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European education, European machinery, European organisation and equipment we should reproduce in ourselves European prosperity, energy and progress. We of the twentieth century reject the aims, ideals and methods of the Anglicised nineteenth precisely because we accept its experience. We refuse to make an idol of the present; we look before and after, backward to the mighty history of our race, forward to the grandiose destiny for which that history has prepared it.

We do not believe that our political salvation can be attained by enlargement of Councils, introduction of the elective principle, colonial self-government or any other formula of European politics. We do not deny the use of some of these things as instruments, as weapons in a political struggle, but we deny their sufficiency whether as instruments or ideals and look beyond to an end which they do not serve except in a trifling degree. They might be sufficient if it were our ultimate destiny to be an outlying province of the British Empire or a dependent adjunct of European civilisation. That is a future which we do not think it worth making any sacrifice to accomplish. We believe on the other hand that India is destined to work out her own independent life and civilisation, to stand in the forefront of the world and solve the political, social, economical and moral problems which Europe has failed to solve, yet the pursuit of whose solution and the feverish passage in that pursuit from experiment to experiment, from failure to failure she calls her progress. Our means must be as great as our ends and the strength to discover and use the means so as to attain the end can only be found by seeking the eternal source of strength in ourselves.

We do not believe that by changing the machinery so as to make our society the ape of Europe we shall effect social renovation. Widow-remarriage, substitution of class for caste, adult marriage, intermarriages, interdining and the other nostrums of the social reformer are mechanical changes which, whatever their merits or demerits, cannot by themselves save the soul of the nation alive or stay the course of degradation and decline. It is the spirit alone that saves, and only by becoming great and