

Deep-wit, "sent me to your honourable monastery to receive an appointment as a monk. How is this, that, instead of making me refectioner or sacristan, you send me outside to take care of a garden?"

"Brother," said the prior, "You don't understand your position. Having newly entered this establishment, and not having merited any preferment as yet, how could you expect to be made refectioner at once. The management of the garden is an important office too."

"I'm not going to manage the garden, though," said Deep-wit. "Hang me! but I'll be refectioner or sacristan at the least."

"Now, listen to me," said the hospitaller. "In monastic establishments, you know, there are different departments, and each has its own chief officer. I, for instance, am hospitaller, and superintend everything connected with the arrival and departure of visitors. As for the prior, the sub-prior, and the clerk, they are officials of high rank, which it is not easy to attain. Then, again, the refectioner and the sacristan are responsible to their superiors, for all the inmates and all the money and goods of the monastery. How could you expect on your arrival here immediately to get these high offices? There are also officers appointed over different parts of the premises, as, the person in charge of the store-room,

who is called the store-keeper;—the person in charge of the temples, the temple-keeper;—the person in charge of the galleries, the gallery-keeper;—the person in charge of the baths, the bath-keeper; and so on. These are all of the second order. And finally, there are persons who look after particular articles of daily use, as the fuel-man, the rice-man, the tea-man, the dust-man, and this which you are to be, the greens-man, who takes care of the vegetable garden. These offices are of the lowest rank. But supposing that you, brother, take charge of the garden for one year,—well, you're promoted to be fueller. You discharge that duty for one year,—well, you're promoted to be bath-keeper. Again, after one year,—well, you may be sacristan."

"In that case," said Deep-wit, "there's some chance of getting on. I'll go to it to-morrow."

The abbot, finding him willing to take this appointment, invited him to stay with him in the meantime; and a notice was put up at the lodge in the garden that Deep-wit had been newly appointed to take charge of the garden, that he would enter on his office to-morrow, and that idle people would not be allowed to enter the garden to cause disturbance.

(To be continued.)

THE SYMBOLS OF THE YIH-KING.

The most ancient form of Idolatry was unquestionably Sabianism, or the worship of the heavenly host. To this was soon after added Demonolatry, or the veneration of the souls of deceased ancestors supposed to have passed into the heavenly bodies. Plutarch tells us that the Egyptians supposed the souls of their hero-gods to have migrated into the stars; and Herodotus

states that they received their Astronomy blended with hero-worship from the place where it originated, that is to say, Babylon; *Hist. lib. ii. c. 109*. The soul of the Great Father of the human race, or First Man, was supposed to reside in the Sun; and the soul of the Great Mother, or the First Woman, his wife, was supposed to have passed into the Moon. Hence in

every Pagan system these two deities are astronomically the Sun and Moon.

From this union of Demonolatry and Sabianism was evolved that more refined and subtle system called Materialism, which was perfected by Nimrod and his Cushites before the dispersion from Babel, and committed to Records written in what all the Pagans call "the Heavenly Language," and which was supposed to be unknown to ordinary mortals. This accounts for the general notion traceable throughout the whole Pagan World, that certain sacred books were either composed or preserved or recovered from the Deluge by the Great Father of the human race. When mankind dispersed in order to go to their several settlements, the leaders of each division doubtless took with them copies of these sacred books, or manuscripts containing the complete system as perfected before the dispersion of the three houses of Shem, Ham and Japhet; from which Records the various sacred books of the Heathen world which are now extant, were afterwards compiled. That such is the origin of the *Yih-king* appears from the fact that this ancient Classic not only gives us with great clearness the Material system set up at Babel, and which is found with more or less minuteness in all Heathen Philosophical writing throughout the world, but in it we find the most ancient form of Triplication, namely, that of both the Great Father and the Great Mother, thus making a family of Eight principal deities; the *Dii majorum gentium* of the Greeks and Romans.

It requires but a slight acquaintance with comparative Mythology, to see that the various modifications of Paganism are fundamentally the same, and that these systems agreeing as they do, not merely in what is obvious and natural, but also in most arbitrary circumstantial, must all have originated from one common source. That is to say, the early ancestors of all nations, must, as Moses states, have been assembled

together in a single place, at one period of the world's history; they must have formed there a single community, and there adopted and placed on record this corrupt form of religion which the three great divisions of this one family, carried with them on their dispersion (either in manuscript or otherwise), to their most remote colonies

Of the many proofs which might be adduced in order to establish this position, none is more striking than the universal use, by the Pagans, of the most arbitrary symbols to represent the Great Father and Mother of the human race. It is well known that the Greeks and Romans, who, as a matter of course, must have been thoroughly acquainted with the tenets of their own religion, never in any case admitted an identity of godhead between their own deities and those of other nations, unless where they found the very same arbitrary peculiarities which existed in their own system. But, when they did find these same peculiarities in other systems, they very reasonably inferred that the deities thus worshipped, although bearing different names from their own gods, were nevertheless fundamentally the same in character.

In the Material system the whole universe or Kosmos was regarded as the highest *Numen*. Plato calls it "a blessed god," and *Choo-foo-tsze*, a "most Divine" thing. In this case, Matter was the body, and Nous or Mens, or Mind, was the animating twofold soul; but, when regarded as two distinct (though never separate) things, Matter was the wife, and Mind, identified with Heaven, was the husband. When these two beings were regarded as one, filling up the whole circle of the universe, they constituted a great Hermaphroditic Monad (the †*T'ae-yih* of Confucius) who generates all things within himself and from his own substance. Every Mind or Soul, whether of Man or Beast, was a decerpt portion from the Mind or Soul of the

* 至神 † 大一

animated universe, and at death was finally resolved into it.

