that a considerable portion of it is yet latent. The rapidity and success with which the Hindu mind has been assimilating western knowledge must be astonishing to Europeans. It is a mistake to suppose that it has a constitutional incapacity for science. If up to the present day literature has been more largely acquired than science, it is because literature has been more largely taught. The teaching and the acquisition of science are particularly expensive. The expenses have stood in the way of making scientific education general ; and there has been another drawback Scientific education has held out no alluring prospects in life. Literary education has been valued, not for its own sake, but only as a qualification by itself for clerical or educational appointments, or as a preliminary qualification for professional studies. For the propagation of science are wanted scientific institutions duly

equipped, competent scientific teachers, and careers open to succesful students of science. No obstacle will be found to arise from the incapacity of the people. Abundant proofs of capacity have already been given. Let it not be imagined, however, that the moral or intellectual progress of the country will be deferred till science has made longer strides. Experience shows how much of general culture and development of mental power is possible without science or without much of it. The ages of Pericles in ancient Greece, of Augustus in the Roman Empire, of Elizabeth in modern England, of the Renascence on the continent, of Vikramaditya in our own country, are none of them distinguished for progress in science, but from an intellectual and social point of view they are epochs of remarkable brilliancy. Bacon who taught Methods of science had himself been nurtured on no science. Sir Henry Maine who so successfully applied the comparative method to Jurisprudence had received a classical and not a scientific education. Even since the commencement of the scientific era in Europe it is possible to discover in every generation statesmen, lawyers, historians, linguists, jurists, political economists, philosophers, who have exhibited remarkable powers of reasoning, research, comparison, analysis, observation, and the weighing of evidence, though they had not received any thing like a scientific education properly so called. There can be no doubt as to the utility of scientific education both for its own sake and for the preparation it gives for other studies and occupations. Science, however, has not been, so far. the richest gift of the

West to the East, nor is it likely to be the most precious gift in the future. It is an affair of mere knowledge. Even in the intellectual sphere the west has already made more valuable gifts. It has taught us the value of order and system, of classification and analysis, of criticism and questioning. We have magnificent books on eastern philosophy but they would be unintelligible in their native form. They are in many cases mere collections of aphorisms. They were never meant to be any thing more than mere aids to oral teaching. Lucidity, method, and, generally speaking, intelligibility, distinguish an ordinary school-book more than the *Sutras* of the intellectual giants of ancient India. It is the west again that has taught us to rebel against despotism, to be slaves to no mere authority. The most valuable gifts have been in social life and moral ideas. The west has given us the notions of individual right, of public duty, of the responsibilities of power and wealth, of legal and political equality. What are the petty issues as to the relative usefulness of literature and science, compared to the momentous question, Who have the right to be educated? The Brahmins had reserved to themselves a monopoly of learning. The West has proclaimed universal emancipation in the groves of the academy. The West came in contact with the East in modern history after it had achieved its own political salvation, and after the East had reached depths of degradation, and it has given us enlightened laws and beneficent institutions without waiting to be even asked for them. It is destined to give more, but whatever may be the instruments of mere

intellectual development, regeneration of life is not possible by any course of mere teaching. Free institutions alone can bring out all the energies of character. As Sir Erskine May has said: Freedom is the best of National schoolmasters. If in England the House of Commons had been abolished in the days of its imbecility and corruption, and Trial by Jury done away with before it had become a success, who could have seen the development of which those institutions were capable? In India the West is not only in contact with the East but rules the East. Self-Government stands in danger of extinction by law if it is not altogether a success from the beginning; Trial by Jury may be repealed if it is found to fail in some cases; Liberty of the Press may be materially curtailed if it is occasionally abused. It is not in this way that development is to be attained. Perfect institutions do not arise full-formed like Minerva from the head of Jove. They did not so arise in England or anywhere else. Progress takes its own time. Whoever has watched the course of events in India for some years past cannot very well charge its people with an impotence of progressive advance It would seem indeed that in some directions we are accomplishing progress with a vengeance. Our political agitators have been demanding manhood suffrage for election to the Councils, volunteering, employment in the army, unreserved competition for all offices, extended high education, primary education, technical education, female education. They have learnt to repeat the cry: No taxation without representation. Our social

reformers have secured for women the right to get university degrees, the right to practise the medical profession, and for widows the right to remarry. They have been claiming for women the right to vote at elections, and indeed general equality with men. That Rationalism which is the reproach of the eighteenth century is the pride of our reformers, and they affect an Individuality in private life which would probably have staggered even John Stuart Mill. Several of us have adopted English modes of external living to an extent which sometimes surprises Englishmen themselves. Who after this can charge us with proceeding with halting steps and slow? As Englishmen have sown, so shall they reap. Thay have preached social and religious iconoclasm, and they are now confronted with the political iconoclast in the person of the agitator, and with the jaunty, priggish schoolboy whose 'independence' has to be cured by novel methods of moral training and discipline.

