

the Vicar of Christ. There is no contrariety in this choice of children, to the requirements of *inspired* pronouncements *on doctrine* alone; or to the conditions involved in the mere existence of a passive, meditating soul, forgetful of the world, as in the abstract of the Tibetan creed. But *masses* of men never get far away from the interests of this world, save by the wide door of death; hence upon both systems has been grafted the branch of temporal power and church administration, which requires a stout trunk of personal intelligence, sobriety, honour, and mature judgment in the chief. The choice in Rome is now largely determined by the known record of abilities displayed on a large stage of action. As the Tibetan system makes this impossible, the appearance of intelligence and strength in the pontifical chairs is merely chanceful. Power, therefore, is generally left to the ring of monks who correspond roughly to the College of Cardinals at Rome. The present Dalai Lama marks an exception to the rule of incompetence in the Sacred Head.

Between the two great incarnations and their respective orders there seems to have been a creditable peace for longer periods than would thus have been measured, I think, had not the Chinese power been strong to check, encourage, balance, as the interest of the State and that of the suzerain required.

Free as was the earliest Buddhist teaching from the almost universal beliefs in magic, witches, and devils, these had already gained control of the minds of all who professed the Great Vehicle when it came to Tibet,—of all save the occasional few who, in