

Russia has through the Buriats and Kalmucks; yet nothing of the sort was attempted after the Buriat incident.¹ Hence it is not known that the Dalai Lama would have in any way distinguished by an unequal courtesy the two European monarchs who hold sway over some of his spiritual following.

No evidence, then, of favouritism toward Russia is adduced, *nor has any evidence been found of material support from that power in the way of men or arms, even now that English officers have shot their unwelcome way into the sanctuary of a poor people.* Nothing is reported but vague, *one-sided* statements that some Tibetans rely upon "another power" to protect them—always, there is nothing but that—and on shadowy evidence that the Tibetans have only listened to some one who *might have* given promise of aid in case of British attack—lo! that is made a reason, gravely alleged among adults, in State dispatches, *for making the attack!*² Truly we are all, *au fond*, only barbarians—children; for when this supreme example of wolfish displeasure with the down-stream lamb is held before us, let us not forget that it is given to the world by a people who, in a thousand ways, represent the highest work of Christian civilisation, whose individual officers, the very men engaged in the butchery of helpless beings fighting for their elementary rights, are cultivated,

¹ The attempts at direct correspondence with the Dalai Lama, made through badly chosen agents, and not through the Chinese officials, are referred to in the Appendix J. The Dalai Lama had reason to fear the results of any intercourse not authorised by the Chinese, who retained control of *all* foreign relations. For a parallel case as between the British and one of their vassals, see Appendix E.

² See Appendix L.