

suffused and softened by true Buddhist kindness. He might have sat for a statue of Buddha himself, and certainly have looked better than most Buddhist statues.

In the streets from the railway to my house all the urchins of Oxford, boys and girls and grown-up people also, followed him, as if he had been the Pied Piper of Hamelin. But his benevolent smile never forsook him, and at last he turned round in the street, and said to his small persecutors,

"Now, my children, if you will be quiet, I shall tell you a story."

And he began to tell them the story of a boy who always tortured and killed flies, and at last was punished by a wasp stinging him on his nose. He then asked them, "Will you promise me never to torture or kill a fly?" and some of them gave him their hands as a promise that they would never kill any living thing again.

This was his Buddhist sermon at Oxford; it was preached very near St. Mary's, and may have done as much practical good as many of the academic sermons preached in that church.

I walked home with my guest, and, after he had settled down in my study, he began to explain his work to me. Of course I was not so inhospitable as not to ask him to have luncheon first, but there was hardly anything he would touch. Wine he had forsworn once for all, but there was hardly anything that had not had life in it, whether fish, fowl, or meat, and all that was taboo. Not even eggs or milk found favour in his sight, and yet, with his scant meal of vegetables, he looked stronger and rounder than many of the young men of Oxford.

He had been engaged for some time in preaching more correct views about Buddhism in Ceylon and India. He had also been actively engaged in rescuing a temple of Buddha's, the Mahābotho temple, from the Hindus, who had bought it and, who, for a long time, had prevented the Buddhists from worshipping their great saint within the

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