

who thinks of those men in the stirring days of the Mutiny, who showed to what extent they really believed in the native soldiers under them, by going amongst them while other regiments all round were in a state of mutiny, telling those who maligned their men that they would not believe a word that was said against them, and then going down to their men's lines, and, by their very display of trust and confidence, keeping their men in subordination. Death overtook these officers only too frequently. But that the principle on which they acted was a true one is shown by the multitude of cases in which it was successful, and by the fact that, in spite of experiences where officers have suffered for their confidence, we still find it successful, and at Chitral, in 1895, we have had, perhaps, the most remarkable instance on record of its inherent truth and soundness.

This, then, is the chief power by which we hold India, this power of sympathy, this deep-rooted tendency in us to watch over the interests of those whom we control. It is by using this to supplement mere physical courage that we are able to control the millions of India. We do still require physical force in addition, but the power of sympathy must always be the paramount influence; no weak sentimentality, but sympathy and moral courage, such as "our simple great ones gone" have practically shown in days gone by. It is because we have this as our ideal, and because in the history of India we have selected for dealing directly with the natives, not merely clever men any more than physically strong men, but good men, such as the Lawrences, Nicholson, and Edwardes with unflinching moral purpose and capacity for sympathy, that we have gained the position we hold.

It is a well-recognized fact, too, amongst those Englishmen who have had dealings with Asiatics, that if once the European give up his higher moral standard, and descends to intriguing with Asiatics, and engaging with them in cunning intellectual