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## CHINESE EDUCATION ACCORDING TO THE "BOOK OF THREE WORDS."

THE CHINESE CIVILISATION.

The Chinese are the most conservative people in the world. Their very language and modes of writing impress their thoughts with a stereotype rigidity and make the rise of new ideas extremely difficult, if not practically impossible. It is natural that under these conditions, reverence for the past has become the highest virtue and a criticism of the traditional philosophy and ethics is almost looked upon as a crime.

China reached a high state of civilisation several centuries before Confucius, who lived about 500 B. C.; yet in spite of the ability displayed by many of their scholars the Chinese have during these twenty-three hundred years made comparatively little progress. Confucius was himself so overawed with the greatness of the classical books of his time that he has produced no original works of his own. His life-work is that of a moral reformer, his literary products, however, are limited to writing history and editing the books of ancient sages and poets. His *Lün Yü*, or "Sayings and Talks," were not written by him, but by some of his disciples. All the authors of later centuries, among them many able minds, are so impressed with the perfection of their ancient traditions that they have never ventured to be anything more than epigones. There is no attempt at independence of thought, no aspiration for attaining

higher aims; the very notion of progress seems to be excluded. Consider only that the soil in China is tilled to-day according to prescriptions given in a book written more than two thousand and three hundred years ago, and the plan of education is based upon a treatise written by Wang Po Heu in the thirteenth century of the Christian era.

The Chinese language is atomic in its nature; inflexion is unknown. Every word consists of a syllable which is and always remains an unchangeable unity. Chinese writing is not phonetic, but ideographic; every word has its own sign. This condition makes the Chinese language at once difficult and easy, and we can learn the meaning of Chinese characters without knowing their pronunciation. However, while a beginner may be delighted with the facility with which he can understand the significance of isolated characters, he will soon be confronted with a string of them, all of which he may singly know perfectly well, but he is baffled at their combination. We might as well try to find out the meaning of an English word such as *adorable* by considering the etymology of *ad*=to, *os, oris*=mouth, and *able*=capable. It is

chiefly by means of fixed rules of precedence or sequence that the unwieldy characters are woven into definite phrases, sentences, and periods. Here practice alone can help in unravelling their meanings.

The Chinese possess several classical books on education, among which we mention "The Juvenile

子	養	寶	昔	苟	人	三
不	不	燕	孟	不	之	字
學	教	山	母	教	初	經
非	父	有	擇	性	性	
所	之	義	鄰	乃	本	
宜	過	方	處	遷	善	
幼	教	教	子	教	性	
不	不	五	不	之	相	
學	嚴	子	學	道	近	
老	師	名	斷	貴	習	
何	之	俱	機	以	相	
爲	情	揚	杼	專	遠	

Instructor" or *Siao Hioh*, "The Complete Collection of Family Jewels," extracts from which Dr. Morrison has published in the Chinese repository (Vol. IV., p. 83-87, 306-316), "The Odes for Children" or *Yin Hioh Shi-tieh*, and "The Twenty-four Stories of Filial Piety." "The Woman Instructor" by Luh Chan is of a comparatively recent date. All these books contain occasional gems of fine sentiment but very little useful information.

In the *Siao Hioh* we read :

"Let children always be taught to speak the simple truth ; to stand erect in their proper places and listen with respectful attention."

In "The Complete Collection of Family Jewels" the author insists on the maxim which the Romans expressed by *multum non multa* ; he says :

"Better little and fine than much and coarse."<sup>1</sup>

In "The Odes for Children" we find this beautiful passage :

"In all the world nothing is impossible, if the heart of man only is resolute."

The literary primer of China is the *Ts'ien-tsz'-wen* or the book of a thousand characters, which every Chinese pupil has to learn by heart so as to be able to read and write it. The book consists of two hundred and fifty rhymed verses, each one containing four characters so arranged as to give sense. In the whole book not two characters are alike, and yet it contains comparatively few obscure passages. The legend goes that one of the Chinese emperors of the Liang dynasty had ordered his minister of State, Wang Hi Chi, to select the one thousand most important characters and arrange them in good order. The minister instructed Chen-Hing-tsun (surnamed Sz'-tswan) of Hiang to put them in verse ; this scholar did so in one night and received a handsome *honorarium* in gold and silk, but his hair had turned grey in his lucubrations. The book begins :

"The heaven is blue, the earth is yellow, the universe<sup>2</sup> was vast and formless (viz. in the beginning)."

Here are a few quotations from the same source :<sup>3</sup>

"Do not speak of other people's faults.—

"Cease to brag of your own superiority.—

"Let your promises be such as may be fulfilled.—

"If your body is erect, your shadow will be straight.—

"A foot of jade is not to be valued, but an inch of time must be appreciated.—

"The husband commands, the wife obeys.—

"Leave behind none but purposes of good.—

"Know, judge, and control thyself !—

<sup>1</sup> Quoted from Williams's *Middle Kingdom*, I., pp. 522, 524, and 533.

<sup>2</sup> The idea universe consists of two characters, of which the first means "wing," the second "from the beginning until now." By "wings" the Chinese understand not only the wings of a bird but also the two ends of a roof. The combination of the two words suggests the idea of utmost limits in space and time.

<sup>3</sup> Translated into English mainly with the help of Stanislaus Julien's French transliteration of the *Ts'ien-Tsz'-Wen*. Paris, 1864.

