

and extend a feeling of reverent love towards the world of spirits (powers of nature); whilst the summer and autumn sacrifices in the ancestral temple give expression to the affection which should exist between the members of a family. The placing of food beside corpses merely indicates the love entertained by the mourners, etc." We almost seem to hear a deferential Broad Church clergyman interpreting the Christian creeds in some higher sense, to pave the way for the evolution and progress of his flock.

Another reason for this tone was that Confucius was a great lover of antiquity and custom. Some one complained to him of the cruelty of sacrificing a lamb. He replied, "You love the lamb, I the ceremony." When his mother died, he retired from all public duties for three years, and so, by his example, restored and perpetuated a custom which had fallen into disuse. He disclaims all originality in his writings. He is merely an industrious student of the history and customs of his nation, and an eclectic compiler of all that tends to edification in the sayings and doings of preceding generations.

However he may touch upon other matters in these works, his great aim is to direct his followers' minds from idle speculations to the practice of virtue. His morality is the ordinary morality of sensible good-natured men the world over. It is not preached mingled with mysticism and poetry, but in plain terms as if by Benjamin Franklin. He says himself, "Nothing can be more natural or simple than the principles of morality I seek to inculcate. Neither is there anything new in my teaching." Therefore, as our author says, "It would tire the reader to rehearse the maxims baldly." A few will go a long way: "There is no use attempting to help those who cannot help themselves. Repine not at obscurity, but seek to deserve fame. Reprove yourself liberally but others sparingly," etc., etc. It is more interesting to us to observe that he put the "Golden Rule" in a negative form: "What I do not wish men to do to me, I also wish not to do to them." This he reiterates several times in his works as "The principle with which, as with a measuring square, to regulate one's conduct." He objected also to the teaching of Lao-tze, that "Injury should be recompensed by kindness," saying that it was only fitting to "recompense injury by justice." This further differentiates his moral code from the Christian. "Monks and all anchorites he vigorously condemned as misguided men shirking life's duties and living on others."

Now, about the man himself. "He had an iron constitution, tall commanding presence, powerful frame, dignified bearing, darkish complexion, small piercing eyes, full sonorous voice, with a grave and usually benevolent expression." We have known him already as a dutiful son, an able and righteous administrator, a constant teacher of virtue, and it is surprising to learn that he was also an adept at gymnastic exercises and a skilful charioteer. He hunted wild game and defended the practice as calling forth skill, decision, bravery, and necessary manly virtues.

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