

more splendid examples of heroism. The German programme exactly reverses theirs; it is: 'To spurn the humble, and exalt the proud'. Weakness to the German is a crime, and to oppress it a virtue. To the Roman conscience, the seat of authority was the Law.

All the chief moral impulses, or tendencies, may be classed under one or other of two great divisions as either egotistic or altruistic; as, in plain English, tendencies towards self-assertion or towards self-effacement. Towards which of these does our national ideal lean? Let our works answer for us. The task we have accepted at the command of our national conscience, and with a blind confidence in the issue, is to impart to others all the power which is derived from freedom, even including such knowledge as may be used against ourselves; and all the while we forgo the profit in services and tribute, which, to all nations but our own, has appeared to be inherent in that kind of relation. And not only that; for, while they were still in their nonage, we have taken on our shoulders the whole burden of defence and tutelage. Cries have been heard in our midst of 'Perish the colonies! Perish India!'; our material interests may have seemed to dictate assent, but we have always closed our ears to them, as false to duty. A distinguished Austrian statesman once assured our Government in India that in imparting higher knowledge to our subjects we were sealing our own doom; and Germans certainly do not follow the precedent. The vernacular newspapers in India, at one time, teemed with gross and filthy libels against the Government and its officers. Did we put them down? The task was easy, and we were loudly recommended, for our own safety, to do it; but our national instincts again intervened, and it was to them, and not to force, that