"A correspondent should be brief and concise.—

"The heart if troubled wears out the mind.—

"When satirised and admonished examine yourself, and do this the more when favors increase."—

The resources of China are untold and the potentialities of the various nations who live in that vast territory are great, if but the spell of their conservatism could be broken. Possibly there is no remedy but dire affliction, and, taking this view, we anticipate that the late war with Japan, apparently so disastrous to the Chinese, will mark the beginning of a new era in the civilisation of Eastern Asia. It will open their eyes and lead them, against their will, but for their own advantage, out of their narrowness upon the path of progress to a nobler unfoldment of life and national prosperity.

Girls are educated in China in a different way than boys as we learn from "The Girl's Primer." They are as much as possible separated and are not allowed to sit together on the same mat or eat together. Even the reply "yes" is different for both sexes : a boy says *wet*, a girl *yeu*.

The fault of the Chinese is rather over-education than lack of education. There are schools everywhere. Even as far back as in the days of Confucius, as we read in the "Book of Rites," every village had its school, every county seat its academy, every provincial metropolis its university. High positions are open only to those who have passed through a severe ordeal of innumerable competitive examinations. Thus the literary class alone hold the honors of nobility and the prerogatives of the administration.

#### "THE BOOK OF THREE WORDS."

As we expect that our readers are deeply interested in the subject we here present a translation of the famous Chinese treatise on education, which has never been completely translated into English. The original being written in verses, of three words each, alternately rhyming, is called the book of three words. Its author, Wang-Po-Heu, lived under the Song dynasty which flourished till 1277, A. D. At the same time we reproduce the first seventy-two characters in the original Chinese from C. Fr. Neumann's edition, and transcribe their pronunciation according to W. Williams's *Syllabic Dictionary*, adding a brief explanation of their meaning.

I take this occasion to express publicly my indebtedness to Dr. Heinrich Riedel of Brooklyn, N. Y., who in many ways has greatly aided me in my Chinese studies. Without his kind assistance I could have done nothing. The following translation is based mainly on the authority of Stanislaus Julien, whose Latin version is very literal. I have partly compared it with the original, and utilised at the same time C.

Fr. Neumann's German translation and the fragments found in Williams's *Middle Kingdom*, Vol. II., pp. 527 et seq.

TRANSLATION OF "THE BOOK OF THREE WORDS."

The following translation, although awkward, is as literal as a translation from the Chinese into English can be. The historical material in the footnotes is based upon the information given by C. Fr. Neumann in his *Lehrsaal des Mittelreiches*, München, 1836.

- 1- 6. From the beginning of man, his nature is rooted in goodness.
- 7- 12. Naturally men comply with their immediate duties; training adapts them to wider spheres.<sup>1</sup>
- 13- 18. If not educated their nature is changed (for worse).
- 19- 24. Education in its methods chiefly acquires value by close attention.
- 25- 30. Of old, Mencius's mother selected on account of the neighborhood a residence.
- 31- 36. Because her son did not learn, she moved away with her loom and shuttle.
- 37- 42. Teu of Yen Shan was in possession of the rule of justice.
- 43- 48. He educated five sons and all their names became famous.
- 49- 54. To raise (children) without education, is a father's fault.
- 55- 60. And if instruction is not strict it exhibits the teacher's indolence.
- 61- 66. If a boy does not learn, his behavior is improper.
- 67- 72. And if a youth does not study what will he do as an old man?
- 73- 78. A gem, if not cut, is a thing of no use.
- 79- 84. And if a man does not study he will never learn his duties.
- 85- 90. If a man has a son he must take him in his youth
- 91- 96. To a teacher and a friend so as to teach him propriety and urbanity.
- 97- 102. Hiang when nine years old could warm the blankets (of his parents).
- 103- 108. Respect for parents is what must be observed.
- 109- 114. Yung when four years old could renounce a pear.
- 115- 120. To show reverence to your elder brother is necessary to learn early.
- 121- 126. The most important thing is piety toward parents, and reverence of younger brothers toward elder brothers. In the second place only stands learning and comprehension.
- 127- 132. Learn first a few numbers, then a few words [characters].
- 133- 138. From one to ten, from ten to one hundred,
- 139- 144. From one hundred to one thousand, from one thousand to ten thousand.
- 145- 150. There are three powers: heaven, earth, and man.
- 151- 156. There are three lights: the sun, the moon, and the stars.
- 157- 162. There are three bonds: between prince and minister, justice;
- 163- 168. Between father and son, affection; between man and wife, concord
- 169- 174. There are spring and summer, there are autumn and winter.
- 175- 180. These four seasons follow one another without end.
- 181- 186. There are South and North; there are West and East.
- 187- 192. These are the four quarters which have to be referred to the Middle.
- 193- 198. There are water, fire, wood, metal, and earth.
- 199- 204. These five elements are based upon number.
- 205- 210. There is humanity, justice, propriety, prudence, and truthfulness.
- 211- 216. These five norms must not be trespassed.
- 217- 222. There are rice, millet, maize, wheat, sorghum, and tsi-grass.
- 223- 228. These are the six species of corn on which men subsist.
- 229- 234. There are horses, cattle, sheep, fowl, dogs, and swine
- 235- 240. These are the six domestic animals which men raise.
- 241- 246. There are joy and wrath, there are pain and fear,
- 247- 252. Love, hatred, and desire. These are the seven emotions.
- 253- 258. Gourd, terra cotta, leather, wood, stone, and metal,
- 259- 264. Silk fibre, bamboo, produce the eight notes.
- 265- 270. The great-great grandfather, the great grandfather, the grandfather, the father, and myself,
- 271- 276. Myself, my son, my son and my grandchild,
- 277- 282. My son and my grandchild, and also my great grandchild and my great-great grandchild,
- 283- 288. These are the nine degrees of direct consanguinity among men.
- 289- 294. The affection between father and son, the concord between man and wife,
- 295- 300. The elder brother's kindness, the younger brother's respect,
- 301- 306. Reverence between seniors and juniors, friendship among associates
- 307- 312. On the part of the sovereign, regard, on the part of the minister, loyalty,
- 313- 318. These are the ten virtues which constitute human society.
- 319- 324. Whoever educates children must go to the kernel of things and must be searching,
- 325- 330. (He must) investigate the etymology, make clear periods and punctuation.
- 331- 336. Those who learn must make a beginning in this way:
- 337- 342. When the book *Siao-Iiioh* (the primer<sup>1</sup>) is finished one proceeds to the "Four Books."
- 343- 348. The Lüin-Yü (the book of colloquies), contains twenty chapters.
- 349- 354. All disciples learn by heart the noble words (of the master, viz. Confucius).
- 355- 360. Mencius then (is to be studied), in seven chapters complete.
- 361- 366. He discusses righteousness (Tao) and virtue (Teh); he speaks of humanity and justice.