Now in this material system, not only are the larger portions of the universe represented throughout the Pagan world, as being members or forms of this Great Monad; and not only is the immense body of the god, or the material universe itself divided into 3 (the †*San-tsae* of the *Yih-king*) and 8 (the §*Pa-kwa* of the *Yih-king*) but, the whole world being the varied deity, every thing in it, no matter how small in size or how mean, was equally considered to be one of his forms or members, animated by his mind which pervades his whole body. He would thus breathe in every Bird, Beast, Reptile, Insect, Tree, Plant, &c.: and it was this tenet which gave rise to the endless variety of symbols by which this great Hermaphroditic Monad; was wont to be represented by the Heathen, a variety which, as the prophet Ezekiel remarks, amounted to "every form of creeping things and abominable beasts." (Ch. viii. 10.)

A regular system, too, pervades the whole of this animal symbolization. By whatever creature the Great Father was represented, the Great Mother was invariably typified by the corresponding female. If the one was a man, the other was a woman; if the one was a bull, the other was a cow; if one was a horse, the other was a mare, &c. All represented, *in pairs*, the Great Father and Mother, who during their various "Changes and Transformations," had successively passed through each by transmigration. Further, as this deified first man and woman were supposed to have assumed the forms of all animals, these not only became their symbols, but the Great Father and Mother themselves were severally designated by the names of these animals, according to sexual differ-

ence; *e. gr.*, a bull, a cow, a dragon, a fowl, a dog, a swine, a bee, a serpent &c.

According to the *Yih-king*, the Great Father and Mother of the human race, or the First Man and Woman in their deified or mundane character, are designated respectively *K'een* and *Kwän* or Heaven and Earth. The former being regarded in that ancient classic as *Yang* or light, and the latter as the *Yin* or darkness:—

"*K'een* is Heaven, and hence he is called Father; *Kwän* is Earth, and hence she is called Mother," &c. *Sec. iv. p. 4.*

And this Great Father and Mother, Confucius further tells us, are astronomically the sun and moon:—

"The *Yin* and *Yang* (i.e. *K'een* and *Kwän*) are synonymous with the sun and moon." *Sec. iii. p. 6.*

These two deified beings are included, both in the Chinese Classics and in the common conversation of social life amongst the people, under one single title, *viz. Shang-te*|| the Supreme Ruler or Emperor. The philosopher Wöo Lin-tseuen says,—

"*K'een-Kwän* is the Ruler (i.e. *Shang-te*) who governs the myriad of things, and pervades the midst of the six children." *Yih-king, Sec. iv. p. 3, Com.*

And Confucius tells us in the *Chung Yung* that king Wän and king Woo, "Served *Shang-te* by sacrifices to Heaven and Earth." That is to say, the deified ancestors of all mankind, of whom these two kings were Avatars, and to whom they sacrificed in order to show their filial piety, were *both* included under the single title *Shang-te*, the great Hermaphroditic Monad|| of Confucian Materialism. Hence, in the *Shoo-king* "Canon of *Shun*," a commentator remarks, "If any one doubt whether Empress Earth is included, I should say that Empress Earth is evidently included in the designation *Shang-te*." Hence also,

† 三才 § 八卦

|| 上帝 ¶ 太一

in the *She-king*, Heaven or *Shang-te* is addressed as Father and Mother.

Some of the Symbols used to represent this Hermaphroditic deity in the *Yih-king* are as follows:—

“*K'ëen* is the Horse; *Kwän* is the Cow:” &c.

“*K'ëen* is Heaven, is Round, is Prince, is Father:” &c.

“*Kwän* is Earth, is Mother, . . . is a Heifer, is the Great Receptacle:” &c. *Sec.* v. p. 4.

K'ëen or Heaven is symbolized by the Horse; and the Bull, which is his especial emblem, is always sacrificed to him. He is the Masculine Principle of the universe, and the Sun, in which his soul resides; and he is declared to be the Great Father or Ancestor of mankind, and the universal prince or sovereign of the whole world. His shape is spherical, which Plato calls “the most perfect figure,” and hence he is sacrificed to at the “Round Hillock” in Peking. His wife *Kwän* is the Female Principle of the universe, is the Great Mother of the human race, is the Earth, a Cow, and the Moon, and is the Great Receptacle in which the whole universe is stored up at the end of each *kalpa*, and from which every portion of it, *viz.* Gods, Demons, Men, Birds, Beasts, Reptiles, Vegetables &c., all come forth, when the overwhelming waters which destroy the previous world subside. Personified, she is called “The Western Queen Mother,” and her title as the wife of “Imperial Heaven,” is, “Empress Earth.” The *Yih-king* says of her:—

“Most great is *Kwän*, the origin of all things! The myriad of things are generated by her, and she is the submissive helpmate of Heaven.”

“*Kwän* is the spacious Receptacle of all things;” &c. (The term which is here used,* signifies to store up,

either in a cart or in a ship.) *Sec.* i. p. 10.

At the feast called “the enthroning of the Spring,” which takes place at the commencement of the year, the Emperor, or “Heaven’s son,” as we learn from the *Le-Ke*, *Sec.* iii. p. 29, goes forth in procession through the East gate of the City to sacrifice, and to welcome its approach. Five days before this ceremony † a Cow is made of paper, and agricultural implements are prepared and placed in readiness outside the East gate. Early on the day of the ceremony, the Mandarins erect an altar and sacrifice to *Shin-nung* or the Divine Husbandman, an Avatar of the great Father “Heaven,” represented with a bull’s head on the body of a man. The officers also each prepare a club of various colours with which they strike the Cow three times. The intention of this ceremony is to exhort the people to diligence in agriculture.

