

replied that he had no doubt of carrying the point, but that it might require a year or two to do it effectually.

So we see the well-intentioned Tashi Lama held back by the obstructive Lhasa authorities; and this was still more evident at Bogle's next interview, which was with the Lhasa deputies. They came to pay him a farewell visit, and in the innocence of his heart he made the very simple request that they would convey a letter from him to the Lhasa Regent. Nothing could be more natural than such a request; but, till recently, one might just as well have asked a Tibetan to touch a red-hot poker as to carry a letter from an Englishman. The deputies said that if it contained anything to do with business they could not carry it. "I confess," says Bogle, "I was much struck with this answer." Poor man, he might well be! And I was equally struck, 130 years later, when I was formally deputed on a mission to Tibet, with the full consent of the Chinese suzerain, when Tibetans still refused to take a letter from an Englishman. It was only when we were in full march to Lhasa, and but a few miles distant, that they at last consented to so simple a proceeding as receiving a letter, though now they have changed so completely round, that this year the Dalai Lama himself, at Calcutta, appealed to the Viceroy of India "to secure the observance of the *right* which the Tibetans had of dealing direct with the British."

Bogle told the Lhasa deputies that he wished to know the grounds of the Regent's suspicions, but they replied "that much conversation was not the custom of their country," and wished him a good journey back to Bengal. Bogle endeavoured to get them to listen to him, as he wished to introduce the subject of trade, but it was to no purpose.

"This conversation gave me more concern," he records, "than any I had in Tibet." He immediately asked to see the Tashi Lama, and told him "with some warmth," as he