<sup>1</sup>The primer contains instruction in the first rules of decency and propriety.

<sup>1</sup>As to the second double triad (words 7-12) the commonly adopted interpretation reads as follows: "By nature men are mutually akin; by practice they are mutually estranged."

Dr. Riedel, my Chinese instructor, writes as follows: "I differ in my interpretation not only from all translators but also from the Chinese commentators; and yet I venture to defend it. I grant that at first sight we may read: 'By nature (men) are drawn close together, by practice (habit, custom) they are distanced.' But is this idea in place in a marvellously concise *éγχαριθμίου* of Chinese education, standing between the two propositions that man's fundamental disposition is good and that education is indispensable. I believe the author means to say that man's good disposition acts satisfactorily in the narrow sphere of life, viz. in the family circle, etc., but is not sufficient to ensure proper behavior in the more distant sphere of public duties. I construe *siang* in numbers 8 and 11 in a verbal sense, 'to be mutual; to interact; to blend with; to lead on to,' a translation justified by grammar and dictionary." Accordingly we had better translate: "By nature men adapt themselves to their near relations; but practice (education) is necessary to adapt them to their distant duties."

- 367- 372 The author of the book *Chung-Yung* (viz., keeping the middle path with constancy), was K'ung-Ki.<sup>1</sup>
- 373- 378. The middle that does not decline, that is constant and does not change.
- 379- 384 The author of the book *Ta-Ilioh* (the text-book for the adult) was Tseng-Tsz'.<sup>2</sup>
- 385- 390. He begins with self-culture and home management, proceeding to administration and government.
- 391- 396. As soon as *Ilioh K'ing* (the book on the child's love of parents) is mastered and the four books are learned by heart,
- 397- 402. Then the six canonical books must be attacked and one must begin to study them.
- 403- 408. The *Shi-K'ing*, the Book of Hymns, the *Shu-K'ing*, the Book of Annals, the *Yih-K'ing*, the Book of Changes, the Books of Rites (being the *Cheu-Li* and *Li-K'i*), and *Ch'ün T'sü* (spring and autumn).<sup>3</sup>
- 409- 414. These are called the *Six K'ing* (viz. canonical books), which must be explained and studied.
- 415- 420. We have the *Lien-Shan* (the vapor-emitting mountain) and we have the *K'wei-Ts'ang* (the treasure chamber).<sup>4</sup>
- 421- 426. We have the *Cheu-Yih*, having three parts which must be accurately pondered on.
- 427- 432 We have laws and counsels, we have precepts and exhortations.
- 433- 438. We have edicts and mandates: the *Shu-K'ing*, the contents of which are the annals.
- 439- 444 Our Cheu-Kung has written the *Cheu-Li*, the Book of Ceremonies of the Cheu dynasty.<sup>5</sup>
- 445- 450. He instituted the six classes of magistrates<sup>6</sup> and established the body politic.
- 451- 456. The elder and the younger Tai interpreted the *Li-K'i*,
- 457- 462. Which recorded the words of sages, the rites, and the rules of music.
- 463- 468. There is the book of the morals of the kingdoms. There are the *Ya*,<sup>7</sup> the Books of Praises and Song, the Book of Hymns.
- 469- 474. These are called the four poetical books which must be read and sung.
- 475- 480. Where the *Shi-K'ing*, the Books of Songs, stops, the Book of Spring and Autumn begins.
- 481- 486. It contains praise and blame. Discriminates between good and evil.
- 487- 492. As the three commentators (viz. of the *Annals of Lu*) we have *K'ung-Yang*,
- 493- 498. We have *Tso-Shi* and we have *K'u-Liang*.
- 499- 504. As soon as the canonical books are clearly understood then the philosophers must be read.
- 505- 510. Grasp of them that which is essential, and remember their doctrines.
- 511- 516. As the five philosophers we have Sün,<sup>1</sup> Yang,<sup>2</sup>
- 517- 522. Wen-Chung-Tsz'<sup>3</sup> Lao,<sup>4</sup> and Chwang.<sup>5</sup>
- 523- 528. If the canonical books and the philosophers are mastered one must read the historians.
- 529- 534. One must learn the tables of successive generations, and note their end and beginning,
- 535- 540. From Fuh-Hi and Shin-Nung to Hoang-Ti.
- 541- 546. These are the three illustrious ones who lived in ancient times.
- 547- 552. T'ang and Yeu-Yü are the two emperors.
- 553- 558. One with greetings left to the other the empire. Their age is called the time of prosperity.<sup>6</sup>
- 559- 564. Yü of the Hia dynasty, T'ang of the Sbang dynasty.
- 565- 570. Wen-Wang and Wu-Wang of the Chen dynasty are called the three great emperors.
- 571-576. In the Hia dynasty the imperial power was transmitted from father to son. The government remained in the family.
- 577- 582. After four hundred years the rule of the Hia dynasty was transferred to some one else.
- 583- 588. Ch'ing T'ang overthrew Hia and its rule is called the Sbang,
- 589- 594. Which staid six hundred years until Cheu and then expired.
- 595- 600. Wu-Wong of the dynasty Cheu began his reign by killing Cheu-Sin,<sup>7</sup>
- 601- 606. The dynasty Cheu lasted eight hundred years, an extremely long time.
- 607- 612. When the dynasty Cheu transferred the government to the East the royal power began to decay.
- 613- 618. People took to shield and lance. The great went about intriguing.
- 619- 624. This is the beginning of the book of spring and autumn (the annals of *Lu*) after which the era of the warring kingdoms began.<sup>8</sup>
- 625- 630. Five usurpers arose to power, seven heroes appeared.
- 631- 636. Ying-Ts'in-Shi began to reunite the empire.
- 637- 642. And handed it over to 'Rh-Shi. Ts'u and Han contended against each other.
- 643- 648. Kao-Ts'u rose, and the dynasty Han became founded.
- 649- 654. When it came to Hiao-P'ing, Wang-Mang usurped the empire.
- 655- 660. Then Kwang-Wu rose, and his government was called the Eastern Han.

