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in writing the preface to the third volume of these sacred books of the east in 1879 i referred to l o dze as the acknowledged founder of the system of t oism prolonged study and research however have brought me to the conclusion that there was a t oism earlier than his and that before he wrote his t o teh king the principles taught in it had been promulgated and the ordering of human conduct and government flowing from them inculcated for more than a thousand years the three religions has been a stereotyped phrase in china meaning what we call confucianism t oism and buddhism the phrase itself simply means the three teachings or systems of instruction leaving the subject matter of each teaching to be learned by inquiry of the three buddhism is of course the most recent having been introduced into china only in the first century of our christian era both the others were indigenous to the country and are traceable to a much greater antiquity so that it is a question to which the earlier origin should be assigned the years of confucius s life lay between b c 551 and 478 but his own acknowledgment that he was a transmitter and not a maker and the testimony of his grandson that he handed down the doctrines of y o and shun b c 2300 and elegantly displayed the regulations of w n and w b c 1200 taking them as his model are well known l o dze s birth is said in the most likely account of it to have taken place in the third year of king ting of the k u dynasty b c 604 he was thus rather more than fifty years older than confucius the two men seem to have met more than once and i am inclined to think that the name of l o dze as the designation of the other arose from confucius s styling him to his disciples the old philosopher they met as heads of different schools or schemes of thought

but did not touch so far as we know on the comparative antiquity of their views it is a peculiarity of the text that any historical element in it is of the vaguest nature possible and in all its chapters there is not a single proper name yet there are some references to earlier sages whose words the author was copying out and to sentence makers whose maxims he was introducing to illustrate his own sentiments¹ in the most distant antiquity he saw a happy society in which his highest ideas of the text were realised and in the seventeenth chapter he tells us that in the earliest times the people did not know that there were their rulers and when those rulers were most successful in dealing with them simply said we are what we are of ourselves evidently men existed to lodge at first in a condition of happy innocence in what we must call a paradisiacal state according to his idea of what such a state was likely to be

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