

SELECTIONS FROM CHU TZU'S ADVICE ON HOME MANAGEMENT.

CHOSEN AND ARRANGED BY WANG HSUN OF YANG HU.

TRANSLATED BY HARDIN T. MCCLELLAND.

Wang Hsün's Preface.

CERTAIN selections from the philosopher Chu's advice to householders on home management are already familiar to many minds. They are points of family counsel which no one can either ignore or mistake, being simply and clearly set down so that the present generation or even the people of the whole world in general may interpret and take unto their bosoms the meaning of and respect for true authority both in the home and under Heaven. Surely in order to act properly in our conduct of life we must examine as herein advised both our requirements and the intentions of our action, for all activity may be dually examined as to both motive and method, both the end and the means to the end.

The sovereign conqueror, Ting Hai Liu, has become famous in matters pertaining to books and education, having founded a model system of village schooling which has become essential as a preparatory course in advance of higher classical or technical education. The primary study consists in teaching the pupils how to speak fluently, logically and forcefully. Yang Te Wang also has founded a system which encourages the docile to an advanced position in life by aiming toward a clean and cultivated personality. Hence all children who would hope to benefit by following such courses as these must bear in mind the fundamental importance of loyalty and kindness, sincerity and righteousness.

Hurriedly written, but cordially—WANG HSÜN (seal)

Authorized and copyrighted under the seal of Kuang Hsu's reign.

May, 1908.

Choice Remarks on Home Management.

"The Incomparable Mountain," Chu Fu Tzu, exercising simplicity and goodness, has conveyed to us in this publication the fundamental truths and duties of family life. In orderly arrangement they are as follows:

Early in the morning you must immediately arise from bed, wash, and clean up the bed-room unless you have urgent business which calls you outside. Arrange the furniture and tidy up the house; otherwise an indolent and late-sleeping wife will require you to keep the doors locked.

If you have relatives staying with you they can surely look after some of the household duties, understanding that the same rule applies to all who therein take shelter.

Bring proper thoughts to bear on every occasion so that you can make just and practical decisions, thereby avoiding both negligence and incapacity. With a sense of fairness and equality constantly meditate on the problems and affairs of life. Remember that moral strength striving daily with the difficult circumstances of life is quite compatible with the rational order of Nature; no one being so fortunate that he will not find these two conflicting elements of life closely bound together.

Do not look down upon others haughtily nor with covetous desire; but dig a well yourself to serve them.

It is certainly necessary to be frugal and saving, although occasional hospitality to strangers or visitors is also a duty of importance, especially when it is done without gossip, unrestraint, or following with the eyes the victuals as they pass back and forth. Plain and clean chinaware is fully as adequate to the occasion as golden or gem-inlaid dishes. It is well to be saving with one's food and drink, knowing that well-prepared garden vegetables are better than rare delicacies which are often indigestible, whence a man feels better hungry than dyspeptic.

Do not be a man who would build a palatial house surrounding it with excellent gardens and fertile fields, because swindlers and disreputable women, verily lewd and lusting for gain, are always ready to defraud such a person. Coveting maidenly beauty their concubine loveliness is unreal; even the blessings announced over the doors of their private apartments appeal only to their abject patrons and bondservants. Without seeming to exercise any superior abilities a man's truly beautiful legal wife will urge him to shun the seductive beauty who is all adorned and painted.

Always honor your family ancestors even though you are living in a distant place. Not unwillingly offer up sacrifices on the appointed days and be sincere with your sons and grandsons. Ancestry and posterity are man's vital root and branch.

Although stupid people do not tolerate, much less attempt to study, the Classical Books; people with clean habits and an intelligent disposition strive to achieve an understanding of the principles underlying the exemplary wisdom and virtue of the ancients. Then they exercise plain sincerity in their instruction so that their pupils will in turn want to keep the covenant of righteousness and propriety, benevolence and equanimity.

Do not entertain evil ambitions or greedy intentions regarding what is outside your own rightful possessions. Do not drink beyond your capacity for liquor. Allow an even exchange in your trading with the load-carrier (huckster or peddler), without being inconsiderate or seizing the opportunity for imposition.

Observe that poverty is unpleasant to relatives, and that when neighbors expect much kindness and sympathy it is quite embarrassing. For relatives at a distance are not like neighbors close at hand when one is poor and needy.

After completing your home (i. e., after taking a wife), manage your domestic affairs without a too eager pursuit of pleasure and feasting. Constant and habitual disobedience in the home, you will please observe, requires to be sternly eliminated. Brothers, uncles, and nephews should be made to share equally in the many good things of life. Rarely under this arrangement do either old or young step outside the proper rules of respect for their authorized instructors.

Solemnly listen to your wife's accusations against your blood relations, and consider to yourself why she so lets loose her tongue. A capable husband who is worthy of his position as head of the family will be serious about real estate and the legitimate uses of property. Whoever slights his father or mother has not yet reached complete manhood.

