

have not known how to assimilate or choose. In the upshot we have merely suffered the European impact, overborne at points, crassly resisting at others, and, altogether, miserable, enslaved by our environments, able neither to perish nor to survive. We preserve indeed a certain ingenuity and subtlety; we can imitate with an appearance of brightness; we can play plausibly, even brilliantly with the minutiae of a subject; but we fail to think usefully, we fail to master the life and heart of things. Yet it is only by mastering the life and heart of things that we can hope, as a nation, to survive.

How shall we recover our lost intellectual freedom and elasticity? By reversing, for a time at least, the process by which we lost it, by liberating our minds in all subjects from the thralldom to authority. That is not what reformers and the Anglicised require of us. They ask us, indeed, to abandon authority, to revolt against custom and superstition, to have free and enlightened minds. But they mean by these sounding recommendations that we should renounce the authority of Sayana for the authority of Max Muller, the Monism of Shankara for the Monism of Haeckel, the written Shastra for the unwritten law of European social opinion, the dogmatism of Brahmin Pandits for the dogmatism of European scientists, thinkers and scholars. Such a foolish exchange of servitude can receive the assent of no self-respecting mind. Let us break our chains, venerable as they are, but let it be in order to be free, — in the name of truth, not in the name of Europe. It would be a poor bargain to exchange our old Indian illuminations, however dark they may have grown to us, for a derivative European enlightenment or replace the superstitions of popular Hinduism by the superstitions of materialistic Science.

Our first necessity, if India is to survive and do her appointed work in the world, is that the youth of India should learn to think, — to think on all subjects, to think independently, fruitfully, going to the heart of things, not stopped by their surface, free of prejudgments, shearing sophism and prejudice asunder as with a sharp sword, smiting down obscurantism of all kinds as with the mace of Bhima. Let our brains no longer, like European