

Though often disheartened by the long and bitter struggle against adverse circumstances, and the powers of evil, he (Confucius) never gave over in disgust. Therein lay his greatness.

True virtue rarely goes with artful speech and insinuating looks. At home a young man should show the qualities of a son; abroad, those of a younger brother. He should be circumspect but truthful. He should have charity in his heart for all men, but associate only with the virtuous. After thus regulating his conduct, his surplus energy should be devoted to literary culture.

Tze Kung inquired about the higher type of man, The Master replied: The higher type of man is one who acts before he speaks and professes only what he practices.

The Master said: The higher type of man is catholic in his sympathy and free from party bias; the lower type of man is biased and unsympathetic.

It is the spirit of charity which makes a locality good to dwell in. He who selects a neighborhood without regard to this quality cannot be considered wise.

Only he who hath the spirit of goodness within him is really able to love or to hate.

The nobler sort of man and his progress through the world has neither narrow predilections nor obstinate antipathies. What he follows is the line of duty.

The nobler sort of man is proficient in the knowledge of his duty; the inferior man is proficient only in money making.

The wise man will be slow to speak but quick to act.

The Master said: When the solid outweighs the ornamental we have boorishness; when the ornamental outweighs the solid we have superficial smartness. Only from a proper blending of the two will the higher type of man emerge.

Better than one who knows what is right is one who is fond of what is right; and better than one who is fond of what is right is one who delights in what is right.

Fan Chih asked in what wisdom consisted. The Master said: Make righteousness in human affairs your aim, treat all supernatural beings with respect, but keep