1 K'ung-Ki is the grandson of K'ung-tsz' (Confucius) generally known under the honorary title of Tsz'-Sz'. He died in the year 453 B. C. in the sixty-second year of his age, leaving one son of the name Tsz'-Shang, who is the ancestor of the K'ung-Tsz' family that is flourishing to the present day. The purpose of the *Chung-Yung*, or the path of the unchangeable middle, a book so much admired by the Chinese, is to show that he only who walks in the middle path can be happy.

2 Tseng-tsz', the most famous disciple of K'ung-Tsz', born about 505 B. C. and regarded as the best commentator of the master's doctrine. The first part of the book is ascribed to K'ung-Tsz' himself and is regarded as a model of high style. Tseng-tsz' added his explanations in ten chapters.

3 The Book on Spring and Autumn contains the history of the empire Lu, narrating events from 722-481 B. C. It was written by Confucius who uses the historical material in an educational way for his political purposes. The book is regarded as a model of historical style.

4 "Vapor emitting mountain" is the name of the dynasty Hia because the comprehension of the nature of things arose from it, as vapors rise from mountains. The Shan or Yü dynasty is called treasure chamber because under their rule the essence of all things was well preserved. The books are now lost.

5 It is said to contain expositions of astrology and magic.

6 The six classes of magistrates are the magistrates of heaven, earth, spring, summer, autumn, and winter. Each class had its own implements which had to be used in a special way.

7 The Books of Praises, the two *Ya*, contain songs of the Cheu dynasty in praise of virtuous men in a distinguished position, and also in the humbler walks of life.

1 Sün-Tsz', whose proper name is Hoang-Chang, lived under the dynasty Chen, belongs to the school of Confucius. His work, so far as it is extant, consists of two parts. He moralises on diligence, study, and virtue.

2 Yang-Tsz' or Yang-Hiang lived in the Han dynasty and wrote two books on "What Is Right?" (*Fa-Yen*), and on "The Great Norm" (*Tai-Hien-K'ing*).

3 Wen-Chung-Tsz' lived under the dynasty Sui and at the beginning of the dynasty T'ang.

4 Lao-Tsz' is the well known author of the *Tao-Teh-King*.

5 Chwang-Tsz' and Liu-Tsz' are prominent teachers among the Taoists. They lived in the fourth century A. D.

6 T'ang or T'ang-Yao began to rule in 2357 B. C. Yeu-Yü (commonly called Shün) was nominated by him as his successor in 2285 B. C., but was unable to secure the empire for his son. Accordingly, the emperor Shün nominated Yü, who became the founder of the dynasty Hia in 205 B. C.

7 The battle in the plains of Mo-Yeh in the year 1123 terminated the fate of the Shang dynasty, the last emperor of which was Cheu-Sin.