The Cow is made of different coloured papers each year, according to the instructions of the chief Necromancer. If *Red* prevails, then many fires may be expected to take place during the year; if *White*, floods may be looked for; if *Azure*, there will be a good harvest; if *Yellow*, then diseases will prevail; if *Brown*, cattle disease will be prevalent; and if *Black*, there will be war. A paper boy with bare feet, who is called “The Star of the Year,” leads the Cow. This Cow, then, is the symbol of the Great Mother or Receptacle of all things.

The Great Father of the human race, then, according to the *Yih-king* is the animated Heaven; and his wife, the Great Mother of mankind, is the animated Earth; and these two deities regarded as a great Hermaphroditic Monad are both included under the single title *Shang-te*, that is to say the Supreme Ruler both masculine and feminine. The colour of the Bull of-

* 載

† 廣事類賦 Ch. ii. p. 9.

ferred to the Great Father "Heaven," is black; a dark azure approaching to black, being the sacred colour:—

"If heaven was bright, then the Sun and Moon could not give any light; but Heaven is not bright, the darkness of midnight is the real colour of Heaven." *Choo-tsze's Works*; Têem † and Te ‡ par. 15.

This colour, however, is sometimes varied in sacrificing to his Avatars; but such change is always made for some particular reason. Thus the bulls offered to the ancient kings Wan and Woo were red, and the reason assigned is that this was the characteristic colour of the Chow Dynasty: (see *Shoo-king*, Sec. v. p. 14.) In like manner both the Egyptians and Hindoos consider that the victim offered should represent the god sacrificed to; and hence, as Diodorus states, the Egyptians sacrificed red bulls, because the sacred colour of Typhon was supposed to be red. The same writer adds that their ancient kings, for the same reason, sacrificed men of a ruddy complexion on the tomb of the Great Father Osiris. The three conspirators mentioned in the "History of the Three Kingdoms" (*Chap. i.*), are said to have offered a Black Ox and a White Horse to Heaven and Earth when vowing brotherhood. Horses were also sacred to Mithras, and were sacrificed to him. (*Cud. Intell. Syst. Vol. i. 476 note.*)

The chief deity or Great Father of ancient Babylon was *Belus* or *Baal*, which is a title signifying "Lord," and under this title both the Great Father (Heaven) and the Great Mother (Earth) were included, and hence we find this Hermaphrodite mentioned in Scripture, sometimes as being a male and sometimes as female. Baal is mentioned with the feminine Article in *Hosea* ii. 8; *Zeph.* i. 4 (LXX) and *Rom.* xi. 4. Personified, this female Baal is *Omoroca*, and astronomically she is the Moon; the masculine Baal being, as Nonnus states, the

Sun (see "*The Moabite Stone*," *Littell's Living Age*, No. 1392.) From the Apocrypha we learn that the chief symbol of this female portion of Baal, or the Earth, was a Cow or Heifer. Tobit, lamenting the apostacy of the Israelites, says:—

"Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal."—*Chap. i. 5.*

Belus or Baal, is the same deity as *Molech*, which is also a title signifying "King." (*Comp. Jer.* xix. 15 and xxxii. 35.) The Hermaphroditic Monad Baal, like the Confucian Hermaphroditic Monad *Shang-te*, forms the world by dividing himself in two, thus producing a Male and a Female; and then with his female half, the Earth, he generates all things. The human Mind is an emanation from Belus or Baal as the soul of the world, just as in China the human Mind is an emanation from *Shang-te* as soul of the world; (see *Enf. Hist. Phil. Vol. i. p. 54. Cud. Intell. Syst. Vol. i. 526.*) The human form of Baal was that of a Bull man, like the Chinese *Shin-nung*, who is a human form of *Shang-te*. The Tyrians and the Canaanites worshipped *Agruerus*, the god of Agriculture, under the titles of Baal and *Molech*. His shrine was drawn by Oxen, and he himself was represented by the figure of a man with a bull's head.

The *K'ien* and *Kwän*, or Heaven and Earth of the *Yih-king*, therefore are evidently the Belus or Baal and *Omoroca* of Babylon, and both the former are included under the one title "Supreme Ruler," just as the two latter deities are included under the one title "Lord" or "King."

Jupiter (from whom also the human mind is an emanation) is the title of both *Cælus* and *Terra*, and hence Proclus says that "Jove is both a *Man*, and an immortal *Maid*." (*Intell. Syst. Vol. i. 596.*) His male portion is the animated Ether or Heaven, and his female portion or wife is

† 天. ‡ 地

the animated Air from which the Earth is ultimately formed, as in the Chinese Confucian system. This female portion is called "Yin" in the *Yih-king*, "Yoni" by the Hindoos, and "Juno" by the Greeks and Romans. Jupiter's chief symbol was the Bull, which was always sacrificed to him as in the case of Baal and the Chinese *K'ien* or Heaven; and he is said to have sometimes assumed the form of a Bull "*Induitur tauri faciem*" &c., (see *Ovid Met.* lib. ii. 850.) Like *Shang-te* he is styled both Father and Mother, the "*Progenitor generatrixque*" of gods, men, and all things, and astronomically he is the sun; while Juno, who is the same character as Isis, is symbolized by a cow and the moon. The *K'ien* and *Kuän* of the *Yih-king* therefore are also the same deities as the *Cælus* and *Terra* of the Greeks and Romans.

