

remained on at Lhasa for several months, paying many visits to the Grand Lama, and eventually orders came from Peking for him to return the way he came. He left Lhasa on April 19, and reached Kuch Behar on June 10, 1812.

Manning's own object was "A moral view of China, its manners, the degree of happiness the people enjoy, their sentiments and opinions so far as they influence life, their literature, their history, the causes of their stability and vast population, their minor arts and contrivances; what there might be in China to serve as a model for imitation, and what to serve as a beacon to avoid." Having been foiled in this his main object, he does not appear to have regarded the subsidiary circumstance that he had reached Lhasa as of particular interest. And he seems to have been so disgusted with the Government's refusal to support him, that when he returned to Calcutta he would give no one any particulars of his journey. The account which Markham published sixty years later was only discovered long after his death.

It is a meagre record of so important a journey, yet it exemplifies one or two points which are worthy of note. It showed that an individual Englishman, with delicacy of touch and with a real sympathetic feeling towards those among whom he was travelling, could find his way even into the very presence of the Dalai Lama in the Potala itself. It showed, too, that he could get on perfectly well with the Chinese personally. But it showed likewise that at the back of the minds of both the Tibetans and Chinese was a strong dread of the British power, which made them fear to allow a single Englishman to remain in Tibet or even pass through the country.

Yet Manning confirmed what Bogle and Turner had also noticed — that, while the Tibetans dreaded the Chinese, they disliked them intensely. He says that the Chinese were very disrespectful to the Tibetans. Only bad-charactered Chinamen were sent to Tibet, and he could not help thinking that the Tibetans "would view