To give one's daughter in marriage requires care and discrimination so as to select a superior son-in-law. But do not inquire too seriously about the betrothal presents; for a daughter in marriage should be given as a benediction, not sold as a bondservant. To take a wife in marriage first seek out a chaste and accomplished lady, but don't calculate that she is wealthy on account of her gorgeous toilet-case. Look rather for an abundant nobility of character so that she will be able to bear a child of ability and gentle

manners. This excellence, however, may be liable to embarrassment whenever your family suffers misfortune and finds itself in impoverished circumstances. And yet to become haughty in one's attitude toward others is ignoble. If you cannot keep your heart humble why carry your chin high?

Do not those who are extremely home-loving refrain from wrangling and litigation? They know that litigation as a rule results in misfortune and anxiety. If you would hold your proper place in the world you must refrain from talking too much, for gossip certainly proceeds by hearsay and without waiting for witness or authority for its claims. Grass and leaves may be blown about by the wind, but it cannot move the hills of Han.

Moreover, to pass your life quietly you must be ever ready to constrain ingratitude, and be moderate without greediness merely for the sake of self-aggrandizement (mouth and belly). Also the wanton killing of animals and birds you will look upon as a most perverse and mean form of selfishness. Repentance for one's faults and mistakes is certainly the duty if not the scruple of many lazy, weak and self-complaisant people; only they do not readily observe their obligations to either their fellow-men or Heaven.

The proper manner of ruling the home is indeed difficult to accomplish or realize. Familiarity in close quarters is repulsive because very few people follow the path of duty. The best and only thing you can do under such circumstances is to endure the company of those who repeatedly outrage your sense of right. This always achieves the quickest harmony for all concerned. It is always possible to weakly coincide with the fickle opinions of your company, but if you would have decision of your own you should listen rather to the *issue* of their words, calmly understanding that malicious people are those who slander and calumniate others.

Always act with patient endurance, thrice thinking over the causes and effects of everyday affairs. Examine closely into the world-wide struggle for wealth and happiness, and see how vain and illusory it largely is. Understand distinctly what is not "mine," that it is not always what you think it is. With a tranquil mind and a pure heart deeply meditate on giving as the duty of true benevolence and not with any calculation as to the return benefit.

Do not forget that in all the affairs of life it is always suitable and prudent to retain some further resources for action. An exhausted granary means famine and the improvident are the soonest to suffer. While realizing the pleasantry of benevolence, still you

should see that it is not proper twice to send a present as if you were a debtor to your friends.

People having delightful dispositions and best wishes at heart should not let their attitude be changed; surely they cannot be bearers of envy or jealousy as if disliking at heart. People who are undergoing a life of misery and misfortune find it extremely difficult to bring forth a cheerful and rejoicing heart. Flattering and cajoling people, please observe, are not really sincere. Evil-thinking and suspicious they know that this is an expedient course of action to follow. Great evil-doers look around greedily and raise up overbearing desires for recompense and requital. Know then what a vast difference there is between the heart that is good and the heart that is evil.

If you dwell with a legal wife, outside women will hold secret malice and use great cunning in stealthily shooting the arrows of slander to disrupt your home. Remember that calamity and affliction extend to all posterity, the family door weakly yielding to the hereditary influence. But even then, if breakfast and supper are discontinued owing to your straightened circumstances, you still have crumbs which have fallen, intimating that the lesson of your Heavenly Kingdom will soon reach its consummation. When your purse is empty and the future looks foreboding, take yourself in hand and assume a pleasant attitude toward life and the world. Study books, go to the school of ripe experience, and let your purpose consist in wisdom and virtue. This was the way of the sages.

To have authority either at home or in your official life you must preserve a cheerful heart and maintain your soberness of mind. To rule a state you must supervise all the relevant affairs, distinguishing sharply between your own and others' business, and be content with the position in which destiny has placed you. For no man's lot in life is really improved by the cloudy insurrection of discontent. Yield when you hear the Will of Heaven. For, by acting thus, people will then be able to closely follow and perhaps realize in a worthy life the practical provisions of this code.

At Yang Hu (in Anhwei) Wang Hsün has made this synoptic record.

(Translator's Commentary Remarks.)

In the copy of this work of noble ethics and literary art sent to me from China and which I have thought it worth while to translate for the benefit of those who do not read Chinese, Wang Hsün, the famous artist-collator of Yang Hu, has drawn a veritable

treasure of Chinese calligraphy as well as giving us an intelligible and representative selection of quotations from Chu Tzu's ethical and political discourses. Delicate moral distinction and a keen artistic taste have always been the major points aimed at by the famous litterateurs of China. But these qualities are not the only credentials of Chinese genius. Especially in their educational methods, antiquated and sterile though they may appear in comparison with western systems of strict efficiency-training and business loquacity, the Chinese have still managed to drive through a vast swamp of rote learning and classical quotation, and have reached a deeper and more logically sound philosophy of life than we have yet been able to put into practice in the western world. And not a few points of their religious devotion are fully as exalted and exhortant to nobility of mind and heart as may be found amongst any of the numerous doctrinals of occidental worship.

