

about the neighboring states, teaching disciples, whom his fame every where attracted.

He returned to his own country broken in spirit and almost despairing of the reformation of man. The following is an account of the last hours of the great Chinese philosopher :

"He sank behind a cloud. Disappointed hopes made his soul bitter. No wife nor child was by to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer and he betrayed no apprehensions. Deep treasured in his own heart may have been the thought that he had endeavored to serve his generation by the will of God, but he gave no sign."

"The great mountain must crumble ;
The strong beam must break ;
And the wise man wither away like a plant."

Although the religion of China is called "Confucianism," Confucius did not found it. It existed previous to his time and indeed there appears to be little in his teaching regarding man's relation to God. He says nothing of the creation of the world nor of the origin of man nor of the life hereafter. Being asked once by one of his disciples, what were his views about death, he answered, "You do not know life, how can you know about death?"

The following are some of his precepts:

"Worship as though the Deity were present."

"If my mind is not engaged in my worship it is as though I worshipped not."

"Grieve not that men know not you ;
grieve that you know not men."

"The good man is serene ; the bad always in fear."

"When you transgress do not fear to return."

We find also the good old Golden Rule, "What you do not wish done to yourself, do not do to others."

We have already said that Confucius was not a teacher of religion. His aim in life seemed to be to reform his countrymen. He laid great stress on Justice in rulers. "My children" said he to his

disciples at one time, "oppressive government is fiercer than a tiger."

The only error in Confucius teaching seems to be the low place he assigns to women. Man is supreme and woman's highest virtue is to obey and reverence him. When young, she obeys her father and brother ; when married, her husband and if her husband dies she must obey her son, nor can she marry a second time.

There are no less than 1560 of Confucius in China. There is much ceremony in certain services held, at stated times, in honor of Confucius, at which grain, fruit and flesh are offered and odes chanted.

✧ Philosophy in Room 5. ✧

"I am never merry when I hear sweet music" says Shakespeare. No more am I, my divine William. I am downright miserable. Indeed, the more I think of it, the more firmly am I convinced that music is at the bottom of fully one-half the miseries of human life.

Who can be comfortable, who can enjoy one hour of mental serenity, whose peace is being everlastingly invaded by the thump of pianos all around them, organ-grinders under your window, in addition to the various vocal noises that pass under the name of 'singing.'

"Swans sing before they die ;" 'twere no bad thing

Did certain persons die before they sing."

Your calling is to make people miserable, O Music ! and all to well do you fulfil your mission.

I dislike strong language but under the bitter provocation of the present moment I can't help exclaiming :

"Woe is me, that I am compelled to dwell in Mesach and build my tents among those of Kedar."

The functions of Music are manifold. It destroys all conversation, distracts all thought, forbids all study, turns the blessed sense of hearing into a curse, and makes one envy the deaf.