

Tsongkapa present new theories of control. If Luther, while insisting upon better morals among churchmen, had, for furthering that end, set up a northern Papacy, he would have more nearly duplicated the work of his predecessor, dead a century before the beginning of the great struggle between mighty pope and simple priest. Tsongkapa lived to see great monasteries under his rule, to hear his yellow-hooded monks acclaimed by the people, who turned their backs upon the older unreformed Red-hoods. The order which he thus founded—or, more strictly, rejuvenated,—became so powerful that ere long its head was called the Dalai Lama, the great Lama.<sup>1</sup> This great Abbot was soon recognised, together with another Incarnation, the Pantchen Lama, as forming a sort of sovereign partnership over the whole country. And now the horn of the Dalai Lama has been exalted, it is higher than that of his brother or rival. He is called Glorious King, while the other is Glorious Teacher, and he has great temporal power added to his religious function.

When one of these two has died, the other seeks his successor; three children are chosen, signs of special virtue in these three being discernible by the

<sup>1</sup> Father Hendricks declares the true etymology would establish Dalai as meaning *Ocean* as well as *great*, and that this name was given to the abbot who was supposed to descend, in office, from the Christian priests sent in by Genghiz Khan, a priest from afar, from the ocean. Failing foreign successors, he who administered the ritual of the Ocean Lama was called by that name. The similarity of rites and organisation between Rome and Lhasa is believed by Father Hendricks to be due to such early mission work. But Buddhist ceremonial was developed before that of Rome.