

be some justification for this theory in existing facts. Our trade is in European hands, our industries are for the most part not our own, our railways are built, owned and managed, by European energy and capital. The Government is European and it is from Europe that we imitate all that we call civilisation. Our immobile and disorganised society compares ill with the enlightened energy and cohesion of Europe; even at our best we seem to be only the hands that execute, not the head that originates.

Yet even if we accept this picture of ourselves without the necessary modifications, we need not accept this interpretation of inherent inferiority. For my part I demur to any such hasty generalisation: yet however much of it be true be sure that there is no law of Nature which can prevent you from changing it. To suppose that any nation can be shut out from the operation of the law of Evolution is utterly unscientific, and, in the light of history, absurd.

Granted that originality among us is low, that enterprise is deficient, and that leadership has passed out of our hands; is there in the first place no qualification to the entire truth of the assertion? And in the second, is this state of things due to immutable causes and therefore of old existence, or is it the result of recent and removable tendencies? It is true that such originality and power as we still possess has hitherto busied itself mostly in other paths than those of industry and the sciences which help industry. It has worked chiefly on the lines of Religion and Philosophy which have always been the characteristic bent of the national mind, continuing through Rammohan Ray, Dayanand Saraswati and Keshavchandra Sen, the long and unbroken line of great religious teachers from Gautama to Chaitanya and Kabir. It is true that teachings of fatalism and inactive detachment have depressed the vitality of the people. Yet there is no reason to believe that this depression and this limitation are not removable and are constitutional.

But it is not only in Religion that we were great. We had amongst us brave soldiers like Shivaji, Hyderali, Mahadji Scindia and Ranjitsingh. Can we not again claim to have had an important share in the establishment of that mighty structure — the