

the foundations of new states, and vigorously work out their savage young strength to a maturity which still declares the sacred name, and still lives the racial, violent law, whatever it may be; never, in the strong, young races, more than parroting the words of abnegation which the Teachers spoke.

Parallel to the violences which made Europe as it is, we see, almost immediately after the advent of Buddhism, arithmetic and letters, an expansion of the national Tibetan spirit. Here as elsewhere it began translating itself when possible into conquest. The outward movement is less marked here than in other lands under like conditions of excitement, because the physical restrictions are more unyielding. Yet something was done. First Lhasa was established, then the *far west*—the Ladak country—was subdued; then some of the still independent Kiang tribes were assimilated; then followed descents upon Turkestan to the north and overrunning of Nepal to the south. Temerity went even so far as to beat in the back door of China. But this brought retribution upon the over-active youngster—an army marched to Lhasa and burnt his palace about the year 700 A.D.

In a sudden *volte-face* from external (unsuccessful) activity, a pious monarch dreamed the dream of equality for all but himself. Riches were equalised—fields all remeasured, animals all recounted, that Smith and Jones might stand before heaven and the king in equality of worldly privilege. Ere he died, the third effort at maintaining dull or lazy Smith in possession of his wealth against intelligent or laborious Jones had failed. That it should have