The Egyptians, we learn from Plutarch, worshipped Osiris under the form of the Bull Apis, which they regarded as Osiris himself, believing that the soul of the god or the mind of the world tenanted the body of the animal. This sacred Bull was always of a black colour, which was the holy colour both of *Emphtha* and *Vishnou*, as it is also of the Chinese Great Father *K'ien* or Heaven; and, a white lunar crescent was stamped on the side of the animal. As Osiris was the sun, the Egyptians also considered their sacred Bull to be an image of the sun: and, as the universal Great Father of the Pagans is unquestionably Noah, the sacred Bull, and sometimes the sun himself, is depicted as sailing in a ship on the surface of the ocean. Plutarch states that the Ark of Osiris was a wooden lunette, shaped like the moon, which, in her first or last quarter, was made the astronomical symbol of the Ark. We have precisely the same symbol in China used chiefly on guard houses, on the walls of which the *Yin* and *Yang* are sometimes depicted, representing the Great Father *K'ien* or Heaven as the sun sailing in his

lunar Ark or "Receptacle."* The goddess Isis, the female portion of Osiris, is the Earth. Macrobius says, "*Isis vel terra est, vel natura rerum subjacens soli.*" She is also declared to be the very same deity as Neith, Minerva, Juno, Ceres, Vesta, Rhea, Cybele, and Proserpina, &c., each of whom is the Earth, (who is styled by the Pagans, *Bona Dea*, *Magna Dea*, and *Mater Deorum*.) and each of whom is also declared to be the Moon. (*Intell. Syst.* i. 581, n. 592, Vol. ii. 204. *Enf.* Vol. i. 92.) Juno, like the Chinese "Yin," the wife of Heaven, is merely matter deified. Origen interpreting an obscene picture or fable of Jupiter and Juno in Samos, says of Chrysippus, "This grave philosopher, in his writing, saith, that matter having received the spermatic reasons of God, containeth them within itself for the adorning of the whole world; and that Juno, in this picture in Samos, signifies matter, and Jupiter god. For the sake of which, and innumerable other such like fables, we will never endure to call the God over all by the name of Jupiter, but, exercising pure piety towards the maker of the world, will take care not to defile divine things with impure names." (*Intell. Syst.* Vol. ii. p. 254.) The precisely same filthy symbols here alluded to, are used to typify *K'ien* and *Kuän* or the Male and Female *Shang-te* in the *Yih-king* (see *Sec.* iii. p. 6.23); and these symbols are used to represent the Great Father and Mother throughout the whole Pagan world, thus identifying the former with the god *Priapus*. Why such symbols should be chosen to represent Heaven and Earth or the Great Father and Mother of Pagan Philosophy is thus stated by Mr. Faber:—

"These two ancient personages, from whom all things were allowed to have been produced, were on that account esteemed the patrons of generation, and were thought to preside over births of every sort and de-

* Hence the legend of the Man in the Moon, known in England, New Zealand, and amongst the aborigines of South American.

scription. They were reckoned the two principles of fecundity, whether animal or vegetable: and, as the Universe was supposed to have originated from their mystic union, they were *in every quarter of the globe* represented by two symbols, which were indeed sufficiently expressive of their imagined attributes, but which cannot be specified consistently with a due regard to decorum. Everywhere did the degraded wisdom of Paganism discover the symbols in question and, since the rudiments of the new world were all born from the door of the Ark, when it was first opened on the summit of Ararat, the same divinities who were the two reputed principles of fecundity, were ever venerated as *the gods of the door*, or as the gods of opening." (*Orig. Pag. Idol.* Vol. i. 24.)

The Chinese *K'ëen* (Heaven) and *Kwän* (Earth) or Hermaphroditic *Shang-te*, are always invoked at marriages, and they are the guardians of the door according to the *Yih-king* ;—

"Thus, shutting the door designates *Kwän*, and opening the door designates *K'ëen*."—*Sec. iii.* p. 14.

"Confucius said, *K'ëen* and *Kwän* are the door of change," *i.e.* the door through which all things pass in order to exist in the world. *Ibid.* p. 23.

"The British god *Hu* is represented (see Davies' "Mythology of the British Druids") as dwelling on a rock, wearing a rainbow (the type of the Deluge) as a girdle, and "presiding over the ship with the iron door which once toiled to the summit of a lofty mountain." He was regarded as the door-keeper of the primeval vessel described by Moses; as the god of the door or gate; as a husbandman; as the sun; as the sacrificer of the cow after the Deluge (as the Emperor *Shun* in Chinese History sacrifices the sacred Bull, after the subsiding of the waters); and as the Great Father of all the tribes of the Earth. One of his titles was *Beer-Lled* or the Bull of flame; that is, the Solar Bull, or the Great Father

worshipped in the sun. (See *Fab.* Vol. ii. 305.)

