

be turned into local museums, and if possible a syllabus of instruction attached to the exhibits. On the other hand, there is yet another function which exhibitions perform and which is equally useful, and that is their influence as general education among the classes whose intelligence is already aroused, and who go away with a new sense of what there is to learn. Life is not yet all machinery which it takes an expert to understand, and there are many new ideas which the collection of the most recent efforts in Art and Science in one place can inspire, and especially is this true if there is the comparison of the old with the new.

But before any of these undertakings and enterprises, which I have mentioned, can succeed, India must be thoroughly awakened. Understand what this means. It means action. There is no reality in our social reform, our political progress, our industrial revival, because, as you know, there is scarcely one of us who dares to act even in his own household.

You complain of an over-centralised Government, of the evils of heavy custom charges, of inland excise duties on cotton, of the treatment given to your emigrants, and the want of a legitimate share by the people in their own Government. There may be much in your complaints, but until you realise that the ultimate remedy lies in your own hands and that you have to carry it out by yourselves, no external reform can help you.

That awakening, that realisation is your share of the work, you who know something of Western thought and Western methods, and who imitate much from the West. But to the bulk of the population it does not apply so simply. The masses of India are lost in a hopeless ignorance, and that is why they are so intensely conservative and lacking in confidence and initiative. We cling to old customs because we do not know that they are not essential to our religion, and we dare not adopt new ideas or establish new industries because we do not know how to set about it. But there is another side to this ignorance and that is that we let our old customs hamper us and blind us in the present, because we do not understand the past.

Remember two inevitable tendencies in history: one, that no system, however perfect, however glorious, however far-