

there is no single community which does not, so far as that lies in our power, enjoy a perfect independence, living under its own laws, following out its own ideals, and paying no taxes except what are spent on its own development. In carrying out this aim we have had to make considerable sacrifices, and have forgone advantages which others would have insisted on. Our rewards have been, first, a peaceful commerce, unfettered by any regulations, save such as may have been freely agreed on for the mutual and equal benefit of ourselves and our customers; and secondly, what we value above all other rewards, the affection and gratitude of our affiliated peoples. Our guiding principles have been respect for law and love of freedom, both for ourselves and for others also. This, certainly, is one good reason for imploring the divine favour against a nation who love neither freedom nor self-effacement, and who are certainly not meek. Add to this the direct evidence of the animosity against Christianity which is openly professed by their representative philosophers, and, what is still more significant, the destructive criticism of those who honestly believe themselves to be its friends.

Is it not possible to connect all the various points of dissimilarity between the two races by means of some deeper distinction, of which they are only (so to speak) the symptoms? I think it is, and that it is essential to a comprehension of our cause that the true nature of the opposition should be clearly understood. Paradoxical though the statement may at first appear, the fundamental distinction between our aims and those of Germany is that between the love of humanity and the love of country. Both of these are highly deserving of respect, for both involve the sacrifice of