The Egyptians and Greeks depicted their Isis and Io with the horns of a Cow; and hence as Herodotus states, they venerated Cows as being the hieroglyphic of their *Magna Mater*. "The male kine, therefore, if clean, and the male calves, are used for sacrifice by the Egyptians universally; but the female they are not allowed to sacrifice, since they are sacred to Isis. The statue of this goddess has the form of a woman with horns like a Cow; resembling thus the Greek representations of Io." (*Rawlinson's Herod.* lib. ii. ch. 41.) Io is the same as Isis, and both are the Moon. (*Ibid.* note.) Both the Egyptians and Hindoos (like the Chinese) declare the Cow to be a type of the Earth, and she is pronounced to be a symbol of the Moon, because the shape of her horns resembles a crescent, and hence the Moon is sometimes represented with the face of a heifer, and as riding in a chariot drawn by bulls. Hence also sacred cakes dedicated to the Moon were made in the form of an Ox. The Hindoo *Parvati* is precisely the same character as the Egyptian *Isis*. One of her titles in fact is *Isi*, and both these goddesses are alike symbolized by a Cow, and are alike declared to be the Moon, and the Earth, and a ship (or *Receptacle*). Plutarch states that the Egyptians regarded their Osiris as the Beginning, Isis as the Receptacle, and Horns (their son, the First Man) as the completion. In like manner the *K'ëen* or Heaven of the Chinese is regarded as the Great Beginning (**T'ae-ts'u.*—*Chin. Rep.* Vol. xvii. 630); *Kwän* or Earth as the Great Receptacle in which all things are stored up; and their son, the First Man, is considered to be the completion of the *san tsai*† or "Three powers of Nature." The sacred Cow of Isis had a lunette stamped upon her, and her horns were polished in order to represent a boat-like crescent.

* 太初 † 三才

The Great Father Bacchus, or Dionusus of the Greeks, who like the Chinese *K'ên* or Heaven, gave wine to men (See *Shoo-king*) is styled the Tauric deity by Nonnus; and Orpheus (*Hymn* xxix) celebrates him as the god with two horns, having the head of a bull. The god Adonis, the same poet represents in a similar manner (*Hymn* iv.) The Hindoo Siva or Iswara is the same character as the Osiris or Isis of Egypt, hence the bull of Siva is the same as the bull Apis.

Neptune is called "Bull voiced" by Hesiod, because, as Tzetzes says, Bulls were offered to him at Lake Onchestus in Bœotia (see *Scut. Herc. verse* 104.) The Bull was also sacred to the Great Father among the Celtic Druids; and amongst the ancient Britons he was the symbol of their great god *Hu*, who is precisely the same in character and attributes as Osiris, Siva and Bacchus. (*Davies' Myth. of Brit. Druids*, p. 128-148.) The Cimbri also adored their chief god under the form of a brazen Bull. The Teutones who were of German origin also venerated a brazen Bull as the symbol of their god *Hu*, whom they also designated *Nöe*. The triplication or three principal deities in this mythology were said to have been born from a Cow by which the Great Mother was symbolized (*Tacitus, de more Germ. c.* 40), just as the three males who are the triplication of the Great Father *K'ên* or Heaven in the *Yih-king* are the sons of *Kwän* or the Great Mother, whose symbol we have seen is a Cow (*Sec. iv. p. 4, The 6 Children*). The Bull, Mr. Bryant states (*Vol. ii. p. 425*), was also a sacred symbol amongst the Persians. The symbol of Mithras was a Bull, and also a Horse; and this god, like the Great Father of the *Yih-king*, was esteemed the patron both of destruction and of generation; each being the Nous or Mind who, at the beginning of each Kalpa, generates a new world as his body, from the ruins of the preceding one, destroyed by a universal Deluge. The tauriform Mithras is the same character as the Bull-man

of the Zend-Avesta, who is described as first appearing at the Creation, and afterwards *reappearing* at the Deluge; and lastly, Cieza states that on the first discovery of America by the Spaniards, the image of a sacred Bull was venerated in some of the provinces of Peru.

Hence, as the chief male deity or Great Father of the whole Pagan world, who, *materially*, is always the animated Heaven, is symbolized by a Bull, so their principal goddess the Great Mother, who *materially* is always the Earth, is typified by a Cow.

The following are a few additional instances of the Great Mother or Female principle being symbolized, like the Chinese *Kwän* or "Western Queen Mother," by a Cow and the Moon. The Phœnicians represented *Astartè* or *Baalit* with the head and horns of a Cow. The goddess *Diana*, who like *Ceres* is the supreme female deity (see *Intell. Syst.*, ii. 225, 226), was sometimes represented with the horns of a Cow and she was also the Moon. The Indian *Isi* is symbolized by a Cow, which is sometimes represented with three tails and the head of a woman, and is used as a domestic Idol (*Moore's Hind. Panth.*, p. 136, 138, 141.) In *Kang-he's* Lexicon one of the definitions given of the Cow is, "a form resembling a horned head and three erect tails." Ceridwen, the chief goddess or Great Mother of the Druids, triplicates, as the Chinese Great Mother does (*Yih-king*, *Sec. ix. p. 4*), and is represented in her triple capacity by three Cows. This goddess, and consequently the Confucianist Great Mother, is the same as the triple *Isi* of the Hindoos, the triple *Diana* of the Greeks, and the triple *Hecatè* of the Goths. From this Ceridwen, as Mr. Davies states, the island where the Druids worshipped was called *Mona* or *the island of the Cow*. All these goddesses were equally the Moon.

