

head is crowned with a tiara like that of Vishnu : he is now a member of the Hindu Pantheon.'

'And the date of the statue?'

'About A. D. 500-700. It belongs to the period of the decline : and here we come to the utter ruin of Buddhism in the land of its birth. See these female figures ! They represent Dolma or Tara the Mother of Buddhas, and if you go upstairs to the Tibetan Room you will see how foul are the rites associated with this Tantric phase of Buddhism. The emotion of the human heart must not be crushed, or it will find some perverted expression. Buddhism began in India as a stoic agnosticism ; it ended as a voluptuous polytheism. Religion and the sexual life both spring from the depths of man's emotional nature, and if a pure religion be denied him, his religious instincts will become perverted into a horrible sexualism.'

'Come away,' said Po Tun, 'I've seen enough to make me wonder whether the Good Law is as reasonable as it claims to be, and whether, after all, a divine sanction is not a healthier and saner motive than self-interest.'

'The love of God seems to me the truest incentive, and I incline to believe that Christ was right when He said, "He that hath seen Me hath seen the Father", and when He laid before His followers the high motive, 'For a Kingdom's sake'. If so, what of Buddhism? It would need to die to its most cherished beliefs. Yet it is already full of belief in the supernatural, and it would die only that it might live. For if Christ be true, He came to fulfil and not to destroy. What if the Christ be indeed the fulfilment of the Dhamma, supplying the motive-power to its attainment? What if he be the Truth, and Kwanyin and Avalokiteswara—gracious figures though they are—be but the echoes of a cry, the fantasy of hungry human hearts?'

THE END.