

many cycles of new births, at the end of which you *may* be born a Brahmin. This put the young 'High-brow' off and he renounced his idea of posing before his friends as a 'Convert to Brahminism.'

Now I want you to note that all these peoples are at enmity with one another. The Mohammedans are the old traditional enemies of the Hindus while both are enemies of the Buddhists and the Sikhs, the latter, a small but war-like nation of the North. All are against the unhappy "untouchables" because the Brahmin considers that his very touch is defilement, and not only his "touch" but his "shadow." Brahmins cooking food throw it away if an unclean shadow falls on it.

I have rather insisted on these details because I want to give you an idea of the immensity of India, of her crowded population, of the diversity of religions and languages, so that you may realise what is an undoubted fact—that the *differences between the peoples of India are greater than the difference between the peoples of Europe.*

It is a fact recognised by everyone and universally admitted, recognised and admitted even by the impudent fraud, Ghandi, who poses as the spokesman of India—that it is only the presence of the British that keeps India peaceful. Were British authority withdrawn, the country would be given up to internecine strife in twenty-four hours. There are two stories current in India which bear on this. The first, an old but true one, is about the leader of a native army in the old days. The old warrior, when asked what would happen if the English army were withdrawn, said "It is difficult to say all that would happen; but of this be sure, that within a very short time there would not be left in the whole of Bengal one rupee or one virgin."

The other story is of a Parsee—a very rich and influential man in Bombay. An English official said to him: "I am always amazed when I think of the attitude of some of the Parsees towards us. You are more disliked by the Indian than anyone else, yet numbers of you work against us, and if we were to leave India to-morrow at 12 o'clock, your throats would be cut by 1." "Oh, no, they wouldn't," said the Parsee, "for we should have taken jolly good care to leave at 11."

Let us get on to what is more particularly the subject of this talk.

You remember that up to the year 1857 India was administrated by the East India Company under the direction of a Governor General. In 1858, however, India came directly under the Crown. For many years before this transfer to the Crown, it was the policy of the English to educate the native in English and in the Western modes of thought and, after the transfer to the Crown, this policy was pursued with great vigour. Thinking men have always seen a great danger in the imposition upon India of Western thought and Western education. All over the world one can see the unhappy results of thrusting upon a people, laws and education in advance of their civilisation.

Unfortunately, in our dealings with India we seem to have forgotten, or to have been wilfully blind to the dangers which result from a too rapid forcing of the mind, and, for many years, India has suffered from a very acute mental indigestion, the consequences of badly assimilated information. This and the desire of low-caste men educated in English to rise above and to direct and govern the affairs of their poorer and uneducated brethren, whatever the rank in life of these might be, is perhaps the original cause of the trouble in India. For this we are ourselves greatly to blame, and anyone who has passed, as I have passed, the greater part of a lifetime in India, can tell you things about the "education" of the native which would surprise