Another pair of symbols used to represent the Chinese Great Father and Mother in the *Yih-king* are the Horse and

the Mare. *K'een* (Heaven) or the Horse, therefore, is precisely the same being as the marine Jupiter (i.e. Neptune); and *Kwän* (Earth) is the same as the goddess *Ceres* who is said to have changed herself into a Mare in order to escape from him. *Ceres-Hippa* was the nurse of Bacchus, and the goddess of the Ark, or the Great Mother in the form of a Mare; and she is the same character as the Hindoo *Devi* or *Parvati*, one of whose symbols (*Asiat. Res.*, vol. iii. 168 and viii. 441.) was a Mare, although she is also said to have floated as a ship on the surface of the deluge. As a fiend-mare, she coincides with *Ceridwen*, the *Ceres* of the ancient Britons, who is also like herself the *Devi* of Hindoos. This Mythological symbol assists us to discover the supposed origin of the *Yih-king*. Confucius says in the *Lun-yu*, "The Phoenix does not approach, and the (yellow) River does not send forth the Delineation." The Phoenix represents the succession of worlds, and only appears in the golden age. What the Delineation is, we learn plainly enough from the legend to which Confucius refers. The Emperor *Fuh-he* who, like Buddha and Brahma, &c., is styled "the First Man," is unquestionably the human manifestation of the *K'een* or heaven, or Great Father of the *Yih-king*, Heaven being his soul and Earth his body. We learn from the Mirror of History that a monster called the Dragon Mare brought up the Delineation on its back out of the sacred River, from which *Fuh-he* composed the Eight Diagrams; which number is squared to make the 64 of the *Yih-king*. This monster had the body of a Mare,* and the head and scales of a Dragon; it is said to have been eight feet five inches in height, to be formed of the subtle Ether of Heaven, to be of the camel species, to have wings, and when it

* I translate the character 馬 here in the feminine gender, because the legend states that Earth, his Mother, gave this monster to *Fuh-he*. The sex however does not affect the meaning of the legend.

enters the water it does not sink. Now the Mare, as we have seen, is the symbol of the *Kwän* or great Receptacle, or Great Mother of the *Yih-king*, and she is here represented as having wings, which typify sails; and she carries the Great Father or the Dragon, the *K'een* of the *Yih-king*, who forms the head of this monster, over the waters of the sacred River, which like every other sacred River (e. gr. the *Danube*, the *Euphrates*, the *Nile*, &c.) is the local transcript of the Deluge.

The Hindoo goddess *Devi* or *Parvati* was a Mare, although she also floated as a ship over the waters of the Deluge. The *Ceridwen* of the ancient Britons was also a Mare and a ship stored with grain (like the Chinese paper card), in which the Great Father was carried across the Flood. (See *Fab.* ii. 303.) The Horse of Woden also was what the old Scandinavians called "a horse of the sea," meaning a ship. That the Dragon (or Serpent) head of the Chinese monster represents the Great Father *K'een* or Heaven, we learn from Confucius himself, who says that the Dragon is the "Luminous Ether,"* or Heaven himself: (See *Yih-king*, Sec i. p. 7.) Here then we evidently have the common legend of the preservation of a sacred Book, which in this case is the *Yih-king*, by the Great Father of the present human race, from the destructive waters of the Deluge. This Dragon-Mare is evidently the counterpart of the Fiend-mare *Ceridwen*; and as the monster is both male and female, it aptly represents the great Hermaphroditic Monad† who generates all things from and within himself.

Confucius tells us in the *Yih-king* (Sec. iii. p. 15) that "The Yellow River gave forth the Delineation, and the River Lo gave forth the Book." The Delineation we have seen is the Book of Diagrams or the *Yih-king*; and "the Book" ‡

* 陽氣 † 太一

‡ 書 "The Book" is the name of the *Shoo-king* itself.

is supposed to be "The Great Plan," given to the Emperor Yu. "The Book" is brought out of the River Lo on the back of a Tortoise, which is evidently the Fish Avatar of Babylonian Mythology, which represented the Ark of Noah in which the sacred books of the Pagan world, written in a language unknown to ordinary mortals, were supposed to have been preserved from destruction.

Fuh-he we are told "had a Man's head and a serpent's body," *Mir. of Hist.* Vol. i. p. 22; and the ancient Babylonians, we learn from Berosus (*Fab. Orig. Idol.* Vol. i. p. 206) ascribed their knowledge of Cosmogony to the teaching of a fish-god called *Oannes*, who had the body of a man terminating in the tail of a fish. By day he ascended out of the Erythrean sea and taught the people, and he returned into the water at night. This fish Avatar is the same as the *Vishnou* of the Hindoos, and the *Dagon* of the Philistines, both of which were half man and half fish in form. Like Fuh-he he taught men the use of letters, agriculture, &c., and as the fish-god is clearly Noah from his history, so is his counterpart Fuh-he; the lower half of the body in each being the Ark out of which the god is, as it were, coming forth. Venus, who Ovid tells us (*Fastorum*, lib. iv. verses 90 &c.) was the *Magna Mater*, was also the sacred fish-goddess; and she is said to have plunged into the sacred river Euphrates to escape the rage of Typhon. She is the same character as the fish-goddess *Derceto* of Palestine. The *Courma* or Tortoise Avatar mentioned by Mr. Maurice (*Hist. of Hind.* Vol. i. p. 575) bears on its back the sacred mountain by which the Great Father is always symbolized, and hence it typifies his ship. In the Chinese legend the Tortoise, on whose back "The Book" is preserved from the waters, is precisely the same thing, and represents the ship of the Great Father in which the holy books were supposed to have been preserved. Legends as to the discovery of holy books in the tombs

of kings, or in mountain caves, &c., have all the same interpretation.

