

priety, but he shrank from discussing religious truth. He sought to revive the old customs and the old virtues. Doubtless, however, in many respects he advanced beyond the old in the thought and the practice of goodness. As a man, he was one of the sweetest and strongest that have ever lived. At the same time he is fascinating by the human traits which manifest themselves through his robes of ceremony. When he held office he showed himself interested in the people over whom he was placed, guiding them in the best methods of life. At the same time he was inflexibly just and did not shrink from the sternest exercise of authority. He spent a great part of his life in wandering from city to city, striving to lessen the evils of the troublous times in which he lived. For this he exposed himself to hardships and peril. His cheerful serenity did not desert him through it all. A few of his sayings may be quoted. "A disciple asked, 'Is there one word which may serve as a rule of practice for all one's life?' The master said, 'Is not reciprocity such a word? What you do not want done to yourself do not do to others.'"

"The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste he cleaves to it. In seasons of danger he cleaves to it."

"It is only the truly virtuous man who can love or who can hate others."

"He who exercises government by means of his virtue may be compared to the North Polar Star which keeps its place, and all the stars turn towards it."

"The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that he should be reverently careful. In regard to what he doubts, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees gain to be got he thinks of righteousness."

These extracts from the Confucian analysts may sufficiently illustrate the method of his teaching.

Another important Chinese teacher was Mencius; he was probably born B. C. 371. Like Confucius, he was rather a moralist than a religious teacher. His great thought was the uprightness of human nature. One or two sentences may be quoted from him:

"I like life indeed, but there is that which I like more than life, and therefore I will not seek to possess it by any improper ways. I dislike death