

tions which he made to his Government, coupled, says Turner, with our declining to afford effectual assistance to the Lamas' cause, had considerable weight. As a consequence, all communication between Tibet and India was stopped, and "the approach of strangers, even of Bengal and Hindustan, was utterly prohibited." The Hindu holy men were charged with treachery in acting as spies and guides for the Nepalese, and were forbidden to remain any longer in Shigatse; and "from this period," continues Turner, "unhappily is to be dated the interruption which has taken place in the regular intercourse between the Company's possessions and the territory of the Lama."

It was a sad ending to what had begun so promisingly, and one is tempted to reflect what Warren Hastings would have done if he had still held the reins of government in Bengal, and whether he would have been able to restrain the Gurkhas, to assist the Lamas, and to reassure the Chinese. Certainly it is a most unfortunate circumstance that we so often are unable to help our friends just when they most need our help, and press our friendship upon them just when they least want it.

Thus the results of Warren Hastings' forethought and careful, steady endeavour were all lost. Yet it must be conceded by the sturdiest advocate of non-interference that those endeavours were not merely statesman-like, but humane. There was never any attempt to aggress. No threats were ever used; no impatience was shown. Warren Hastings, as the representative of a trading company, looked, firstly, to improve trade relations; but as the ruler of many millions of human beings, he knew that trade or any other relationship must be based on mutual good feeling, and he knew that good feeling with a suspicious people can only be established by a very, very slow process. He therefore took each step deliberately, and he strove to secure permanently the advantages of each small step taken; and, having done this, he had some right to expect that when he himself had shown