8 About 440 A. D.

- 661- 666. After 400 years it ended with the Emperor Hien-Ti.  
 667- 672. Wei-Sho and Wu contended about the possessions of Han.  
 673- 678. These are the three kingdoms which lasted until the two Tsin.  
 679- 684. Sung and Ts'i came next, and Liang and Ch'in followed.  
 685- 690. They were the sovereign kingdoms having as a capital Kin-Ling-Wu.  
 691- 696. The kingdom Wei of the North was divided into an Oriental and Occidental part.  
 697- 702. The Chen of the family Yü-Wen and the Ts'i of the family Kao.  
 703- 708. They came down to the dynasty Sui, which reunited all parts of the empire.  
 709- 714. They in their turn did not transmit the empire, but lost the inheritance of the government.  
 715- 720. Kao-Tsu of the T'ang dynasty led the patriotic troops,  
 721- 726. And discontinued the disorders of the Sui rule, laying the foundations of his dynasty.  
 727- 732. Twenty times the government changed in the three hundred following years.  
 733- 738. The Liang destroyed the T'ang, and the empire was changed.  
 739- 744. The Liang, the T'ang, the T'sin, the Han, and the Cheu  
 745- 750. Are called the five imperial families, each one having its own peculiar origin.  
 751- 756. Now the glorious Sung rose in succession to the Chen.  
 757- 762. Eighteen rulers followed one another. A Southern and a Northern part were consolidated.(?)  
 763- 768. The seventeen historical chapters contain all this.  
 769- 774. They relate times of peace and disturbance. Through them we can learn the beginning and end of dynasties.  
 775- 780. He who writes history and examines its true narratives.  
 781- 786. Will penetrate the past and the present as if he had seen them with his own eyes.  
 787- 792. With your mouth (viz., aloud) you must read, and in your mind you must weigh.  
 793- 798. In the morning be at work; in the evening be at work.  
 799- 804. Once Chung-Ni<sup>1</sup> (that is, Confucius) was the disciple of Hiang-Tob.  
 805- 810. The saints and sages of antiquity were all diligent students.  
 811- 816. Chao, called Chung-Ling (viz., the imperial scribe), studied the book *Lün-yü* (the Confucian Dialogues).  
 817- 822. Although he held a high office, he studied, nevertheless, assiduously.  
 823- 828. The former straightened the leaves of the P'u plant, the latter stripped off bamboo bark (viz., for writing).  
 829- 834. Both lacked books and yet devoted themselves to science.  
 835- 840. The one (lest he might fall asleep) suspended by (the hair of) his head to a rafter of the ceiling. The other one wounded his thigh with an awl.  
 841- 846. Although both had no instructors, they trained themselves by their own exertions.  
 847- 852. One read by the glow-worm's light, another by the snow's reflexion.  
 853- 858. Although their home was poor, they never ceased studying.
- 859- 864. This one carried wood, that one put his books on the horns of the cattle.  
 865- 870. Although both sweated, yet they studied hard.  
 871- 876. Su-Lao Ts'iuen, when twenty-seven years old,  
 877- 882. Was seized with a love of study and began to read books.  
 883- 888. When he became old he was sorry for having begun so late  
 889- 894. You, who are young scholars, should in season consider this.  
 895- 900. When Liang Hao was eighty-two years old,  
 901- 906. He replied in the imperial hall to all questions and obtained the first place among the learned.  
 907- 912. At late years he made such great progress that all regarded him as a prodigy.  
 913- 918. You, who are young scholars, should impress it strongly upon your mind.  
 919- 924. Yung when eight years old could recite the odes.  
 925- 930. Li-Mi, seven years old, could play chess.  
 931- 936. These men were highly gifted and people called them distinguished  
 937- 942. You who study in your youth should imitate them.  
 943- 948. Ts'ai-Wen-Hi could play well on the k'in (a musical instrument).  
 949- 954. Sié-Tao-Wen could write poetry.  
 955- 960. These women were also clever and gifted.  
 961- 966. You, my lads, should distinguish yourselves.  
 967- 972. Under the dynasty T'ang Lieu Yen, seven years old,  
 973- 978. Was praised as a spiritual boy, and was appointed literary censor.  
 979- 984. Although of tender age, he obtained a position.  
 985- 990. You, who study in your youth, aspire and you will succeed.  
 991- 996. All those who are diligent will acquire like honors.  
 997-1002. The dog watches at night, the cock announces the dawn.  
 1003-1008. If you do not study, how can you become men?  
 1009-1014. The silk-worm spins silk. The bee gathers honey.  
 1015-1020. If men do not study they will be inferior to beasts.  
 1021-1026. He who studies in his youth will be prepared to act when of age.  
 1027-1032. High he can rise to princely honor, and can below be a blessing to the people.  
 1033-1038. Extend your fame for the honor of father and mother.  
 1039-1044. Glory you may add to your ancestors, and transmit it to your posterity.  
 1045-1050. Some men bequeath to their children gold-filled boxes,  
 1051-1056. But I instruct children only with this one booklet.  
 1057-1062. Diligence is meritorious. Play brings no returns.  
 1063-1068. Beware; rouse all your energies.

## EXPLANATION OF THE FIRST SEVENTY-TWO CHARACTERS.

三

san, three.

字

tsz', character (a written word).

經

king, canonical book.

Title of the book.

人

chin, man, (humanity).

初

ts'u, beginning.

