

that the Indian official so employed would be gaining some all-round experience, which would be of value on future occasions.

By all these means that personal, intimate contact will be increased which alone can beget mutual confidence. At present men in India feel that they are regarded with suspicion by English politicians, as if they were guilty till they could prove themselves innocent. No strong inspiration comes from England to them. They have to carry on the greatest Imperial work that any country has ever undertaken, chilled by distant critics who know them not. These are conditions which obviously call for improvement, and perhaps these suggestions would go some way to this end, and render it more possible for English politicians to place that trust in the men on the spot, which is the bed-rock principle on which England should carry on the government of her great Dependency.

All this, however, is a matter of machinery. I have touched on it first because it is, in my opinion, through the machinery being of a defective type that the object of our policy in Tibet has not been attained. It is now time to examine the results of our efforts there since 1773.

The net result is that at last we find the Tibetans anxious to be on neighbourly terms, and, indeed, to form an alliance with us, but that the action of the Russians on the one hand and of the Chinese on the other, together with lukewarmness in England, stands in the way of our being as intimate with the Tibetans as they now wish us to be. It has proved in the result that the Tibetans are not really the seclusive people we had believed. By nature they are sociable and hospitable and given to trade. They are jealous about their religion, but as long as that is not touched they are ready enough for political relationship, for social intercourse, and for commercial transactions. The present obstacle to neighbourly intercourse is the suspicion of the Chinese. There is some reason to think that from the first they have instilled into