

cal evidence to substantiate such a view.

The life of Siddartha, the founder of Buddhism, whom we usually hear spoken of as Buddha, is delightfully told by Edwin Arnold in his "Light of Asia," no doubt familiar to many of you. The son of a powerful king, endowed with every desirable trait, in fact, called Siddartha, because the name means "the fulfillment of every wish," he found himself much troubled because of the evil of the world. Nothing was permanent; change all the time; no stability; nothing stable but the truth, and this he desired to see. Could he once see it he felt sure he could bring peace to mankind. And so he left the palace never to return until he had attained sights of the divine law, and so become a Buddha.

In the silence he sought for light and guidance, sought to learn the best way of helping his fellow men, fellow-sufferers in a world full of change and decay. The light finally came, and he went about dressed as a priest, carrying the usual bowl of the mendicant, and taught the people the truths that had been revealed to him in his solitude; much as Jesus did centuries later. He taught, as Jesus did, by conversation only, and after his death, legend tells us, three of his disciples were appointed to recite all they could remember of his words. The sacred Buddhist scriptures were the result.

The fundamental doctrine of Buddhism is the doctrine of the four sublime truths:—

1. "All existence is evil because all existence is subject to change and decay."

2. "The source of this evil is the desire for things which change and pass away."

3. "This desire and the evils which follow it are not inevitable, for if we choose we can arrive at Nirvana (the Buddhist heaven), when both shall wholly cease."

4. "There is a fixed and certain method to adopt, by pursuing which we attain this end without possibility of failure."

There are eight steps which must be followed in order to reach Nirvana:

1. "Right belief or the correct faith."

2. "Right judgment or wise application of that faith to life."

3. "Right utterance, or perfect truth in all that we say or do."

4. "Right motives, or proposing always a proper end and aim."

5. "Right occupation, or an outward life not involving sin."

6. "Right obedience, or faithful observance of duty."

7. "Right memory, or a proper recollection of past conduct."

8. "Right meditation, or keeping the mind fixed on permanent truth."

Then there are five commandments much like our ten, excepting that Buddhists are commanded not to become intoxicated, and they have no command about serving only one god or keeping the Sabbath Day.

It is a curious thing that the Buddhists seem to have no idea of a God. They are often called Atheists. They recognize fully the laws of the universe, and have a sublime appreciation of nature, but they recognize no creation or creator, the deified Buddha being the nearest they approach to a God. The fatherhood of God seems to have entirely given way to the brotherhood of man, for a stranger among the Buddhists is treated and cared for as though he were one of the family, whether anything is known of him or not. Food and shelter are proffered without money and without price. Animals are cared for with the same loving service that is given to human beings.

Such a thing as intolerance is unknown among them. The Buddhist regards all other religions as only a help to his own.

Certainly there could be no higher moral code than that followed by the