之

chi, (a character used to refer to the preceding, indicating a relation which we commonly express by the genitive case.)

性

sing, nature, character, disposition, naturally.

本

pen, root (radically).

善

shen, good, virtuous.

<sup>1</sup>Confucius was the second son of his father, on account of which he was surnamed Chung. And because his mother after her marriage made a pilgrimage to the Mount Ni-Kieu, where she prayed for a son, his second surname was Ni. Confucius's family name is K'ung; his personal name is Kieu, the second part of the name of the mountain. Tsz' (scholar) is his title.

性<sup>7</sup> *siang*, nature (see 4).  
 相<sup>8</sup> *siang*, mutually (comply with, adapt to).  
 近<sup>9</sup> *kin*, near (in time or place).  
 習<sup>10</sup> *sih*, habit, practice.  
 相<sup>11</sup> *siang*, mutually comply with (see 8).  
 遠<sup>12</sup> *yuen*, distant (in time or place).  
 苟<sup>13</sup> *keu*, if.  
 不<sup>14</sup> *puh*, not (compare 64).  
 教<sup>15</sup> *kiao*, instruction, teaching.  
 性<sup>16</sup> *siang*, nature (see 4).  
 乃<sup>17</sup> *nai*, then.  
 遷<sup>18</sup> *ts'ien*, change.  
 教<sup>19</sup> *kiao*, instruction (see 15).  
 之<sup>20</sup> *chi*, its (see 2).  
 道<sup>21</sup> *tao*, reason, norm.  
 貴<sup>22</sup> *kwei*, precious, chiefly.  
 以<sup>23</sup> *i*, through, here a verb, to go through, to use.  
 專<sup>24</sup> *chuen*, bent on, attentive to (here singleness of purpose).  
 昔<sup>25</sup> *sih*, anciently (the Latin *olim*).  
 孟<sup>26</sup> *Meng*, Mencius (the name of a well-known Chinese philosopher).  
 母<sup>27</sup> *mu*, mother.  
 擇<sup>28</sup> *tseh*, select.  
 鄰<sup>29</sup> *lin*, neighborhood.  
 處<sup>30</sup> *ch'u*, dwelling.  
 子<sup>31</sup> *tsz'*, son, boy, child (also used in the sense of "heir of ancient wisdom," or "sage."  
 不<sup>32</sup> *puh*, not.  
 學<sup>33</sup> *hioh*, learn, study.  
 斷<sup>34</sup> *twan*, break off, remove,

機<sup>35</sup> *ki*, loom.  
 杼<sup>36</sup> *shu*, shuttle.  
 竇<sup>37</sup> *Tau*, the name of a man; the word means the hole bored by a drill.  
 燕<sup>38</sup> } *Yen-Shan*, the name of a hamlet (*yen* means "swallow," and *shan* "mountain."  
 山<sup>39</sup> }  
 有<sup>40</sup> *yeu*, having.  
 義<sup>41</sup> *i*, right, law, justice.  
 方<sup>42</sup> *fang*, square, lot, allotted part.  
 教<sup>43</sup> *kiao*, educate, teaching (see 15).  
 五<sup>44</sup> *vu*, five.  
 子<sup>45</sup> *tsz'*, boys, sons (see 31).  
 名<sup>46</sup> *ming*, name.  
 俱<sup>47</sup> *kin*, all.  
 揚<sup>48</sup> *yang*, rising high.  
 養<sup>49</sup> *yang*, nourish.  
 不<sup>50</sup> *puh*, not (see 32).  
 教<sup>51</sup> *kiao*, educate (see 15).  
 父<sup>52</sup> *fu*, father.  
 之<sup>53</sup> *chi*, his (see 2).  
 過<sup>54</sup> *kwo*, transgression.  
 教<sup>55</sup> *kiao*, instruction (see 15).  
 不<sup>56</sup> *puh*, not (see 14).  
 嚴<sup>57</sup> *yen*, severe, stern, rigorous.  
 師<sup>58</sup> *sz'*, teacher.  
 之<sup>59</sup> *chi*, his (see 2).  
 惰<sup>60</sup> *to*, indolence.  
 子<sup>61</sup> *tsz'*, boy.  
 不<sup>62</sup> *puh*, not (see 14).  
 學<sup>63</sup> *hioh*, learn (see 33).

非<sup>64</sup> *fei*, not (the "not" in 14 and 62 is a single negation, the "not" in 64 implies regret or blame)  
 不<sup>65</sup> *puh*, not (see 14).  
 學<sup>68</sup> *hioh*, studying (see 33).

所<sup>65</sup> *so*, what (objective case of relative pronoun).  
 宜<sup>66</sup> *i*, behoove.  
 幼<sup>67</sup> *yeu*, youth.  
 老<sup>70</sup> *lao*, old man.  
 何<sup>71</sup> *ho*, who, what (interrogative pronoun; compare 65).  
 爲<sup>72</sup> *wei*, to do.

The etymology of the characters is principally based on ideographic combinations, partly upon phonetical considerations, often obscure, not seldom quite arbitrary. In many instances it exhibits pictures of things, and is sometimes very curious on account of the peculiar thought-ingredients of an idea. Here are some striking examples.

