

indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger."

"There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

"Therefore men have that which they like more than life and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it, what belongs to such men is simply that they do not lose it."

The modern state religion of China is very much like that which has been described. There are no priests properly so called. The Emperor is the supreme ministrant, and other officials have their place in the rites according to their rank. Among the cultivated, the Supreme Ruler is in general little more than the personification of the heavens. Great honor is paid to the ancestors and to distinguished persons of the past, especially to Confucius. Among the lower classes of society superstition is unbounded, though it still follows largely the lines of the older religion. The spirits and gods that are worshipped are innumerable. There is a god for almost everything. There are gods of city gates and of diseases, as of the small-pox. In some parts of China, at least, there is the god of the kitchen. He is supposed to keep watch over what takes place in the house. At the end of the year he departs to make his report, and is succeeded by another. Naturally, as the year draws to its close he is treated with special attention in order that the report may be favorable. These divinities are mere abstractions like those of the early Chinese. By their multitude, by their abstractness and by their extremely specialized functions they may be compared to the gods of the *Indigitamenta* of Rome.

The thought of the future life as held by the same people is most naively realistic. As a person dies, so does he enter the next world. The beheaded, it is at least in some places believed, enter the next world without heads. The rich are still rich and the beggars are still beggars. Paper offerings representing the objects which are supposed to be acceptable, are made to the departed, and are supposed to have value in their world. Paper money is also thus given.

There are three forms of religion in China. Besides that of which I have spoken, there are Buddhism and Taoism. Buddhism was imported from India and does not demand our attention. Taoism is so called from the word *Tao*, which means, originally, Way, but which is the term used in the Taoist sacred books for the Absolute. The principal Taoist writer was Lao-Tszü. He was a contemporary of Confucius, but older than he. He was probably not the founder of the system, though practically he may