

find myself in accord with many opinions emanating from men of weight in England. The moral aspects of the matter demand the deepest concern of all citizens of the predatory states constituting the "civilised world." That this particular war finds, even in England, only apologists rather than partisans, must be taken as a sign of progress away from violence.

In considering polyandry, the peculiar marriage institution of the Tibetans, I have been led to point out the dependence of all marital forms upon property considerations. The special adaptation of Tibetan unions (of various sorts) to peculiar land-conditions is, I trust, presented in a manner which will convince without offending.

Perhaps many of those who may read this book are less concerned than is the writer about religion in general. To such it will doubtless seem that the faith and the works of Mohammedans and Buddhists are too frequently put in contrast with the corresponding elements in the life of Christendom. And to some it may seem that this contrast is urged with prejudice against the religion of our Western world. But prejudice lies not in the mind of one who believes, as I do, that all thoughts, acts, and things are, alike, the creations of one Power. Hence concerning the philosophisings which may be encountered in these pages only two charges may be held possible—honest error in the substance and unconscious faults in the treatment.

Among recent works (not given in the bibliography of Tibet in the *Encyclopædia Britannica*, ninth edition), the following may be mentioned as helpful.