

morality and virtue, things not always admitted into politics), to promote the general peace. It is the only sure way of preserving tranquillity to ourselves. The acts of the last six months not only deprive us of the power of preserving peace in India, but must operate to cause and encourage dissension. I am very sorry for it.

Our present motion is retrograde; I shall be happy when our governors will halt. This study to decrease our influence is funny. I cannot understand it. For my part, I wish to have our influence increased. It is generally sought for, and I am certain in its operation it gives the most real and essential benefit to all chiefs and states, and to the subjects of all chiefs and states over which it is exercised. There is a loud cry that we are in danger from extended dominion. For my part I can contemplate universal dominion in India without much fear.

I do not like the determined spirit of penury which is evident in this administration. Economy in a government is one of the greatest political virtues, but let the directors think what they will there may be too much of it if it is too parsimonious. It ceases then to be a virtue, and becomes one of the most absurd political follies, and one of the worst political vices. There is, I think, too much of it when it appears to be the ruling and sole principle of government; when it is displayed in every public advertisement and introduced into every secret despatch; when deductions of pence and farthings are considered more important than the fate of empires; in a word, when the government entirely discards liberality.

“Mere parsimony is not economy; it is separable in theory from it, and in *fact* it may, or it may not, be a part of economy, according to circumstances. Expense, and great expense, may be an essential part in true economy. If parsimony were to be considered as one of the kinds of that virtue, there is, however, another and a higher economy. Economy is a distributive virtue, and consists not in saving but in selection. Parsimony requires no providence, no sagacity, no powers of combination, no comparison, no judgment. Mere instinct, and that not an