The character *tsz'* (see word 31 *et alibi*), which means "son, boy, or sage" (*viz.*, heir of old wisdom), is a conventional abbreviation of the picture of a child with a head and two arms. If this same sign is roofed, as in *tsz'*, the second word of the title of this treatise) it means "letter, character, word, or ideogram." It represents the "sage housed" in the stable form of writing.

Word 3 of the title, *king*. Its radical is the left part "silk," the material worked upon; the upper half of the right part shows it in the proper arrangement for the "working hand," that is meant by the lower half. The whole literally "the warp of a web," then by metaphor: "canon, law, the constitutional parts of a system or doctrine." Its alliance with its correlative *wei*, "woof," is used to designate any complete system of exposition, "constitution and by-laws," as it were. It is interesting to notice that our "canon," *ὁ κανών*, according to some philologists, is also originally that part of the loom over which the warp is arranged.

Word 3, *ts'u*, "beginning," consists of the characters "clothes" and "knife," meaning the time when the dress was cut for being made.

Word 4, *siang*, "character," is a compound of "heart" and "to grow."

Word 10, *sih*, "practice," shows in its upper part the character "feathers or wings," in its lower part the character "white." A bird shows the white part of his wings in spreading them, *viz.*, he practices flying.

Word 15, *kiao*, "education," is peculiarly interesting, as it reveals to us the educational methods of the ancient Chinese. On the left hand below, the symbol "boy" is at once recognised, the upper part is an abbreviation of the "old man," and that on the right hand symbolises "whipping or beating."

There are some symptoms which indicate that the

inventors of these characters must have been shepherds. The upper part of No. 6, *shen*, "good," of No. 41, "right" or "justice," and of No. 49, *yang*, "nourish," is the same radical meaning, "sheep." The sense of the lower part of No. 6 is not clearly established, of No. 41 it means "mine," of No. 49 "feed." Thus goodness is expressed somehow in terms of a shepherd's main property; nourishing is conceived as the feeding of lambs, and right and justice is represented as the personal ownership of a sheep.

The character *hioh*, "studying or learning," in Nos. 33, 63, and 69, consists in its lower part of the radical *tsz'*, "character or word-symbol," in its upper part reminds one of a rat's head. No doubt, it means to gnaw at characters persistently, in order to insure complete digestion. Dr. Riedel quotes an old Chinese admonition: "Characters<sup>1</sup> must be masticated, ruminated, and re-masticated." Does not the appearance show that in "learning" [viz., in the character "learning" as it appears in Nos. 33, 63, 69] the knob of the "lid" above the character "boy" has already been chewed into a pulp by the sharp teeth of the rat?

The character *yeu*, "youth," No. 67, consists of the radicals "immature" on the left hand and "strength" on the right hand.

The radical symbolising "progress" is of frequent occurrence. We find it in these few verses not less than five times, in Nos. 9, 12, 18, 21, and 54. The Chinese are fond of comparing it to a gondola, carrying that part of the character which gives it its peculiar application; so in No. 9 as "near," in No. 12 as "far," in No. 18 as "change," in No. 54 as "beyond the limit," in No. 21 as "the head or the beginning," which means the path of reason. P. C.

### THE LITERARY ACHIEVEMENTS OF THE EXILE.

BY PROF. C. H. CORNILL.

IN THE generation succeeding Ezekiel no prophet appeared in Babylon. Literary work followed other paths and other aims. The task which now devolved on the nation was the inventoring of the spiritual property of Israel; possibly the people also began at this time the collecting of the prophetic writings; at any rate they busied themselves extensively with the historical literature of the past.

The great philosopher Spinoza had observed that the historical books of the Old Testament, as now known to us, form a continuous historical whole, narrating the history of the people of Israel from the creation of the world to the destruction of Jerusalem, and marshalling all materials under causal points of view of a distinctively religious character. This biassed but magnificent account of the past life of the chosen peo-

ple was undertaken during the Babylonian exile, as we can discover from indubitable literary evidence.

At the time in question all the outward and specifically psychological conditions existed which favored such a bent of the mind. The destruction of State and nationality awakened a new interest in the past. As in the time of Germany's profoundest national disgrace, under the compulsory dominion of Napoleon, the love of the nation's all but forgotten past was re-aroused to life, and people buried themselves with loving discernment in the rich depths of German minstrelsy, beginning once more to understand the German art of bygone days; as the Germans recalled to mind the names of Henry the Fowler, Frederick Barbarossa, Walther von der Vogelweide, and Albrecht Dürer: so, during the captivity in Babylon, the Jews lost themselves in the stories of Moses and David, Samuel and Elijah. They wanted to lift themselves, by a study of their ancient greatness and by memories of the past, to a plane where they could resist the present, and preserve themselves for the future.

In thus contemplating the past, however, it was necessary to explain above all how the dread present had come to pass. For those exiled compilers and expounders of the ancient historical traditions of Israel, as for Ezekiel, the problem of all problems was the vindication of God, that is, a *theodicy*. And this theodicy, as in the case of Ezekiel, was conducted to show that all must have happened exactly as it did. All the evil which befell Israel is a punishment for sins and especially for the worship of idols. The sins of Jeroboam, who exhibited two golden calves at Dan and Bethel, hastened the destruction of Israel, and the sins of Manasseh, who had offered sacrifices in the temple of Jerusalem to Baal and to the stars, could only be atoned for by the destruction of Judah, despite the radical conversion and reforms of his grandson Josiah. Thus arose this prophetic exposition of the history of Israel, which converts the historian into a prophet with his eyes turned to the past.

