

satva," the one who should appear next in order. Among the Southern Buddhists this expected Messiah was called Maitreyeh, and in Ceylon his image was placed in the temples as an object of worship beside that of the extinct Gautama.

Pursuing the same idea as the expression of a felt want which the orthodox system did not supply, the Northern Buddhists went still further, and by the fourth century, A.D., they had developed a trinity of Bodisats with distinct personalities. One represented creative power; another was the embodiment of wisdom (Logos); the third was an omnipresent spirit pervading all Buddhist communities upon the earth. Whether this new doctrine was partially the result of contact with Christianity, or whether, as some contend, it had crystallized Hindu philosophies around the Hindu trinity or *Trimurti*, it expressed the want of that supernatural element which Buddhism had vainly striven to discredit and destroy. It was an important step toward a return to religious faith. Most modern types of Buddhism are theistic, but only so far as they have departed from the essential teachings of the early founder.

The worship of Quan Yen, or Goddess of Mercy, which is still exceedingly popular in China and Japan, was another step in the same direction. This worship sought for itself a still nearer and more available divine sympathy, and as in the Romanist Virgin Mary, it sought a more tender sympathy in the female sex. As the legend runs, Quan Yen was a princess who attained Nirvana and was entitled to exemption from rebirths. But on the brink of extinction she waived her privilege and wisely concluded to continue her existence for the purpose of commiserating the world of mortals. Meanwhile she went to Hades, as in the dream of Dante, and beheld the woes of the condemned, that she might the better understand the problems of human suffering. She has been for ages the representative and expression of divine compassion and help in all the wants and distresses of the millions of Buddhists. Whoever has visited the temple of Asokusa in Tokio has seen a large apartment filled with wax figures, illustrative of the many miraculous rescues accomplished by Quan Yen, from fire, earthquake and shipwreck; from famine, plagues, serpents and dragons. Such as it is, the worship of Quan Yen is a religion of faith. It involves a confession of human weakness and dependence, and it belies the cold, atheistic self-confidence of the original Buddhism.

A further advance toward the fundamental principles of Christianity is seen in the doctrines of the Yodo sect, found both in China and in Japan. In Dr. Edkin's account of Chinese Buddhism references are made to this sect, but a fuller account is given in a little book published by Bunyiu Nanjio, a Japanese graduate of Oxford. It is entitled "A History of the Twelve Buddhist Sects of Japan." The doctrines given are from purely Japanese sources, and most of them claim