

higher moral nature to which we have attained in the development of the human race.

What, for instance, was the power by which six British officers shut up in Chitral fort, hundreds of miles from the nearest British soldier, and with only native troops to rely on, were able to evoke such attachment from these men of the very same races who had, forty or fifty years before, fought desperately against the British, that those men stood by them for seven long weeks, against thousands of the enemy, till succour came? And how was it that the few British officers under Colonel Kelly were able, without the assistance of a single British soldier, and with none but these same men of India who had formerly opposed us so resolutely, to afford that timely succour to the Chitral garrison? Englishmen at home must often have wondered how this is done, and those who have been in the position of having to rely upon this power, whatever it is, have equally wondered what it can be.

It cannot be solely because he is more brave than the men he controls that the Englishman is able to carry on this work, for there are races in India scarcely less brave than the English. Few races on the earth can excel in bravery the Sikhs and the Gurkhas, and no amount of bravery alone would have preserved the British officers in the Chitral fort. Nor can it be because the Englishman is able to pay the men to do as he wishes; for he does not pay them; they pay themselves. He does not take a single shilling from England to pay the natives of India to fight for him; he, in fact, makes the natives of India pay him. Every English officer and soldier receives his pay from revenue drawn from the natives of India; so the Englishman does not pay the natives to fight for him, but they actually pay him to control them! There must, therefore, be some other means by which we in India are able to hold so great an empire by such apparently inadequate methods, and to my mind it seems that the chief,