But this historical writing has not only a theoretical side, looking back to the past, but also an eminently practical side, looking forward to the future. The Jews have a firm hope in the restoration of the nation, for which they possessed an infallible guarantee in the prophetic promise. Ever since Hosea the prophets had distinctly announced the judgment, but only seen in the judgment the necessary transition to the final salvation. On this latter they counted, and prepared themselves for its arrival. And this prophetic history of the past shall be both a warning and a guidance for the future: the new Israel risen again from the tomb of captivity shall avoid the sins and errors of the old Israel, which caused her destruction. We have thus in the historical work of the exile a sort of applied

<sup>1</sup>The sign for "character" (see word 3 of the title) exhibits, as mentioned above, the symbol of a child under a roof.

prophecy, whose influence and efficacy were perhaps even greater than that of prophecy itself.

We see thus that the exiles lived in constant hope. Nor had they long to wait for its fulfilment. Seventy years was the time fixed by Jeremiah as the period of the Chaldean rule. But forty-eight years after the destruction of Jerusalem the kingdom of Babylon had ceased to exist, and, in the year following, the new king granted to the exiles the long-wished-for permission to return to the land of their fathers. The Babylonian kingdom rested wholly on the person of its founder, and only survived his death twenty-three years.

Nebuchadnezzar is styled by modern historians, not unjustly, "the great." He is the most towering personality in the whole history of the ancient Orient, and a new era begins with him. The greatness of the man consists in the manner in which he conceived of his vocation as monarch. Nebuchadnezzar was a warrior as great as any that had previously existed. He had gained victories and made conquests equal to those of the mightiest rulers before him. But he never mentions a word of his brilliant achievements in any of the numerous inscriptions we have of him. We know of his deeds only through the accounts given by those whom he conquered, and from strangers who admired him. He himself tells us only of buildings and works of peace, which he completed with the help of the gods, whom he worshipped with genuine reverence. The gods bestowed on him sovereignty, that he might become the benefactor of his people and subjects. He rebuilt destroyed cities, restored ruined temples, laid out canals and ponds, regulated the course of rivers, and established harbors, so as to open safe ways and new roads for commerce and traffic. We see in this a clear conception of the moral duties of the State, where its primary object is to become a power for civilisation.

Forty-three years were allotted to Nebuchadnezzar, in which he reigned to the welfare of humanity. He died in the year 561. Destiny denied to him a befitting successor. His son, Evil Merodach, was murdered two years after, for his atrocities and dissoluteness, by his brother-in-law, Nergalsharezer, who must have been a descendant of the older line of Babylonian kings. At his death four years later, Nergalsharezer was able to bequeath the empire intact to his son Labasi-marduk. But as this king, according to the Babylonian historian Berosus, exhibited a thoroughly bad character, he was slain by his courtiers after nine months of sovereignty, and Nabu-nahid ascended the throne, 555 B. C., as the last of the Babylonian kings. Nabu-nahid, or Nabonidus, appears to have been a personally mild and just ruler, with literary and antiquarian tastes, to which we owe much that is important. But a storm lowered over

his head, which was soon to destroy with the rapidity of lightning both himself and his kingdom.

Cyrus, the Median viceroy of that primitive and robust nation of hunters and horsemen, the Persians, had shaken off the Median yoke. In the year 550 he had conquered and taken prisoner Astyages, the last Median king, and captured his capital Ecbatana. Four years later, Lydia, the powerful neighboring empire of Cyrus, succumbed to his resistless courage and energy. And now the destruction, or at least the conquest, of the Babylonian empire was but a question of time. A mighty seething was taking place among the Jewish exiles. Anxiously and full of confidence they awaited the saviour and avenger who would destroy Babylon and again restore Jerusalem. And in this period of the gathering storm, the stillness before the tempest, prophecy again lifted up its voice in one of its noblest and grandest representatives, the great Unknown, who wrote the concluding portions of the Book of Isaiah, and who is therefore called the Second, or Deutero-Isaiah.

#### NOTES.

We are in receipt of a long and interesting letter from the Hon. M. Hameed-Ullah, a Mohammedan scholar of high standing, late editor of the *Allahabad Review*, and now judge of the high court at Hyderabad, Deccan. He writes: "As far as I know the God of the Moslems is a superpersonal Deity, that is to say, He is 'one, eternal, begetteth not, neither is He begotten: and there is not any one like unto Him.' The above are the words of Chapter CXII. of the Koran. Our commentators have written long dissertations on these few words; but unfortunately none of them are available for English scholars. The Mohammedans are taught to believe that God can hear but has no ears, he can see but has no eyes, he can smell but has no nose, he can taste but has no tongue, and so on. It is by means of negatives that the attributes of God are explained to us. As far as my conception of God is concerned, and I believe it is the Moslem conception, there is no Personality, strictly speaking. I do not think that the belief of 'people being gathered together before Him on the Day of Judgment,' or that 'the Prophet's having received revelations from God,' or that 'His sitting upon a throne' will make God personal. In short, my idea is that your Religion of Science contains nothing which is not equally to be found in Islam in a somewhat modified form. And no wonder that it is so, because Truth is one."

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