

be in the Dalai Lama's hands, when I will inform the Governor, and he may then send an Englishman to me and to the Dalai Lama."

The Tashi Lama repeated his concern at Bogle's departure and the satisfaction he had received in being informed of the customs of Europe. He spoke all this, in and with a look very different from the studied compliments of Hindustan. "I never could reconcile myself," continues Bogle, "to taking a last leave of anybody; and what from the Lama's pleasant and amiable character, what from the many favours and civilities he had shown me, I could not help being particularly affected. He observed it, and in order to cheer me mentioned his hopes of seeing me again."

Of Bogle's own warm-hearted and affectionate feelings to the people of Tibet there can be no question. On the eve of his departure he wrote in a letter to his sister: "Farewell, ye honest and simple people! May ye long enjoy the happiness which is denied to more polished nations; and while they are engaged in the endless pursuits of avarice and ambition, defended by your barren mountains, may ye continue to live in peace and contentment, and know no wants but those of nature."

At the close of Bogle's Mission we may review its results. He was sent by Warren Hastings to establish relationship and intercourse of trade with the Tibetans. How far did he succeed in carrying out that object?

It is sufficiently clear that, as regards personal relationship, he was eminently successful, and that was about as much as he could have expected to establish at the start. As we have already seen, Warren Hastings never expected any very striking result from the first communication. He wished to lay the *foundation* for neighbourly intercourse, and in this much he succeeded. He had had experience enough of Asiatics in other quarters to be aware that they are very naturally suspicious of a European Power, then by some apparently irresistible process gradually expanding over smaller Asiatic peoples. As the instance of the Gurkha