

MISCELLANEOUS.

CHANCE AND FATE.

BY F. S. GOODHUE.

To questions all—the same Reply:
There is no Fate, and Nature will
Her kind approval ne'er deny
To him who wishes her no ill.

She smiles and frowns alike on all;
'T is he alone with mind morose
Who finds the wormwood and the gall;
Who seeks the shadows in the close.

To all who hold a cheerful heart,
Each flower or shrub or tender blade
Is Providence, which doth impart
Its share of sun or darksome shade.

On good and bad the same rays fall,
And so to good or bad intent;
And what we have is, not at all
More to us than to others, sent.

What brings the bud to perfect bloom
And breathes sweet life to hidden seed,
Sends blossoms to an early tomb
And proves the death of life, indeed.

According as we search, we find;
Enjoy as we appreciate:
So 't is not Providence, but Mind
Which holds the keys of Chance and Fate.

CONFUCIUS ON MODERATION.

Confucius (or as the Chinese call him, K'ung Tze) bases his moral principles upon the relation of a child towards his parents. His main virtue is filial piety, called in Chinese by the monosyllabic word *hsiao*. His maxim of behavior is the Golden Rule, which he expresses not as Christ does in posi-

tive terms, but negatively, which is logically more correct. He says: "What ye will not have done to you, do ye not unto others." His advice was to walk in the middle path avoiding extremes, and in his exhortations he insists with great seriousness on decorum or propriety in behavior which is laid down in minutest details. He lacked the religious fervor of other religious leaders such as Buddha, Christ and Mohammed, nor did he possess the philosophical depth of Lao-tze. He was not a prophet, not the founder of a religious faith, but a teacher, a moralist, an instructor of good manners. To act with moderation in all things was one of his highest ideals.

The story goes that Confucius when visiting the tomb of Hwang Ti, the Yellow Emperor, noticed three buckets hanging in a triply divided frame. The hinges of the vessels were low and Confucius, who derived moral lessons from all things he saw, improved the opportunity and delivered to his disciples a sermon on moderation. When one of the buckets was filled with water high above the hinges, it would become unsteady and tip, spilling almost all its contents. Thus, said Confucius, is the man without moderation. He will not be able to practice self-control.

The parable is told in Book II, Chapter 9 of *Kung-tze Chia Yü*, and Mr. Teitaro Suzuki has translated this passage from the Chinese classic as follows:

"Kung-tze visited the shrine of Prince Kwan of [the State of] Lu, where he found some tipping (or inclined) vessels. The Master asked the guard of the shrine, saying, 'What are these vessels?' The guard replied: 'They are Yu Tso's vessels.' Kung-tze said: 'I heard of Yu Tso's vessels: When they are empty, they tip; when half filled, they stand upright; when quite filled, they are upset. The enlightened Prince found in this a great moral teaching and consequently he had these vessels always beside his seat.' [The Master] turned towards the disciples and said: 'Try to pour some water in them.' They then poured some water in them. When they were half filled they stood upright but when quite filled they were upset. The Master said with a deep sigh, 'Alas! does nature indeed hate to be quite filled and yet not to tumble?' [That is, 'Is it against the nature of things to be full and yet not to tumble?'] —Tr.]

"Tze-Lu came forward and said, 'I venture to ask, is there any way to remain in the state of fulness?'

"The Master said, 'Let those that are enlightened and intelligent guard themselves with stupidity. Let those whose achievement covers the world guard themselves with deference. Let those whose valor makes the world tremble guard themselves with cowardice. Let those whose wealth embraces the four seas guard themselves with humility. This is what might be called the way that loses and ever loses.'

This incident, so characteristic of Confucius and his moralizing tendency, has been since ancient times a favorite subject of Chinese and Japanese artists when representing the great Chinese sage, and our frontispiece is a comparatively modern but perhaps the most beautiful representation of this scene. We see Confucius turning to the custodian of the place apparently in the act of explaining the experiment, as if saying: "Such is the fate of the man without moderation." His disciples stand aloof at a respectful distance, and before a barrel, with ladle in hand stands the servant who has filled the bucket with water.