It is some times petulantly asked, what has the East given to the world? Well, if the East has given little, it does not follow that the East had little to give. It had a long, prosperous, glorious existence before it came into contact with the West, and it could not have lived on nothing, could not have carried on a magnificent trade without capital. It had its Government, its courts, its laws, its municipal institutions, its elegant arts, its industries, its literature and science, its material constructions, its social and domestic life. Much of these ancient possessions has had a violent and abrupt termination; some portion has

vanished from the dominant contact of the West; and all that remains, has, by reason of that very contact, lost the vitality that conduces to progress. The East has nevertheless a great deal to give that is fresh and original, which, however, the West is not probably quite fitted to receive or does not much care to receive. England with her proverbial insular pride is unwilling to learn from other countries what is not absolutely essential, and she cannot imagine that she has any thing to learn from her eastern dependency. It is no wonder that the Englishman who ordinarily cares so little to learn to speak or write French or German, hardly ever thinks of acquiring any of the languages of India, classical or modern, though he may spend the best portion of his life and make his fortune here If he avails himself of the graces and the resources of French or Italian cookery only on grand and formal occasions, we need not be surprised that he never deigns to inquire into the capacities of the culinary art as practised by the Hindu or the Mahomedan. There are reasons to believe that the poor of England, to whom meat is a rare luxury, would be immensely benefited by researches into the dietary of the people of India, and English children would be blest with a very much larger field, than what is now open to them, to choose their sweets from, if the operations of the Indian confectioner were studied by their elders. Unfortunately no such research or study has been made; not even any authority on dietetics has cared to investigate into the relative sustaining properties of *dal* and *chapati* (on which the fighting races of India live)

on the one hand, and of leavened bread helped to go down with little bits of cheese, on the other. Ignorance of the Indian languages and contempt for the Indian people have kept Englishmen blind to the realities of Indian life and character. The Englishman in India has little or no experience of Indian character save from his official or commercial relations with the people. Nor has he any better appreciation of the literature of the people, of the sentiments it embodies, or of the life it reflects. And if English curiosity is so little roused about the life of the people it is absolutely dormant about their arts and sciences. How many Englishmen have cared to know any thing about Indian systems of medicine, for instance? The wonder is, Englishmen never ask themselves, How had these people treated their sick before they came in contact with the West? Nor do they think it to be at all within the range of possibility that even now practitioners of the native systems should cure cases given up or mismanaged by practitioners of the orthodox western school. India has some thing to give of Medical Science or Art, but the West is in no mood to receive it. India, again, has her own developments of the art of Music which few of the West know or care to know. There is something special in some of the Indian types of Architecture which has only recently attracted the attention of a small and select class. In the skill and variety of handicraft,—pure handicraft unaided by machinery,—India yields to no country in the world. She has her own special tastes and ideals in this region, which

sometimes stimulate the European fancy but have hardly yet secured the attention or admiration they deserve. As regards pure intellectual operations India stands unapproachably first in Metaphysics, employing that word in a sense large enough to include Theology. There is scarcely a single metaphysical thought of any consequence in which the East has not anticipated the West, and there is a geat deal in which the West is still hopelessly groping at the foot of the eminences whose summits were reached long ago in the East. It is the East that has given to the world the greatest of religious teachers. In at least one eastern country, India, as we learn from our epics, were established, centuries ago, without popular commotion or struggle, those ideas of the King's duty to his subjects, which vanished with Hindu supremacy, which are only a recent revelation in the West and are the pride of the most advanced states of the world. There is one feature of Indian life which has come down unchanged through the centuries and has survived all shocks to ideas and institutions; it is the intensity of the private affections. The Hindu will prefer a quiet homelife with a modest competence to the most alluring prospects in distant lands. Others may call this a weakness, a want of energy and adventure. The Hindu claims it as a unique distinction. He lives not for personal happiness alone and cannot bear to be severed from his near ones. He will maintain poor relations to the best of his power, and his country has got on very well without a Poor Law. He breaks no windows when he is out of employ and can die of starva-

tion without violence or complaint. Infectious diseases of dear ones would not scare him away. And almost every Hindu home has its devoutly ministering angels, its unproclaimed sisters of mercy, whose deeds and virtues no Hindu records because they are so common, but who fully equal and sometimes eclipse the heroines held up to admiration by tongue and pen in western lands. The Hindu is tied to his home and relations by no silken threads but by heart-strings that refuse to be lengthened. His social and domestic charities, however, are not things that he can "give" to the world. They have their origin in the very fountain of his being, in his ancestry, his traditions, the soil and the atmosphere of his country. The people of the West can teach us their science but cannot communicate to us the energy they draw from their surroundings, and we of the East, while we value so much the pleasures of a home united by a clinging love and not sundered by ambition, cannot make a present to an adventurous world of our quiet domesticity.