The similarity of symbols assigned in the *Yih-king* to the Chinese Hermaphroditic *Shang-te* or *K'ëen-kwän* incontrovertibly prove that this double deity is precisely the same as the great Hermaphroditic Monad worshipped throughout the whole Pagan world. This *K'ëen* and *Kwän*, or, Heaven and Earth, are indentially the same as the *Belus* (or *Baal*) and *Omoroca* of ancient Babylon; the *Cælus* and *Terra* of the Greeks and Romans; the *Osiris* and *Isis* of Egypt; the *Taanutes* and *Astarte* (the *Ashtoreth* of Scripture) of the Sidonians and Assyrians; the *Woden* and *Frea* of the Goths and Saxons; and the *Isani* and *Isi* of Hindostan.

The *K'ëen* of the *Yih-king* is worshipped by the sacrifice of a Bull, and he is declared to be the Sun; and to every other chief god throughout the Pagan world the Bull is sacrificed, and each is said to be the Sun. This *K'ëen* is also the "Father" of the human race, and the universal sovereign or "Prince" of all mankind, and so is every chief god throughout the globe. The Great Mother *Kwän* is the Earth, a Cow, and the Moon, and so is every chief goddess of Heathendom. The parallel is undeniable; and the only question is, how has this remarkable similarity in all the systems of Paganism arisen. To this question there can be but one answer.

These symbols are plainly most arbitrary in their nature, and therefore it is quite incredible that each Pagan nation could have invented and adopted them independently of all the rest. There is evidently no such natural connection between the Earth, the Cow, and the Moon as to strike all Pagan nations with the propriety of admitting such a theory into their systems. The worship of the Sun, Moon, and stars, and even of deceased ancestors, might be regarded as natural; and it does not seem impossible that each Pagan nation might adopt such worship

independently of all the others. But, that each should, independently of the rest, adopt the notion that a Bull should be sacrificed to the Great Father of the human race; that he is the Sun, a Horse, a Dragon or Serpent, &c.; and, that the Great Mother should be symbolized by the Cow, and the Moon, and the Mare, &c.: these are, undeniably, most arbitrary and unnatural theories, and it is impossible to account for their prevalence, except on the supposition that all the Pagans have received these notions from *one common source*. That is to say, all mankind must, at one period in their history, have been assembled in *one place*; and there formed *one family*; and set up at that time, by common consent, the *one form of religion* which they afterwards carried with them, on their dispersion, to the remotest parts of the earth. The account, therefore, given by Moses in *Gen. xi.*, furnishes us with the only means of accounting for the existence of that most arbitrary system of symbolization contained in the *Yih-king*, and which we equally find in all Pagan systems throughout the world.

From Britain round to China, we find the Great Mother of the human race, who is *materially* the Female principle of Nature, declared to be the Earth, a Cow, and the Moon. Now, as this theory is common to all systems, there must be some *special reason*, known to all the Pagans, for the adoption of such very arbitrary symbols. Why should the whole Pagan world symbolize the Earth by a Cow, and by the Moon? What possible connection can there be between these three? Mythology solves the difficulty very easily. The Earth is the antediluvian Great Mother who while the waters of chaos prevailed, stored up within herself the various parts of which the universe is composed, to which in due time, that is to say as the waters subsided, she gave birth. The First Man born from her sacred womb, is the chief deity of every Pagan nation throughout the world,

worshipped under difference names, and is the Man whom Moses calls Adam, who was born out of the Earth. But, this world was again destroyed by water, and then the second or postdiluvian Great Mother acted precisely the same part as the first Great Mother the Earth. But, the postdiluvian Great Mother was a ship or Ark, or Receptacle with the precise form of which we are unacquainted, but which when the waters of the Deluge subsided poured forth, or, in the mystical language in which the Pagans so much delight, gave birth to the second world or universe. The First Man of this postdiluvian world was esteemed but a reappearance of the First Man of the previous world, this confusion arising from the theory of a *succession of similar worlds*; and these two persons having appeared in *the same locality* &c. The First Man who appeared in this new world was the Man whom Moses calls Noah, and whose characteristics are invariably found in the chief god of each Pagan nation, who is therefore properly speaking, Noah as a *reappearance* of Adam. In consequence of the two Great Fathers being thus blended into one character, the two Great Mothers were equally regarded as one also, and hence the intercommunion of symbols between them, and the ship or Ark or Receptacle, bears the same mystical character as the Earth.

Moses, in his narrative of the building of the ship of Noah, calls that vessel a *תבה* *Theba*, which signifies a box, or coffer, or ark. Both the Syrians and the Egyptians (as all the other Pagans do) symbolized their Great Mother by a Cow, and this mystic Cow bears the very same name amongst them which Moses gave to the Ark, *viz. Theba*. There can be no doubt then that the mystic Cow of the whole Pagan world, is in reality the ship of the Great Father, the deified Noah in which he was preserved from the waters of the Deluge. Osiris, for instance, is said to embark in an Ark, in the Moon, in the ship Baris or Argho, and in a wooden Cow;

hence, the Cow, the Moon, and the Ark, alike mean the vessel in which he escaped from the fury of the god Typhon or the Ocean. This *Theba* was also sometimes personified and regarded as a goddess. In this character she appears after a Deluge, and she is said to be the wife of Corybas and the mother of the Corybantés or Cabiri, the whole family consisting of eight persons. This goddess also gave name to the Egyptian city of Thebes, which is yet said to have received its name from the sacred cow *Theba*. Ogyges was the first sovereign of this city, and a great inundation is said to have taken place during his reign. (See *Fab.* Vol. i. 417-18.) The goddess *Theba* then is precisely the same mythological character as the goddess Isis, who is also declared to be the Earth, the Cow, and the Moon, and is the ship *Baris* or *Argo*. She is also the same as the *Argha* or ship of the Hindoo *Siva*. The mystic ship is also seen in the Moon, which is aptly represented by the horns of the cow, and which in her first and last quarter exactly represents the *Amphiprymnais* of the Greeks.

