

**A SYSTEMATICAL DIGEST OF THE  
DOCTRINES OF CONFUCIUS: ACCORDING  
TO THE ANALECTS, GREAT LEARNING  
AND DOCTRINE OF THE MEAN, WITH AN  
INTRODUCTION ON THE AUTHORITIES  
UPON CONFUCIUS AND CONFUCIANISM**

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A Systematical Digest of the Doctrines of Confucius: According to the Analects, Great Learning and Doctrine of the Mean, with an Introduction on the Authorities upon Confucius and Confucianism by Ernst Faber

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**ERNST FABER**

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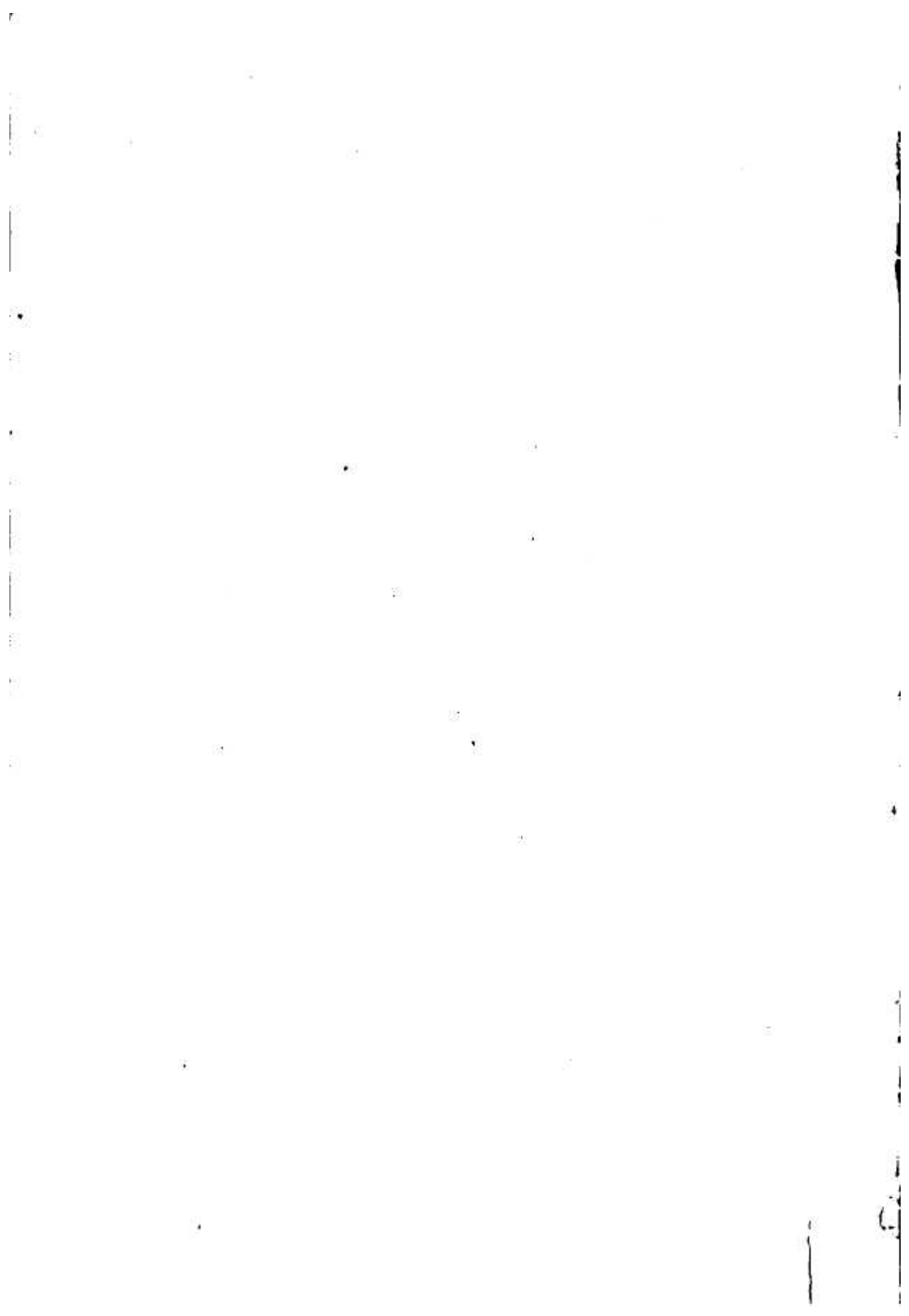
1882, Vol. 16.

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The translator is well aware, that an English translation at the hands of a German, even if looked over by an Englishman, must necessarily fall short of the elegance which should characterize original compositions. Yet he hopes, that, by adding a really good book to the library of the sinologue, students will grant him the indulgence of overlooking the poverty of the garb, in consideration of the intrinsic value of the work.

Kiukiang, December, 1873.





## PREFACE.

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The present little work is a lecture read before the conference of Bhenish Missionaries at Hongkong on the 24th July, 1872. It is the first attempt to explain in brief the contents of the three principal books of Confucianism. Each sentence is well considered and mostly a literal translation of different passages, the accuracy of which all are able to examine.

The Chinese text given is cited according to Dr. Legge's edition, vol. I:—A. standing for Analects, G. L. for Great Learning, D. M. for Doctrine of the Mean. The translation is rendered after the original text, being always independent, as every competent judge may at once perceive.

This publication required more laborious effort, than perhaps appears. A mere display of scholarship is intentionally avoided. Comparisons founded on parallel passages from European philosophers and the moral writers, which might be easily cited, are left out.

Should the little work find sufficient sale, more

may soon follow. Two larger works are nearly finished in M.S., (in German.)

1. Translation of *Lieh tzu* 列子 (350 B. C.) with parallels from the ancient Chinese literature; also an introduction and commentary.
2. *Chuang-tzu* 莊子 (300 B. C.)

These are the best philosophical works of the Chinese language and ornaments of the ancient literature. No part of either has as yet been translated into any foreign language. As, however, such works ought only to be printed with the Chinese text and a good commentary, the cost of their publication would far surpass the small private means of the compiler.

E. F.

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