The results of the contact between the East and the West will arise in no mechanical way. A great deal will depend upon the media of contact, the kind and the character of the Europeans and Indians who come in contact. "To bless the Hindu mind with western lore" was the noble ideal of David Hare. But it is not every European teacher who is fit to confer the blessing and it is not every Hindu mind that is fit to receive the full measure of the blessing. The best of teachers should come in contact with the best of pupils if the full benefit is to arise. Already the best of our

countrymen have so advanced as to set an example to the West. Europe with all her scientific education has not yet fully developed the scientific spirit. The system of therapeutics known as Homœopathy has not received in every European country the degree of attention and appreciation it has received in India. The positive philosophy of Auguste Comte is probably not better known in Europe than it is in India. Openness of mind ought to be one of the first results of a scientific or liberal culture, and the most liberal of English thinkers have detected a lack of openness even in educated Englishmen of to-day. Europe in general, England in particular, has failed by reason of want of openness to derive the full benefits of contact with the east. A few chosen spirits however have taken deep draughts from the purest wells of Eastern thought, and we have, in consequence, the movement and creed known as Theosophy; the Society for Psychic Research; the recognition of Psychic Force; the London Spiritual Alliance, the Astrological Society; and a vast number of journals dealing with eastern philosophy and science and what is called occult lore. The East is the land not of mere asceticism as is commonly supposed, but of every form and variety of spiritual thought. 'Thought' is not probably the correct word. This land of the sun is preeminently the land of Vision, Revelation, Ecstasy. It is the land of seers and saints. It is the land where religion has been built into life. Europe should be benefited by its contact with the spiritual East. The benefits have in some small measure already commenced but they

are only a drop from the ocean which rolls in the dim distance. The extreme materiality of the West with its absorbing industrial life is, indeed, from one point of view, its curse. Its open-eyedness to the grosser concerns of life cannot but tend to deaden the vision and the faculty divine within. The philosophy of the west has come to be the philosophy of utility, which it has been truly remarked, is the most faithful expression of the industrial spirit. Mr. Lecky rightly observes, "With a far higher level of average excell-"ence than in former times, our age exhibits a marked decline "in the spirit of self-sacrifice, in the appreciation of the more "poetical or religious aspect of our nature" Then again "The decay of the old spirit of loyalty, the destruction of "asceticism, and the restriction of the sphere of charity, which "has necessarily resulted from the increased elaboration of "material civilisation, represents successive encroachments "on the field of self-sacrifice which have been very imperfectly "compensated, and have given our age a mercenary, venal, and "unheroic character, that is deeply to be deplored."

One would have expected that as the result of the contact of the East and the West, each would supply the deficiencies of the other, and that Europeans who had imbibed the spirit of Eastern civilisation, and Indians who had thoroughly assimilated the distinctive products of the West would alike be perfect types of humanity, possessing every thing that was good in the two differing types of civilisation It has not been so, and probably it could not be so if there any material analogy between the laws of social growth

those of animal life. As a matter of fact, the European and the Indian have each lost something and gained something, and it is difficult to say whether in the long run either of them has been a gainer. The old ideal of life seems to have faded from the view as well of the Englishman as of the Indian. In religious earnestness and in strength and dignity of character there has been a decline. The age of heroes is gone,—once and for ever. "That of sophisters, economists and calculators, has succeeded." The brave men of old may have died in defence of causes which did not deserve their sacrifice; but if they died in defence of their honest convictions they deserve to be honoured for all time. An honest man, proud in his poverty, pursuing in his loneliness his unappreciated work with a single-minded devotion to truth, defying censure and persecution, is a spectacle of glory than which nothing nobler could be vouchsafed to human eyes to see. We have probably seen the last of such spectacles, at any rate in this country. To seek nothing but wealth, to do worship to power, to practise dissimulation whenever expedient, is to act in a manner repugnant to the spirit of the Hindoo life of old, although there may be the most rigid adherence to the rules of the Hindoo religion in the transactions of domestic and social life. Plain living and high thinking, an ambition to live honestly and openly, a contempt for mean and selfish objects,—these have been the characteristics of the best types of ancient Hindoo life, as indeed of ancient Greek life and Roman life also. The spirituality, the loftiness of our life has

been our great pride; the almost entire absence [illegible] has brought us down to a low political level. We [illegible] there are symptoms of modern European materiality [illegible] into our society, depriving us of some of our nobler traits and yet not imparting to us the distinctive graces or utilities of European life. European ideas of co-operation and organisation, of the dignity of labour, of the value of individuality, of self-government and its necessary conditions, honesty and obedience,—all these have yet to produce their full fruit. In the meantime, people have learnt from England that money is the great thing for which life is worth living, that luxury is a desirable ideal, and that a cold, reserved disposition is the most amiable feature in a man. If social laws will not produce, let us endeavour by voluntary effort to produce something between extreme spirituality and extreme materiality, for it seems that we have lost something very valuable of the one and have made no corresponding gain in the other. The East and the West will alike be gainers by the discovery of the golden mean; and if some homogeneous product could be evolved from all that is best in eastern ideas and western, India would be found to be the chosen home of a perfect civilisation in modern times. England has undoubtedly communicated to India the spirit of progress. So effectually has she done so that she finds it difficult to satisfy the aspirations she has herself roused. But if Progress means development of Order, and it is difficult to think of any definition more satisfactory, it is impossible not to feel that the pressure of foreign laws,