It is true a large part of their lack of aggression, their simple ways and apparent dulness is caused by and fostered in their peculiar but venerable form of ancestral worship. And yet, what would aggression and cleverness avail them in their quiet, dreamy, almost detached portion of the moral world? We are all ancestor-worshippers for that matter—only our ritual or the temper of our attitude varies. On the other hand, to what cause should be laid the sporadic rebellions, commercial boycotts, and religious uprisings which appear recorded on the pages of recent Chinese history? Almost wholly to the agitating influence of foreign interests who are making China their commercial and economic war-zone. At heart the major portion of China's four-hundred-million population constitutes a people of rare contentment with frugal industry, impartial ideas of justice, a thorough understanding of life, honest views of social duties and relations, and a profound loyalty to truth, virtue, and the rights of others.

It is no more just or reasonable to judge the Chinese Conception of life and morality by the often poor and questionable example of their nationals in this country than it is for them to judge all Americans, French or British by the few nationals of such named countries who are right now seeking to shackle China through the specious benevolence of an ambiguous consortium. The truer method of judging the high morality and profound philosophy of life which are equally cherished by the Chinese heart and mind is to trace the derivation of their words, following the *implied choice* which any Chinese author always makes when he constructs a sentence or asks a question or writes a letter. Here we find an almost un-

believable thoroughness and reliability in their anticipations of modern psychology, ethics, philosophy, politics and economic jurisprudence.

But its greatest critical value is to be seen by bringing this judgment to bear on the general trend of Chinese Literature wherein we can readily see the deeply implicit significance which, as distinct from the avowed purpose of the compilers, may be read for instance from the pages of one of China's famous exhaustive lexikons, the *P'ei Wen Yün Fu* or "Treasury of Memorial Verses" in 110 octavo volumes. Herein are contained references to authors as well as explanations of the meanings and original uses of both common and classical phrases. It is the monumental product of the combined learning and industrious research of some seven hundred scholars collaborating under the editorial direction of Nien Hsi Yao in the early eighteenth century, and is a valuable accessory if not an encyclopedic necessity to every one who seeks to write in an elegant literary style. Excepting the large share of authority which is noticeably allowed to the poets this work largely seems to rely on the philosophers for an authoritative construction of sentences, ancient meanings and modern figures, period-colloquialisms and analogic quotations.

Thus, like many other modern Chinese scholars the collaborators on this treasury have thought it proper to take as a prime authority one of the greatest writers in the annals of Chinese Literature—the philosopher Chu Fu Tzu or Chu Hsi who lived approximately between the years A. D. 1130-1200. Although his reputation has for several centuries been at stake in the arena of native criticism owing to his hostility to the anthropomorphic notions of the Confucianists and the Hinayana Buddhists, we find that he is held in general esteem as a voluminous writer on all conceivable subjects from the mystic calculus of the Yih philosophy to the simple yet profound ethical code of Lao Tzæ on reason and virtue, faith and love. His industry proves that, with all his quiet meditations and ponderous commentaries on the Classics, interrupted as they were by numerous periods of official life, still his stubby deer-hair brush was as alert and active as the animal from whose hair it was made. Admirably well might the figure also apply to Chu's writings which was once remarked by the noted poetic critic of the seventeenth century, Chang Jen Hsi, regarding the poems of the T'ang period: "The rhymes of T'ang are as agile and artistic as Chang Cho's paper butterflies."

But we cannot say that Chu Tzu was an expert "penman," as

what appeared as his writings, even his personal as well as his official correspondence, were manuscripts artistically transcribed by clever secretaries. Similarly, the original purpose of the collated work of which the present is a translation was to give a series of perfectly drawn "square characters." And yet, so far as literary worth is concerned, even though we do highly appreciate Wang Hsün's skill as a calligrapher, this work is valuable to us only as a synopsis of Chu's remarks on some of the principles and ethical relations of home management. Practically all the filial and paternal duties are enumerated, as well as valuable references to the manner of treatment proper to one's friends and less immediate relations, and at the end Chinese equivalent is given of the Christian exhortation to "Do the Will of God if you would lead a virtuous life."

In this translation I have purposely followed closely the verbatim text of Wang Hsün's Chinese edition. Only in certain places, such as where he quotes Chu's colloquial phrases, Buddhist maxims, or classical figures of ethical significance, have I departed from a literal interpretation. But even then I have allowed a version only which would convey the sense in which the words were meant to be used. With the feeling of a work, highly and almost universally cherished in Chinese homes, translated and introduced to the western world, it is to be hoped that a hurried but cosmopolitan nation like America might relish the advantages of Chinese wisdom and brevity, and pause long enough in the mad struggle for life and happiness to benefit by some of these family counsels which were suggested by "The Incomparable Mountain" more than seven hundred years ago.