The universe, according to the Confucianists, when traced to its extreme point of commencement, is generated by a *Yin* or female principle, the Great Mother, and a *Yang* or male principle, the Great Father. The *Yin* or *Kwän*, as we learn from the *Yih-king*, is the Earth, the Cow, and the Moon. In Chaos, which is represented by the *P'oh* Diagram, the *Yin* prevails, and the world is brought to destruction in consequence of the degeneracy of the human race. But after the lapse of a certain period the *Yang* or *K'ëen*, who is Heaven and Light, and Prince, and Father, and Mind, again returns in the *Fuh* Diagram and proceeds to form a new body or world for himself out of the old one. Hence the Great Father is born from the Great Mother, for, in Chaos, Darkness or the *Yin* encompasses the whole nature of things, and the first born from this *ovum mundi* or Chaotic circle is the light or Great Father,

the mind or soul of all things, and hence it is said that "The *Yin* (i. e. Earth, Cow, or Moon—the Great Mother) is the Mother of the *Yang*" (Great Father).* *Sec.* xi. p. 21.

Here then, as in all other systems, the Great Father is first born from the Female Principle, and then consorts with her in order to generate all things. As born from the Earth he is evidently Adam, and as born from the mystical Cow or the Moon, "Great Receptacle," in which he is preserved from the Deluge, he is as evidently Noah; and the whole family, as in the case of the Cabiri, consists of eight persons, viz *K'ëen* the Father, *Kwän* the Mother, and the "Six children"—three sons and their three wives, *Yih-king*, *Sec.* iv. p. 4. Lastly, this Heaven or *Shang-te*, as Noah did, comes out of the mystic Cow or Receptacle in the *Chin* Diagram, that is to say in Spring. As a man he is *Fuh-he*, as a god the animated Heaven or world; and he is said to return always in periods of *seven days* in order to arrange the new world. Compare *Yih-king*, *Sec.* i. p. 48, with *Genesis* viii. 10-12.

The paper Cow of the Chinese mentioned above is filled with "the five kinds of grain," which are poured forth as it were for the nourishment of mankind, when the Cow is broken up by repeated blows of the staves. She represents the Great Mother or Great Receptacle of the Great Father *K'ëen* or Heaven, in which grain &c. was stored up for food during his voyage over the Deluge. The boy who leads her is barefooted because of the waters through which he is supposed to wade. He is the Star-god, as Noah was regarded; and this Great Father is frequently represented as a child, because his exit from the Ark is his allegorical second birth. Sometimes, as in the case of *Laou-tsze*, the child has grey hairs, and an aged countenance representing his previous existence. *Laou-tsze* and *Buddha* are each said to be born from

* 性理大全

his mother's armpit, that is from the door in the side of the Great Receptacle or Ark, the allegorical *virgin* Mother of "the First Man" and all his Avatars. The Chinese *K'èen* or Heaven, the male *Shang-te* is also

the star **T'ae-yih*, which is merely the astronomical †*T'ai-yih*.

T. McCLATCHIE, M.A.

* 太乙 † 太一

THE COLONY OF HONGKONG.

FROM A LECTURE BY THE REV. JAMES LEGGE, D.D., LL.D., ON REMINISCENCES OF A LONG RESIDENCE IN THE EAST, DELIVERED IN THE CITY HALL, NOVEMBER 5, 1872.

[The lecturer, having stated that his main object would be to interest his hearers by a review of the progress of the Colony, almost from its commencement down to nearly the present time, and by some references to the changes which during that period have taken place in the relations of China and Japan with the Christian nations of the West, the old nations of Europe and the young nation of the United States, proceeded to say that wherever he might interject views of his own in the course of his historical survey, he claimed perfect freedom in doing so, and was ready to accord the same to others in estimating the value of his opinions. He then sketched briefly his arrival in the East in 1839, and a residence in Malacca of nearly three years and a half, which brought him to his removal to Hongkong in 1843. From this point, he shall speak in his own person.]

In the month of May, 1843, I reached Macao, and, a few days after, came over with my family to this place. Our passage was made in a small cutter, chartered for the occasion, and I have not forgotten the sensations of delight with which, when we had passed Green Island, I contemplated the ranges of hills on the north and the south, embosoming, between them the tranquil waters of the bay. I seemed to feel that I had found at last the home for which

I had left Scotland; and here has been my abode, with intervals occupied by visits to the fatherland, for nearly thirty years.

The hill-sides now occupied by the graceful terraces of our city then presented a very different appearance. But the small and rude beginnings would not have been what they were in the middle of 1843, if they had not dated from before the treaty of Nanking. The island had been ceded to Great Britain in January 1841, by a Convention between Captain Elliott, who was then our plenipotentiary, and the Chinese commissioner Ke-shen; and some adventurous spirits had soon after located themselves on it. Ke-shen got into disgrace with his government for the cession; but it was fully confirmed by the subsequent treaty, and the island received the status of a Colony from an order in Council dated the 5th April, 1843, its principal town to be dignified with the name of our Queen. When I arrived, it was under the government of Sir Henry Pottinger, who had brought the war to a successful close.

To give you an idea of the place as I first saw it, I had proposed to take a walk with you along the Queen's Road from the west to the east, but I found that that would take too much time. That road