

one to make an understanding with, and that the emissary we had sent to them, at the first place inside their border, accompanied with a just sufficiently large escort to protect him in venturing into these wild regions, could find no one to communicate with, and had his letters returned, would the proper thing then have been to bring him back home, and say that as we could do nothing further except by using force—and the use of force was wicked—we must give up the whole business, not mind how many letters were written to the German Emperor, and whether the Highlanders did exclude our traders, and occupy our pasture-lands, and throw down our boundary pillars? We might say that the game was not worth the candle, that the coming to an understanding was not worth all the expense and trouble of sending our emissary by force into the very heart of the Highlands. But can it really be contended that there would be anything unjustifiable, wicked, or immoral in increasing our emissary's escort and sending him still farther into the Highlands, with orders that, by the use of force, if necessary, he must proceed till he could find someone of authority sufficient for us to make a lasting understanding with him, so that this intercourse with our neighbours might for the future be properly regulated, and any risk of their entering into undesirable connection with possible rivals be removed?

There surely would be nothing *wicked* in that. Yet that is precisely similar to what we in India did in Tibet, and for which we were accused of lowering British prestige.

Allowing, however, that the proceedings were strictly in order as far as their morality went, it might still be contended that by using force we should defeat our ends—we should make enemies when we wanted to make friends. This argument was, indeed, used in Parliament. "You cannot make friends by force," it was said. And nothing would seem more obvious to the ordinary Briton, who had never left his island. But, contrary to expectations, we not only can make friends by force, but we actually did. The Tibetans were more friendly with us after we had fought our way to Lhasa than they were